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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 our correspondents. Our columns are open to the expression of independent thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters, and cannot assume responsibility for the statements of our correspondents. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts 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 especially to recommend for publication.

Symbols of Spiritualist Meetings. In order to insure prompt insertion, must reach this office on Monday, as the **Banner of Light** goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, MARCH 19, 1881.

**PUBLICATION OFFICE AND BOOKSTORE.**  
No. 9 Montgomery Place, corner of Province Street (Lower Floor.)

**WHOLESALE AND RETAIL AGENTS:**  
**THE NEW ENGLAND NEWS COMPANY,**  
11 Franklin Street, Boston.

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PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.  
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Business Letters should be addressed to ISAAC B. RICH, Publisher of the **Banner of Light**, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

## The Phenomena on Official Record.

In the Fifth Report of the Record Commissioners of the city of Boston, for 1880, are historical documents of general interest relating to the history of estates lying on or around Beacon Hill, contributed in 1855 to the *Boston Daily Transcript* by the late N. L. Bowditch, son of the distinguished mathematician, Nathaniel Bowditch, over the signature of "Gleaner." They form altogether a complete picture of ancient Boston. In one of these articles, No. 61, is a reference to Robert G. Shaw, one of the most eminent of Boston's later merchant princes, whose residence was on the corner of Beacon and Joy streets. He says it is well known that, before his death, Mr. Shaw became a convert to Spiritualism. "While he showed his accustomed shrewdness in all business transactions," remarks Mr. Bowditch, "he yet implicitly believed that he had daily communications with deceased relatives, and derived from this belief the greatest satisfaction and consolation."

He thinks that such a man could not have arrived at such a result without having witnessed phenomena "that tended to justify it." Yet the writer expresses the opinion that they may be explained by another hypothesis; and upon this he refers to the work just then published by President Mahan, which has this very purpose in view, although "he considers as incontestable the facts testified to by so many credible persons, and many of which he had himself witnessed." He then goes on to narrate his own interest in the subject, and the *modus operandi* by which he proceeded with his investigations.

Mr. Bowditch states that during that year (1855) "circumstances" led him to take much interest in the subject. He designedly omitted to read anything in relation to it, but determined to observe for himself. He had a card printed, containing the letters of the alphabet in three lines of eight letters each. He asked that the raps should be made 1, 2 or 3 for the line on which he was to look, and then, after a slight pause, that further raps should be made, from 1 to 8, for the particular letter meant in that line. It was in effect like calling out a particular letter without any instrumentality of his own. In this way, he writes, he had often obtained a series of pertinent and coherent answers to mental questions, without a single mistake, through a session of two hours. This demonstrated to his mind that "a power of thought-reading existed somewhere, residing in or proved by the agency which caused the raps, whatever that agency might be." And he adds that the question discussed in Mr. Mahan's volume is, "whether this is a mesmeric or spiritual manifestation." Mr. Mahan adopts the former theory. But, observes Mr. Bowditch, whatever may be the true explanation, the investigation is one of intense and absorbing interest.

He states that the raps have always purported to come from the spirits of deceased persons, sometimes from those long dead and who had not been in his thought for years; and he admits that he had never been able to get any from living persons. Yet he says that Mr. Mahan has a mass of testimony to the contrary. These raps, as from particular spirits, were always found by Mr. Bowditch to be marked by "individual peculiarities signally appropriate, and identifying them from all others" by different methods. He says he has at times mentally asked all the spirits to rap together, and "immediately there has ensued such a tattoo of all these various raps as was truly astonishing." It is a fair question how Prof. Mahan would explain a manifestation like this on the mesmeric theory. This theory, Mr. Bowditch explains to the reader, supposes that you get, as it were, a mere reflection of your own thoughts, belief or wish, and, in a vast majority of cases, he thinks that such is undoubtedly the fact; but he has to admit that the answers which he has obtained have been sometimes "wholly unexpected." Whereupon he proceeds to relate an illustration of it, as follows:

"One day last winter I was passing through Washington street, and inadvertently went along the sidewalk of a building from which persons were breaking off masses of ice and frozen snow. One of these masses fell, and it just grazed my shoulder and elbow, and then shivered to pieces on the sidewalk. I felt that I had had a narrow escape from certain death. I was then on my way to Mr. Hayden's, where I went immediately. No one else was present. I said mentally: 'What happened here? I was coming here.' The answer came, 'You came near being killed.' How? 'By a fall of ice from the roof of a house.' How did it hap-

pen that it did not fall upon me and kill me? 'The spirit purporting to respond was my father's.' The answer began, 'I protest.' I had supposed that it would state the act of mine which saved me; but when it began with these letters I supposed it would be, 'I protest I don't know.' The answer actually given was, 'I protected you.' 'How?' 'By slanting off the ice.' This led to a series of questions and answers as to the power of spirits over matter, etc., etc."

Mr. Bowditch gives another illustration of an unexpected answer which disproves the Mahan theory of mesmerism in these cases: "At a session in company with a distinguished clergyman of this city, I asked of a certain 'spirit' purporting to be present, whether a certain other was there, also. 'Rap, or No.' 'Can you get him?' '3 raps, or Yes.' 'Do so, and as soon as he comes both of you rap.' In a few minutes their raps were heard accordingly. In the meantime another spirit was communicating, and had just finished a sentence with the word 'uncle.' I remarked aloud to my friend, 'You see it is all right except one letter.' I then turned to communicate with the spirit sent for. Immediately many raps were heard of the same faint and rapid character as those of my late correspondent. The medium said, 'The one you have been communicating with wishes to say something more.' Whereupon, resuming that communication, the alphabet spell out 'u,' and then left off. I said, 'Proceed.' 'Rap, or No.' I said, 'Is that all?' '3 raps, or Yes.' I reflected for a moment and exclaimed, 'Oh, you mean that u is the right letter where I said one letter was wrong.' Immediately affirmative raps came, several times repeated. I said, 'Then rap backwards from the end of your communication, once for each letter, till you get to the wrong letter, and I will strike it out and substitute u.' 5 raps then came, and I changed the u to a. I then said, 'Is it now right?' and got the same cordial affirmative. When 'a' came I had not the slightest idea that it was to be a correction of 'u.' No mesmeric theory will work here."

The distinguished writer and conveyancer then winds up with observing that "this exceptional class of cases" is also discussed in Mr. Mahan's volume; but, he adds, giving all way to the demands of social prejudice, "on the whole, I became satisfied that, although Mr. Shaw may have arrived at an erroneous conclusion, the premises upon which he acted were by no means a mere absurd delusion; but that he, like myself, had witnessed a mystery of nature worthy of the most careful and exact scientific investigation." He then apologizes for having intruded into his articles about land an account of this "brief visit to spirit land," although it evidently made a deeper and more lasting impression on his mind than he was willing to admit. And that is the way with a great many of them. Numbers are far more convincing to them than facts.

