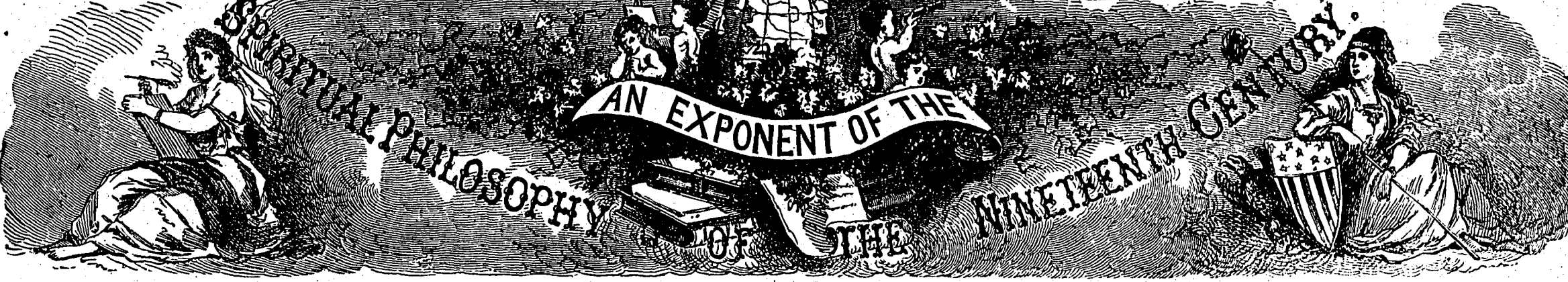


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

#### FRANCE.

While I had occasion to say something, in my late review, of Spain's degradation under priestly rule, as portrayed by the glowing pen of Mme. Domingue Soler, I am led by a like opportunity, afforded me by the *Revue Spirituelle*, now in hand, to do the same justice to a nation which for intelligence, refinement, generous and noble sentiments, has received the world's high commendation. Under the heading of "The Magnetic Sleep," a contributor to the above-named magazine says:

"We have been, we are, and I fear that we shall be for some time to come, the people the most spiritual perhaps, but for a certainty the most light and the most servile to routine of any upon the earth. In poetry, even in general literature, how slow is revolution! But above all when anything scientific is agitated, any discovery of importance, any grand progress to be accomplished, what great inventor, what servant of philosophy comes to beat his head against this French wall of distrust and prejudice? I could cite, alas! a thousand. Without repeating Mons. Thiers's rallies at railroads, I will simply mention Robert Fulton's proposition—'with what irony it was rejected!' and I may here remark, that later, when an American steamer crossed the bows of the ship that was bearing to St. Helena Napoleon I, this imperial prisoner remarked, with a sigh, 'Ah! if I had had such vessels I should still be master of Europe!'"

Electricity, like steam, encountered the sardonic laugh; it is a force that I am sure will ere long be applied to locomotives. In the same scientific domain, it now requires courage to avow one's self interested in magnetism and its strange phenomena, that are destined to create a revolution in human learning. So to my great surprise, contempt rather, do I behold the incredulity of the refined, the learned even, when I speak to them of the magnetic sleep—that which some seem even never to have heard of. It is true, that had I addressed the same *élite* respecting the simple elements of astronomy, I should not have received so intelligent a response as would have been afforded me by the most common of the boys of ten years in the schools of Denmark or Germany.

Ignorance, rust, vanity—such is the leprosy of our land. I lately found in a *salon* a discussion, between two literary men, about Malebranche and Descartes. I would swear upon the head of Émile Zola that neither of them had ever read the authors. They had learned perhaps from an encyclopædia that Descartes had been driven out of France, and that we owe to him the notable saying, 'I think, therefore I am'; and to Malebranche:

"Il faut en ce beau jour le plus beau temps du monde, Pour aller à cheval sur la terre et sur l'onde."  
[Riding a horse upon the sea as well as upon the land is certainly fanciful.]

The venerable Mons. Alp. Cahagnet follows the above with an article on our preëxistence; and though he does not affirm or deny such a state, he uses very reasonable arguments in support of it, such as—"In rummaging through our actual memory, and in praying it to represent all the details of our existence up to the present day, the phases of desires we have passed through, the facts we have accomplished, the things we have expected, the griefs we have suffered, the joys experienced," (etc.) "we shall find a response which certain questioners exact in rapport with this spiritual condition; still, one may be deceived, for the spirit questioned has not always this memory at its command, and this act of (seeming) 'deception' proves not the non-existence of the spirit; it is a simple impediment which we experience in our memories vainly interrogated."

Mons. E. Rul writes: "Apropos of our mother Eve," that, "for nineteen centuries people have been disputing about the fall of our first parents, of original sin and the damnation which followed in consequence. No one that I know, up to the present time, in reading the Bible, has perceived the perfect innocence of Adam and Eve, manifest in all the evidence of the Mosaic account, apparent to any one who gives to it a little attention. Effectively, that an action shall be evil, it requires that the author or authors shall have a clear consciousness of the evil they do. Disobedience is an evil when one distinguishes the good from the bad, which was not the case with our first parents, who acted without discernment; a knowledge of good and evil did not come to them till after they had eaten of the forbidden fruit. When they did act they were innocent. From this it results: No discernment, no 'fall'; no 'fall', no original sin, no damnation, and no redemption either."

\*This is over the signature of Coppélie. "A veritable spirit," says the editor, "who knows these things to their depth, having practiced them" (for he has added to these remarks his manner of magnetizing) "as investigators ought. We render homage to this spirit."

In immediate connection with the above is the following in relation to the death of Marshal Ney: "It was on Monday evening, the 21st of February, in the house of the Countess F. W., that table-turning was suggested; and as the Marshal was absent, supposed to be out hunting ducks, a spirit was inquired of concerning him. The response was: 'A pool of blood.' It was inferred that some accident had happened to him incident to gunning. 'Where is this pool of blood?' 'At the right of the heart.' 'Is he wounded there?' 'Important.' A sad impression came over all present. On the following morning the Marshal's family was apprised of the drama that had taken place at Châtillon."

Post-scriptum. "A version altogether resembling this account was published in the leading political journals, the 28th of February, 1881."

Antonin Robin writes to the *Revue*: "You will do me a great favor if you will publish the following, with your views of it: A family is tormented by a perturbing spirit. I may not give the name of the parties, but they live near Bargac, in the commune of St. Paulet. It is about twenty-five years since the father of this family died, and for twenty years, among his children, all sorts of disturbances have occurred. They receive blows; in the night the bedclothes are carried off; sometimes a fire is discovered, then the blows are repeated. There is no possibility of there being any illusion in the matter. Here is a study for the 'circles' that occupy themselves with suffering spirits: will they please communicate with us?"

M. E. Rossi de Giustiniani, writing from Smyrna, expresses his admiration of the "noble words" which Mme. Sophia Rosen recently pronounced at the "concourse" in Paris, and which have already been commended in the *Banner of Light*. "I have heretofore done all I could for the cause of Spiritualism," says Sr. R. de G., "but if God permits, I will do still more in the future." He also says that a certain Mr. Bargeon has appeared in Smyrna, and is attempting, by a poor sleight-of-hand performance, to show how our mediums perform their 'tricks.' (P)

Prince X—, in commenting upon Russian prejudices—but not exceptional—shows how ridiculous are often the actions of men who lay high claim to intelligence, when new propositions, stepping upon the toes of their preconceived notion of things, make them take a step or two backward and begin anew. A Mr. Hansen, an able and erudite magnetizer, having arrived in St. Petersburg, gave an experimental séance before the "docteurs" there, the pedagogues of science, with the following result: "The hypnotism of M. Likhonine, a Russian, embraced all that was desirable for them to know, and that it was not necessary to apply to a foreigner for information."

Considerable attention is now being given in France to the protection of dumb animals. Mons. Lesage, in his Report before the "Société Protectrice," says: "It is in the schools a proper regard for the helpless beasts should be inculcated—that we have a duty to fulfill toward them. The little ones, taught the beauty of kindness, are led by it to every other virtue. The ideas of compassion and of justice, fortifying their young hearts, will be reflected on those about them. . . . There is no animal that comes into the world with a vicious character; if he has it it is because he is badly treated; . . . and they are not given us for sport, but to assist man in his work. . . . Many touching and some extraordinary examples are given in connection with this subject, of the devotion of animals to one another and of their intelligence and sagacity in critical circumstances, that makes one regard them with astonishment and admiration. In a grand article in the April number of the *Theosophist*, high tribute is paid to Shelley for his evident intense love of that expression of bountiful Nature, bordering the pathway of life, found in the bird, the flower, the beast."

The *Revue* has an article on "Direct Writing," which it credits to the *Banner* of June 19th; also interesting comments on M. Eugene Nus's Experiences and Observations in the Field of Spiritualism; his "dedication of his charming volume to all the *facultés, corporations, grave docteurs en philosophie*, who from the dawn of civilization have always denied (sic) new discoveries, and without cessation opposed their diffusion." "The Religion of Spiritualism," by the estimable Dr. Samuel Watson, is noticed here at some length; the *Devoir* and the "Familistere," the grand work of Mons. Godin—where capital and labor have been so successfully and harmoniously wedded—and the admirable "Fire Department" of these United States as compared with that of France; also "last, though not least," the death of M. Chay Boiste (who for eight years has been President of a Society of Spiritualists), followed by M. Wm. J. Delaporte, and by M. Jacques Niolet, an intelligent magnetizer and Spiritualist, "who has left a living trace of his goodness in the hearts of all who knew him"—a beautiful tribute.

#### BELOGIUM.

Le *Messenger*, of Liege, of 1st and 15th of April, has a continuation in each of said numbers of "Spiritualism in Ancient Times," and the "History of American Spiritualism." In the former, Dr. Wahu gives a chronological *exposé* of divers religions, but enlarges here particularly upon *Christna* ("which in Sanscrit signifies sacred"). The mother of this holy person is a prototype of the mother of Jesus, and the child only escapes the wrath of his uncle, the tyrant of Madura, by being carried off sixty days' journey thence to the banks of the Ganges, to the home of a relative, Nandi, celebrated for her many virtues—the goddess of joy, in fact. Shepherds come to prostrate themselves before this wonderful infant, whose advent had been foretold

in a dream, and who, while yet scarcely seven years old, traverses India preaching the new doctrine. And "we seek in vain," says the Doctor, who is fully sustained by Mons. Jacquot, "for a reunion of such beautiful maxims as were written in those ancient times, notably in the 'Baghavat-Gita.'" Space forbids quoting what is here given in proof of what has just been said; but I may add, that whether all this story be fact or fiction, there is a moral in the manner of the sage's death that finds an echo in our own day and generation, and an application we Spiritualists know something about, whence the issue, &c.: "He was pierced with the arrows of spies sent by the priests whose vices he had unveiled."

The article on American Spiritualism begins with an apt quotation from the distinguished writer, Mons. Eugene Nus, who says: "Persecution is the whip that makes an idea gallop." Mons. Louis Figuler's account of the Rev. C. Hammond's investigation and conversion is also quoted in this *histoire du Spiritualisme*, reported at a "conference" of the "Liberal Circle" at Spa. Such plain statements of facts as are here given cannot fail of good and abiding results.

A pamphlet has recently appeared in Belgium, the outcome of a discussion between an "evangelical pastor and a Spiritualist." Remark on this, a writer says: "We notice that the method of combat put in use by these Protestant pastors differs in no respect from that of their *confères*, the Catholics; that the arguments they invoke against Spiritualism are full of the same defects, and their conclusions as Jesuitical as can be produced by their own bitter enemies, the disciples of Loyola. One finds in the letters of the pastor, Hoyois (one of the contestants), the same air of authority which characterizes the law from Rome imposing blind obedience. . . . We would call attention to a singular contradiction between two pastors of the same communion respecting the pythones of Endor. Mr. Hoyois says: 'It is God that communicates by this pythones'; Mr. Durand, of Eliege, says: 'The pythones was hallucinated.' Another writer, who signs himself 'An Old Protestant,' examines critically the above-cited brochure, and finds cause to condemn in the severest terms the Protestants' repose in the belief that Jesus is to pay their debts; and that, however defective may be their moral character, they have always, at the right hand of God, an intercessor."

"Utility of Converse with the Dead"; Mons. René Caillé's "God and Creation"—considering here especially the beautiful revelations of the spectroscopic; and the end *D'un Règne*, are the remaining articles in *The Messenger* that I can only name.

#### ITALY.

The *Annali dello Spiritismo*, Turin, for April, is in hand, and I hasten to a continuance of the "Vendetta D'Oltre-tomba," which I left unfinished in my last review. The *Banner* readers will recall to mind the young girl Carlotta, the victim of a malign influence thrown over her by a wicked woman, lately deceased, who had been ejected from her (Carlotta's) father's house. At a séance at Sr. Scodini's, subsequent to the one reported, the young girl was invited to attend with her father, as there were to be present several mediums of no little experience and power. Among the latter was Mme. Maddalena Cartoni, who had performed some wonderful cures; and a young man named Luciano, highly respected for gentleness and beauty of character. During the evening Mme. Maddalena essayed to bring under her influence Mlle. Carlotta, but produced only sighs or groans. Luciano evoked the perturbing spirit, but it manifested, when it came, only an evil disposition toward all present. A captain in the Roman army, a member of the Turin Society of Spiritualists, a man who had a special gift in ameliorating refractory spirits, took the matter in hand, and by showing the bad aspect of malevolence, by persuasive logic, by virtue of what is right, the efficacy of his reasoning (received at first spitefully), took effect little by little, till a yielding was manifest; still it seemed rather a confusion than a conviction. In the meantime, a seeling medium, a member of the household of the proprietor, saw clearly the spirit of the malicious Marzia, and described her so exactly, every physical outline, that Carlotta's father confirmed the identity. With this the séance closed. At a subsequent séance, after the usual invocation, Marzia came, and through Luciano made a *voluntary confession*. To the seeling medium she also presented a very different aspect from that borne at the first interview. Almost covered by a veil, she seemed dejected, mortified, and nearly weeping. She asked pardon of the family which she had so greatly afflicted through the child, and with remorse of conscience begged the prayers of the sitters to obtain from Omnipotence the necessary force to keep her resolution to do no more evil.

Mons. Leone Farre-Clavairoz, writing to the editor of the *Annali*, says: "I wish to recount to you a little affair that happened to me a few days since. A friend came to me and asked the loan of one of my pictures to copy. The picture represents an illustrious person now dead. Being unwell and unable to attend to my visitor, I put him off till another day. Much perplexed about the matter, and while doubting if my consent to a removal of the portrait should not be reconsidered, I received the following: 'I ought to communicate to you what has just happened to me. You know that I do not exercise now my mediumistic gifts, because the doctor has prohibited it on account of my poor health; yet a few moments since I felt an irresistible impulse to consult the table, and I had hardly

"A. P., the father, was invited to bring his daughter to 'our little family' etc.," writes Sr. Scodini; so I think he meant at his house.

placed my hands upon it ere this came: 'Advise Signor Farre not to allow that object to leave his house.' I felt, therefore, the importance of at once letting you know of this, of whatever value it may be. Take notice, my friend, that this medium was absolutely ignorant of what had transpired with me, or of my anxiety respecting it. . . . Publish this; over my name, as far and wide as you like, as an evidence that this life is continued in *eterno*," etc. This eminent artist, Mons. Clavairoz, no doubt considered that the recently deceased person, whose portrait was evidently in jeopardy, had so far taken an interest in it as to impress a medium to warn him (Mons. C.) not to let it leave his hands, though, having given his word, he knew not how honorably to recall it.

Some other manifestations of a very impressive character are also recorded in the present number of the *Annali*, but I have barely space to name them. Through the mediumship of a young Italian girl who had had scarcely a day's schooling, writing in French was obtained, beautifully penned and grammatically worded. Fruit being asked for, a delicious apple was found in the medium's pocket that a moment before was empty; the medium's mother received a long lock of blonde hair, that she had greatly desired (and of which she had kept none), in all respects like the hair of a daughter she had laid away in the grave.

#### SPAIN.

*La Luz del Porvenir*, of Barcelona. I have in hand four numbers of this charming little paper, dating to 24th of March. No Damascus blade ever cut with a keener edge into bone and marrow than Mme. Soler's pen into the heart of intolerance, bigotry, superstition, ignorance. The eighth paragraph of her *La Union Católica* reads as follows: "His eminence says that 'Disgracefully, in all the world, war has been declared against Catholicism.' No, (says Mme. S.), it is not because war has been declared, but because this school begins to feel the weight of its past; division is within itself; it is not war from without—it is its old theology fighting with its contrary elements. . . . And his eminence says: 'This Spain, this land of Isabel the Catholic, this land of so many martyrs,' etc., etc., 'sees this war without doing anything to remedy it.' Can the rivers (reponds Mme. S.) stop the flood-tide of the sea? What are the fallible truths of man opposed to the infallible of God?" . . . We know too well what Spain would do in the name of religion had it now its old power; but, thank God! a reign of peace and not persecution—a reign of righteousness and love, and not of the thumb-screw and the rack, is more in harmony with the intelligence of the age. But this feeble pen of mine throws only a shadow over Mme. S.'s illuminated pages. Every word of her "Reflexiones," and of her "Discourse in the Hall of Conference," should be more treasured than apples of gold. Mlle. Sanz commands attention also in *La Luz* by a force of diction nearly as ornate as that of the editress.

