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# Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC 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. Domingo y Soler, I am led by a like opportunity, afforded me by the Revue Spirite, 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 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 savant or philosopher, comes to beat his head against this French wall of distrust and prejudice? I could cite, alas! a thousand. Without repeating Mons. Thiers's railleries 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 sar-

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 des-tined 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 elite respecting the simple elements of astronomy, I should not have received as intelligent a response of would have been 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 Ger-

Ignorance, rust, vanity—such is the leprosy of Ignorance, rust, vanity—such is the leprosy of our land. I lately heard in a salon a discussion, between two literary men, about Malebranche and Descartes. I would swear upon the head of Emile Zola that neither of them had ever read those authors. They had learned perhaps from an encyclopedia 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 fait 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 preexistence; 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. Effectivement, 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 Coppólio—"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,"

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 'Is he wounded there?' 'Importinent.' 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 Chatillon."

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 "concours" 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.' (?)"

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. Likonine, 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 "Societé 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 (nic) 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.

BELGIUM. Le Messager, 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 immediate connection with the above is | in a dream, and who, while yet scarcely seven | placed my hands upon it ere this came: "Advise | various articles the Licht presents each week, years old, traverses India preaching the new doctrine. And "we seek in vain," says the Doctor, who is fully sustained by Mons. Jacolliot, "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 Figuier's account of the Rev. C Haumond'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." Remarking 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 confreres, 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 pythoness of Endor. Mr. Hoyois says: 'It is God that communicates by this pythoness' Mr. Durand, of Liege, says: 'The pythoness was hallucinated.'" Anothe: 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 Crention"—considering here especially the beautiful revelations of the spectroscope; 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 scance at Sr. Scofini'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 Mile. 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 seeing 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 scance closed. At a subsequent scance, after the usual invocation, Marzia came, and through Luciano made a voluntary confession. To the seeing 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 pravers of the sitters to obtain from Omnipotence the necessary force to keep her resolution to do no more

Mons. Leone Favre-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 circle," writes Sr. Scofini; so I think he meant at his house,

Signor Favre 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 Annall, 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 Catolica 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 (responds 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 thumbscrew 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 illuminated pages. Every word of her Reflexionemos," 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 Criterio 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 relidoption 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 de 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

\*It bears a "circular" from Psychische Studien, but this magazine never reaches us. -G, L. D.

a general summary must suffice. From St. Petersburg Mile. 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 Coppélio's; C. V. R.'s several contributions, embracing items of general interest, "The Brothers Davenport" among them, "A Glance at the Fu-

La Chaine Magnetique, 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 Viemondaine of Nice, "Nella, M Fabiani's sibyl, reads correctly a closed book deciphers the contents of a scaled 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-Sainte-Germaine, Paris) contains not only many items of importance, but an outline engraving of une extace. St. Cecile; while the April issue has a portrait, but rather indifferent, of the clairvoyant and somnambulic sensitive, Mme. Louise Guidi. 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," willed 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 the refers to what is being using across the water to advance the interests of Spiritualism, par-ticularly in the provincial divisions of the Eng-lish 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 "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 Lancashife, Liverpool is taking the lead, where Mr. J. C. Wright, a remarkable medium for trance oratory, is doing good work, his speciality being reformatory subjects, political and social, and biographical controls. By the way, ought we not to term them 'post-mortem autobiographies'? Manchester, Oldham and Rochdale are working actively, in spile 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 crippled.

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 control for three hours; no sooner was the lecture over than a discussion was started five minutes bethan a discussion was started, five infinites being allowed to opponents, and five to the control to reply. The result was very satisfactory to our friends. Both these counties are fairly honeycombed with Spiritualism, and, being very independent and fearless, these men work hard to spread what has been a blessing to them. It have heard many testingnine from these hours. have heard many testimonies from these horny-handed sons of toil of the good Spiritualism has done them, winning them from ill habits, self-ishness and carelessness, to be good fathers, at-tentive and thoughtful husbands, sober and in-dustrious men and religious thinkers. New-castle and Glasgow have long been active cen-

castle and chasgow have long been active centres, 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 abstraces to are benefit attenued. The total abstainers, 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, r worse. A child attracted my attention, owing to its

the inevitable reply, 'It has been like that, sir, ever since it was vaccinated,' and yet it is against the law to keep your child free from poison or blemish, and in good health!

It seems to me we have a sacred trust on belief of humanity and it is our wirileas as well.

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 alone can prompt us to successful self-sacrifice for the common good; out of such stuff mar-tyrs 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 re-

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

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 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 hight my slumbers never fall Of welcome rest.