## The Red Man as he Was.

Those who are fond of denying that the North American Indian was ever any other than what contact with the white race has at length made him, and who continually assert that Cooper's pictures of the native red men are the product of imagination only, are now invited to consider the representations of one who knew the Sioux and the Chippeway tribes personally, in the territorial times of Minnesota, over thirty years ago. Judge Flandran, of St. Paul, was formerly an Indian agent, and consequently had the best possible opportunity of knowing the Indian character thoroughly. He recently gave a lecture to his fellow citizens of St. Paul on this interesting subject, which was marked by descriptions and recitals that excited the deepest interest of his auditors. The act organizing Minnesota into a Territory was passed in 1858. At that time, and up to 1861, all the country west of the Mississippi River was in possession of the Indians, and occupied by them. They were as common in the streets of the then young St. Paul as the whites. In 1861, two treaties were negotiated with the Sioux, on the Minnesota River, by which all the country west of the Mississippi was purchased, and the Sioux were transferred to a reserve on the head waters of the Minnesota River. It abounded in game, and sparkled with lakes and streams. It was an Indian paradise, and comprised all the territory from the north line of Iowa up to the Chippeway country.

Judge Flandran says that, when he thinks of what the Indians gave up and what they got in return, his heart goes out to them in sympathy. While he does not ignore or underestimate the fact that it was only the onward march of a superior race destined to supplant an inferior one, he nevertheless thinks "the Indian is entitled to the sympathy of all right-feeling men." As United States agent, it became his duty to remove a chief named Shakopee to the reservation, who said he never would go voluntarily, and prostrated himself on the ground, holding on to the soil with his hands, mouth and feet, in desperation. People, said he, have very different ideas about Indians; but he ventured to say that no appreciative and observing man who has seen them in their natural state—free, brave and lordly as they are—has failed to recognize in them many good and noble qualities. He speaks of them, he says, in their wild state, and before they have become demoralized by contact with white men. Everything about their condition, said he, is calculated to make them brave, independent, and, in a wild way, aristocratic. Their life is freedom itself. They spurn work as beneath the dignity of man, and, like all savages, impose it on the women, who are regarded by them as inferior beings or servants. Their life is one of stirring adventures and constant change.

He said he had seen something of the Winnebagoes, Chippewas, Pi-Utes, Washoes and Sioux, but his largest experience had been with the Sioux. He spent many years of his life in close relationship with the Indians. He had lived among them on an equality with them, and ruled over them as their agent, appointed by the United States Government. He had fought with them and against them, and thought he knew something about their characteristics; and he says advisedly "that the North American Indian is a man possessing the highest attributes of manhood," though of course "in an uncultivated and savage condition of originality." Though he may know nothing of the refinements of honor, "his friendships are sacred, his hospitality is unbounded, his bravery unquestioned." He had much to say of the Indian's promises, his skill in strategy, his strong sense, and so forth.

The Sioux, he said, are physically one of the finest races of men ever known; tall of stature, thin and muscular, and as agile as monkeys. Their finest development is from the hip down, as they travel much on foot and perform very little labor with their chests and arms. They are superb horsemen. The Judge refuted the common charge of their want of cleanliness, saying that they are quite as cleanly as

dweller in tents generally. The Indians, he said, are rather an imaginative and poetic race; knowing nothing but nature, of course all their thoughts and ideas are drawn from that source. They employ a great deal of metaphor, much of which is lost in filtering through an interpreter. The Judge described their jurisprudence, their medicine men's practices, their feasts, &c. The Sioux, as they are horsemen and accustomed to active exercise, are always lean, lithe and muscular. The Chippewas, on the other hand, spending much of their time in canoeing, grow stout and fleshy as they approach middle age.

Judge Flandran gave descriptions of the scalp dance, the medicine dance, moon's day, and kissing day. And he concluded by saying that there is ever an interest in wild animals, but in wild men it is greatly enhanced. After they have passed away, we know them so well we can never recall them and their strange surroundings without our recollections being tinged with the glamour and witchery that attaches itself to the profound solitude of deep forests and of boundless plains, the grandeur and terror of mountain ranges and dark cañons which are the natural abiding places of these savage races, and from which they should never be dissociated. There they are true monarchs; when seen elsewhere, they are too much like other men.

## Matters in Chicago.

A correspondent informs us that Mrs. Cora L. V. Richmond speaks every Sunday evening before the Society meeting in Fairbank Hall. On Sunday mornings there is a Bible Class "for a true explanation of past inspirations." Once or twice each week there are well attended and interesting receptions at the houses of different members of this congregation.

"Every week," continues this writer, "the Ladies' Union—formed by 'Quina' two years ago—a society for benefiting and clothing the poor, holds its meetings corner of Wood and Walnut streets, in the room built by Bro. Martin for that purpose. March 2d was its second anniversary, and although the worst storm of the season was in progress, over fifty ladies and gentlemen sat down to tea. The evening was devoted to suitable anniversary exercises: Notably the presentation of a picture, a lovely garland of flowers, painted by Quina's medium (Mrs. Richmond) for the occasion. The garland is suspended by a hand (Quina's), and represents the floral names or favorite flowers of every member of the Union. There are depicted forty or fifty varieties of flowers—lilies, and peonies, and natural in color. They are held together by a golden chain (love), and at the bottom is a water-lily resting on a cool bit of water; also a water-lily peeping out of Quina's hand at the top. In the oval formed by the garland are the words 'Our Union,' the one being surrounded by lilies of the valley, and the union linked by forget-me-nots. Under the word union a pure white lily rests. Under the whole picture is a scroll or small tablet on which is inscribed: 'Painted and Presented to the Ladies' Union, on its Second Anniversary, by Water-Lily (Mrs. Cora L. V. Richmond), Chicago, Mar. 2d, 1881.'

This Union has given out a great many garments to the needy, especially in the last month. The discourse entitled 'The Day After Death' continues to receive commendations on every hand. The language is pronounced to be unlike that used by any other control of Mrs. Richmond, and the style of construction different.

The Ladies' Union has drawn up a petition to Congress in favor of the Indians, detailing the continual wrongs they have suffered, and asking for an entire change of policy. The instrument will be forwarded at once, with a long list of names.

Aside from this work within the Society, there are mediums' meetings and private circles without number now held in Chicago. Mrs. Maud E. Lord is doing a great amount of good in private sittings and public tests."

## The American Spiritualist Alliance.

Under our New York correspondence we print this week the prospectus of an organization bearing the above title. The objects and aims of the new Society are definitely stated in the instrument thus placed before the reader. The experiment of "organizing" Spiritualists and Spiritualism has been tried so many times in this country, and by so many different parties with necessarily varying views, that the believers in spirit return and communion have been at last led to look askance at any effort in the direction specified. Still, as we understand it, the new Alliance aims at doing primarily a local work, while embodying a nucleus for expansion—rather than proclaiming itself as merely and wholly a National body; and as a local worker we welcome it to the field of action. Time alone must demonstrate its influence and destiny, but the ladies and gentlemen whose names compose its roll of officers are people of earnest convictions and illuminated minds; and we feel to trust this new venture, as all others connected with the Modern Dispensation, to the shaping hand of the Invisible Intelligences who have thus far, with such marked directness and ability, guided the movement which the spirit-world—not man—inaugurated thirty-three years ago.

## A Pleasant Surprise.

One day last week the Editor-at-Large received a letter containing a draft on New York for the sum of One Hundred Dollars, accompanied with the brief explanation which here follows:

"MY DEAR BROTHER—I enclose you a draft for \$100, to be added to the Editor-at-Large Fund under the following names:

Thyra Majeska, \$40  
Joseph Marmoon, 30 Europe.  
Eunice Akerson, 30  
\$100.00

For the present no more is to be known of the above-named persons. Their Love is in your labor for Light, and that is sufficient."