*El Critério* favors its readers also with the discourse (here continued) of Viscount Vicente Torres, delivered in Madrid before the Spiritualists there, on the "Incompatibility of Spiritualism and Catholicism"; and as he says in his first paragraph: "There is an incompatibility in the realm of science, and it is easy to demonstrate that there is the same in the moral." But I must not be led by this learned writer, even for a little distance, into his labyrinth of potent and plastic ideas. "Universal Brotherhood," from the pen of Don R. Menendez, has also much in it tending to make us all of one harmonious family.

#### SOUTH AMERICA.

The *Constancia*, of Buenos Ayres, a large, handsome periodical, quotes in the present issue largely from the *Banner of Light*. Mr. Thomas Hazard and Mr. John Pierpont are especially favored. Mrs. Ross's séance in Philadelphia is described at length. Discourses pronounced at the fifth anniversary of the Society *Constancia*, occupy much of the number in hand. "Theology and Mathematics," and "Spiritualism in India," have also an attractive handling.

Another paper from Buenos Ayres, *El Espiritismo*, though not at all pretentious, has twelve pages of excellent reading matter, embracing "the most simple expression of our religion," as portrayed by Allan Kardec; the moral aspect of the injunction, "Love thy neighbor," and the *siempre mas Alla*, or continued progress, such as reason and intelligence point out. It is a pleasing little paper one would be likely to put in his pocket to read everywhere when any leisure moment shook the tree of inquiry.

The Montevideo *Revista* has also eight pages, principally devoted to a consideration of the general aspect of Spiritualism—its reëdification of the teachings of Jesus as fast as it can throw off the burdens that have been imposed upon said teachings by the priesthood. The editor elaborates his own excellent ideas concerning what we are and ought to be, and that if "little by little"—as thus one ever makes progress—we mount the ladder of truth, it is no Utopia to expect commensurate fruitage. I have not followed Don E. in any one of his articles, but have tried to catch the drift of his lucubrations.

#### MISCELLANEOUS.

I have before me three numbers of *Licht*, *mehr Licht*, Paris, dating to April 17th. As usual, I cannot but say that this is one of the most attractive of all the publications I receive; and I have reason to believe that it gives universal satisfaction. It seems to leave nothing unsaid that is desired by the intelligent reader. As I am not sufficiently acquainted with the German language to do justice to any one of the

various articles the *Licht* presents each week, a general summary must suffice. From St. Petersburg Mlle. Louise Braun writes of the "Identity of a Spirit," and puts the communication in the form of a dialogue; from the Berlin *Post* there is "A Mother's Testament," the "Magnetic Sleep"—noticed above as Coppélie's; C. V. R.'s several contributions, embracing items of general interest, "The Brothers Davenport" among them, "A Glance at the Future," etc.

*La Chaine Magnétique*, Paris, Baron du Potet's most excellent magazine, courts careful consideration, and fully pays one for every moment given to it. Of what vast moment is this little paragraph!—if it be true, and for one do not doubt it—"Plunged in a magnetic sleep," says the *Temps* of Nice, "Nella, M. Fabiani's sibyl, reads correctly a closed book depicting the contents of a sealed letter, repeats a conversation carried on at a distance and depicts exactly the character of a person she never saw." The March number of *La Chaine* (15 rue du Four-Saint-Germain, Paris) contains not only many items of importance, but an outline engraving of *une catace*, St. Celler; while the April issue has a portrait, but rather indifferent, of the clairvoyant and somnambule sensitive, Mme. Louise Guld. I here also see—and it is a result I little anticipated when I began the article—that Mons. Leymarie is to be put in possession of some property, by order of the "Tribunal de la Seine," will to him by a Spiritualist, the worthy M. Emile Boudier. Does not the world move? Would such justice have been done to the editor of the *Revue* had the will been probated in enlightened England?

#### Letter from E. W. Wallis.

In a recent issue we announced that this industrious advocate of the cause in Great Britain was about to make a visit to America the coming summer. We have since received a letter from him, bearing its date at 13 Lake street, Forest Side, Nottingham, England, wherein he refers to what is being done across the water to advance the interests of Spiritualism, particularly in the provincial divisions of the English field. While we lack space for his favor in its entirety, we present the following extracts for the benefit of our readers:

"The Midland District Committee is about to try new plans, and issues its prospectus of future operations with encouraging hopefulness. Birmingham, Nottingham and Leicester are sustaining regular Sunday services with good success. In Lancashire, Liverpool is taking the lead, where Mr. J. C. Wright, a remarkable medium for trance oratory, is doing good work, his specially being reformatory subjects, political and social, and biographical controls. By the way, ought we not to turn them *post-mortem* autographies?" Manchester, Oldham and Rochdale are working actively, in spite of the emigration of some well-tried and faithful laborers.

In Yorkshire the District Committee is doing useful work, organizing the movement very successfully, but the staple trades of Bradford and Leeds being extremely dull, the energies of many friends are sapped.

In Durham and Northumberland, among the miners, Spiritualism has taken deep root. Much missionary work is carried on by local mediums, and recently I had some tough work opening up new ground. I was kept under way for three hours; no sooner was the lecture over than a discussion was started, five minutes being allowed to opponents, and five to the control to reply. The result was very satisfactory to our friends. Both these counties are fairly well combined with Spiritualism, being very independent and fearless; these men work hard to spread what has been a blessing to them. I have heard many testimonies from these horny-handed sons of toil of the good Spiritualism has done them, winning them from ill habits, selfishness and carelessness, to be good fathers, attentive and thoughtful husbands, sober and industrious men and religious thinkers. Newcastle and Glasgow have long been active centers, and although not now making quite so much public effort as in the past, yet the cause is ably represented and sustained.

The food-reformers in England ought surely to be proud of the success attending their efforts, for far more attention is being paid to diet and cookery than has ever been the case. The total abstinents, too, are hopeful, although the national drink bill shows very little falling off from its enormous total.

Anti-vaccinators are working hard to create public opinion and arouse the nation to the indignity it suffers at the hands of the M. D.s. I wish them success, for I will never submit my children to be polluted and perhaps murdered, or worse.

A child attracted my attention, owing to its fearful appearance, and upon inquiry I received the inevitable reply, 'It has been like that, sir, ever since it was vaccinated,' and yet it is against the law to keep a child free from pox or blenheim, and in good health! It seems to me we have a sacred trust on behalf of humanity, and it is our privilege, as well as duty, to become exponents of the Spiritual Philosophy, the first element of which is *fact*—proof of life beyond the grave; the second, progress—the unending development of the soul, and the necessity for instant action now and here; the third, love of truth and humanity—for it is this love that bridges the gulf, brings back the departed soul, and it is this love that alone can prompt us to successful self-sacrifice for the common good; out of such stuff martyrs are made, men who sink self that truth may win. Have we any such to-day who will work 'with all and for all', sink individual claims or crochets, and stand shoulder to shoulder for 'the truth against the world'? Workers are wanted, and then organization, unity and harmony of action and purpose will be realized.

You will have learned before this of my intended visit to you, when I hope to become personally acquainted with yourself, and many others, of whose labors I have often read with great interest, and with whom I shall esteem it a privilege to be permitted to cooperate. To all your readers I send greetings, and to my many English friends fraternal good wishes.

I hope to be able to be present at the Lake Pleasant Camp-Meeting, and to spend some eight or nine months among the friends of the movement. I come to work; the more I get to do the better I shall be pleased, and none need be afraid to solicit my assistance, as I make the financial matters of secondary importance to my usefulness, and am anxious to visit as many places as possible, including of course Boston and Chicago.

## THE HAPPY MAN.

By day, no biting cares assail  
My peaceful calm contented breast;  
By night my slumbers never fail  
Of welcome rest.

Soon as the sun, with orient beams,  
Gilds the fair chambers of the Day,  
Musical I raise the murmuring streams  
That wind their way.

Around me Nature fills the scene  
With boundless plenty and delight;  
And touched with joy, serene, serene,  
I bless the sight.

I bless the kind, creating Power  
Exerted thus for frail mankind;  
At whose command descends the shower,  
And blows the wind.

Happy the man who thus at ease,  
Content with that which Nature gives;  
Immunity from never seize;  
He truly lives.

The Anniversary at Brooklyn, N. Y.  
Its Observance by the Brooklyn Spiritual Society—Concluding Address by Mrs. F. O. Hyzer.

Prepared for the Banner of Light by Charles B. Miller.

EVENING SERVICE—ADDRESS OF MRS. HYZER ON  
THE PAST, PRESENT AND FUTURE  
OF SPIRITUALISM.

Pardon me, if notwithstanding this is deemed the thirty-third anniversary of Modern Spiritualism, I cannot, even for a brief occasion, adhere to the limitations of time in tracing life's spiritual ministry to matter through form. I know the appropriateness and appreciate the motives of all who, over the length and breadth of our land to-day, are like ourselves lifting their hearts in songs of praise, and wreathing flowers around their altars and shrines of love, in tribute to the giver of all perfect gifts, for the blessed boon of communion with angels, and the undoubted assurance they have brought us of life beyond the dark waves of the transition of life called death. Until I can find the point in the eternal past where the Infinite Spirit first moved in matter, I cannot find the real period in time to which to apply in the true sense our anniversary memorial services. I do not wish to become technical regarding the word, or the interpretation of language, but I wish to apply the word to Truth in a sense that shall unashamedly fully the caskets of her immortal treasures, and enable us to possess ourselves more fully of our inalienable heritage of her soul-redeeming riches. With the light of every day I come to realize more intensely the poverty of human language in its relation to what the soul can feel of the grand, awful and sublime revelations of unfolding Nature to her continually quickening and awakening sensibilities.

I am aware that many intelligent minds deem very chimerical and speculative, if not wholly false, the idea that our planet and all other worlds revolving in boundless ether, have had their histories corresponding in all their laws to embryonic conception, gestation, birth and development, to the materializing on the earth of human life. I shall not now attempt a logical defense of this proposition or idea. Poetry defends and vindicates herself in due time, though that time be measured by ages. The poetry of one century becomes the practical fact of the succeeding one. She is the "go-between" to *Redeeming Love*, thrilling responsive even in embryo at the approach of the coming Master.

Our *New Easter*, which to-day we celebrate, was but one brilliant, iris-tinted wave of the eternal Love of the Great Spirit whose measured heart-throbs are our cras, whose warmth is our life, whose power is our strength, whose justice is our harmony, and whose wisdom encompasses and enfolds our being as the ocean holds the drop and maintains its identity while claiming its absolute fidelity to its *Self-Existence*. I do not come to proselyte, but to celebrate.

We all have come here to-day to pay tributes of grateful love and thanksgiving to the source of all gifts for the blessed boon of spirit communion. Then shall we not lay the best and richest yield of our truth-harvest in tribute upon our altars? Desiring so to do, I bring my views of the Spiritualism of the past as they have been reflected in my mental camera by the sunbeams of eternity.

In this light I trace the past of Spiritualism as far and as fast as I can trace the laws and phenomena of the universe. I can see spiritual intelligence and can trace spiritual communion in every relation of a fact to its law. Without knowing it, I was a believer in Spiritualism from the earliest unfolding of my reason, and as well as I can demonstrate this fact to myself, I can also see that every one who lives in the degree of his development a Spiritualist, even though he may feel sure that he abhors our view of its truths with a soul-saving intensity. Realizing this, I feel perfectly at rest with regard to the future of the great cause of communion of worlds. Seeing that its science and philosophy, its poetry and its religion have outwardly unfolded phenomena, materializing themselves as surely as the harvest blooms and ripens from the unfolding germ, I know that with the development of the human race into higher states of spiritual and intellectual perception of its relation to the universe, must bloom and ripen a recognition and appreciation of the divine truths which we this day commemorate.

With every new phenomenon of Modern Spiritualism I find myself in possession of one more priceless link in the unbroken and unbreakable chain that holds all truth in one, and which by this preserving the threads of being, reveals to us that the universe is a poem, perfect in all that constitutes eternal harmony, and that consequently no portion of the boundless system of nature can fall yet to reveal its rhythmic relation to what must ever call the whole. It is reasonable for us to make comparison between the ancient and modern revelations of truth, but wholly untrue of a well cultivated intellect, or of a largely embracing soul, to suppose that the Spiritualism of the last thirty-three years of time as accepted by us could have made its advent when it did, had not its waves been rolling on toward this day forever, only breaking on our material shores at Hydenville, because in the inevitable order of spirit's freedom and of harmony with substance or ponderable matter, it had reached that point of the manifestation of its power.

In all that the human mind has ever wrought of use and beauty, every discovery of a law, every invention of the methods of demonstrating its utility to earth and earthly purposes, every glorious work of art, every burning utterance of mind-uplifting, soul-refining thought in all that has changed our earth and our humanity from barbarism to their present state of light and liberty, spiritual communion has been doing the work of her Divine Master, all-redeeming Love. God held a séance with ponderable matter in nebulae conditions, and materialized the primal outlines of our mother planet; and from that hour to this that invisible spirit has been moving outward from the depths of life which we call the *spirit-world*, by processes of regular, systematic development and sweet poetical order, while mind that represented in embryo that system and order, in its states of feverish unrest and mold tendency to suspend action in behalf of its own relative imperfection, has fragmentarily conjectured infinite disappointment, weariness, wrath, revenge and bitter, malignant judgment.

Now in the fuller radiance of the light which "cometh into the world," we can bring the fragments into their unitary relation, and see unmistakably that no mistake has ever been made by the Infinite Architect, but that at the "Judgment day," that day when man sees life by the light of unitary love, all these seemingly discordant parts of being come together in beautiful accord, resurrecting man and justifying God. Every fagot that has been ignited, every joint that has been dislocated, every torture of every kind that sensitive mind or flesh has suffered and endured in all the bygone ages, have only been so many of the fringing conditions through which the soil of the soul and body of our earth has been fitted for bearing the harvest that when the fields of the nineteenth century, and bring us here to-day to rejoice in the glorious certainty of our immortality.

With every convulsion, every revolution of the ages, every new triumph of the spiritual over matter in negation, the atmosphere of our world, morally as well as physically, has been rendered clearer, rarer, more harmonious, and therefore better adapted to the uses of that spiritual life lying all aglow with promise and surety of fulfillment, invisible and imponderable, but

absolute in its eternal relations to our destinies as beings of eternal unfoldment. Now we are brought to realize truth, and appreciate her power and beauty in a manner worthy of divinely-inspired intelligence. Now, like untutored children, fearing their own shadows, we are no longer found. Now we dare, because Love has set us free from fear, to look upon life as she presents herself to our cool apprehensions of nature and her laws, and acknowledge that since infinite perfection must be absolute we must in degree, and all that represents that infinitude, from the grain of sand to the loftiest mountain, inherit and be possessed of that absolute perfection. Seeing this, we find that what we term our spirits, or the active absoluteness of our personal, eternal life, hold inviolably and irrevocably the perfections of the infinite Omnipresence and Omnipotence.

Thus we are surely grasping the key of our immortal identities, since we are finding that, within ourselves, God holds the high courts of his judgment, that within ourselves his will is being done, and "done as it is done in Heaven," as soon as harmony rings through all our thoughts and deeds, and we no longer make or permit the clash of arms or the roar of battle within the kingdoms of our own selfhoods. Thus we are brought to see that we can enter the spirit-world before we leave our forms of flesh, and that when we have put all our nature into self-harmony we can never taste of death, since we can no longer feel subordinate to decay and dissolution, but actively, constantly alive to the immortal possibilities of our eternally unfolding souls. The spirit-world found to be within, we know that we enfold within ourselves our future, and that only as we grow beautiful truly and practically ourselves can we see the beauty of the spirit-world. With each revelation of ourselves to ourselves, we appreciate more and more forcibly the aspirations and struggles of our co-workers of the far off centuries. By this light of self-knowledge we can interpret every thought of the wildest dreamer of the past, seeing that his light revealed to him the same laws that are now revealed to us, only differing from our interpretation in relation to his point of travel on the great thoroughfare of matter's progression. The newness of our view is not newness in the truth which sets us free; the newness and brightness and freshness of life are not to be found in the improvement of God or his laws or systems, but in the more harmonious condition of the atmosphere of our planet as it pertains to our consciousness.

The search of the alchemist for the philosopher's stone has been fulfilled to earth in the magic power of our Spiritual Philosophy as it radiates the atmosphere that envelopes her to-day; the ideal of the elixir of immortal youth is more than realized to-day in the glorious consciousness that our divinity lies imperishable within us, and that as soon as we can hourly drink of its gushing waters, no longer withheld from us so long by the dark, heavy weight of our grosser matter, we shall bloom into loveliness and bear upon our spirits such forms of beauty as our highest ideals of the angels cannot now portray. The poems of the Hebrew record come forth in clear and musical measurement with the revelations of our day, and the Bible, no longer a volume of mysteries and absurd contradictions, lies before us a compilation of the most exquisite poetical correspondences to the most vital truth that warms our hearts and illuminates our understandings.

The flaming sword, placed round the tree of life of material man should eat thereof and live forever, we see shining in dazzling brightness around the tendency of earthly gravitation in the nature of man, through which he seeks limitation to effort, and would, if he were not forced to move on, remain satisfied with any condition of life which rendered wearying exertion unnecessary.