Soon as the Sun, with orient beams, Gilds the fair chambers of the Pay, Musing 1 trace the murmaring streams That wind their way. Around me Nature fills the seene With boundless plenty and delight; And touched with joy sincere, serene, I bless the sight.

I bless the kind, creating Power Exerted thus for frail mankind; whose command descends the shower, And blows the wind. Happy the man who thus at ease, Content with that which Nature gives; Him guilty terrors never seize; He truly lives.

The Anniversary at Brooklyn, N. Y. Its Observance by the Brooklyn Spiritual So ciety-Concluding Address by Mes. F. O. Hyzer.

Prepared for the Banner of Light by Charles R. Miller, ?

Conclusion. EVENING SERVICE-ADDRESS OF MRS. HYZER ON THE PAST, PRESENT AND FUTURE

OF SPÜRITUALISM 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 | within, we know that we enfold within ourselves our of time in tracing Life's splittual ministry to matter through form. I know the appropriateness and appreclate 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 undentable assurances 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 truer sense our anniversary memorial services. I do not wish to be come technical regarding the word, or the interpreta tion of language, but I wish to apply the word to Truth in a sense that shall unclasp more fully the caskets of her immortal (reasures, and enable us to possess our selves more fully of our inalienable heritage of her soul-redeeming riches. With the light of every day 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 embryotic 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 berself 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 "goer-before" to Redeeming Love. throbbing 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 eras, 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, A do not come to proselyte, but to celebrate.

grateful love and thanksgiving to the source of all gifts | the inherent power in his own spirit of the flaming for the blessed boon of spirit communion. Then shall we not lay the best and richest yield of our truth har- ment. Thus science to day becomes the defender and vest 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 unfoldment of my reason, and as well as I can demonstrate this fact to myself, I can also see that every one who lives is 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 perfeetly 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 move outward into 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 Algher 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 flud myself in possession of one more priceless link in the unbroken and unbreakable chain that holds all truth in one, and which by thus preserving the finities 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 she 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 thirtythree 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 Hydesville, because in the inevitable order of spirit's control of and harmony with substance or nderable 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 rudest barbarism to their present state of light and liberty, spiritual communion has been doing the work of her Divine Master, all-redeeming . God held a scance with ponderable matter in nebulistic 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 morbid tendency to suspend action in behalf of its own relative imperfectness, 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 irrigating conditions through which the soil of the soul and body of our earth has been fitted for bearing the harvests that whiten 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 coming to realize truth, and appreciate her power and beauty in a manner worthy of divinely-inspired intelligence. Now, like untaught/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 appreciations 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 loftlest 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 inalienably and irrevocably the perfections of the infinite Omnipresence and Om-

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 tone 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 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 foreibly 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 harmonic 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 enspheres her to-day; the ideal of the ellxir of mmortal youth is more than realized to-day in the glo rious 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 so doing 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 lest nan should cat 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 wearving exertion unnecessary The stern creeds of sects, the dogmatic persistence o 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, We all have come here to-day to pay tributes of it not protected from the possibilities of so doing by sword of eternal evolution and progressive unfoldvindicator of the poetry of the remotest ages. If thus the eternal past becomes requiekened and reilluminated till its light and our light to-day blend in tholy 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 selfgovernment 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 enunciations of the divinely inspired soul of Isaiah or of Harris, the much utilized "Sweet By and By," so continually sung in the mediumistical 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 scances it comes to be rendered to our sense of harmony, is called for by our angel teachers and guard lans 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 saulty; but when we analyze the nature of the de mand 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 consecrate 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 in our selves 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 what ever agency will for the time—being establish that condition, becomes sacredly related to their highest ser vice 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 sublimities of the humortal art of song, in placing the "Sweet Byand 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 holler aspirations. Six o 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 n regard, because of little or no knowledge of a single law of spirit relations to matter or ponderable substance. Each one comes bringing to the scance 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 I 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 overcredulity. 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 timid but very sincere churchman trembles in view of his good standing in his own sect of religion ists, should his curiosity in this case become known to his brethren. Another, still more benighted 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 dutlines 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 | spiritual vitality, an atmosphere on which to rise into

overcome ere they can control even for a moment our 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 inartistic 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 volcing 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 art of rendition, they are held humbly accordant by 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 see, 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 kept singing "Sweet Byand-By" in our souls continually, we should not have to strike its key especially on especial 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 dark ened cabinet, the clash of guitar and tambourine, and the shrick 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 its 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 rudimental 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, selfculture 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-existently supreme in the government of the boundless unf-