## Dr. Mansfield Recovering.

Dr. J. V. Mansfield has so far rallied from his recent illness that he is ready to receive letters for the Editor-at-Large fund. As the time specified for answering letters—the fee for which is to be appropriated to that fund—is fast drawing to a close, we specially desire such of the friends as contemplate utilizing his services and helping a good cause at the same time, to send in their favors without further delay.

The New Orleans Picayune, of Feb. 25th, copies from the *Banner of Light* the message of Spirit Marietta Jackson, to Helen Jackson, of New Orleans, La. As we have no personal knowledge of the parties alluded to in the message, we should be pleased to have some one interested enough to do so, verify it, or otherwise.

By reference to the report of New York matters—eight page—it will be seen that the Brooklyn, N. Y. Spiritual Fraternity has secured Novelty Hall, 611 Fulton street, as its place of meeting hereafter.

"An Hour with Herbert Spencer"—by Giles B. Stebbins, Esq.—which will be found on our second page, is a thoughtful article which will bear reading more than once.

## Important Message from our Late Partner, William White.

It becomes my duty to come to the *Banner of Light* Circle Room upon this occasion and say what I have to with no uncertain sound. It has been thought that perhaps the spirit-president of this circle, Mr. Pierpont, would be the one best qualified to come and speak upon the subject under consideration this afternoon; but as I am personally interested in this affair, as my name has been used by others in this connection, I feel it to be my duty to come and speak for myself. *Mind and Matter*, a paper published in Philadelphia, says, in reference to the spirit circle held by its editor Oct. 22d, 1878, that the spirit of William White controlled, and gave a message. I wish to refute that statement. The spirit of William White did not give that message. That it was a spirit message, I know; that it was given by a Jesuit spirit, I am certain. And why I take it upon myself to come, in this connection, and refute that message, is not because it troubles me at all in my spirit-home; not because I object to having my name used by others, were it for a purpose of right and justice, love and truth toward humanity, but because that message gives out a wrong impression to the public in regard to my present standing in the spiritual spheres; and to prove that I never gave that message to Mr. Roberts, I would correct a misstatement that is printed in it. The spirit says, "I succeeded in finding one who was apt for that work"—that work referring to the presentation of the phenomenal facts of Spiritualism to thinking minds. That one was "Fanny Conant"—Mrs. J. H. Conant, as I called her.

When I entered the establishment of the *Banner of Light*, as one of its co-workers, associates and proprietors, Mrs. J. H. Conant had already been found, had long been used as an instrument for the spirit-world in that establishment. The credit of finding Mrs. Conant belongs not to me, but to the veteran co-worker, Luther Colby, and to that soul who preceded me, William Berry. That is one statement I feel obliged to make.

Again, the message says, "With sorrow I have noticed the cowardice of those who assumed my position." This refers, I know, to the silence upon certain subjects of the editor of the *Banner of Light*, who has never "assumed my position." He (Mr. C.) holds to-day the same position he held when I was in the body. Although Isaac B. Rich is the business partner of the *Banner of Light*, he never presumes to dictate what should go into its columns or what should not. I wish to say in this connection that I have never seen or observed any cowardice in my old associates and co-workers. Their silence upon certain subjects, which seems so strange to outside parties—not knowing what we know in our spiritual homes—has been preserved in accordance with the wishes of those spirit-guides who have been interested in this establishment from its commencement. They have been anxious to preserve a peace policy throughout, and to make this paper a spiritual power in the truest sense; not to enter the field of aggressiveness unless forced to do so; therefore, whenever silence has been maintained, that silence has been preserved solely by the wish of higher guides, in the light of superior wisdom, who knew whereof they spoke. And when the time comes—as it is rapidly coming—for silence to be broken upon certain subjects, rest assured no cowardly fear will deter the present co-workers in this establishment from speaking what they wish to say and what their spirit-guides have for them to give.

Following the message in that paper, purporting to come from William White, a spirit controls—that of Ignatius Loyola—pretending to be a friend of Mr. Roberts. That indomitable spirit, as Mr. Roberts well calls him, is no more a friend of reform, reform and spiritual progress to-day than he was years ago. In his spirit-home he is still at the head of a large band of Jesuitical spirits who have determined to break down the spiritual forces and sweep away all progressive movements from the face of the earth! And why? Because if Modern Spiritualism is not cast aside it will sweep broadcast over the whole land, while Catholicism, bigotry and superstition will pass away and be known no more. Many of those who were interested in this work upon earth, whose whole lives were spent in blinding people to their own interests, in keeping them in the old ruts of ignorance and superstition, are just as anxious for the propagation of their faith as they were when upon the earth. They who are at the head of the Catholic power in spirit-life are determined that this power shall not go down without a mighty struggle; they are influencing their priests and bishops all over the land. They wish to stir up opposition, to give out authority among themselves at this present time; and Loyola having found that Mr. Roberts was an indomitable spirit, also, stern and unyielding in his principles, and believing he never could conquer this man upon fair ground, determined to change his tactics; so to-day he comes, as some time ago he came, in the guise of a friend, believing that if he could make Mr. Roberts think he had converted him to spiritual thoughts and truth he would be able to wield a power over him and through him that would be more to his advantage in the overthrow of Spiritualism than any other means he could use. One vital object is to belittle the veteran workers in the spiritual movement; another object is to make the *Banner of Light* establishment appear ridiculous in the eyes of the world, and to cause dissension and dissatisfaction among Spiritualists in regard to its management. We have known this for a long time. Why we did not speak was because the time had not arrived to do so.

When a spirit who is frequently in disguise—one of these Catholic minions—comes and assumes the name of those who were Spiritualists and true workers when in the form, it is time for us to come and speak the truth. I know very well it will be considered by certain friends of Spiritualism, by certain mediums and speakers, that the Jesuitical power has walked into this circle-room; that one of the Catholic Jesuits is at this time speaking through the lips of this organism; but as the Truth is mighty and will prevail, we do not fear. We speak our word without fear or favor.

I wish to warn Mr. Roberts to look well where he is stepping; to mind well what he receives from Ignatius Loyola as coming from the lips of a friend, for just as sure as the sun shines in the heavens to-day, just so sure are Ignatius Loyola and Torquemada in sympathy and working together for the overthrow of the spiritual cause. I speak in all brotherly love and kindness. I neither blame Mr. Roberts nor the medium through whom the message was given. At that time a mighty power of the Catholic forces strove to control the medium. There was a great struggle at the circle before the medium's guide could gain control entirely. The influence was of the Catholic power.

Therefore it is evident from whence these messages were derived.

We know that Mr. Roberts is being used as a grand instrument for the spirit-world. When he defends mediums and seeks to overthrow those who persecute them, his work is noble, reformatory and true. In this good work we bless him. But we warn him not to receive all that is given to him from the spirit side as coming from the lips of friends of progress and humanity, because if he does so he will be certainly worsted by enemies who come in disguise.