The stern creeds of sects, the dogmatic persistence to hold all aspiration in abeyance to the will, to be satisfied with that authority that removes the burden of seeking further light, prove how eagerly man would partake of the tree, the effects of which partaking would be to remain in one groove of action forever, if not protected from the possibilities of so doing by the inherent power in his own spirit of the flaming sword of eternal evolution and progressive unfoldment. Thus science to-day becomes the defender and vindicator of the poetry of the remotest ages. If thus the eternal past becomes quickened and re-illuminated till its light and our light to-day blend in a holy aura around the altars of our worship, what may we not anticipate of Truth's immortal future? What can stay her movements or retard her destiny? Self-existent in God, we are in the spirit-world this very hour; and to be rich in self-knowledge and self-government is to bring us the glorious realization that we have passed beyond the darkness of the grave and the dominion of the king of terrors.

Much as we may appreciate and drink in the poetical beauty of the emanations of the divinely inspired soul of Isaiah or of Harris, the much utilized "Sweet By-and-By," so continually sung in the mediocrity circles of modern communion with the spirit realms of being, possesses a significance to the philosopher, and opens wide the doors of his intellect to the wondrous realities of our immortal natures, and the methods through which the laws of the universe are leading us onward and upward into the rarer and grander and more practical comprehensions of the sublime glories of our immortal heritage of imperishable and eternally unfolding Love and Wisdom. If we were to indulge the fancy that the poem of "Sweet By-and-By," and the somewhat unattractive manner in which at times in our séances it comes to be rendered to our sense of harmony, is called for by our angel teachers and guardians as an entertainment to their ideals of the divine art of music, we might perhaps conclude to pardon those who at times, probably very sincerely, question our sanity; but when we analyze the nature of the demand for the singing of the song by the light of the effects that are produced thereby upon the condition for interspherical communion, the song becomes so consecrated to Truth that we can legitimately blend it with the glorious chant of the morning stars that rolled forth their rapture at the birth of Light.

When we are brought to see that harmony to ourselves and between ourselves is the condition required by our loved ones gone before to enable them to hold direct and tangible communion with us, and that whatever agency will for the time being establish that condition, becomes sacredly related to their highest service to us, and to our most earnest prayers to God for reunion with our precious departed, we shall find no difficulty or lack of reverence for the high subtilties of the immortal art of song, in placing the "Sweet By-and-By," or any other melody of equal simplicity, into the great catalogue of sacred poems, even by the side of those of Isaiah and of Harris.

I think we scarcely pause to analyze at all times, even if we do at any time, the condition of our circles or séances for spirit communion as they must appear to the clearer, higher intelligences than our own, who come so truthfully and lovingly to teach and uplift us by their purer life and higher aspirations. Six or twelve persons, more or less, may desire to sit together for investigation of the phenomena of spirit return to earth. That number come together having little or no regard, because of little or no knowledge of a single law of spirit relations to matter or ponderable substance. Each comes bringing to the séance his own peculiar views, hopes, aspirations, faiths, fears, and all pre-established convictions. One looks only for the presence of his own spirit friend, wholly or partially indifferent to the desires of another who may be present. One doubts that any spirit can return, and even goes so far in his doubting as to be quite prepared to deny the evidence of his own senses on the point, even if such evidence should be presented. Another objects to the presence of some skeptic in the circle, while still another becomes disgusted with some one's over-credulity. One is thinking how desirable it is that no one of his order of social position shall learn of his presence in so unpopular a quarter of the earth, while some think but very sincere churchman trembles in view of his good standing in his own sect, or religiousists, should his curiosity in this case become known to his brethren. Another, still more bewildered mentally and clouded soulfully, actually sniffs the fumes of sulphur with every move of the curtain before the cabinet, and peers under the hem of the fabric for the outlines of the clean hoof of the arch rebel to God. We might go on endlessly in citation of the actual states of mind which gather around the point of search for the manifestations of returning spirits, called the séance or circle of Modern Spiritualism.

With this mass of angularities, our angel loved ones and teachers have to meet, and this commingling and

antagonism of conditions they have in some manner to overcome ere they can control even for a moment our atmosphere and cause it to vibrate to the one emotion of their guardian love or prayerful eagerness to lead us from darkness into light. Hence they ask us to sing. Then what shall we sing? A Jenny Lind may be present, but how many present can sing with Jenny Lind? A Mozart may be among us, but how many can vocally keep in time and tune with the artistic rendering of the powers of harmony by Mozart? What is left for such laudible spirits as ourselves on such occasions to do but to strike into some very simple strain of melody, in relation to which we can preserve our very simple unities of appreciation of harmony. Our angel teachers wish to bring our minds into perfect accord by drawing all our minds in one direction. To sit in perfect silence renders such a result impossible in our present state of the lack of self-control. If we are all voicing the same words and sounds we are held measurably pivoted to one centre of thought, and since "Sweet By-and-By" can be sung without inspiring a Jenny Lind or a Mozart, if either should be present, with the desire to emulate or rival each other in the heart of rendition, they are held humbly according to the simplicity of "Sweet By-and-By," perhaps even made almost tenderly and reverently in love with the truth in themselves, which enables them to endure such martyrdom of the ideal for the sake of her vindication.

Thus "Sweet By-and-By" not only serves the royal laws of spirit communion for the special occasion, but, if having eyes now to see we, and having minds to understand we understand, we are thereby taught that the only condition requisite for the harmonizing of worlds is the harmonizing of ourselves in ourselves and with each other; if we keep singing "Sweet By-and-By" in our souls continually, we should not have to strike its key especially on special occasions. If our hearts sang this song of prophecy and unity more, our untrained voices would be called to sing it less. If our souls chanted it continually, truly accordant with the interior spirit of the song, we should soon have an atmosphere of harmony around us all, in the divine life of which we could dispense with the darkened cabinet, the clash of guitar and tambourine, and the shriek of the accordion. Ropes, and handcuffs, and sacks, and burned cork, and all the crude and questionable conditions concerning which inquiring minds are and have been so long divided in their search for the evidences of individual life beyond the grave could be done away with, and our communion with our beloved "across the river" would become a normal privilege of daily existence.

The harmony in one's self bearing upon success in Psychometry or soul-reading, long since taught me this. So did what we call the spirit-world and my own normal earth-life blend, when pursuing the study and investigation of this great science of unitary being. I was compelled to discontinue my direct relations to this practical power over my sphere of consciousness, because of finding myself becoming unable to draw the line of distinction between the mortal and supernatural planes of personal identity. Being clothed upon by flesh, the draught upon that flesh by the spiritual and intellectual tendencies of my being admonished me that, in my own case at least, if I wished to retain my outer body I must let go my hold upon the practice of psychometrical reading of the universe. Thus I was taught that we can, even in our rudimentary planes of material life, become actual dwellers in the realm of departed spirits, as well as citizens of every land and clime beneath the sun; but that self-knowledge, self-culture and self-government will enable us to come and go, ascend and descend, attract and repel, holding conscious, continual communion with invisible as well as visible worlds, even as the higher angels of heaven, since the true spirit-world is only the state in which the perfect Spirit or God within us has become sovereign of all circumstantial matter attached to our personal being; the same Spirit infinite being self-existent, supreme in the government of the boundless universe.

We are unfolding to-day the future of Spiritualism. Let those who will tell us that our glorious cause of spirit communion is losing power upon the earth—they tell us of their own lack of appreciation of its mighty destiny. Let those who will assert that the world is getting worse and worse; but the resurrected Jesus and Servetus, with their associated hosts of martyred seers and prophets who suffered before them and who have passed away in the flame and from the rack and gibbet, since their day of human madness, born of ignorance and ungoverned animalism, rendered doubly malignant by its primal and consequently convulsive relation to the genius of humanity, cry out in fervent denial of the assertion. The dear earth, and all she bears upon her mother-bosom, are moving up to the coronation of the spirit-world as fast as the wheels of eternal truth can turn upon their axis, under the ceaseless, exhaustless impulsion of divine love. Our planet was rocked on the waves of the cosmic sea, reposing in her cradle nebulae, to the song of "The Sweet By-and-By."

Let us go on united in singing this immortal inspiration in its divine sense, till so broad shall have become our field of cooperative spiritual labor, so rich and grand our improvements in all the avenues of normal practical life, so wondrous our discoveries of the mighty principles of nature, that telegraph and telephone and photophone, and all our primal phases of spirit-intercourse as we apply them to-day, will fall so far into shadow as to require as indefatigable research to recall them to our plane of the unities of history as we now find it necessary to exercise in re-illuminating the musty, time-stained pages of the remotest history of God's relation to earth, and her humanity. But each one of us must do our share of this grand labor for the future of Spiritualism in ourselves.

My spirit father and teacher said to me more than twenty years ago: "Do not suppose, my child, that I have no mission of love or truth to perform, but to watch over my own dear family. I do not float in ether above the earth, rising and falling on the waves of your appreciations and misapprehensions of my love for you, and my ministrations of guardian care. Like all sentient personal life in earth, or the spheres above and beyond her, I work, I aspire, I search, I discover, I apply, I accomplish, and I unfold ceaselessly in active energy and power, to characterize within myself the eternal principles of use and beauty. I love my own family, but I also love and love to serve the family of the dual parent of the universe. All men are my brothers, and all womanhood fraternally related to my immortal life."

Outside of the great central bond of conjugal love, and its divine responsibilities, and their mortal correspondences, we should look upon humanity as one great family of brothers and sisters. The husband and wife do not love and honor each other less because they love men and women born of their personal mothers, with deep, warm fraternal sympathy. Why should we love and honor our wives and husbands less because others, in the degree of their attractiveness intellectually and spiritually minister to our sense of the true, and good, and beautiful? We fraternally love all men and women. As we seek to palliate and excuse the faults and disagreeableness of our personal mother's children, why cannot we learn to palliate the faults and excuse the shortcomings of our universal mother's children? No one who has not come to realize this blessed privilege and power of loving, can have anything like a just appreciation of the future of our possibilities of spiritual communications and their priceless harvests of joy.

I have taken instruction in this beautiful science and philosophy of life in many school-rooms between the Atlantic Ocean and the Mississippi River, under the unitary power of the inspiration of guardian angel teachers, since I left the fair green hills of old Vermont, the State of my earthly nativity, commissioned of divine truth, to bear the glorious evidences of man's immortality to the doubting, fearing, burden-bearing souls, seeking to know if their loved ones live, are loving and remembering beyond the grave; but in no place have I realized the sweetness and power of the fraternity of humanity more than in Everett Hall. Oh! my brothers and sisters, you often say to me when I leave this rostrum: "How we thank you for what you have said to-night!" But if you could reach my heart's gratitude, you would see how much I thank you for yielding me, in your glowing appreciations of my thought, your sincere confidence in my powers to drink from the exhaustless fountains of super mortal intelligence, and to extend to yourselves the reviving and uplifting influence of my renewed and renewing spiritual vitality, an atmosphere on which to rise into

those rarer states of receptivity to truth, whence I ever descend, loving the dear earth with a brighter, gladder love, and her humanity with a purer and warmer fidelity. I bear your love back to my home, and interblend it with all my home-life hourly and daily, until I return to greet you, and be welcomed to your hearts and homes again.

If to-night was to be my last hour of ministry to you within the outer form I am now wearing, as soon as I should fully awaken to active consciousness in my fairer, freer form, I should seek your presence, trusting to lead the doors of your hearts open to receive me, your minds prepared to give an intelligent recognition of my return. It will not all rest with me, or with yourselves alone, the possibilities of so great a reunion, but with both yourselves and me. In union alone there is strength.

I shall go right on from the point of my transition, from my outer material chrysalis, teaching Spiritual Philosophy. The work belongs to my immortal nature. At the hour when angels revealed themselves to me, and while my life-forces were slowly but surely waning, they said: "Arise! take up thy bed and walk!" And I have never ceased since, according to my highest light, to teach mankind the truth of life as nature and nature's God have revealed themselves to me. I have been taught that I must be saved from within myself, and not by the merits of another's life. So I have taught others. I have from the first lesson in the Spiritual Philosophy been instructed that angels come to uplift us; but only can they help to reveal us to ourselves; thus I have taught others.

I have found that grace and blessing do not come of special personal merit, or pain and sorrow from special individual demerit, but of the meritable fulfillment within ourselves of eternal laws. So I have proclaimed the truth to others. I have learned that we must not attempt to lean upon the virtues of others if we would enter the Kingdom of Heaven, and have found of a surety that the highest angels of God can only fulfill the law in their degree, even as ourselves, but cannot create or control law more than the weakest mortal.

I have found that we must pass upward and onward into light through the channels and pathways of our own experiences; that unwise spirits cannot aid us, and that wise ones insist upon our being true to ourselves by cultivating and relying upon our own judgments, ever cheerfully paying all taxes of the laws of nature on our capital of selfhood, and meeting bravely and loyally the expenses of our own education, through deep and ceaseless experience. This is the harvest to me to-day of the "New Easter" known as Modern Spiritualism. The sheaves of this harvest, as best I can, I share with my humanity.

## Spiritual Phenomena.

## Remarkably Successful Séance with William Eglinton.

To the Editor of the Banner of Light:

Though Mr. Eglinton has now removed his field of mediumistic labor from Boston, yet we, the undersigned, feel it a duty we owe to him and to ourselves to make known our gratification at what we witnessed in his presence while in this city, and to testify to our unshaken confidence in his honor and integrity as a public medium for spirit manifestations of the physical and materializing phase.

On the evening of March 28th a séance was held at the house of the first undersigned (W. H. Durell) (No. 51 Ferdinand street), Boston, the company consisting of ten persons—six ladies and four gentlemen. The apartment in which the séance was convened was one which has been specially dedicated by Mr. and Mrs. Durell to spirit communion, and has been by them fitted up with a cabinet, etc., and devoted to that use and no other for a long time past. Mr. Eglinton did not enter this room until he did so with the rest of the party in attendance. We formed a circle in a crescent form, with a table in the centre at which Mr. Eglinton sat, with the gas burning so that everything in the room could be plainly seen.

The first occurrence that took place was that of the medium's remarking that he saw a young lady of some eighteen to twenty years of age, standing beside the wife of Mr. Durell, who gave her name as "Emma," and said she had materialized in that room before; she gave the name to Mr. E., first showing the letter "B," then the letter "Y," which she said were the beginning and closing letters of the medium's name in whose presence she had formerly manifested. The entire name, "Boothby," was finally spelled, this statement being correct, as Mrs. B. was the medium in question.

Mr. Durell desires to emphasize the fact that Mr. Eglinton came to the house a perfect stranger to the dwelling and to all persons present; did not know that he (Mr. D.) had a daughter in spirit-life, neither was he acquainted with the name of Mrs. B., she having been absent, at the time, from Boston about one year.

Mr. Eglinton next requested Mr. D. to write the name of some person in spirit-life on a piece of paper, with a view to getting a message. Mr. Durell selected a piece of common letter-paper, left the circle, and wrote a name upon it, with a question for answer—no one present save himself knowing its purport; he then closely folded the paper, and laid it on the table. The medium at once raised the paper between his thumb and finger—previous to which he had removed his coat and rolled up his sleeve—and took it to the gas-burner, where he consumed it to ashes, and then proceeded to rub the powder so obtained upon his arm. In a few seconds there appeared upon the flesh of his arm, in large letters, the words:

"Yes, I am with you to-night, dear father."

EMMA.

This manifestation occurred in good and sufficient light for all present in the room to read the inscription easily.

At the next stage in the proceedings the medium seemed to draw from us to himself, by making passes as he moved about the apartment, a power to aid in the manifestations about to take place. Having done so he approached the cabinet, when, just as he reached the opening, he fell his full length inside. During the time he lay there he was heard breathing very heavily. In a few minutes the form of a young lady, dressed in pure white—which Mrs. Durell at once recognized as her daughter—appeared. Then came "Abdallah," one of the medium's guides; then an old lady, also a gentleman. The medium then arose from the floor, and was controlled, giving a brief description of each person. He then went through the same form as before, and started again for the cabinet, and as he stood at the opening of the form of a lady appeared—he passed into the cabinet and she passed out at one and the same time, in plain sight of us all.

The dark séance then supervened, during which the manifestations usually met with at Mr. E.'s circles were given. The music-box was wound up and carried around to different ones in the circle at request. Illuminated faces also appeared which were shown quite plainly—a gentleman present recognizing one as that of his brother. Illuminated hands were also seen to touch some of the circle. All present—though some had visited the séance with considerable skepticism in their minds—went away well satisfied with the evening and its results.

This highly successful séance occurred almost

immediately after the Boston *Globe's* contemptible attack upon Mr. Eglinton, and while the sensitive medium was yet in a disturbed state of mind concerning his peculiar reception in a (to him foreign) city where he was a comparative stranger; and as especial stress has been laid by that paper and others—who have tried to explain (?) the phenomena at his sittings—upon speculations about his wearing slippers, and moving noiselessly about in the dark séance, etc., etc., it is well to note that through-out this evening Mr. Eglinton was practically placed under a strict and unique test condition, (and one which is found to be in force at some time by most of the masculine persuasion—at least—and which has been known to ruffle, of old, even the "deacon"ian temper in church time), viz: His feet were encased in a pair of new boots which "squeaked most unmercifully," and would have revealed the slightest effort on his part to have moved from his chair, or in any way to have carried out the programme (?) which the over-cunning scribes of the daily press have so officiously laid down for him.