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 earththey but tell us of their own lack of appreciation of its mighty destiny. / Let those who will assert that the world is gefting worse and worse; but the resurreeted Jesus and Servetus, with their associated hosts of martyrized 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 motherbosom, are moving up to the coronation of the spiritual 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 sca, reposing in her cradle nebulistic, 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 latory as we now find it necessary to exercise in re-identificating the musty, time-stained pages of the remotest history of God's relation to earth, and her numanity. But each one of us must do our share of this grand labor for the future of Spiritualism in our

My spirit father and teacher said to me more than twenty years ago: "Do not suppose, my child, that I have nomission of love or truth to perform, but to watch over my own dear family. I do not float in other above the earth, rising and falling on the waves of your appreciations and misappreciations 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, 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. 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

Outside of the great central bond of conjugal love, and its divine responsibilities, and their mortal correspondencies, 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 ove 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 disagreeabilities 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 ap preclation 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

antagonism of conditions they have in some manner to those rarer states of receptivity to truth, whence I ever descend, loving the dear earth with a brighter, atmosphereand cause it to vibrate to the one emotion of 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, trust ing to find 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 dear 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 wasting, they said: "Arise! take up thy bed and walk!" And I have never ceased since, according to my high est 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 have taught others. I have from the first lesson in the Spiritual Philosophy been Instructed that angels comto 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 archangels 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 Scance 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 scance was held at the house of the first undersigned [W. II. Durell] (No. 51 Ferdinand street), Boston, the company consisting of ten persons-six ladies and four gentlemen. The apartment in which the scance 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.

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 hands under the conditions described, would name to Mr. E., first showing the letter "B," seem to place the manifestations wholly outside 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.

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 the form of a lady appeared-he passed into the cabinet and she passed out at one and the same time, in plain ght of us all.

The dark scance 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 seance, etc., etc., it is well to note that throughout 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. Burnill, Jr.

#### Scances 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 Mt. Vernon street, a Philadelphia professing Spiritualist of the "Iscariot" 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 exposers, 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 sufficent to disqualify the exercise of his semi-spiritual powers, and after remaining in silence for a few minutes, the spiritguides of the medium announced the close of the scance 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 The first occurrence that took place was that 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 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 seance, held at the house of Col. Kase, 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 atttended), 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 seance should be held Friday evening, the 29th of April, by Mr. Keeler, at the very convenientlyarranged and congenial residence of Col. and Mrs. Kase, 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 seance. I confess that I had but faint hopes of receiving much satisfaction at this scance. 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 materializasane person to have witnessed some of them without being entirely convinced of their entire genuineness, and I remarked at the close of the scance that if there were any individuals present who could thereafter doubt the reality of "spirit form materialization," I would advise them never to attend another séance of the kind, as I felt sure there must be something in their organization that would ever prevent their accept-

Mr. Keeler did not get to Col. Kase's until some thirty or forty minutes after all the company had arrived and our host had with his own hands put the cabinet together and placed it in position in presence of all the visitors. Before proceeding further I will just remark

that on referring to several pages of manuscript that were written by the hand of my spirit-daughter Gertrude, at one of Mr. Keeler's séances for physical manifestations, held at Col. Kase's on the 10th of April, I find the following passage, alluding no doubt to the questionings she saw passing in my mind in relation to Mr. Keeler's materializing powers: "This medium did not attempt more than he could do, as you thought; but you did not mean it unkindly: we know you did not. We will manifest through him (Mr. K.) in full form at some future time, when we can greet you better." Previously to attending Mr. Keeler's séance for materialization of forms, on this evening (April 29th), I had, as before intimated, attended several of his scances for physical manifestations in the light, at each one of which my daughter Gertrude had written me short communications, which I have preserved. At one of these séances (the date of which I did not note) my spirit daughter wrote: "I am going to show myself and I am coming to see you at the medium's scance for us next week." Again she wrote at another séance : "Mamma is coming to see you Friday night.—Gertie." Again: "Will you come and see us Friday?" I know that some, and I think all, of the above communications were written previous to my arrangement with Mr. Keeler for the scance held on Friday night, the 29th of April. If I remember right-

she has ascended to a higher sphere in spiritlife, to which I was told at a scance held with Mrs. Laura Bliven (an excellent trance-medium, 19 Broadway, Providence, R. I.), but a few days after her death, she was almost immediately conveyed in the arms of glorified angels. in accordance with divine law, for the self-sacrificing life she had led on earth, and the indubitable proofs she had uniformly given of her love to God, not by lip or formal service or worship of any kind (so far as I ever discovered), but by her love and tender sympathy for all God's creatures, whether of the brute or human species.