A little further on, in the same séance, there is a message purporting to come from our dear friend, Mrs. J. H. Conant. As I speak for myself, so she has commissioned me to speak for her, and to say that she never gave that message. That she returns to earth-life at times and communicates, is true. 'Wherever she can give a word of counsel and advice, wherever she can assist one in need or suffering, she will do so gladly; and she comes to friends whenever it is possible. True, it is not always possible to announce herself through mediumistic lips, but she comes with a blessing of sympathy and affection, to guide them onward and upward. She is to-day, and every day, used as an instrument in the spirit-world for holding circles, and through her organism messages from supernatural spirits are transmitted to those around and about us. This is a work that is to be of use and of good. With regard to this matter, she asks me, in all honor and truth, to give this explanation to the public. I do not think it is necessary for me to say anything more at this time. I shall be glad to come and make further explanations if desirable.

I wish to say in this connection, however, that I am as much interested in the success and welfare of the *Banner of Light* to-day as I was when in the body. I work for it, heart and hand. I work for all reformatory measures—for the spread of truth everywhere—unyielding, unflinching, without bias or partiality. I do not wish it to be said that I have deserted my friends who were associated with me on the earth—that I have marked with sorrow the cowardice of their position. It is not so. What I say to-day I speak from the fullness of my heart, knowing all will be well in the future, wishing my friends of the *Banner* to know that I am with them, and one of their band of co-workers in a glorious cause.

WILLIAM WHITE.

The following spirit-message, given through a reliable medium, was sent to us a few days since: "Give my love to Mr. Colby, Mr. Rich, and Mr. Wilson. My great interest is and ever will be in the *Banner of Light*, for I believe and know it is doing a vast work for humanity." FANNIE A. CONANT."

## Special Notice.

Those of our patrons whose subscriptions expire with the present issue of the *Banner of Light*—No. 26—are requested to continue their names upon our subscription books for another year. We need the patronage of all the friends of the cause, in order that our hands may be strengthened to successfully carry on the glorious work inaugurated thirty-three years ago by the angel-world. It is more than ever important that we retain the names of the old patrons, who with us have "fought the good fight" up to the present time in behalf of our common humanity with signal success; and that they now solicit the new comers into our ranks to patronize not only the *Banner* but every paper devoted to the promulgation of the Spiritual Philosophy. More than ever before do we ask of those who can afford to subscribe, to do so, as we are continually solicited to send our paper free to those who value it highly but are too poor to pay for it, which we do, and have done for years. The number of this class is on the increase, and the tax upon our resources consequently very heavy.

Those who may feel to renew their subscriptions are requested to send name and money at the earliest opportunity after reading this notice; thus obviating the necessity of removing their names from the mailing-machine, and avoiding all danger of mistakes or loss of papers.

## The Assassination of the Czar of Russia.

The startling information has been received that while the Czar of Russia was passing from the Michael Palace, with his brother, on Sunday, the 13th, about 11 A. M., a bomb was thrown that exploded directly beneath his carriage. The only injury resulting was the tearing away of a portion of the carriage. Hearing the explosion the Czar sprang out, which he had no sooner done than another bomb was thrown from a knot of lookers on, so severely injuring the Emperor that he died at 3.30 on the afternoon of the same day. There being comparatively few persons present the assassin was easily identified and arrested, being found to be a student by the name of Russakoff, who had been for two years at the mining academy. The affair did not occupy three minutes. The bombs were simply thick glass balls filled with dynamite. About twenty persons besides the Czar were injured by the explosion, some of whom have died, and the whole city is in mourning.

Alexander II. ascended the Russian throne March 24, 1855, at the age of thirty-seven. His reign has been marked by many important events, the first of which was the loss of Sebastopol; following this was a treaty excluding the Russian flag from the Black Sea. He has ever displayed a strong and sincere sympathy with every movement for the elevation of the people. By his decree 43,850,084 serfs were emancipated from servile thralldom. These were slaves but little better than dogs, whose masters could sell, beat and abuse them. "The Czar touched them with his sceptre and they became men"—an act unparalleled by any beneficent boon bestowed on humanity by a single hand.

New reforms for the benefit of the people were in contemplation, including the repeal of oppressive taxes and custom duties, and the abolishment of needless government offices. The late Emperor is succeeded by his second son, born March 10th, 1867, who will be known as Alexander III.

James A. Bliss has opened a bookstore at 713 Sanson street, (lower floor) Philadelphia, Penn., where he will have on sale the publications of Colby & Rich, together with a full line of liberal and reformatory works in general. This new venture deserves the countenance of book-buyers thereabouts, and we hope to hear in due season that success has attended it.

A correspondent writes that "he has tested the mediumship of Mrs. A. Dwinels, 23 Winter street, Boston, and finds her to be one of the most reliable and excellent clairvoyant test-mediums in the country." See her card in another column.

Mrs. H. V. Ross, the materializing medium, continues to hold séances in this city at No. 8 Davis street, every evening except those of Sunday and Monday, with very satisfactory results.

Dr. Slade is still in Washington, and has written that he will be unable to be in Boston before Monday, the 21st inst., at which time he may be found at the Adams House.



## ADVERTISEMENTS.

February number just received.  
 Subscriptions will be taken at this office at \$5.00 per year which will be forwarded to the proprietors, and the magazine will be sent direct from office of publication; or the subscription price of £1 per annum, post free, can be forwarded direct by post-office orders to "The Proprietors of 'The Theosophist,'" at the above address.  
 Single copies for sale by COLBY & RICH at 50 cents each sent by mail postage free.











## 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, A. M. 9 o'clock, and P. M. 7 o'clock, at  
 which time the doors will be closed, allowing no access  
 until the conclusion of the service, except in case of ab-  
 solute necessity. The public are cordially invited.  
 The Messages published under this heading indi-  
 cate that spirits early with them, and that they are  
 earth-life to that beyond, whether for good or evil—con-  
 sequently those who pass from the earthly sphere into an unde-  
 veloped 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  
 her own. All express as much of truth as they perceive  
 to be true.  
 227 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.  
 228 A young angel is desirous to hold natural flowers  
 upon our Circle-Book table, we solicit donations of such  
 from the friends in earth-life who may feel that it is a pleas-  
 ure to place upon the altar of spirituality their floral offerings.  
 (Miss Schellhamer wishes it distinctly understood that she  
 gives no private sittings at the office, and that she does not  
 receive visitors on Tuesdays, Wednesdays or Fridays.)  
 229 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. Schellhamer.

Séance Jan. 14th, 1881.

### Invocation.

Oh, thou Divine Intelligence! permeating all life  
 with thy ineffable splendor, vitalizing all beings with  
 the grandeur of thy thought and the quickening power  
 of thy influence, we approach thee at this hour, to hear  
 upon our senses the wisdom of our loved ones, and to  
 which we would lay before thee as an offering of eter-  
 nal praise. May it arise before thee acceptable in thy  
 sight as the incense of the flowers, as the songs of  
 gladness from the rippling brooks, and the rustling  
 leaves, these toward even as the authors of the stars  
 ascend to thee, our Father God! And we would  
 ask of thee once again thy blessing and thy divine in-  
 fluence, that they may fall upon our hearts in showers of  
 love and tenderness, refreshing us anew, and strength-  
 ening us for the battles and immovables of existence,  
 drawing us upward, ever nearer to thee and thine  
 angel hosts. We ask that thou wilt send downward,  
 this hour, thy angel ones, who ever delight to perform  
 thy will and do thy bidding; that they may give forth  
 messages of love and cheer to bless the hearts of mor-  
 tals who mourn in sadness. Oh, our Father! may  
 every heart enlivened in human flesh be led to realize  
 and know that their dear ascended friends still return  
 from the other shore to guard and bless them; that  
 these disembodied souls who have passed on beyond  
 the river of time and mortality understand and ap-  
 preciate all the motives of their dear ones on earth; that  
 they can watch over and sustain the mourning heart.  
 And oh, our Father! may every human being feel and  
 believe that their every action is witnessed by their  
 dear ones gone before. May their lives be spent in good  
 and holy purposes and actions, that those blessed ones  
 on high may have no cause to mourn over the course  
 of their dear ones yet in the mortal form. Amen.