W. H. DURELL,  
S. BURNELL, JR.

## Séances with Pierre L. O. A. Keeler.

BY THOMAS R. HAZARD.

To the Editor of the Banner of Light:

I have been staying in Philadelphia since the middle of March, during which time I have attended quite a number of Mr. P. L. O. A. Keeler's séances for physical manifestations, all of which proved to be successful in an eminent degree, although much confusion among the excited crowds that attended prevailed more or less at each, while at one séance, held at a private residence in Mr. Vernon street, a Philadelphia professing Spiritualist of the "Isariot" ilk managed to insinuate himself into the seat of one of the two persons who sit for a time partly under cover with the medium, from which convenient position he made a desperate but fruitless grab at a female hand, as its slender fingers were about to write a communication to a friend in the circle. The outrage, however, met with little or no sympathy from any of the numerous spectators present, save from one or two confederates (who the would-be grabber boasted at the time had accompanied him for the express purpose of exposing the medium), and all the company, including the would-be exposer, soon subsided quietly into their seats again. Although Mr. Keeler most admirably maintained his composure throughout (simply remarking in a quiet tone that the act was not that of a gentleman), the occurrence doubtless had the effect to unsettle his mental faculties to a degree sufficient to disqualify the exercise of his semi-spiritual powers, and after remaining in silence for a few minutes, the spirit-guides of the medium announced the close of the séance by rapping out by the alphabet "good night."

Bringing all the apparatus with him under his arm, as Mr. Keeler generally does—arranging it in presence of all the spectators in any convenient corner of the unfamiliar room pointed out to him in full gaslight, which is kept up with but little diminution from the beginning to the end of his séances—it seems difficult to comprehend how it is possible for any spectator who has the ability to estimate evidence and believes in the reliability of his senses, to doubt the genuineness of the manifestations of spirit power that occur in Mr. K.'s presence. To pass wholly by the many and wonderful performances with the guitar, tambourine and bells, that take place in the light, whilst Mr. Keeler sits with his face in full view of all, with both his hands grasping without relaxation for a moment the wrist and arm of any lady in the company who chooses to occupy the position, the distinct presentation of three and occasionally four or more intelligently moving human hands under the conditions described, would seem to place the manifestations wholly outside the sphere of legerdemain, sleight-of-hand, or fraud of any kind whatever.

On many occasions myself and others have been severally beckoned to come to the partially-made cabinet, and whilst we have in turn held paper conveniently on the back of a book, it has been legibly written upon, sheet after sheet, by what purported to be the materialized spirit-hands of deceased friends, two (and more) other hands being extended above the curtain at the same time. On one of these occasions, Gertrude (for such, as was alleged, I have no doubt was the identity of the spirit), wrote on a sheet of paper that the next time she manifested her sister Constance would come with her. Her words were: "Constance will come with me next time, and help me."

In accordance with Gertrude's promise, at a subsequent séance, held at the house of Col. Kane, corner of Oxford and Fifteenth streets (which circle, by the by, was better conducted and more harmonious than some others of Mr. Keeler's I had attended), Gertrude came and wrote over several pages of note-paper, as I held it in my hand conveniently for her. During this procedure two most delicate and radiant little hands were presented in full and vividly distinct view, whilst the company present were requested by my spirit daughter Gertrude to approach the cabinet in groups of several at a time and examine for themselves; which was done, so far as I could judge, with entire satisfaction to all.

I left Boston last February for my accustomed winter and spring visit to New York and Philadelphia, which was some time previous to the alleged exposure of Mr. Keeler by the agents of the Boston *Globe* newspaper. Whilst I never had any doubt of Mr. Keeler's entire innocence of any conscious or designed fraud in that affair, I have ever since felt a desire to attend one of his séances for form materialization, that I might witness that phase of his mediumistic performances myself, and shortly after his arrival in Philadelphia I solicited permission to be present on the first occasion of the kind that conveniently offered. Accordingly, in compliance with my wishes, and the approval of all parties concerned, it was arranged that a séance should be held Friday evening, the 29th of April, by Mr. Keeler, at the very conveniently-arranged and congenial residence of Col. and Mrs. Kane, at which no other persons were to be present but the entire family and guests of our host and hostess, together with myself and the particular friends I might invite. Altogether I think there were ten or twelve persons present at the séance. I confess that I had but faint hopes of receiving much satisfaction at this séance. Mr. Keeler's mediumistic powers had been severely drawn upon for some weeks past, at his almost nightly physical circles; besides which, Mr. Keeler, before entering the cabinet, himself expressed strong doubts of being able to obtain any manifestations of importance on the occasion, whilst I had all along feared that he might have ventured upon the sacred ground of "human form materializa-



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 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of individual free thought, but, under no circumstances, will we publish statements of opinion to which correspondents give utterance. We do not read anonymous letters and communications. 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 that are not used. When newspapers are forwarded with certain matter for our insertion, the sender will confer a favor by drawing a line around the article he desires specially to recommend for insertion.  
 Notices 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.

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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 ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. —John Pierpont.

### Messages and Mediums.

The virulent assaults that are being made in some quarters upon both mediums and their messages show, by their temper alone, that they are not made for the purpose of extirpating any of those transitory evils which attach to Spiritualism in its manifestation through human agencies, so much as to discredit and finally degrade the accepted methods of mediumship, and bring the palpable facts of spirit-manifestation into disrepute and ultimate disbelief. It will naturally be inquired what the assailants of Spiritualism, in the persons of its media, expect to gain by such a proceeding, even if they are successful in it. The answer is—they find the mediums and their messages an insuperable bar to their own conceited ambition to "control" this great movement of modern times, and the more desperate they are resolved at last either to rule or ruin.

It is natural for some men to desire to get to the top, whenever they see a general movement in progress. They desire to be thought to be the inspirers and authors of it, rather than among the great number of those who obey its laws because intended for their good. The homely and familiar fable of the fly on the wheel fits the case of these would-be leaders precisely. As if, because divine work must necessarily be done on earth by human mediocrity, therefore human conceit may take it out of their hands and claim it for its own! As if a revelation like that of Modern Spiritualism had been made to man simply that a handful of men might be magnified in the sight of their fellows!

We have not thought proper to refer specifically to these carefully-calculated assaults on the mediums and the messages hitherto, but contented ourselves with dealing with them in a general way, if but to leave the largest margin for further reflection on the part of the assailants, in the hope that a clearer light would shine across their path and show them whither it was leading. But we discover that our charity has been eagerly construed into fear, and our patience into pusillanimity. We owe it to ourselves, as much as to the high cause we have espoused, to undeceive these self-styled persons in the most unmistakable manner. And while no imaginable provocation can draw us aside from our main purpose to indulge in either such a temper or such a vocabulary as these men may set up an undisputed claim for, they may rely on our determination to do our duty without the least hesitation in regard to themselves.

We have recently published in the columns of the *Banner of Light* sundry verifications of the messages printed in one special department of this paper; not by any means, as has been tauntingly said, to show *how few*, meaning of course *how few*, could be proved real and true by identification (because we have been printing such verifications in large numbers from time to time, ever since our Message Department was established), but simply as convincing illustrations of the important fact that the identification of these spirit-messages is a common thing, and that it practically accounts for that widespread and rapidly-increasing interest in Spiritualism which has become as wonderful a phenomenon as all the rest.

If the assailants of Spiritualism through its phenomena, or manifestations, suppose that this evidence of identification was presented by us out of any other motive than to strengthen the grounds of belief in Spiritualism before the world, least of all from any—the slightest—desire to placate their personal fury or assuage the tumult of their personal conceit, they make their reckoning on an entirely false basis and without a prudent consultation with their host. We really do not understand why the enemies of Spiritualism should be treated any more leniently, when it comes to an open proclamation of war on their part, because they profess to be Spiritualists themselves, than if they thundered from the pulpits of Old Theology, or plotted for a precarious livelihood with the "detectives" who are being continually detected.

Speaking evidently for others, and believing that the work of breaking down mediumship and messages can be most effectually done by concentrating the attack upon the *Banner of Light* avenue for spirit return, Mr. P. E. Farnsworth not long since delivered a public address, professing in the interests of Spiritualism only, in which he had the grace to sneer at the Message Department of this paper as containing

little or nothing that is capable of identification, and to openly question the fact of the genuineness of the communications given therein. That being the substance of his assertions, it is not necessary to reproduce his words. And in a much more recent attempt at explanation, he chooses the ground of defense for himself, that the only question is whether these messages are "of value to Spiritualism and the public generally."

It would strike an intelligent and unprejudiced mind at once that a question of this sort would best be answered by the results, not by any mere opinion of an individual, much less by any amount of accumulated prejudices. Even a properly modest estimate of himself by the questioner would suggest that some other answer would be much more satisfactory than that of his own opinion. But in the present instance the questioner is self-sufficient, and wants it to be so understood. He is perfectly satisfied because he knows, and he knows because he thinks so, and he thinks so because he wants to, that the spirit-messages which are regularly printed in the *Banner*, and which have been published there for nearly a quarter of a century, "are doing more harm than good"; and the chief reason he adduces for it is, that only about thirty identifications of them have been printed—though, as we have stated above, and as this carping and hypercritical individual well knows, this particular number of testimonials to the truth of spirit-communications given on our sixth page, was only presented under a recent date for the benefit of himself and his abettors, and constituted but an almost infinitesimal portion of the entire amount of verifications which have poured in upon us for many years from grateful hearts on every hand.

For all that, and notwithstanding the alleged identification of "thirty messages against fifteen thousand published," he persists in considering it "of very little consequence whether many or few of the messages are supposed to have been identified." Then he might have saved some of his breath for more practical purposes. If he has any adequate conceptions of Spiritualism as manifested to men, he would bear in mind the necessity of always trying the spirits, to learn what is true and how far he is true. But as he now argues, or assails, he bears the whole question by himself, assuming all those messages to be truthful in order to charge them with wide-spread harm for their falsity.

Such an assailant wants recruiting in the faculty of conception. He evidently has not got a clear idea of what he would talk about. He doubtless took his orders from his commanders with a perfect understanding of them, but, like them too, he did not continue to keep in mind that he was about to make his tilt in the cause of Spiritualism. But what is the real purpose and aim of this style of attack on mediums and messages? For no rational Spiritualist ever felt bound to be deceived and misled because certain spirits claimed to communicate thus and so. The standing injunction has been, to try the spirits; they are not infallible, and no sensible Spiritualist ever set up such a claim for them. Nothing more is asked for spirit communications than that they be judged by their own merits—the fact being kept in remembrance that the communications from the spirit side of life express as much of truth as they perceive—no more. Therefore it becomes transparently clear that this sweeping and all-embracing assault on mediumship, made not critically and with the single view to advance the power of Spiritualism, is solely to break down, if possible, the credibility of the spirits themselves through their agents in the form, in order to supplant the direct and personal communications with a cloudy magnification of ambitious individuals, who would preface all they utter with a pompous—"Thus saith the Lord."

In place of this increasing contiguity and closeness of the earthly and spirit-spheres, needed above all things in the present disintegration and disappearance of all the old forms of belief, we should have a pathless wilderness of blind subtleties and aimless speculations, and a perpetual threshing over of the old straw of systems long dead and philosophies long forgotten. We should have another long night of Dark Ages, in the spiritual sense, and men would run to materialism as they before did to superstition. We, however, are not of those who believe such a dreaded result possible; and we avow our fixed purpose to work with and for the invisible spirits to avert it by bringing down the kingdom of heaven upon earth. It was for this work that we were originally commissioned, and we shall pursue it with courage and consistency to the end.

It would be a barren sceptre that these enemies of phenomenal Spiritualism would wield. For bread they would give stones, nor themselves know the difference. Their highest conception of this great movement is that it should exalt somebody, and clothe somebody with power—power to organize, dictate, and command. They would drive a gaudy chariot, and drag all others at the wheels. Sneering at the manifestations of the invisibles, they indulge in declamation themselves that is so much below the reach of a sneer as to excite only pity. Like Mr. Farnsworth, they advise the *Banner* to distribute its messages from the spirits privately, but tender their own advice to us in the most public and purposely offensive manner. The first condition of Spiritualism being that it shall be spiritual, it is plain that it can take but little harm from those who assail it from an ambitious level.

Rev. James Freeman Clarke, at the Church of the Disciples last Sunday forenoon, delivered an interesting discourse, taking for his subject "Chaff and Wheat." In the course of his remarks he said with great truth that the men who, in their own souls, follow some divine idea, although scoffed at in their own time, are those to whom, later, we erect monuments and term the benefactors of mankind. This meets the case exactly in regard to Modern Spiritualism. To-day it is ignored by the church; but in the coming time, when its teachings are better understood, it will be embraced by all truth-loving people of every denomination as a divine influx from the fountain-head of Wisdom.

A spirit-message from Amos Tuck, formerly of New Hampshire, will be found upon our sixth page. His remarks, in our opinion, are so very sensible that we call the attention of Bro. Farnsworth of New York to them—especially to that portion where he says, "The time is coming, I believe, when man shall dwell with his brother-man in unity and peace"; and we may add with the strictest propriety, we think that that time will not come as long as there exist upon the earth such irate specimens of humanity as Bro. Farnsworth.

Read Mrs. F. O. Hyzer's discourse printed on our second page.

### Justice First—Individuals Afterwards.

The whole case of the presentation of Mrs. Fletcher's case, upon the credibility of one witness, and that was in no way tested. Col. Morton, who might have given important evidence, and who came from America to do so, was included in the indictment, so that his testimony was shut out. The prisoner was not examined. Her story is yet untried. In the case of Mrs. Fletcher no defense has been made. She has been condemned unheard. —*Car. of Light (London).*

It is sad to see here a man or there a woman who is doing or has done good work for Spiritualism, unsparingly vilified and overshadowed (either in the columns of spiritual newspapers, or in the more limited domain of social conversation) with clouds of the most opprobrious language, conveying dark suspicions or open calumnies, and to feel that in nine cases out of ten this wanton assault upon the character or the peace of mind of the victim is not founded in any enduring principle of justice, but in the bitter and baleful soil of personal or professional jealousy. We speak advisedly when we declare, to be our belief that there is scarce a single platform advocate or mediumistic instrument of the Spiritual Philosophy and phenomena who has not been called upon to bear the bitter, burning trial of which we speak, at some time during his or her experience.

We are impelled to these remarks in the present instance by a perusal of the unmerited abuse which has just been visited upon individuals—themselves laborers in the spiritual vineyard—whose alleged, but far from proven, shortcomings have been trumpeted forth, without reserve or question, in the columns of a paper published in Chicago and claiming to be a spiritual journal. We allude to Mr. and Mrs. J. W. Fletcher. These mediums, originally from America, made their home in London, built up by their influence and labor a thriving Spiritualist society at Steiny Hall; faced whatever public opposition to the spiritual cause could do against them, and came off conquerors. Then ensued what in so many cases is the lamentable result, viz: the advent of personal jealousy concerning them, among some of those with whom their lot was cast; and the memory of all the good they accomplished at the English metropolis was at once put in abeyance in some minds, and made secondary to the desire for their injury as individuals. This jealousy will, we believe, in time be proved to have been the spring in which originated the action of certain parties in England and America, which action has ultimately borne such grievous fruit for these persecuted media.

The "trial" of Mrs. Fletcher—who crossed the ocean for the purpose of facing her accusers—was beyond peradventure a misnomer—a perfect travesty of justice. Appearing as a *Spiritualist* at the bar of Justice Hawkins's court, she was already condemned (in reality) before the case came on. The *animus* of prosecuting officer, judge and jury was the same bitter spirit which mobbed the Davenport Brothers (excellent physical mediums though they were), persecuted Mr. Home, imprisoned Dr. Monck and Mr. Matthews, and fastened on Dr. Single, (ineffectually, however). It has added a new and "a great infamy" to the catalogue of its crimes by the eager condemnation of Mrs. Fletcher on the unsupported word (so the judge himself declared) of her principal accuser—a person who is at the present time wanted under three indictments for alleged perjury—and cannot be found. The trial was *ex parte* from beginning to end. The entire proceedings make this fact patent.

The British nation will be ashamed of this gross act of injustice in coming time. But what shall we say of those in America, who for reasons best known to themselves sink all idea of justice in this case, and take individual and bitterly denunciatory ground by the side of the English bigots who have condemned a spiritual medium unheard, on the word of one single person, and that person now under a grave indictment? We mean those professed Spiritualists who—as has the paper in Chicago, to which we have referred—seek to conduct the matter into the channel of a personal quarrel, and unsparingly denounce Mr. and Mrs. Fletcher individually and collectively, without stopping to reflect that it is much easier to make a charge against any one than it is to prove it. The journal of which we speak has by anonymous correspondents (a most cowardly system of attack) and by editorials besmirched Mr. and Mrs. Fletcher in the most unmeasured terms; but in the main the assertions are all—the readers of them are left singularly in the dark as to any proof, other than hearsay, of the truth of what is asserted.