[Concluded in our next.]

## A Scance with Rothermel.

To the Editor of the Banner of Light:

A. Rothermel, the materializing, musical and flower medium, held a seance at the rooms of Mrs. H. A. Cate, 439 Fulton street, Brooklyn, N. Y., on Friday evening, April 22d, 1881.

Mr. Rothermel sits alone; all his manifestations take place in the light; he always sits under test conditions; he has no apertures in his curtain; his very atmosphere gives one the impression of honesty, and at once establishes confidence that whatever manifestations take place will be genuine; he invites all honest in-At the seance above mentioned the tests were

as follows: He sat alone, in his shirt sleeves; these sleves were securely sewed together with black thread, and his hands were firmly bound with strips of cotton cloth.

The manifestations which took place were varied; such as the ringing of bells, the playing upon musical instruments, the materializing of hands and arms. writing of spirit messages, the producing of flowers, and other physical phenomena.

The following, we think, are good proofs of genuine manifestations:
By request of the spirits a handkerchief was

placed on the curtain at the end furthest from the medium; the spirit then requested Dr. A. B. Shedd to measure the distance between the medium's shoulder and the handkerchief, which was four feet and two inches; instantaneous with the completion of the measurement, a hand came up and removed the handkerchief. Dr. Shedd then asked the spirit if it would show upon the rule how far the materialized hand and arm could be extended, and held the end and arm could be extended, and held the end of the rule against the curtain, about a foot from the medium; the hand and arm were extended three times—first bare, then with a white shirt and black coat on (the medium had no coat on), and the third time with a white shirt sleeve, at which time the hand took hold of the rule at a distance of twenty-two inches from the curtain. The three times that the hand and arm were extended occupied less than a minute of time.

than a minute of time.

At one time four different hands were visible in different places; the hands that were shown varied in size from that of a child of eight or varied in size from that of a child of eight or ten to those of matured persons, some of them being very large and muscular. [At a previous scance one hand measured eight inches in length, while the medium's hand only measures six inches.] One hand was shown with only the thumb and forefinger—the other three fingers appeared as if they had been cut off. This hand was recognized. Some of the hands were fat and plump, while others were thin—one being the hand of an aged individual, which looked as though the 'person had been wasted away by disease, as one could plainly see the bones, veins and cords. This hand was also recognized. Some of the hands were those of the sake of those of us who are now working for the cause, I ask the Spiritualists to assist this family of one of our most earnest.

At other times, persons were invited to look over the curtain during the manifestations. While Mrs. Cate was looking over the curtain, the spirit requested the measurement of the distance from the table on which the musical instruments were placed to that of the medium—which was three feet and six inches. All the time that Mrs. C. was looking over the curtain the musical instruments were played upon.

Messages were written for most of the persons present; a Mrs. Muhlig received one written in German; the writing took place on both sides of the medium's position. The materialized hands frequently shook hands with their friends.

riends.

friends.

Flowers were produced for all present. At the close of the scance the medium's hands were found bound in the same manner as at the beginning.

Mr. Rothermel's stay in Brooklyn is only for a short time, as he is about to travel East. He can be addressed at 17 Willoughby street, Brooklyn, care of Charles R. Miller, Esq.

ARTHUR B. SHEDD,
JOHN C. WOOD,
GEO. READ,

GEO. READ,
MRS. H. A. CATE,
MRS. H. A. CATE,
MRS. H. G. BRETT,
MRS. E. A. SWAN,
MRS. L. LOBDELL,
MRS. L. DONDELL,
MRS. L. DONDELL, Mrs. L. Donnan, Mrs. G. Read.

# Banner Correspondence.

Brooklyn, N. Y.

#### Pennsylvania.

PHILADELPHIA.-We have received from Col. S. P. Kase of that city a lengthy account of some very striking manifestations of spiritpower that took place at a scance held at his house by Mr. Pierre L. O. A. Keeler. We regret that the pressure upon our columns of articles whose appearance has been delayed by anniversary reports prevents us from giving the ac-count in full, but we have endeavored in the following summary to present its most essential

portions:

Col. Kase states that the most indisputable proof has been given him of the genuineness of Mr. Keeler's mediumship at various times, but the special evidence thereof, which he desires to call attention to, was received at a seance, being the third given by Mr. Keeler in his (Col. K.'s) house, in full gaslight, on a recent occa-

with Mr. Reeler for the scance held on Friday night, the 29th of April. If I remember rightly, the first spirit-form that came out of the cabinet was a daughter of Col. Kase, who passed away in infancy, but had now grown to full and beautiful womanhood. True to my spirit-daughter's promise, my wife came next, saluted me as usual with many kisses and embraces, and, taking my arm, she walked a short distance from the cabinet. She also permitted a lady in the circle to come to her. As usual, my wife was arrayed in the finest, 'sparkling, snow-white material, abounding with gossamer-like lace, as all progressed female spirits, so far as I have observed, generally are, though at times the same spirits come dressed in more elaborate and gorgeous robes of different colors and materials.