### Questions and Answers.

**CONTROLLING SPIRIT.**—Hereafter at these  
 séances we propose to conduct and to reply to  
 a few questions which we may deem suitable—  
 such as are handed in by parties in the audi-  
 ence or forwarded by friends at a distance. To-  
 day, Mr. Chairman, we are ready to consider  
 whatever you have to present.

**QUEST.**—[By John V. Dunbar, Valley Mills,  
 W. Va.] Is not the Great First Cause the pro-  
 ducer of all causes? And do not causes pro-  
 duce circumstances over which man has no con-  
 trol?

**ANS.**—As the greater always enfolds the less-  
 er, so do we believe that the Great First Cause  
 must ever produce and originate all other  
 causes. The first is always the parent and pro-  
 genitor of the last and of all intermediates  
 in any chain of sequences. We believe that  
 "causes," as your correspondent puts it, pro-  
 duce circumstances and occurrences over which  
 man has no control. For instance, the earth-  
 quake-shock, the volcanic eruption, the storm  
 of thunder and lightning, are all produced by  
 natural causes, which man can neither direct  
 nor control; so it is in the physical existence  
 of every human being: circumstances over  
 which man has no control may sway his actions  
 and direct his course in his upward journey of  
 life.

**Q.**—Can man act without a motive?

**A.**—We cannot conceive how any intelligent,  
 rational human being can act without a motive,  
 however hidden that motive may be, unless in-  
 fluenced by some will more potent than his  
 own. While in the mesmeric or trance con-  
 dition, a man may act and speak without volition  
 and motive of his own, not otherwise. Such  
 actions and speech are guided and directed by  
 the superior mental force at the time in control  
 of the organism or mind.

**Q.**—Is a man accountable for what he may do,  
 acting from motives over which he has no control?

**A.**—It is true that circumstances over which  
 man has no control sway his actions to a large  
 extent, for man everywhere is the creature of  
 circumstances; but we must remember that  
 the spirit, whose conscientiousness and moral  
 perceptions are developed to a large extent,  
 holds himself accountable for all his past life,  
 whatever its conditions may have been. The  
 judgment day comes to no spirit until it is fully  
 roused to its true condition and the general sta-  
 tus of all its moral and spiritual faculties. It  
 may come to some spirits immediately upon  
 their entrance to the higher life; unto others,  
 not till years have passed away and they be-  
 come awakened to their true surroundings. A  
 spirit, looking over his past life with a con-  
 scientious desire to judge according to the motives  
 which have swayed him, will at all times judge  
 wisely and well. It may be that he has been  
 placed in conditions whereby circumstances  
 over which he had no control forced him to  
 commit an act or do some deed which resulted  
 in injury to a fellow being. While he deplors  
 this occurrence deeply within his soul, and  
 strives to counteract the effect of his deeds by  
 doing some good to that other or to some being,  
 yet that keen remorse which always follows the  
 violation of any moral principle or of willful de-  
 fiance of that great law of love which worketh  
 no ill to its neighbor, will not strike upon him  
 as it would had he willfully wronged his fellow.

**Q.**—Is the identity of a person in the spirit-  
 world known by his body, as here?

**A.**—When passing out from the material form,  
 every spirit finds itself possessed of a body simi-  
 lar in construction, and to all intents and pur-  
 poses as tangible, real and natural as the body  
 he had previously inhabited. Years may pass  
 away, and in growth and development the spirit  
 may become refined and cultivated, throwing  
 off many of the crudities and deformities which  
 clung to it while in the mortal form, yet there  
 will still remain a resemblance to the out-  
 ward form which it once possessed, no matter how re-  
 fined and indeed transparent the spiritual body  
 may become. When we remember that the out-  
 ward form is but the mold of the spirit, we can-  
 not fail to realize that the spiritual body must  
 bear a resemblance to its material casing, a re-  
 semblance which will identify it to its friends  
 in the future. There are likewise possibilities  
 of soul-communion undreamed of by mortals,  
 yet which identify the spirit to its friends more  
 palpably and tangibly than any outward form  
 or semblance of feature or expression could pos-  
 sibly do.

**Q.**—Did man always have an identity? If so,  
 did it consist of a spirit-body before he took on  
 the earthly form?

**A.**—Everything in life, from the infinitesimal  
 atom up to man, possesses a form of its own,  
 which in part constitutes its identity. This is  
 equally true of the sand-grain, the pebble, the  
 plant, the animal and the man. We are taught  
 that every spirit possesses an individualized  
 form which it may inhabit for aeons of ages be-  
 fore its entrance into mortal life. As an indi-  
 vidualized human being it may exist outside of  
 matter previous to its birth in the mortal; but  
 this is not a state of existence to be desired; it  
 is a negative condition; it misses that positive  
 principle of life which delights in action; con-  
 sequently spirits who have never inhabited a  
 mortal form are anxiously awaiting the time  
 when they shall be born upon the earth and ex-  
 perience contact with matter. Those spirits  
 who have never inhabited the mortal form are  
 unfitted to enter the spheres of spirit life where  
 spirits abide who have passed through the mor-  
 tal life, just as the infant is unfitted to associate  
 with, appreciate and enjoy the companionship  
 of students and philosophers in their particular  
 schools of learning. This question is one that  
 cannot be illustrated in the brief time allotted  
 to us. It opens out many another query; and  
 one which presents itself to us is this: How is  
 it that the spirit of an infant, which passes away  
 from mortality ere it has gained any experience,  
 grows and progresses in the spirit-world, and  
 becomes associated with the grandest minds  
 that have ever existed? Likewise how is it that  
 little beings, blighted in embryo, are said to  
 be cared for and to progress in the spiritual  
 spheres? We reply: At the moment when the  
 procreative forces of parental life blend togeth-  
 er and conception occurs, a spirit who proposes  
 an experience through the form which it is rea-  
 sonable to suppose will in due time be born into  
 the mortal, is attracted to the female element  
 and associated with that being until the time  
 for the course of nature to perform its work has  
 elapsed. Should the infant form become blighted  
 in embryo, and the spirit is prevented from  
 taking possession of it through the process of a  
 mortal birth, it (the spirit) is taken and cared  
 for by guardian spirits. It does not miss its  
 earthly experience; it is brought back daily  
 into association either with her who should have  
 been its mother on earth or to others who can  
 sympathize and assimilate with it, and from  
 whom it can gain an experience of mortal life  
 which is for its spiritual unfoldment. There  
 are many mother-souls in the flesh who have  
 never possessed a child of their own who are  
 constantly yearning for the companionship of  
 little children whom they may care for and ten-  
 derly cherish. These mother-souls are not alone;  
 spirits are constantly thronging back unto such  
 to receive from them tenderness and care,  
 instruction and experience which will develop  
 and unfold their child-like natures, give them a  
 knowledge of material things, and fit them for  
 the companionship of angels in the spiritual  
 spheres.