While it is astonishing that people can be found who as the managers of a (claimed) journal devoted to Spiritualism can yet find it in their hearts to join works (in sympathy at least) with the bigoted English authorities in the nefarious service of suppressing spiritual mediums by law, it is not so surprising to those acquainted with its history for some years past that the paper to which we refer should make the Fletcher case a cover under which to attack the *Banner of Light* itself, and endeavor to injure its reputation as far as the limited power of this petty Chicago censor can go, by seeking to deceive the public as to our position in the premises. Taking for granted certain reports regarding the Fletchers which are not up to the present writing substantiated to our knowledge by any more direct testimony than the scandal-mongers "they say," the managers of the Chicago paper deliberately misrepresent us by calling in question our motives in defending them, and gravely assigning such reasons for our action as best suits their convenience: which reasons so attributed to us we repel with righteous indignation, as utterly false in every particular;—and we go further to state that the writer or writers of those scandalous passages concerning us knew better themselves, but have brought them before the public with a Mephistophelian leer, in the hope to mislead the unwary, and advance the waning interests of the journal they conduct.

The *Banner of Light* has persistently defended the spiritual mediums wherever attacked, and demanded justice for them. While the world in general and the Chicago paper in particular have seen fit, when treating of the mediums of

In support of this position we quote as follows from an editorial which appeared in the new Spiritualist paper, *Light*—published in London—for April 10th:

"As Spiritualists, we must look at the case from our own standpoint, and must judge according to the fact that the Spiritualism, as matters now stand, is a fair, full and impartial hearing is impossible. If Mr. Justice Hawkins was right, as the law evidence is now understood, the laws of evidence must be altered. The eminent authorities on the prisoner's counsel said that he was prepared to call, would we presume, have been able to give good and substantial grounds for what Mr. Justice Hawkins designated as his belief, but what they would have testified to as absolute knowledge. This being so, it is high time that such evidence should cease to be excluded on the ground that the facts, which would have been proved, do not come within the range of 'correct experience.' . . . While this is so, justice to Spiritualism is practically denied. . . . The case which has just been heard has made it apparent that it is a foregone conclusion that every profession of spirit-communication is a profession with fraudulent intention. It rests with Spiritualists themselves to sweep away this monstrous injustice."

Mrs. Hart-Davies, who recently appeared as prosecutor in what is known as the Spiritualist case, having failed to appear at Bow Street yesterday to answer a charge of perjury preferred against her, the case was adjourned for a fortnight. —*London Telegraph, May 28.*

our day, to reverse the maxim of common law and to declare every one of said mediums guilty (or fraudulent) until proved innocent (or genuine)—and we understand that him of Chicago considers that he has a patent on the *how* a medium is to be proved genuine—we have always believed the proper method to be, and have reduced it to practice, to consider every medium honest until proved guilty—and proved so beyond doubt.

We have defended Mrs. Fletcher because we can see no evidence to the contrary that Spiritualism itself was not for the time being placed on trial in her person as a spiritual medium. Signor Damiani, whose name is well and favorably known to American Spiritualists, expresses the truth clearly in his article which we give below, when he refers to the conduct of Mrs. Davies, who, while professing to be a devoted Spiritualist, needlessly dragged Spiritualism into the mire of a court of justice—a step totally unnecessary, as an equity court would easily have settled the matter without such a harmful proceeding. If any of our readers on this side the Atlantic have doubts that it was a trial of Spiritualism, they have only to read the extracts which we give below, selected almost at haphazard from various London journals, and bristling as they are with the baldest untruth, ignorance and bigoted sentiment. Was it any wonder that in our capacity of conductor of a Spiritualist newspaper, we at once came to the rescue when such defamatory reports were being circulated broadcast throughout the British Empire? Let those who will, seek to carry a little cheap and fleeting favor with the enemies of Spiritualism by joining their feeble chirp to the chorus of the theological-legal *anathema maramatha* as it resonantly rolls out in the great dailies against our cause—we shall ever, while we have a voice, be heard proclaiming our friendly and devoted adherence to Spiritualism, and our steadfast determination to secure, as far as we may, just and honest treatment for its media everywhere!

To recapitulate: The main points in the Fletcher imbroglio up to the present date, are as follows: An American medium has been accused by a particular woman of a certain offence, but one not necessarily a matter for treatment in a criminal court; on the unsupported evidence of that woman the medium has been condemned *con amore* by judge and jury (the witnesses for the defense being practically excluded, and, indeed, the principal one being silenced by a cunningly contrived indictment); and as the third step in the chain of circumstances, this immaculate witness has now been indicted as a perjurer, and cannot be found by the officers seeking her. In view of these facts the *Dammer* rightfully refused to join the judicial hounds in full cry on the track of a persecuted medium; it characterized the act of the English law court as a sham and a burning shame; it said that *whatsoever opinions* Spiritualists had regarding the Fletcher case as individuals, or as regarded the original case itself (and that there are such differences no one seeks to deny), the time had arrived when, a gross injustice having been done Mrs. F., it was the duty of all, for the time being, to sink differences and see that *she had fair play*. This position has been cited by the Chicago paper as indicating the possession and exercise on our part of—to say nothing more—a corrupt and demagogical spirit of self-aggrandizement at the expense of the spiritual movement; but we repel the insinuation—characteristic as it is of the source from whence it came—and appeal only to our past course as a public journalist for our assured vindication.

**Signor Damiani's Views.**  
 (From *Light* (London), May 14th.)  
 THE CASE OF MRS. FLETCHER.

To the Editor of *Light*:  
 Sir—One feature of the Fletcher case has entirely escaped the consideration of the spiritual press. What is the position of the Fletcher case? Had they not freely restored what Mrs. Davies had freely given them? And if they had not done so to its fullest extent, would a criminal accusation have brought in more lace and old clothes to Mrs. Davies? Why then this cruel prosecution by one who, professing all the while to be a sincere and devoted Spiritualist, does not hesitate to drag Spiritualism into the mire of a court of justice? One of two hypotheses must be true: The prosecution of the Fletchers was suggested either by a feeling of revenge, or by a mistaken sense of duty. Charity makes one suppose the latter, and compels the hope that no long-lasting remorse may attend the promoter or conceiver of an act which has brought disgrace on the noblest of causes.

And let no man say that Mrs. Fletcher was impartially tried, when judge and jury were ignorant of, and prejudiced against, Spiritualism, and unconsciously, against the case of Mrs. Fletcher. The trial was a case of the spiritualists, the only competent authorities in matters of trance, and how often the mediums are themselves made the victims of undeveloped and inharmonious spirits.

I am not here pleading the cause of the Fletchers, for they were guilty of a very great imprudence, but nothing beyond that.

Very truly yours, G. DAMIANI.

Bari, Italy, May 4th, 1881.

[\*] The *London Standard* quotes approvingly from Vice-Chancellor Giffard's judgment in the trial of Mr. Home, regarding the system of Spiritualism as presented by the evidence of the mediums, and well calculated to delude the vain, the weak, the foolish and the superstitious.

The *London Daily News* says: "The Londonism and the confidence trick seem destined to immortality. Nevertheless it is always satisfactory to watch the dealing of a single blow at the propagation of a stupor." When Mr. Home was forced to give up his little game, when Dr. Single was publicly exposed in a Police Court, a practical nuisance was held up to censure, if no speculative absurdity was permanently affected.

The *London Times* ("The Thunderer") remarks: "The delusion of Spiritualism is no new one, but, happily, it is now a waning one. . . . It is certainly a very good thing that the delusions of mediums, and the gross frauds and the like, should occasionally come within the reach of the criminal law. Not merely is their conviction a warning to those who have nothing to do with the people professing mysterious arts, who come from no one knows where, and live no one knows how, but the glimpses we get into the life and habits of these impostors are sufficient to disgust all decent persons with the very name of medium and with everything associated with Spiritualism. . . . No medium has ever revealed anything that was at once true, worth knowing, and valuable only by means not accessible to the rest of mankind. Their levitations, table-movings, floatings in the air and the like, are cunning tricks at the best, easily wrought by a conjurer, and even if due to undetected natural agencies, they throw no light whatever on the alleged communications of spirits; while as to their actual spirit messages, they are so vulgar, fatuous and puerile, that if they could be believed by any rational being they would add a new terror to death, and furnish, as Prof. Huxley said, a new argument against suicide."

That Mrs. Fletcher is a martyr to Spiritualism no one can doubt. Had Mr. and Mrs. Fletcher been members of any other religious body there would have been no criminal prosecution. The question as to property would have been settled in a court of equity. Questions often arise as to undue influence, wills are contested, but we do not hear of criminal prosecutions of either Catholic priests or Protestants. Mrs. Fletcher, Mrs. Fletcher, Mrs. Fletcher, Col. Morton have been convicted because they are Spiritualists. —*L. Nichols, M. D., in Light* (London).

Charles H. Foster was at St. Louis at last accounts, having reached that city on his way East. The *Globe-Democrat* gave quite a lengthy report of an interview with him during which satisfactory manifestations of spirit-presence were received. Mr. Foster intends to be in this city in June.

"REASON AND REVELATION: A Discourse"—by Prof. Henry Kiddle, of New York, will appear in next week's *Banner*. We shall put this able discourse in pamphlet form, for general circulation, for which a very low price will be charged. Book dealers will please take notice.

### Mrs. H. Fay, the Materializing Medium.

Some weeks since we attended a private séance held by this lady at No. 14 Dover street. A dozen people were present. Although the manifestations were unsatisfactory, yet enough evidence was given to prove they were not by any means spurious. The medium was indisposed at the time, which evidently was one cause of the failure. She herself was dissatisfied, and urged our attendance on a subsequent occasion, when she thought we should be fully satisfied that her séances were *bona fide*. Therefore, on the evening of the 17th, we attended one of her public séances. The company of ladies and gentlemen numbered fifteen persons. Some thirty spirits, male and female, made their appearance during the evening. An only sister of ours came from the cabinet. We recognized her features at once. "Give me your name," we said. "Lizzie," was the reply; "bless you," she murmured. She then drew from a bouquet upon the table a rose, which she handed to us, and then disappeared within the cabinet. Others received indubitable evidence of the identity of their spirit-friends, the séance closing with a palpable exhibition of dematerialization and the exhibition of the form of the medium and the form of a spirit at one and the same time. We had thought of writing up for publication a detailed account of this wonderful séance; but as our space is limited, and as Mr. Abbot Walker has given in the *Banner of Light* of May 21st an account of a séance he attended of a similar character, we can only refer the reader to his communication for the facts.

We pronounce the *Religio-Philosophical Journal* an unreliable sheet. It has traduced us for months; it has slandered some of our ablest correspondents; it has, through one of its agents in Boston, endeavored—but signally failed—to prove us frauds; it has brought to us *ad anonymous* writers, especially "one of the most eloquent and popular Eastern lecturers," to belie us; it has other horns in its interest; its leading editor (*sub rosa*) writes from five to seven columns each week, he says, without remuneration, solely "for the good of the cause," when in reality it is to gratify his inordinate vanity and selfish self-esteem.

That paper has accused us several times of being in collusion with a Philadelphia publisher, in order to induce its readers to believe we were mercenary. We brand the calumny as an infamous falsehood. We have always counselled peace in our ranks, and none have striven with more assiduity than ourselves to promote it. Still the *Journal* deliberately misrepresents us; and again we asseverate that we have not, either by voice or pen, counselled with Mr. Roberts in his attacks upon that paper and its management. We make this statement only because our veracity has been called in question. If the publisher of the Western sheet had fulfilled his duty, he would have set his readers right upon this point long ago. But policy is his governing feature, and sensationalism for gain his impelling motive. This is self-evident.

Did we allow these attacks to pass any longer uncontradicted, some might infer that we were culpable. Hence we enter upon the disagreeable duty of holding up these Chicago conspirators, these spiritualistic leeches, that honest men and honest women all over the world may no longer be deceived by them.

The editor of the *Saratoga Sun* states in that paper of May 7th, that one of the oldest, best and most esteemed citizens of that place lately sent a sealed letter to Dr. J. V. Mansfield, addressed to a relative in spirit-life. To the inquiry it contained he received a very satisfactory reply. Appended to the answer was the following:

"Well! well! well! Here comes a delegation of spirits who wish to have their presence and names announced, and they make me their scribe. [Here are given the full names of forty-eight persons.] Oh, dear me! there are more, but I must be excused, for this time, from mentioning them. I take it, from so many assembling as they have, that they are all or most of them from Saratoga. They desire me to make mention of their kindest remembrances of the dear old place."

The *Sun* publishes the above with all the names, remarking that "it will be of interest to the surviving relatives and friends of those whose names are given."

Our thanks are hereby extended to Joseph G. Chandler, the portrait painter, who has been so long and favorably known by his works among Boston Spiritualists, for a fine likeness in oil of the late Mrs. Jennie S. Rudd. The picture was painted by him for our Free Circle Room, and will be seen in its place above the platform by any one attending the séances over which Mrs. Rudd mediumistically presided for several years. Mr. Chandler, we are informed, is to remove at an early date from Boston, and will take up his residence in Batavia, Ill.—a point near Chicago. We would recommend him to the attention of the friends in that part of the country as a conscientious and painstaking artist, and a Spiritualist of the most pronounced order.

"THE GOSPEL OF SPIRITUALISM," advertised in another column, is one of the ablest and most convincing pleas in behalf of Modern Spiritualism that can be made in the necessarily brief limits of a lecture. Its position is so admirably and reasonably taken, its arguments so clear and forcible, and its general style so pleasing, no one who reads it will fail to see that no better presentation of the subject can be placed in the hands of an intelligent inquirer. In illustration of one point the author makes the following quotation from Carlyle: "The invisible world is near us; or rather it is here, in us and about us. Were the fleshly coil removed from our soul, the glories of the Unseen were even now around us."

In English circles an article known as *Lucinuous* is sometimes used. Recently at a séance given by Miss Wood, pieces of card covered with this point were attached to musical instruments and a piece placed upon the medium. The position of each was then easily determined. While a guitar was floating about at a distance from the medium, the spirits were asked to cover the light on the guitar and they did so.

Herman Snow writes us from San Francisco, May 17th: "Yesterday I had the pleasure of taking by the hand the genial and most cordial Warren H. Cudworth, of East Boston, who has about completed his 'girdle round the earth.' He has now gone to Yosemite, and will then hasten on to Boston, having been absent about a year."

Mr. G. B. Stebbins, the new editor of the *Religio-Philosophical Journal*, was in town the present week. He speaks at the Free Religious Convention on Friday, the 27th.

Decease of William Fishbough.

Just as we go to press the information reaches us by way of New York that the veteran laborer in the spiritual cause whose name is given above has but just passed to spirit-life under the most peculiar circumstances; his remains were found in the arway of his house, No. 820 De Kalb avenue, Brooklyn, at 4 o'clock on the morning of May 21st, by his wife. He had left his home at an early hour on the previous evening, on business, and not returning at the usual time his wife left a light burning for him. When found the skull of Mr. F. was badly fractured, and it is supposed that he met his death by falling down the area steps. His watch and money were found on his person.

It was with pleasure that we received not long since a friendly call from Bro. Fishbough at our office, on which occasion he conversed interestingly on various topics, and spoke cheerfully of his plans for the coming time.

Dr. Fishbough had attained the age of 67 years 1 month and 21 days in the mortal. He has been connected with the Modern Spiritual Movement from its first inception; was the assistant editor of the *Spiritual Telegraph*; a man of much research and deep thought, and one whose services on the material plane the cause at this juncture can ill afford to spare.

A recent number of the *Revue de Belgique* contains, says the *Free Religious Index*, a lengthy and appreciative paper upon "Theodore Parker: a Prophet of Modern Times," by Count Goblet d'Alviella. The article is based upon a new "Life of Parker," just issued in the French language, by Henri Testard. The main facts seem to have been carefully presented. We even find affectionate allusion to the little West Roxbury Society, and the full story of the ambitious boy who worked his way through Harvard in the leisure hours of country school-teaching. The quarrel with the Unitarian Association, in the progress of which some men in that grave body proposed to disband and reorganize in order to get rid of the obnoxious Parker, is also delineated. Even the dying words of the heroic worker to Frances Power Cobbe, "There are two Theodore Parkers now: one is dying here in Italy, the other I have planted in America," are given in graceful French. Count d'Alviella differs (and with justice) from M. Testard, in attributing the philosophic leaning of Parker to Kant instead of to Locke. It is hard to see how a careful author could have made such a mistake. Parker's theology was Kant's philosophy glorified and embodied. No one who has read both could mistake the identity. Count d'Alviella also acknowledges his indebtedness to Rev. O. B. Frothingham's "History of New England Transcendentalism" for a complete knowledge of his subject.

One of our spirit-friends informs us that many materializations of spirit-forms take place in this country which are never reported; that they occur in families who would not have it known for the world that they have mediums in their own household. So their light only shines under a bushel!

By his card on our seventh page, it will be seen that J. Wm. Van Namee, M. D., has located at 8 Davis street, Boston, where he will be glad to meet his friends and the public. He holds circles at his new home on Wednesday evening of each week. He will also answer calls to lecture. Address him as above.

Elder Waite has removed to Seabrook. There is no end to the improvements we are having; but pity Seabrook.—The *Valley Visitor*, Newburyport, Mass.

Movements of Lecturers and Mediums.

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

Prof. Denton is lecturing in San Francisco to deeply interested audiences, the papers of that city speaking in very eulogistic terms of his efforts to impart sound, practical information to his hearers. The last of his second course is to be delivered on the 29th, after which Prof. D. goes to Australia on a lecturing tour.

Dr. Dumont C. Drake, the well-known and successful healer, is now permanently located at 214 West 42d street, New York.

Mr. J. Frank Baxter has recently fulfilled very satisfactory engagements with Providence and Pawtucket, R. I., also again appeared before crowded houses in Boston, Sunday afternoon and evening, May 16th. On Friday evening last he lectured in Newburyport, and on Sunday, May 22d, in Clinton. On Friday evening of this week, May 27th, he will lecture in East Templeton, and on Sunday, May 29th, in both Vernon and Brattleboro, Vt. The first two Sundays of June his engagements take him to Williamstown, Conn., and the last two to Freeville, N. Y. Several week evenings are secured in the vicinity, and others can be had by addressing him at 181 Walnut street, Chelsea, Mass.

Thomas Street has been in Vineland of late, but hopes to reach Brooklyn and New York City at an early date—passing through Hammoncton, Camden, Belvidere, Trenton, Elizabeth, and other places in New Jersey on his way.

Mr. S. Shepard-Lilly will lecture before the Brooklyn Spiritual Fraternity at Brooklyn Institute, corner of Washington and Concord streets, Friday evening, May 27th; subject, "What Shall the Harvest Be?"—her last lecture in Brooklyn for the present.

Mrs. Abbie N. Burnham spoke in Beverly Farms, Mass., on May 14th; in Beverly on the 15th; and in Pawtucket, R. I., May 19th and 22d. She lectures again in Pawtucket on Sunday, June 5th; and speaks for the Reform Club of that place on the 8th.

Mrs. Clara A. Field lectured for the West Duxbury (Mass.) Spiritual Society May 15th, giving psychometric readings at the close of each lecture—which were all highly appreciated and pronounced correct. She also spoke for the Wakefield friends May 22d—C. D. Sherman, of that place, informing us that "The audience spoke in glowing terms of her sincerity in the cause, and considered her lecture one of the finest they ever listened to." Mrs. Field will speak in Portsmouth, N. H., May 20th and June 5th; in Lynn, Mass., June 12th; in Manchester, N. H., June 10th; and in Wakefield, June 20th. She will be pleased to make further engagements. Address, No. 19 Essex street, Boston.

Miss Jennie Ethind spoke in Salem, Mass., Sunday, May 22d. She was to leave Boston for Cassadaga Lake, New York, on Thursday, May 26th. She will be absent from this city some four months, but purposes to return at the end of that time.

Dr. L. K. Conley gave two lectures in Independence Hall, Hatchville, Mass., Sunday, May 22d; subjects by the audience. This was the commencement of meetings to be held every other Sunday. Dr. Conley will lecture there again Sunday, June 5th, at 11 A. M., and 2 P. M. All are invited. Social Spiritual Conferences will be held at 8 o'clock every Sunday evening in the Doctor's residence, Payne Mansion, Marshfield, Mass.

Mrs. H. P. Wells, of Salem, has for the past five weeks greatly interested the people of Newburyport, Mass., with her lectures, poems and tests given in public. She is to be there on Sunday, May 29th.

Celia M. Nickerson speaks in Beverly, Mass., May 20th; in West Duxbury June 12th. She would like to make engagements to speak elsewhere. Address her 89 School street, Eglington Square, Boston, Mass.

Mrs. Laura Kendrick, well known as an able speaker, will answer calls to lecture. Her address is 34 Hanson street, Boston.

BRIEF PARAGRAPHS.

AN HEIR OF HEAVEN.  
He is an heir of Heaven, who has  
A heart with Love's overflowing;  
And in whose breast a constant fire  
Of Peace is ever glowing.  
Table Rock, Neb. MILTON H. MARBLE.

J. T. Clarkson has become editor of the *Amesbury News*; and we know no man in that town who could perform the duties better. He has a mind for what is real and speculative, practical and beautiful, and we hail his advent into the editorial fraternity, says the *Newburyport Valley Visitor*. We fully endorse our contemporary's estimate of the qualifications of Bro. Clarkson, and we entertain the hope that President Garfield will have the good sense to retain him in office, he is so well qualified for the position he occupies as postmaster of Amesbury.

Victorio, the Indian chief who has been giving the United States Government so much trouble in New Mexico for the past year and a half, but who was recently killed by the Mexicans, visited a private circle lately in this city, and had a long conversation with a gentleman from New Mexico, giving the strongest possible evidence of the spirit's identity—so we are informed.

Eggs for hatching should not be more than two weeks old.  
The army worms are again on the march in New York State. Item them in with borax. It is death to them.

The *Washington Star* thinks the sale of the Brattle-street Church to a private individual, for one-fourth the original cost, evidences the decline of both religion and real estate in Boston.

In this life good and evil are mixed—in the next they are separate. Death is not an accident, it is not an intruder; it is one of life's greatest realities; it is the birthtime of eternity.

THE TRUE FRIEND.  
(From the Persian.)  
The wrong he would not have you do,  
The right he would not have you pursue;  
Your shame he would not have you seek to hide,  
Your honor would he would not have you wide;  
Your struggle he would not have you make,  
In evil times would he not have you forsake;  
By all these signs—of truth the test—  
You know the friend who would you best.  
—Eliot M. Mitchell, in *Free Religious Index*.

Charles Dickens never inscribed a truer sentence than when he wrote in "Oliver Twist," that "Men who look on nature and their fellow-men, and cry that all is dark, are in the right; but the sombre colors are reflections from their own eyes and hearts."

"A Society for Alleviating the Miseries of Prisoners" in Philadelphia, last year rescued from their 3,176 persons "who were innocent or unnecessarily detained in prison." There is reason to believe that such societies are very much needed in this country.—*The Herald of Health*, London, Eng.

CURE FOR SMALL POX.—It is said that the Mexican doctors have a sure cure for the small pox. They simply treat the patient to cold drinks of cream tartar and water. The cream tartar is dissolved in boiling water, and the mixture after cooling is fed to the invalid, who recovers in three days—or so at least one of our exchanges avers.

The Egyptians worshiped a cat-headed deity, and ignorant mariners, who cling to old superstitions, still set up cat-heads in their ships.—*Ex.*

The Spiritualist bully and tyrant must go to the wall. Such men are a curse to any cause.

This truth I see, God is to each  
That which our natures after reach.  
A Kerv's God a Nero's God  
God has His way, and he has his.—[Gordon.

An effort is being made in England to raise subscriptions for a memorial window in the Church of St. Augustine in Tunis to John Howard Payne, author of "Home, Sweet Home," and one American Consul to Tunis, whose remains are buried in the Protestant cemetery in that city.

The inventor of stereotyping was a Scotchman named William Ged. When he made his discovery he was a prosperous jeweler in Edinburgh, but no sooner did he try to bring his improvement into notice than the whole trade, deeming their interests imperiled, united against him, heaped calumnies upon him, and endeavored in every way to thwart him and render him miserable. Instead of realizing a fortune from his discovery, he soon died, being unable to bear up against so much hostility.

THE LITTLE ONES.  
God in his infinite pity  
Shuts the eyes of the children dear,  
And they see not the strife for existence,  
Though their eyes are so bright and clear.  
There's no saddening past for the children,  
With its terrible pains and stings;  
And for them no brooding future  
Spreadeth its threatening wings.  
All they see is the present—to-day;  
And so they laugh and sing at their play.

It is a glorious occupation, vivifying and self-sustaining in its nature, to struggle with ignorance, and discover to the inquiring minds of the masses the clear cerulean blue of heavenly truth.—*Hosoa Ballou*.

THE ADVANCE and REVIEW, to be published quarterly by Jas. A. Bliss, of Philadelphia, defends the phenomenal features of Spiritism. It has a "Message Department," Mrs. S. B. Bates being the medium through whose instrumentality the communications are received, and it gives full information respecting the current literature of the liberal, progressive and spiritual faith. Though at the start it is proposed to publish the *Advance and Review* quarterly, it is confidently expected that the demand for it will warrant its appearance monthly at the opening of its second year. The office of the *Advance* is at 713 Sanson street, Philadelphia, and the subscription price 25 cents a year. Read his Appeal in another column.

Since our last report we have received for Alfred James the following sums: From Mrs. H. M. Warren, Natchez, Miss., \$3.00; "Texan," \$1.00.

To Foreign Subscribers.  
The subscription price of the *Banner of Light* is \$3.50 per year, or \$1.75 per six months, sent to any foreign country embraced in the *Universal Postal Union*.

RATES OF ADVERTISING.  
Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.  
Special Notices thirty cents per line, Minimum, each insertion.  
Business Cards forty cents per line, Agate, each insertion.  
Notices in the editorial columns, large type, headed matter, fifty cents per line.  
Payments in all cases in advance.  
Electrotypes or Cuts will not be inserted.  
Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.  
Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column. My 7.

Dr. F. L. H. Willis.  
Dr. Willis will be at the Quincy House, in Brattle St., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M. A. 2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. A. 2.

R. W. Flint answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Ap. 16.8w

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.  
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to do so can address Mr. Morse, his residence, 23 Sigmund Road, Dalston, London, E., England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.  
And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 24 Russell Street Melbourne, Australia, has for sale the *Spiritual, LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.  
ALBERT MORTON, 210 Stockton street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

IL. SNOW'S PACIFIC AGENCY.  
Spiritualists and Reformers west of the Rocky Mountains can promptly and advantageously obtain the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to IREMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at 1204 Haight, 737 Mission street. Catalogues furnished free.

ROCHESTER N. Y. BOOK DEPOT.  
WILLIAMSON & HIGGINS, Booksellers, 92 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

WASHINGTON BOOK DEPOT.  
RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

CLEVELAND, O. BOOK DEPOT.  
LEES'S BAZAAR, 105 Cross street, Cleveland, O., Circulating Library and depot for the *Spiritual and Liberal Books and Papers* published by Colby & Rich.

ST. LOUIS, MO. BOOK DEPOT.  
THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOTS.  
The *Spiritual and Reformatory Works* published by Colby & Rich are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 505 1/2 North 5th street. Subscriptions received for the *Banner of Light* at \$3.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 310 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLISS, 713 Sanson street, Philadelphia, Pa., is agent for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

G. D. HENCK, No. 448 York avenue, Philadelphia, Pa., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich.

NEW YORK BOOK DEPOT.  
D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

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

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

DETROIT, MICH. AGENCY.  
AUGUSTUS DAY, 74 Bagge street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

ADVERTISEMENTS.  
THE SALE  
OF THE  
REGISTERED PREFERRED  
TREASURY STOCK  
OF THE  
GLOBE CO.  
Will positively CLOSE VERY SOON. All not sold at \$30 a share before June 2d will be held in reserve, to be sold at \$35 a share only.

SURPLUS IN CASH,  
Bonds, Stocks, Real Estate, Machinery, Materials, etc., etc., exclusive of Patents.  
\$406,000.  
Send for illustrated pamphlet.

GLOBE CO.,  
131 Devonshire Street,  
BOSTON, MASS.

NORMAN'S  
ELECTRIC BELTS  
AN INSOLUBLE is an excellent remedy for Nervous Debility, Rheumatism, Sciatica, Lumbago, Headache, Liver and Kidney Diseases, Indigestion, &c., &c. Send for Circular to N. S. NORMAN, Electric Belt and Bathing Machine Patent, 235 W. Washington street, Chicago, Ill. Treas.—May 28.

THE VITAL REGENERATOR,  
The Great Kidney and Bladder Tonic,  
Cures Inflammation or Catarrh of the Bladder, Diabetes, Hematuria, Retention of Urine, Stricture, Gravel, Bright's Disease, Stone in the Bladder, Stricture, Mucous or Purulent Discharges, Diseases of the Prostate Gland, &c., &c. It is the only medicine recommended to those of either sex afflicted with any disease of the Kidneys or Bladder. Price per bottle \$1, if by express, \$1.50. Address N. S. NORMAN, MEDICAL INSTITUTE, 21 Tremont Row, Boston, U. S. 15th—May 28.

SCIENTIFIC INVESTIGATOR,  
An 8-page paper, devoted to Science, Art, Spiritism, &c., &c. Published monthly by the "Scientific Investigator Pub. Co." at \$1.00 per year in advance. Sample copies free.

THIS Journal is earnest in its objects, uniting in its efforts the scientific, the spiritual and the moral. It is a monthly paper, devoted to the advancement of the truth, and for ever an enemy to hypocrisy, fraud and oppression, perpetuated by either individual or State. All lovers of Liberty in its broadest sense should subscribe at once for the *Scientific Investigator*. Address: SCIENTIFIC INVESTIGATOR PUB. CO., No. 135 First street, Portland, Oregon. May 28.—4w

A. W. SCOTT,  
MAGNETIC HEALER, Res. 323 Washington street, Boston, U. S. Treats for all Nervous Diseases, Liver, Kidney and Neuralgic Rheumatism. Terms reasonable. 1w—May 28.

FOR SALE,  
BUILDING LOT at Onset Bay Grove water front. Address: H. W. Mattapan Station, Boston, Mass. May 28.—1w

TO LET,  
A TEN MONTGOMERY PLACE, over the BANNER OF LIGHT FREE CIRCLE-ROOM, one large square front room, light, small room adjoining, one large square room heated by steam, and supplied with gas and water. Terms reasonable. Apply to COLBY & RICH, 131 Montgomery Place, Boston, Mass. 18—Feb. 8.

KIRMISS is an absolute and irresistible cure for Drunkenness, and all other ailments connected with the Nervous System. Price per bottle \$1.00 for 25. Address NEW ENGLAND MEDICAL INSTITUTE, 21 Tremont Row, Boston, U. S. May 14.—1y15

SAN FRANCISCO.  
BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15.—1st

MRS. JULIA M. CARPENTER will examine and prescribe for the sick in body and mind by spirit guidance. Enclose lock of hair and \$2.00. Mrs. CARPENTER has a positive cure for Cancer. Medicinal packages \$1.00 each. Box 55, East Gloucester, Mass. May 28.

DR. CARPENTER gives Magnetic Treatments and Sittings for Development. Diseases diagnosed by clairvoyance. Free examination. Free 5-cent stamps. 1312 Mt. Vernon street, Philadelphia, Pa. May 28.

NOW READY.  
THE NEW TESTAMENT.  
REVISED VERSION.  
Being the version set forth A. D. 1811 compared with the most ancient authorities, and revised A. D. 1881. Cloth, \$1.00; postage 10 cents. Flexible cloth cover, 35 cents, postage free. Paper cover, 25 cents, postage free. For sale by COLBY & RICH.

Editorial from the "Bunker Hill Times" on the Ten Per Cent. Dividend of the Globe Company.

There has appeared in our columns the past few weeks an advertisement of the Globe Company, and we have been asked by many "what substantial prospect is there that the promised

Dividend of Ten Per Cent. per annum can be paid out of the legitimate earnings of the Company?" With a desire to answer the questions with figures, rather than with fairy statements, we have gleaned the following facts, which can easily be substantiated by any one interested.

The Globe Company is the owner of some thirty valuable patents, any one of which would yield a handsome income. In this article, however, we shall deal more particularly with those at present to be worked by the Company, and on which alone even larger dividends than those promised are readily extracted. These relate to Locomotives—the key to the great business of the day—the railroads. The average

uses 40 pounds of coal to a mile, and is supposed to run 100 miles a day; using, therefore, 4,000 pounds, which at a cost of about \$5.50 a ton, is about \$22,000 a day. Of course there are locomotives that run faster and slower than this, and use more or less coal; but the above is a fair average for the figures we wish to present in connection with the business of the Globe Company. Now one of the patents owned by this Company is

Berney's Smoke and Spark Arrester and Consumer. The casual reader may have formed an idea that its utility consisted in contributing to the comfort of the passenger by arresting those insubstantial annoyances—smoke and lessening the number of forest fires. Even if this was its only merit, the invention would be valuable; but there is another point which makes its value undeniable, because it appears to that wonderful lever in human action—selfishness. A railroad corporation may not adopt an invention merely to keep the sparks out of the eyes of its patrons, or rescue the property of its neighbors from destruction; yet when it is demonstrated to it that

A Dollar can be made by Spending a Cent, the cent is forthcoming. And here is the great open secret of the ten per cent. The Globe Company makes its dividends not only possible, but an assured fact, by yielding to every owner of an engine that uses its patents

Thirty Times the Amount Invested. These inventions run a locomotive with 30 pounds of coal per mile, and 2000 pounds per 100 miles; or one day at a cost of \$7.00, figuring the price of coal as above. In the old style locomotive it will be seen the cost was \$4.00; in the Globe Company's locomotives, \$7.00, a saving of \$7.00 a day, or over \$2000 on one locomotive in one year.

The Globe Company's Royalty for locomotives using these patents is \$1,000 for the life of the patent. The cost of refitting a locomotive is \$500. For the further sum of \$100 a year the Globe Company will contract to keep the improvements in order. To recapitulate, \$900 per year for royalty, \$90 per year for the refitting, and \$100 per year a guarantee for repairs—makes a total of \$1,090 per year. A railroad corporation invests \$100 per year in the Globe Company, and makes a saving in its own company of \$1400 per Year.