### James Moffitt.

[To the Chairman:] I rejoice, my friend, that  
 I can come here to-day and send out my greet-  
 ing to my friends. I can say, truly and honestly,  
 I bless God for the truths of Spiritualism, and  
 for the opportunities presented to me to return  
 to earthly scenes and associations, and come  
 into contact with my friends and relatives; but  
 this is not all: I would avail myself of these op-  
 portunities of returning and speaking, to give  
 light and instruction to those who are in dark-  
 ness and ignorance concerning immortality. I  
 wish my friends to know that I am working,  
 that I am active, that I return frequently to  
 bless them. Spiritualism came to me as a grand  
 and glorious light. It seemed, at times, that it  
 would almost dazzle my vision. I know certain  
 friends of mine feared I would be carried away,  
 as it were, with it; but no, indeed: it streamed  
 upon my pathway and led me home to the spiri-  
 tual world, and to-day I bless God that I re-  
 ceived the light of truth ere I departed from the  
 body. I would like to send my love and greet-  
 ing to my family, to say all I well with me. I  
 shall do all I can to guide them and to give them  
 a knowledge of these things, which I sought  
 when in the form. And to my friends, with  
 whom I was associated, I would say: God bless  
 you all: you are traveling the right road; you  
 are dispensing light and knowledge, freely and  
 without stint to those who are in darkness; for  
 this you will receive your crown of rejoicing  
 when you enter the immortal world; not any  
 material crown of gold, but a crown which  
 comes from the consciousness of knowing you  
 have done what you could. I shall return fre-  
 quently to announce myself; not from this  
 place, but in private, where my friends may  
 know I am with them still, one in purpose, one  
 in action. I am from New Philadelphia, Ohio.  
 James Moffitt. Years have passed since my de-  
 parture to the spirit-world, but each one brings  
 to me only joy and blessing.

### Mary Goodwin.

I have felt badly for a long time. I have been  
 in the spirit-world, I think, many years. For a  
 long time I sought for my Saviour and I prayed  
 to see the face of my Father; but I was not  
 gratified, and I became restless and dissatis-  
 fied; I could not grasp the reality of my sur-  
 roundings, for I felt that I had been deprived  
 of my rightful inheritance, a home in heaven—  
 a place beside my Father. But I have recently  
 become awakened to my surroundings, and I  
 find that I am better situated than I would  
 have been had I received my desires. I am sur-  
 rounded by friends who are tender and kind,  
 who seek to bless me in every way, and I am  
 told that we can serve our Father just as well,  
 and perhaps better, in the condition we are  
 now in, than we could were we angels "singing  
 around the throne." I do not understand it  
 yet thoroughly, but I am anxious to learn. I am  
 anxious to have my earthly friends realize my  
 condition. I shall be glad to meet them and  
 give them instruction concerning the spiritual  
 life, for I want them to be prepared to find a  
 home as natural and palpable as that they now  
 possess. I want them to feel that they are go-  
 ing to their friends, but they will not be idle.  
 They must not be inactive; they must work  
 constantly, if not for their own good, then for  
 the good of others.

I have sought to return, but without avail  
 until, a short time since, I was brought into  
 contact with a medium and allowed to mani-  
 fest. I promised to come here to send out my  
 thoughts and my love to my friend, who is far  
 away but who will see this message. Please to  
 say I shall watch earnestly and well for his  
 coming to the spirit-world, and I shall be the  
 first to give happy greeting and welcome. Mary  
 Goodwin.

### Isaac D. Smith.

[To the Chairman:] To tell you the truth,  
 sir, I'm in a hurry to get back. It is only a few  
 weeks since I passed out from the body. I am  
 thirty-six years old. I wish my friends to know  
 that I have arrived safely at my journey's end,

but it seems to me only to begin another jour-  
 ney—one of aspiration and experience such as  
 I never realized when in the body; but I felt  
 that, before attempting anything new, it would  
 do me good to return and send out my love to  
 my friends, and assure them I am well and safe-  
 ly cared for; not but what I may be able to care  
 for myself, but as we are all dependent, more  
 or less, upon each other, I am glad to say I am  
 surrounded by beings who can sympathize with  
 me, and whom I can assimilate with. I hope  
 to be able at some future time to return again  
 and give my friends a knowledge of what has  
 come to me. At present I am not qualified to  
 speak concerning the new life, save to say it is  
 a good one, so far as my observation goes. I  
 have met some old friends who desire to be re-  
 membered, and to have me assure those who re-  
 main that they are watching and waiting, for  
 they are ere long to welcome certain ones to  
 the spirit-world. I am from Hartford, Conn.  
 Isaac D. Smith.

### S. P. Lake.

If memory serves me right, it is somewhat  
 more than one year since I passed suddenly  
 from my material body. I left a family of dear  
 ones whom I desire to reach, to send them my  
 love and to assure them I have watched over  
 their welfare, have assisted and guided them  
 ever since my departure. I am satisfied that  
 all is for the best, and that the time is speedily  
 coming when I shall once more be reunited with  
 those so near to me. I have an occupation in  
 the spirit-world, but it is not at any station. I  
 am now associated with those who passed on  
 before me, in a work that I feel will be for the  
 benefit of my friends and humanity at large. I  
 am studying, I am becoming versed in the laws  
 of life, and hope to be able to transmit to others  
 that instruction which shall guide them in the  
 best course to pursue. I would like all my  
 friends to know that I have returned; that I am  
 alive and active; that I desire to meet them in  
 council, privately and alone, that I may give to  
 them certain things which I feel they wish to  
 know, and which none other can impart. I was  
 a ticket-agent when in the body. I passed away  
 very suddenly, as I said, and there were a few  
 things I would have liked to settle but did not,  
 which, even now, are affecting me in my spirit-  
 home and call me back. From Newburyport.  
 S. P. Lake.

### Mrs. Bethiah B. Collyer.

I died in the beautiful month of June. It will  
 soon be two years since I was called from the  
 body, but I have been striving to reach my  
 friends in a tangible form, so that they could  
 realize my presence beside them. I have sought  
 to manifest myself materially, but without suc-  
 cess. I am in hopes that the time will come  
 when I may stand by the side of my dear ones,  
 and they will realize my presence, and know  
 that I witness their lives, and am in sympathy  
 with them. I was fifty-four years old. Death  
 came to me at first not as a pleasant messen-  
 ger, but when I realized all that it conveyed to  
 my spirit, I welcomed it as a friend that could  
 bear me across the waters of tribulation into a  
 beautiful home of peace and light. When I  
 found myself surrounded by those darlings who  
 had passed away from me, I felt that I had in-  
 deed found an immortal home, and had reached  
 the heavens prepared for me; and now I say to  
 my friends who yet remain, oh, if it be possible,  
 open the doors that we may return and trans-  
 mit our messages of love and peace to you; that  
 we may influence your lives for a good and no-  
 ble purpose; that we may guide you more di-  
 rectly over the upward path which leads to that  
 eternal home where only love and peace abide.  
 Oh, if it be possible, give unto us opportunities  
 that we may speak to you by words which can-  
 not be mistaken, in tones that you will recog-  
 nize, and identify ourselves in such ways that  
 you will be led to rejoice in a knowledge that  
 there is no death, but that your friends can re-  
 turn from beyond the grave, and speak to you,  
 commune with you, even more perceptibly than  
 they could when in the mortal form. Speech  
 untrammelled is given to the progressed spirit,  
 and although many limitations belong to it  
 when on earth, although cramped and confined  
 by earthly conditions, yet when its desire is  
 strong to rise above them, to trample them un-  
 der foot, power and opportunities are given  
 whereby it may unfold and progress, and be-  
 come a teacher of light to its friends who are  
 yet in the flesh. I desire my words to go to  
 Marblehead, that they may reach friends of  
 mine whom I left in the form. I am Mrs. Be-  
 thiah B. Collyer.