This, be it remembered, is one locomotive alone. The greater the number of locomotives used the larger the saving. Some corporations could pay their annual dividends out of the savings made in the consumption of coal by using the Globe Company's patents. Neither is this item of saving of coal a mere theory or unperfected invention. It is an established fact. The inventions are already in operation, and have been for over a year. Even with the original spark-consumer the engines tested to an actual saving on the locomotives to which it was applied of about a ton of coal a day, or some \$500 a year. Is there any doubt that should managers of railroad corporations will avail themselves of the Globe Company's patents? Is it any wonder that one large railroad corporation offered to guarantee a dividend of ten per cent. on the whole capital stock if it could use the patents on its locomotives?

There are over one thousand locomotives running out of Boston on the several railroads. What locomotive works could or would handle the orders for the

Appliance of these Patents? Aside from the press of their own work, it would not be in the order of events to build up a company that turns out a superior locomotive to their own. The Globe Company were safe, then, only when they had their own shops, their own workmen, and knew that orders as given were not tampered with, but were faithfully carried out. Hence arose the necessity for

Building the Locomotive Works for the company, and upon a scale that would be ample to accommodate the work that is inevitable. To do this required a large sum of money, and the company adopted the plan that has always been successful, that of issuing

Preferred Stock, or what in England is known as Preferential stock—that is, it receives a dividend before the remainder of the capital stock. To make it attractive, and cause it to be readily taken, it guarantees ten per cent. on this preferred stock, which is issued to the amount of \$250,000. Let us follow our figures another stage. This

Stock was Rapidly Taken by investors who sought the same information we are here giving, and satisfied themselves it was a bona fide investment, and could easily pay such a dividend. The result is the managers have for many days had money enough to make the enterprise of building locomotive works an assured success, which the company has always been.

The Land is Bought, machinery ordered, and prices for building contracts accepted, and the work of construction already commenced. As at present estimated, the plant will cost as follows:

Land.....\$4,000  
Buildings.....20,000  
Machinery.....50,000  
Total.....\$74,000  
Working capital.....75,000  
About.....\$149,000

Thus it will be seen that the company will be in full working condition for \$150,000, and have a surplus of \$100,000 either in stock or money. It may be the former, as we understand that owing to the favorable contracts made for land, buildings and machinery the directors are contemplating an announcement that no more stock is for sale by the company.

With this plant and working capital the company intend to turn out one of its superior engines each week, besides their refitting of other locomotives. Nothing can prevent an income of \$3,000 per week from these shops. The one locomotive would give \$2,000 a week. The managers are not embarking in an enterprise of which they know nothing. The President and Manager, Col. Alfred Berney, counts among his other valuable and interesting experiences in this world, that of being a practical locomotive engineer. He not only knows a locomotive when he sees it, but he knows every particular place in its composition. The company has picked its men in its construction department, and there are none superior to them in their specialties.

The cost of the Globe Company's locomotive is not in excess of the old style locomotive. They can be built to sell at about \$10,500; as shown above in our figures on cost they save \$180 a year in the consumption of coal. Which locomotive will Railroad Managers buy? Now the

Profit Made by the Company for repairing we have figured low; the possibilities and probabilities are that it will be larger. To this must be added the royalty coming from each engine of about \$90 a year. Out of Boston alone run 100 engines, which is an insignificant number in comparison with the rolling stock of other railroads. Our readers can use their own fancy in estimating how many locomotives will have the invention with the above figures, concerning the saving of coal, constantly before the managers. Even 1000 locomotives would give \$90,000 a year; which added to the profits of the locomotive works, gives at least

\$200,000 Profit Each Year. What can be thought? Can the Globe Company pay 10 per cent. per year on \$250,000 with this amount of legitimate profit? And yet it is a low estimate of the probabilities. The above figures should answer the question, but the Company has still other patents connected with locomotives. Among the most important is one that will enable its new engine, or others refitted, to burn the now worthless coal dust. In other words, its fuel will cost only \$2.25 a ton instead of \$5.50, another saving of

Over Fifty Per Cent. In the running cost of a locomotive on even the Lummense saving shown above. The anthracite locomotives can use the waste from the mines at no expense for fuel. We do not care to follow out our train of figures in suggesting what dividends may be paid on the Globe Company stock. We started to solve the problem, "Can the Globe Company do as it promises, and pay 10 per cent. on its stock?" and we think the task a very easy one. May 28.

LYDIA E. PINKHAM'S Vegetable Compound IS A POSITIVE CURE For all Female Complaints.

This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this compound will be recognized, as relief is immediate, and when its use is continued, in thirty-nine cases in a hundred, a permanent cure is effected, as thousands will testify. An account of its proven merits, it is today recommended and prescribed by the best physicians in the country for all forms of female weaknesses, including all displacements and the consequent spinal weakness. In fact, it has proved to be the greatest and best remedy that has ever been discovered. It permeates every portion of the system, and gives new life and vigor. It removes fatiguess, dizziness, restores all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, which always permanently cured by its use. It will, at all times, and under all circumstances, act in harmony with the law that governs the female system. For Kidney Complaints of either sex this Compound is unsurpassed. This preparation is strongly endorsed, recommended and prescribed by the best Medical Men and Chemists in the country.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1.00. Six bottles for \$5.00. Sent by mail in the form of Pills, also in the form of Lozenges, on receipt of price, \$1.00 per box, for either. Mrs. H. S. HAMM, 1201 Broadway, New York, N. Y., sends for pamphlet. Address as above. Mention this paper. LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness, and Torpidity of the Liver. 25 cents per box.

Nov. 15.—19cwis

RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE.

BY EDWIN D. BABBITT, Author of "Principles of Light and Color," "Health Manual," &c.

This work treats on the following subjects:  
CHAP. 1.—Existence and General Character of God.  
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4.—The Nature of God.  
5.—The Deity Greatness and Glory.  
6.—Moral Evil and Deity Perfection.  
7.—Deity Law and Human Intercession.  
8.—How Man Helps Govern the Universe.  
9.—Gods and the Theories of Christianity.  
10.—The Dangers of Infallible Standards.  
11.—The Christian Life Tested.  
12.—Religions Tested by their Fruits.  
13.—The Ethics and Religion of Nature.  
14.—Life Under the Old Religions.  
15.—Life Under a Spiritual Religion.  
16.—Death Under the Old Religions.  
17.—Death Under a Spiritual Religion.  
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## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of Province Street and Montgomery Place, every Tuesday and Friday afternoon. The hall will be open at 2 o'clock, and service commences at 3 o'clock, precisely at which time the doors will be closed, except in case of absolute necessity. The public are cordially invited.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earthly life, that beyond—whether far or near—these spirits are in a state of development, and that they are in an undeveloped 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 own. 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 informing us of the fact for publication.

As our angel visitors desire to behold natural flowers upon our Circle-table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirituality their own flowers.

(Miss Sheehan writes us distinctly understood that she gives no private sittings at any time, neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)  
Letters pertaining to this department, in order to ensure prompt attention, should in every instance be addressed to only & Rich.

Lewis H. Wilson, Chairman.

Messages given through the Mediumship of  
Miss M. T. Sheehan.

Seance held Feb. 11th, 1881.

### Invocation.

O thou Divine Author of all life and intelligence, in whom we live, and move, and have our being, around whose central source of light all souls revolve in ceaseless circles; from whose great fount of knowledge and wisdom all beings receive their intellect and power, we come to thee, conscious of all that is contained within our souls, conscious of the possibilities of being which we may unfold and work out, conscious of the powers bestowed upon us, by those who are our friends and our great guide. And oh, we would receive from thy great source of knowledge and wisdom those powers which will bring to our beings an inspiration, causing them to unfold and to blossom out in this sight. We would send abroad an influence for good; we would scatter the germs of the beautiful, that they may take root and grow in the hearts of thy dear children. We would spread abroad the light of truth, that it may penetrate the darkest places of earth with a glory unbreakable, bringing knowledge of thee and thy angelic hosts to mourning, sorrowing hearts, who dwell in doubt and despair. And oh, our Father, although it is true that, one by one, thy dear ones are passing away from earthly scenes and associations, may thy mortal children ever remember that those whom thou dost call home from beyond earthly time are only brought to a home of light and cheer, are cared for by tender guides and helpers, are instructed by earnest teachers, that they may become advanced in wisdom and knowledge; that their affectional natures may blossom out beneath the sunlight of thy eternal love. May sorrowing hearts realize that their dear ones are not gone, but that they are waiting for them, but that they may return from their homes of light, bringing cheer, consolation and strength, which will refresh each weary, suffering heart on earth. Amen.

George W. Jones.

[To the Chairman:] I understand, sir, that we all have to register ourselves—give name, where from and where bound to, and all the rest of it. You must be regular Yankees around here—first rate for asking questions. Well, my name, sir, is George W. Jones, and I am bound for Salt Lake City if I can get there—that is, I wish my message to go there. I have a great many friends in that city, and I would like to wake them up a little. They seem to be tied and bound down, and I cannot reach them.

There is one little girl, a connection of mine—well, I call her the girl, she may be eighteen or nineteen years of age, she always seems to be a little girl to me—I am told she is mediumistic, that she can attract spirits to her side, and I want to come to her, if possible, and make myself known, in order that I may reach my friends and associates. It is a long time since I passed to the spirit-world; they didn't call it spirit-world when I was here; I didn't know whether I was going to heaven or hell, and didn't care much, to tell you the truth, for I felt that heaven was only a contracted place; that I would be obliged to sit in one spot forever and ever, and sing one psalm time over continually, so I didn't care to go there; and although I naturally objected to being slowly roasted, yet I felt that perhaps I should be the gainer, after all, if I was consigned to that bottomless pit which we are told about. My friends thought me an incorrigible; they gave me up, years ago, as one who could not be converted. And it was the truth—I could not; my head was too hard, or my heart, (I don't know which they thought it was,) for my heart was as cold as a stone, so far as religion was concerned, I didn't care.

I wish my friends to-day to know that I am very well situated in the other world. Of course I had an idea that old theology might be true, because I had never learned anything better, I didn't exactly like the notion that there would be nothing left of me after the death of my body. I thought too much of myself to be willing to be consigned to oblivion, so I thought I would rather run my chances for the hot place.

I wish to say I have met my good old mother in the spirit-world. She prayed and prayed for me, day after day and week after week, and I may say year after year, that the Lord would soften my heart, till finally I left my old home in New York State and went West. I couldn't bear the everlasting harangue, to tell you the truth, but with no disrespect to the old lady. Well, the good old soul passed away, and I was not by her side. I have no doubt she felt dreadfully about it; but I understand that in a little while she was enabled to throw off the old conditions which crowded about her because of her darkness in regard to the spiritual life, and to approach me, and that consequently I had been benefited by her good influence during the remainder of my earthly days; and I to-day think I am a better man, because of my mother's influence upon me. She desires me to send her love to her old friends. I am afraid they will be shocked—I am very much afraid they will be shocked at the idea of my coming here and sending out a message from my good old mother.

Now I feel that perhaps I shall be able to come to my friends in Salt Lake, for I have a great deal to tell them. I want my friends—that is, those most nearly connected with me—to come East, to leave the old place and to come East, to the place that I talked of so many times when I was with them. It will be for their advantage, materially and spiritually speaking, and if I can accomplish this, I shall feel proud that I have returned.

Susan W. Stanwood.

The gentleman who has just left the medium has left me a strong, good influence, that it enables me to take possession of the organism of the medium and to control. I have sought to do so several times, but without success. I feel it my duty to come here and speak to my friends; to send out my love to them, and tell them I am happy in the spirit-world. The spirit-world was not a strange place to me when I entered it, for I knew that my dear ones lived there, that my guides resided there, and that they had prepared a home for me. After a brief illness I entered that spiritual home, to throw off the old conditions, which at times weighed upon my spirit, and to advance in spiritual knowledge, strength and power. I send to my friends my love. I would not return to earth to live, not for anything; it seems to me that the experience of my mortal life was such that I could not remain here any longer; that

I had fulfilled my mission, and it was time for me to go to another home. I was welcomed by those guides who ever protected and guarded me. They bore me to a home where, amid roses and violets, I found peace and gladness; no frost, no snow, but all beautiful and sweet, and refreshing to my spirit. That I am still influenced, still impressed, and used as an instrument by spirits who are above me, I am glad to say. They can sing their songs through my organism; they can speak their words of cheer, which fall down upon the earth like the dews of morning, refreshing sorrowing, weary hearts, and bringing strength and gladness to suffering souls; therefore, my friends, remember me as one who loves you; as one who has passed out beyond the veil of death in triumph and gladness; who rejoices to return to send out her words of cheer to all who labor on the mortal plane. I feel tenderly toward all mediums; I feel that I could embrace them and give them consolation and cheer; for I can appreciate their struggles and trials; I know their experiences of times weigh upon their spirits, and I would say to all, Cheer up, good friends; your angel guides will protect you, and they will guard you, till you, too, pass over the river and enter the immortal home.

And to my son, my dear son, to whom I return this hour, I would send my love and my blessing. May he remember that his mother ever watches over to guard and guide him through all the paths of life daily, as he passes to and fro on his road, not hourly, but at times, to bring an influence to him that may be of benefit to his spirit. I know many of the experiences of his life, and I bless him from my angel home. Let him remember I shall always be with him, a comfort and strength, which I feel I can be. To one and all I bring my love and my remembrances; but I desire to have my words most especially go to George B. Stanwood. Susan W. Stanwood, Charlestown District.

William R. Lavender.

[To the Chairman:] I am an old man, sir, but I feel that I want to come back and speak in this way. I feel tired as I come, but I must say a few words. I want all who ever knew me, who are living on the earth, to feel that I have arrived safe and sound at my journey's end, and that I have commenced another journey, which perhaps will be of more benefit to me than the last. I hope that it will. When I am away from earthly things I feel strong and young again—that is, compared to what I did when here; but I am drawn back at times: I feel to watch what is going on, and it seems that my neighbors and friends should know that I can return and look after them a bit. I wish to say that another is to pass from earth soon—one young in years, but who has nearly reached the end of his earthly experience. I have no complaint to make whatever concerning things of earth. I would like to encourage a few people on, to tell them the clouds are not always thick and dark, but that the sunshine streams through at times, to light their way; and by-and-by the night will pass, and the day will dawn. Perhaps they will understand what I mean, and I am sure I shall do all I can to hasten that day. I send my regards to all who care to receive them, and I shall be glad to meet them all again at some future time, when they, too, end the journey of mortal life, and take up the new one in a spiritual sphere. It is about a year, I think, since I passed away. I have not taken much account of time, but it seems to me now that's about it. My name is William R. Lavender, and I am from Provincetown, Mass.

(Mr. Richard C. Smith, of Provincetown, who was present at the meeting when the above message was given, informed the Chairman that he knew Mr. Lavender very well, and that the above communication was very characteristic of him; and especially so was the style in which it was spoken—so much so that Mr. Smith was reminded of Mr. L. before the name was given.)

Nathaniel Davidson.

[To the Chairman:] Well, sir, how do you do? This is a pretty good place. I rather like the surroundings. You will excuse me for saying that, but I feel to so express myself. It is about twenty-five years since I passed out of the old body. I lived in the mortal nearly seventy-five years, so you see I am quite a patriarch. My later years and a good portion of my life I resided in London, Eng., and was associated in business there with parties who, of course, most of them, have passed over to the spiritual side. I have been trying to get en rapport with these parties who remain, but I am unable to do so; and I thought perhaps if I came to this place and sent a message, had something to say, perhaps it would add a link to a chain which I might throw over and hitch on to them. You see, I don't feel exactly satisfied with the result of my business affairs, and it has troubled me considerably. I tried to have an understanding, but, unfortunately for my relatives, not so much for myself, I was stricken with paralysis, and was unable to attend to my affairs as I should have done. For quite a while I lingered. The brain was active, but the tongue was unable to speak, and the limbs unable to perform their functions; consequently I was powerless, and could do nothing. In this unpleasant condition I passed to the spirit-world; then I found that I could do a little something; but the instruments provided for me were not very well adapted to my use, consequently I have been all this time trying to work—not for myself, but for those I left behind me. Well, they have passed over to the spirit-world and left their descendants, and I think perhaps it is about time for me to give up my attempts in that direction, and look to something else. My associates in business have fought shy of me—I think that is what I may call it—and so have kept away. I have not had an understanding.

Now I am going to try a new way of doing business, and perhaps I shall succeed better. I am obliged to use a medium, but I hardly know how to do it. There is a medium furnished for my use by one who is interested in my affairs, but that medium, it seems, is not thoroughly developed, and I cannot seem to get on very well with my attempts. Occasionally I write quite a sensible message; then again I can only make a few remarks, and it puts me out. A gentleman in the spirit-world, who seems to be a sort of a good missionary, learning of my condition, very kindly invited me here, saying that if I experimented with this medium and gained control, I should probably know how to work with the other medium. This is partially what brings me here, and, principally, I am in hopes of reaching one by the name of George Lamson. He is way off in London, England. I know it is almost like hunting for a needle in a haystack to hunt for one in that big city; still I have an impression that by this means I shall be able to reach him. Now if by any possibility he should happen to see my message, I want him to write

to those parties he is associated with in business, who are in America; to write, and clip my message out and send it to them. It would not do for me to call their names in this place. I am afraid it would bring an avalanche down upon innocent heads. You see, anything connected with Spiritualism is terrible in their sight; they are respectable bond-holders (that is the word, I believe), and it would not do to associate them with anything of this kind; but I am very anxious they should know of my activity; that they should realize I can return and speak; and if I succeed in my experiments with the other little medium who is a long distance from here, I shall send a message privately that will open their eyes. Well, I have not come from a warm place, but I feel very warm when I think over these things. Perhaps I shall be better and do better now, and I may be able to right some wrongs which have been perpetrated in my name, but with which I had no connection whatever. Nathaniel Davidson.

Glorvina A. Currier.

It is nearly two years since I died. I was sixty-six years old. I wish to reach my friends. I have friends who remember me, and who, I am sure, feel affectionately toward me, and I wish to send them my love, and to tell them I shall be most happy to come to them at any time, if they will provide me with a medium, in order that I may do so. One in whom I am interested seems to possess mediumistic powers, but is hardly developed. I am going to try to assist in the development of these powers, if I can, for I feel that it will be of benefit to humanity, if she can only come out a medium, and be able to receive messages from the spirit-world. I think that this is the best work I can be engaged in. I would like my friends to know I have met many dear friends, who passed away long years before I did, who were very dear to my soul, and for whose presence I mourned very much; that I am united with them all, and I feel to rejoice in my beautiful spirit home. I lived in and passed away from Titusville, Penn. My friends there perhaps may see my message, and feel that I have returned. I have likewise many friends in Portsmouth, N. H., where I formerly resided; I would likewise be pleased to reach them, and come to them at some time, through private ways, and give them my experience since I left them, years ago. My name is Mrs. Glorvina A. Currier.

Seance held Feb. 15th, 1881.

### Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

Ques.—(By E. Wicke, San Francisco, Cal.) Why is it that at materializing seances female spirits appear more frequently than male?

Ans.—Could your correspondent receive a report of every materializing seance conducted in this country, and keep an account of the various spirits who put in an appearance, I think that he would find cause to reconsider his question. It may be true that many of the reports he sees of materializing seances speak of the return of many female spirits, and perhaps of but few male spirits, but there are many of such seances that are never reported, and I think if he could take them in the aggregate he would find fully as many male spirits returning to manifest as females. But assuming that your correspondent is right, you have but few materializing mediums at the present time, and it is very possible that most of these mediums are better adapted to the control or the influence of female spirits than of male, just as many trance mediums are better adapted for the use of children and of Indian spirits than others. There is a great deal in this law of adaptation. A spirit can make no use of a medium who does not assimilate in some way with himself or herself, and many mediums in the form to-day give forth a power which is caught up and used to much better advantage by female spirits than by males. By-and-by, when you have more mediums developed, and understand the law of spiritual control and spiritual manifestation to a larger extent, you will find more evenness in the various departments of manifestation.

Q.—[By the same.] If, as stated, the clothing of spirits is indicative of their character, and white is characteristic of purity, why is it that female spirits usually appear in white and male spirits seldom? It strikes me that the latter are, in some cases at least, as exalted and pure as the former.

A.—It is true that white is considered—and properly so—the symbol of purity and of innocence; at the same time we find in the spiritual world many spirits clothing themselves in garments of various hues, who are as exalted and pure as those who robe themselves in the simplest white. I have seen an exalted personage in the spiritual world, grand and impressive, whose entire life was and is spent in doing good to others, who continually clothes himself in a robe of golden hue. I have seen another personage in the spiritual world, sweet and gentle, pure and lovely, who goes forth among the lowly and oppressed like a missionary of light. Her robes are always of an azure hue. Many females in returning to earth show themselves in garments of white; but this is not necessarily a type or symbol of their purity of spirit. It may be that these influences clothe themselves in white in the spiritual world, and if so they are doubtless of a pure and exalted character; but males, in returning, feel some incongruity in this; they cannot feel themselves at home to return to earth robed in garments of spotless hue, as though "laid out in a winding sheet." It seems unnatural to them; they prefer to return clothed as they were in the material body, and thus present themselves to their friends. I consider that the clothing of the spirit who returns to earth to manifest to friends, whether it be of a sombre hue or of purest whiteness, is not necessarily indicative of the character of the spirit manifesting.

Q.—[By the same.] In a recent lecture it was said that the precept of Jesus, "Love your enemies," and other precepts of like nature, are impracticable; but do not such precepts really form the basis of our future happiness, and even though we, while in this life, may not be able to practice them, is it not desirable that we should aspire to?

A.—The purest and saintliest being I have ever known was one who, when assailed by enemies, could pray earnestly, "Father, forgive them, they know not what they do," and power was given to this person to retaliate upon his foes. He could have brought severe punishment upon them; and others would have judged him only right; they would have said, It is just; but, "no," he said, "let that pass, I would not injure one hair of their heads. I will do them good if I can." And this person was, at the time, in the flesh, showing conclusively that it is possible, and not only possible, but practicable, for one on earth to forgive his enemies, and bless those even who cursed him. I shall say

that it is practicable, because that person, who is now in the spirit-world, is as happy as any one you would wish to see; his whole delight seems to centre in working for others; he is an exalted spirit. He who would be happy, who would rise and progress in spiritual things, and become truly exalted, must, at some time or other, learn that great and grand moral lesson of forgiveness; he must learn to forgive his enemies, and even to bless those who would revile him. I know this is hard to do. I know it seems to be against human nature, and yet you have instances where the spirit has so far triumphed over the flesh, or over self, that it has given freely of its pardon, times without number, and such spirits can very readily, when they pass from the body, soar aloft in the highest spiritual realms; they become exalted, purified and sanctified because of their experiences in the form.

Amos Tuck.

A strong desire presses upon my spirit to return and speak to my friends. I have many friends upon the earth who remember me, and whom I feel it would be well and wise for me to reach with some tidings of the spiritual life. I have had but fifteen months' experience in the eternal world, to balance against sixty-nine years of earthly life, and consequently I cannot bring a great deal of information and knowledge back concerning this new life in which I am but a mere infant; but yet, when I consider the stupendous fact that I live, move and have my being; that I am a man, active, strong, possessed of powers, and possibilities even more developed than when I was in the form, I am amazed at this complex machinery of life, and I stand silent before the great Creator of us all; but I would waft a greeting of remembrance and love to my friends; I would assure them that I remember each one, and shall be most happy to greet them in private and personal ways, if they will give me opportunities to do so. I cannot work without means, any more than I could when in the form. I am limited so far that I must be provided with conditions. I feel that if these are supplied to me, I shall be able to make my presence known and felt in that part of the country where I was recognized day by day, not only in outward form and feature, but also by the energy which I possessed.

In this spiritual world I find communities of people gathered together, assimilating with each other, as it is best, yet I do not find there offices as I find them on earth. Each one possesses a power and influence which goes forth abroad, all blending together in one harmonious whole for the good of the community. Each one has a voice in the framing of all the laws which are natural and true, and which seem adapted to the wants of the people. I find that no one can be addressed as Honorable or as Senator, but I find all possessing an equal right, and that by the badge which they wear upon their forms—not by any external semblance of office, but merely the impress of dignity and truth upon their features—I can recognize those superior beings who guard and guide those dependent upon them. And it seems to me that you of earth can take a lesson from the spiritual world. Truly I can understand how it is and why it is that spirits go forth, here and there, all over this vast land, striving to manifest themselves and bring down to mortals some higher knowledge, some grander truth, which will elevate humanity and cause it to throw off all evil or wrong. I can understand how it is that spirits who were advanced, even while in the flesh, who were inventors, and who possessed great talents, return daily, seeking for avenues through which they can manifest and bring some information to earth's people.

And I believe the time is coming when you of earth shall be advanced higher than ever before; when you will become elevated because you will receive grander knowledge and higher truths; you will grow; you will expand your faculties; you will find that humanity itself is blooming out; that the crude, green, blither fruit of oppression, injustice and wrong, has dropped away, and left only the sweet blossoms of love, truth, and universal concord. The time is coming, I believe, when man shall dwell with his brother man in unity and peace; when the earth shall blossom like a rose, and become as the Father above designed it to be—a Garden of Eden indeed. I feel that at some future time I may return and speak more fully to my friends; in the meantime, may they each one think of me with kindness. I will waft back to them my blessing and my love. May they remember that I have passed beyond mortal things; but I still take an interest in the community, in the welfare of the people, in the welfare of the nation. I trust my words will be received as a slight token of my esteem for those I have left behind me. As I said, I know of no grand and high offices in the spirit-world which have a name, therefore I do not feel that I can return with any title prefixed to my name. I will announce myself simply as Amos Tuck, of Exeter, N. H.

Mrs. Emma W. Jack.

I have returned from time to time to my friends and to my beloved husband, and sought to make my presence known. I am glad to come here to-day, because I feel that perhaps I shall reach my friends, and that at last they shall all truly realize that I have returned to speak to them. Oh, if they could feel the love and sympathy which rises in my soul for them, and which ever flows out toward each one like a stream of clear and crystal waters, I feel they would respond to me, and that I should be able to come still closer to their hearts and homes, and perhaps be of benefit and use to them; but still, if I can only impress upon one heart the knowledge that this is true; that life is a continual stream, ever rushing on and on, that knows no cessation, I shall feel that I have accomplished a great work. I wish them to realize that I can return from beyond the tomb; that death has no terrors for the spirit, but that it is a friend, kind and loving, which welcomes each one into a home prepared for them in the heavens above. I have met friends, all of whom are kind to me, and they, too, would, if possible, send their love to those who remain on the earth; but it may be that in the time to come we shall be able to return often and freely, and to bring a blessing that we feel our earthly friends require, that they may develop and expand in a knowledge of spiritual truth and of spiritual life. To-day, all I desire is to reach the hearts of my friends, and assure them that I live and I love them. My husband is R. A. Jack, of East Boston. I am Mrs. Emma W. Jack. I was twenty-six years of age when I passed away.

A. J. Lothrop.

I think I shall be recognized by coming here. I feel that some old friends or acquaintances will learn of my return, and if so, I trust they will

have the kindness to recognize me and extend me a welcome; I return because I feel it my duty to do so. I have found a new and a good life. I am delighted with all that I have seen since I passed from the body. My exit was a sudden one, and I feel it was the better for my spirit, although there were certain little affairs I would like to have mentioned to my friends, had I realized that my departure would be so sudden. However, I have no complaint to make, for I feel that I am now, at last, in my proper sphere. I look around me and I see grand works; I behold buildings fine and beautiful enough to delight the eye and fill the dream of the architect; I feel that the designs are grand and truer than any we can comprehend while in the form; and it seems to me if it were only possible I could return and draught certain designs and give them to humanity, they would bring a good result. I behold so much that is beautiful, that is grand, that is adapted to the wants of the people, that my spirit burns within me to return and give it outward expression; to show it to the world, so that humanity can grasp it and make it its own. I hope the time is coming when you will supply conditions whereby the spirit-world may develop mediums, so that we can bring you some knowledge of this grandeur of design, this harmony of outward expression, down to earth; for I feel that it will be not only for an advantage in gratifying the sense of the beautiful, but also that it will conduce to your health and comfort.

I wish my friends to feel that I am looking around me. I am measuring places and distances, to see if I cannot be of use in working out some practical design for the benefit of humanity. I assure them that if I can accomplish my desires, and can find a medium through whom I can work out my ideas, I shall be perfectly sure to do so, for I cannot remain idle; I feel I have work to do which must be accomplished before I can rest. In fact, I find no rest. I have heard about "endless rest," and "eternal peace and quiet," but all is activity where I have gone, there is no rest, although each being seems adapted to his work, and consequently there is not that fatigue of mind or body which we find upon the earth, in so many cases. Well, I think I have chatted enough, but if my friends will respond, and give me another call, I shall be glad to return again. I was pretty well known in Utica, N. Y. My name is A. J. Lothrop.

Lyman Strong.

[To the Chairman:] Well, sir, I am glad to put in an appearance, and I hope I shall be welcome.

I have been listening to the chatter of the gentleman who has just passed out. I have heard him discussing plans and designs and geometrical lines with another spirit present—talking of pavilions, rotundas, and I hardly know what, until my head seems filled with them. It seems to me he must occupy a place where all houses are either round or built in the form of arches, or something of that kind, for you cannot get him to admit that a square corner is worth having. However, that is not my business in returning.

I am very anxious to reach my wife; she is in St. Louis, Mo.; her name is Nancy Strong. It is quite a number of years since I left her. She has had something of a hard struggle in widowhood, having been defrauded of part of her means, and what remained has been fast slipping away from her. She is now in declining years, and feels almost hopeless for the future. I felt that I should be doing my work and performing my duty to return and send out a word of cheer and affection to her. I have been guiding and watching over her to the best of my ability ever since my departure from the body on earth. I could not assist her in many ways when she needed assistance, yet I feel I have been able to guard her somewhat, and to keep her spirit in a pretty good condition. I want to tell her that I can see somewhat into the future, and I know that she will never really want for the necessities of life. I know that I can attend to this so far that I can bring her what she most needs, and perhaps a little more.

Now I hope she will not feel grieved and sad any longer. I wish her to feel as cheerful as she can; that will give me power in my efforts to assist her. I do not think her condition, religiously speaking, has been for her advantage, because she has drawn around her the influences of the old Orthodox Church, which have been somewhat of a barrier to my work and the work of other spirits who are with me. If I can throw them aside I feel that I can work much better. That is one object in my coming here to-day. Perhaps if I can call her attention to the Spiritual Philosophy she will desire to investigate it, and I assure her I will meet her half way, and will return, if possible—and I think it will be possible—to speak to her in private concerning the affairs which trouble her so much, and concerning myself and the friends who are on the other side of life. In this way I feel perhaps she may be benefited and uplifted from her lowly condition, and blossom out nearer the spiritual. If I can accomplish this I shall be perfectly satisfied, and shall feel myself under great obligations to you, Mr. Chairman. Lyman Strong.

### MESSAGES TO BE PUBLISHED.

Feb. 15.—Susie Fisher; Mattie A. Davis; R. A. Dunlock; Benjie Gray.  
Feb. 18.—William Atkins; Mrs. Mary W. Bartlett; Joseph Bailey; Isabel Halling; Estelle Page; Ira Holt; Charles A. Thayer.  
Feb. 23.—Thomas H. Mulwood; Eliza B. Safford; Orla M. Stetson; Leonard Thayer; Francis S. Somers; Henry Meredith; Orla M. Shedd; Sophia Havens.  
March 1.—George P. Morris; Maria Mitchell; Walter Evans; George Moore; Hannah N. Thresher; Otis Duckman; Chasney Paul.  
March 4.—Thomas Greene Mitchell; Alice Wilder; Will Allen A. Holmes; Jennie D. Reed; George A. Riley; Lydia Langdon; Dove-Eye.  
March 8.—Sarah P. Sanborn; John S. Holmes; John Reardon; Eliza Snow; Dolly Hayman; Mattie Pibus.  
March 11.—Ella W. Lewis; John A. Maudsley; Nathan Fletcher; Charity Akers; George N. Rice; Dr. Thomas W. Finley.  
March 15.—James Bowen; Henry A. Jenekins; Lizzie F. McIntosh; Capt. Samuel Seale; Mary E. Thayer; Abigail Cushing; Herbert Kieckhefer.  
March 18.—Elisha Spaulding; Nellie F. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg.  
March 22.—Rev. Elisha C. Crafts; Marion White; William Jennings; George S. Beale; Eliza Plummer.  
March 25.—Col. C. C. Benton; Mattie Ames; Jerome Mowatt; Walter Hunt; James Beale; Kate Seelye.  
March 29.—Hamilton Town; Richard L. Simon Ward; Capt. Samuel Dean; Lewis J. Hubbard; Shining Star.  
April 1.—Mrs. Lucetta Sanford; Ellen A. Walker; Austin Kent; W. S. West; Mary Ann Allen.  
April 8.—Samuel Shaw; Mrs. William T. Hollander; Maria A. Lewis; George W. Hall; Selah Lovejoy; Maria Coffin; Eliza Ann Low.  
April 12.—M. L. Massey; J. W. Brown; Charles May; Mary A. Gilson; William Norton; Lizzie Welch; Charles B. Brown.  
April 15.—Ransom M. Gould; Jessie Dunbar; William Knight; John B. Pike; Nancy Goodwin.  
April 18.—Lucy Alden; John Keeney; William T. Norris; Capt. James C. Fiedler; J. Bartley; Mrs. Emma Carter.  
April 22.—Lizzie A. Palmer; William Alderson; Edie B. Campbell; Henry Keen; Mary E. Henderson; Dr. John C. Warren.  
April 25.—Rev. George B. Jocelyn; Benjamin Moulton; Paul Morris; George H. Chace; Eliza Hartway; Hattie J. Bigelow.  
May 2.—Elijah Colburn; Clara Lytle; Charles P. Newcomb; Kate Plimmer; Mary M. Plimmer; Charles Peckham.  
May 6.—Jesse Russell; Charlie Russell; Fitch Fitch; Lulu Shepard; Lawrence E. Corbitt; Tommie Ray; Mary Barba Gray; Corrin E. Bates; Fannie Randall; Forest Lyle; Annie Bramhall.  
May 10.—Henry M. Anglin; Bridget Twomey; Charles A. Miller; Nellie L. Goodwin; J. P. Simmons; Charlie Silles.  
May 12.—Rosanna C. Randall; J. B. Thorsrud; Bernard Hildner; Mamie French; Julia S. Morrill; Richard G. Alexander.  
May 20.—Father Cleveland; Joseph Turner; Lizzie Rice; Josiah M. Coxan; Andrew Frank Little; Flying Arrow.