Séance Jan. 7th, 1881.

### Questions and Answers.

**QUEST.**—[By H. B.] In lifting heavy articles,  
 do spirits overcome the law of gravitation by a  
 law superior to it and unknown to us? And, if  
 so, will man on earth become acquainted with  
 that superior law and apply its principle to  
 aerial navigation?

**ANS.**—We may understand how the law of  
 gravitation is overcome for a brief space by  
 man, in applying lifting power to a mechanical  
 apparatus which will raise a huge boulder and  
 suspend it in mid air. In precisely the same  
 way and by the same power heavy articles are  
 lifted and suspended under spirit direction. You  
 may not see the machinery at work, nor the  
 force exerted; neither can you perceive the  
 power of atmospheric pressure which is con-  
 stantly crowding in upon your external bodies  
 and exerting an influence upon them. Un-  
 doubtedly the time is approaching when man  
 will navigate the air as readily as he to-day  
 plows the main. Scientific research and study,  
 human art and ingenuity are constantly at  
 work, seeking to gain a knowledge of laws and  
 principles in order to control them and adapt  
 them to the uses and purposes of man.

**Q.**—Can any one except a clairvoyant deter-  
 mine whether a person is subject to contagious  
 diseases?

**A.**—Most persons are, at times, subject to  
 contagious diseases. The system is liable to be  
 thrown into that negative, passive condition,  
 whereby it becomes absorbent to the elements,  
 whether of disease or health, with which it  
 comes in contact. There are exceptions to every  
 rule, and we may find in each community a few  
 individuals who are impervious to the attacks  
 of contagious disease. These persons possess  
 positive natures, and are unsusceptible to any  
 influence outside of themselves. None but a  
 clairvoyant or a medium, under perfect spirit-  
 control, will be likely to determine the precise  
 moment when a human system is in the most  
 danger of attack from contagious disease.

**Q.**—Is not secrecy right and just? and is it  
 not absolutely requisite for the accomplishment  
 of some good object?

**A.**—Secretiveness is a quality inherent in  
 man, which may be called both right and essen-  
 tial, provided it be not unduly developed. Many  
 objects may be attained, and much work accom-

plished, in secrecy and silence, when expo-  
 sure to public criticism and comment would  
 endanger their success. Many of the processes  
 of nature, which when their ultimate results  
 appear we pronounce good, are carried on in  
 silence and secrecy. The secret, earnest prayer,  
 offered up in the privacy of the closet, may  
 reach angelic intelligences, and receive a re-  
 sponse from them, when the loud-toned exhor-  
 tation would fall unheeded to the ground. Acts  
 of benevolence, when performed in secrecy,  
 without the eye of your fellow-man upon you,  
 will bring not only a spiritual good to yourself,  
 but also a spiritual as well as material benefit  
 to the recipient, when perhaps the act of gen-  
 erosity bestowed in public would not be of so  
 much benefit, pleasure and blessing, either to  
 the bestower or the receiver.

### Samuel F. Monroe.

It is not many weeks since I was pronounced  
 dead by earthly physicians and friends, and my  
 mortal body laid away beneath the mould; yet  
 I find myself possessed of a conscious, active ex-  
 istence, and taking a deep interest in my family  
 and friends. Having learned that it was possi-  
 ble for spirits to return to materiality and ex-  
 press themselves, I have sought to return to my  
 family and my friends, to express to them my  
 remembrance, affection and interest in all that  
 concerns them. I would say to my associates  
 and fellow-workers, I thank you from the bot-  
 tom of my heart for all your kinds words and  
 friendly expressions, and more than all, for  
 that material aid which you rendered to my  
 family in the hour of affliction and need. I call  
 upon one friend, George W. Jones, to take my  
 message and carry it to my wife, that she may  
 realize and know that I am not dead, but that I  
 can come to her, and assist her in the hour of  
 trouble; that I can bring my affection to con-  
 sole her in times of grief and sadness; that I  
 take an interest in her and our little ones, which  
 shall never fade away. I will guide and guard  
 them to the best of my ability, for I am assured  
 by angel teachers that it is my province and  
 my work to surround them with an influence  
 for good, and a tender protection, which, though

what they were thinking—I felt indeed glad,  
 because then I knew I should not be separated  
 from them. I have often brought beautiful flow-  
 ers to twine around the old home, thinking that  
 perhaps in some such way I might be received  
 and recognized. Flowers, we believe, are the  
 emblems of purity, and of all that is sweet  
 and lovable in nature. Flowers bring strength  
 to the weary and consolation to the sad, for  
 they teach lessons which, if we will only listen,  
 will guide us to all that is pure and beautiful  
 and good; they lift their heads above the dark-  
 ness and gloom; they do not become blighted,  
 although the shower falls upon them, but bloss-  
 om on in sweetness, unmindful of scorn and  
 neglect. So I bring flowers to my friends, that  
 they may receive them as an expression of my  
 being and my affection. I trust that they will  
 be thankful and glad to realize that I have re-  
 turned to give them the knowledge that I am  
 not dead nor sleeping. I am not far away from  
 them, and I am conscious of their existence and  
 of their daily lives. I am from Beverly, Mass.  
 Martha A. Dodge.

### Joseph Hill.

I feel to return here and speak. After a  
 lapse of some time I would now manifest my-  
 self as a living, breathing being. It was thought  
 that I passed away somewhat suddenly from the  
 earthly body, but I can now see that I was  
 gradually dying, and that my spirit was becom-  
 ing prepared for its higher home. I lived in  
 Lowell; was known there pretty extensively. I  
 worked for many years in the Print Works,  
 and I would like to have my old friends, neigh-  
 bors and associates know that I have come here  
 to speak to them and to tell them of this world  
 which lies beyond the mortal. Since my de-  
 parture I have been studying in the new life. I  
 am not now interested so much in material af-  
 fairs as I was, although, of course, all that con-  
 cerns my friends must be of interest to me, but  
 I have left the old life entirely behind me. I  
 am interested in good deal in mechanics—in the  
 application of the principles, of the laws of me-  
 chanics. I am seeking to understand them, in

some old people, and I thought it would be just  
 jolly fun to come too. I want to send my love  
 home and say I am alive. I am working like a  
 little trooper, and "I feel just as happy as a big  
 sunflower." That's what, you know, they used  
 to sing, don't you? Perhaps you don't know,  
 but I do. That's just the way I feel. My name  
 is Clarence Henry Gordon, and my father's  
 name is Martin Gordon. I used to go round  
 and see him, down amongst the machines, after  
 I went off, and I thought, oh, dear! if I could  
 only give him a poke, so he'd know I was here.  
 That was down on Marginal street, East Bos-  
 ton. I guess, if I get a chance, I can come  
 right straight back home, and tell them lots of  
 things, don't you? I don't feel a bit afraid;  
 there's nothing to be afraid of; it is better than  
 going to school. Can't talk in school, you know,  
 and you've got to sit pretty straight. Now  
 I've got so I can talk, I think I'd ought to have  
 a chance to come again, don't you? I've got a  
 heap to say. We haven't got any snow up our  
 way. I can come back here and have some fun  
 whenever I've a mind to.

### Clara L. Lehman.

I have been to several places of this kind,  
 seeking to manifest my presence and send a  
 message to my friends. I intended a circle in  
 Philadelphia, thinking that perhaps I should  
 succeed and be able to reach my home, because  
 it was so near; but still I was disappointed, and  
 kind beings who were present directed me to  
 this place, saying that I should be able to con-  
 trol and manifest if I only persevered. I do not  
 feel that it is a great while since I passed from  
 the body; it may be a year, but months seem  
 to fly around so rapidly I take no account of  
 time; events stand out in my memory, distinct  
 and clear, but days and hours have no meaning  
 for me in the spirit-world.

I would have my friends realize that I am  
 happy and well; that I return to my family to  
 bring strength if I can, and to be of assistance.  
 It seems to me if it can be realized that I can  
 come, I shall gain more power and be able to  
 act more thoroughly in behalf of my loved ones.  
 This is what brings me back—hoping I shall be  
 called to come privately, personally, in order to  
 give those thoughts which seem to be import-  
 ant to me, and which I know my friends should  
 have. My husband is George H. Lehman. I  
 am Clara L. Lehman, from Philadelphia. I was  
 thirty-seven years old when I passed away.

### Martha A. Dodge.

I feel that I would like to come, too, that those  
 who knew me when I was here in the form may  
 realize that I still can come to them. I have  
 been home many times, seeking to make myself  
 known. I have moved things round, but I didn't  
 get any response that I was recognized; and so  
 I have tried day after day to be able to mani-  
 fest myself that my friends might realize that I was  
 indeed with them as tangibly as when in the  
 form. I was only fifteen years old when I pas-  
 sed away to the Summer-Land. I did not care  
 to go. I desired to live here, because it seemed  
 there was so much before me, and I did not  
 know where I was going! But when I found  
 myself surrounded by good people who kindly  
 cared for me—when I received so much love and  
 tenderness—I felt that I had found a sweeter  
 home than any I had known on earth. And  
 when I realized I could return to my friends  
 and know of their lives—what they were doing,

in your communities may be advanced. If we allow this to be  
 done, from time to time, it will work an injustice to other  
 spirits who have manifested before them, whose messages  
 should take precedence. If, at any time, a spirit controlling  
 at this place feels that it is important for his message to be  
 advanced, we shall be pleased to give permission; or, if the  
 friends of the spirit show that there is something impor-  
 tant which is needed to be seen before the regular time, we  
 are also willing such messages should be advanced; not  
 otherwise.

### MESSAGES TO BE PUBLISHED.

Jan. 7.—Charlotte Engle; Willie Jacobs.  
 Jan. 11.—Julietta Maudslayi; Myra S. Mason; Joseph Clarke;  
 Henry Thornton; Sarah A. Vaters; Mrs. Matilda J. Padelford;  
 William Morgan; Wasso.  
 Jan. 14.—Henry Adams; Hanna P. Gibbons; Cyrus  
 Morton; R. Kent; Louella Warner; Edmund Dole; Mary  
 J. Ellis.  
 Jan. 18.—Benjamin Kenney; Dr. Artemus S. Carter;  
 Lizzie F. Woods; S. R. Thaxter; Rufus B. Kinsey; Clara  
 Morrison; George A. Barney; Jennie Sprague.  
 Jan. 21.—Laura Markham; P. B. Randolph; Cordelia  
 Whipple; Sarah Keston; Charles S. Richardson; Willie  
 Harris; Mary Ann Johnson.  
 Jan. 25.—S. S. Campbell; Leontine Townsend; Charles  
 Johnson; Lucy Hawley; Lydia M. S. Lincoln; William An-  
 drews; Louis Mackay.  
 Jan. 28.—Dr. John Clough; George Stone; Susan B. Ath-  
 erton; Ezra Eames; Amanda Perkins; Capt. Elliot Wheeler.  
 Feb. 1.—Robert Street; Helen W. Hamilton; Sarah  
 A. Wilson; Charles Parker; Lillian Smart; John A.  
 Morgan; Mrs. Elizabeth Abbott.  
 Feb. 4.—Children's Day.—Clara Felge; Jimmie Ryder;  
 Carlo E. Hatch; Phoebe Clawson; Ada E. Ellsbrown; Jesse  
 May Spaulding; Carrie Garney Snow; Ralph Fay  
 Jones; Lizzie Strong; Herbert Fowler; Sadie Jenkins;  
 Nellie Sunlight; Harry Woodward; George Wilson; Cora  
 L. Vetter.  
 Feb. 8.—John Pierpont; Mrs. Anulo R. T. Stinchel; Ella  
 G. Sumner; Albert Mason; Mrs. Sallie Goodwin; James  
 Brewer; Hiram Harton; Lillian M. Smith.  
 Feb. 11.—Ella Moore; Mrs. Louisa Reed; George W.  
 Jones; Mrs. Susan W. Shawwood; William H. Lavender;  
 Nathaniel Davidson; Mrs. Gloriana A. Currier.  
 Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; A. J. Lot-  
 rope; Lyman Strong; Susie Fisher; Mattie A. Davis; R. A.  
 Bullock; Benjie Gray.  
 Feb. 18.—William Atkins; Mrs. Mary W. Bartlett; Jo-  
 seph Huley; Isabel Huley; Estelle Pingo; Ira Holt; Celia  
 A. Thayer.  
 Feb. 25.—Thomas Smallwood; Eliza B. Safford; Charles  
 E. Stearns; Louisa Thompson; Emma S. Somers; Henry  
 Meredith; Uta M. Sheld; Sophia Havens.  
 March 1.—George P. Morrill; Maria Mitchell; Walter  
 Evans; George Moore; Hannah N. Thresholt; Otis Buck-  
 man; Chaucer Paul.  
 March 4.—Thomas Greene Mitchell; Alice Wilder; Wil-  
 liam A. Talnes; Jennie D. Reed; George A. Riley; Lydia  
 Langdon; Dave E. Day.  
 March 8.—Sarah F. Sanborn; John S. Thomas; John  
 Reithen; Ella Snow; Molly Hartman; Mabel Tubb; Ger-  
 tie Huley.  
 March 11.—John Pierpont; Eliza W. Lowe; John N. Mad-  
 den; Nathan Fletcher; Charity Akers; George N. Rice;  
 Dr. Thomas W. Flatley.

### Special Spirit-Message

To Thomas R. Hazard, from his Angel Sister.  
 My Dear Brother Thomas—This is my







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