After my wife retired I think my daughter Gertrude came next, and we mutually embraced and kissed each other as usual. Like her mother, her whole form seemed to be fully materialized, as perfectly as when in earth-life, the warmth of her lips being just as natural. Gertrude is a most glorious spirit; her whole life whilst on earth having been, I may say, of the poor and distressed to the utmost of her is no wonder that the king trembled at that most significant appartion, or that Daniel, medium of the poor and distressed to the utmost of her is no wonder that the king trembled at that most significant appartion, or that Daniel, medium of the passed and papting on the graph of the poor and distressed to the utmost of her is no wonder that the king trembled at that most significant appartion, or that Daniel, medium of the passed and papting on the graph of the poor and distressed to the utmost of her is now onder that the king trembled at that most significant appartion, or that Daniel, medium of the passed and papting on the consumence of the commence of the demonstration of the commence of the demonstration of the consumence of the demonstration of the consumence of the demonstration of the consumence of the commence of the commence the same way, and possibly for a like purpose-a warning to English authority that it desist from the persecutions of mediums, and to reflect that there is 'a power behind the throne,' that. though unseen, is more powerful than the will of any earthly ruler.

## Oregon.

PORTLAND. - Dean Clarke, writing under date of April 28th, says: "Since the Anniversary meeting, already reported to you, I have resigned my arduous position into the hands of a Society of Spiritualists and Free-Thinkers, organized at my request, which has several lay speakers who will fill the position of public teacher while I take a needed rest, after which I may or may not, at my option, resume my labors here. While off duty as speaker, I have been 'carrying the war into Africa' by canvassing among the preachers, doctors and lawyers, for subscribers to Sargent's and Zöllner's last works, and I have sold them to four of the leading Orthodox ministers, some of the doctors and judges, and have them ordered for the Public Library. This I think my greatest achievement, and I would commend this method of reaching those who will not or dare not attend our public meetings to all of our friends who wish to evangelize the leading minds in society. I believe the churches are awakening to the ne-Society of Spiritualists and Free-Thinkers, orwish to evangelize the leading minds in society. I believe the churches are awakening to the necessity for the evidences of immortality we alone can give the skeptical world. They treat me cordially, and I tell them I hope they will open their doors and 'let the good angels come in.' While I am not in favor of 'Christianizing' Spiritualism, I propose to do all I can to spiritualize Christianity, and I find the most effectual method is to circulate our spiritual literature method is to circulate our spiritual literature among the religious teachers, who are more ready to read than I had supposed. While we may properly fight against supersti-tion, bigotry and sectarianism, let us not forget

tion, bigotry and sectarianism, let us not forget that all church members are our brethren, and we must not foster a spirit of hatred toward them, but show them by a charitable, fraternal spirit that it is not themselves but their errors which we oppose. 'Truth spoken in love will in due time 'overcome the world.' Let us 'deal gently with the erring,' and try the potency of good over evil. In my opinion devils are not cast out with blows nor curses; but kindness is irresistible. I commend the steadfast and chariirresistible. I commend the steadfast and charitable course of the brave old Banner. Long may it wave in the air of purity and peace.'

## New York.

ALBANY.-Mrs. H. V. Chapin writes that a enewed interest in Spiritualism has resulted in the formation of a society. A number of the in the formation of a society. A number of the friends of the cause met in Miller's Hall, on South Pearl street, and organized the First Spiritual Society of Albany, with a choice of the following persons for officers: Marcus Carl, President; James McCluer, Vice-President; Mrs. J. Watkins, Treasurer; Mrs. H. V. Chapin, Secretary. For a year past, or more, social gatherings have been held in the parlors of Mrs. Williams, and have been very much enjoyed. They have been rendered interesting and instructive by the controlling influences of Mrs. E. Smith, and others. But Mrs. Williams's health failing, she was obliged to go South, and Mrs. Watkins, an old-time worker, kindly opened her house, No. 90 Beaver street, for an

tion" before his powers were fully developed up to the required conditions. But soon all my misgivings were scattered to the winds, and I may say, in all sincerity, that of all the numerous materializing scances I have been present at, I never attended one where the evidences of full spirit control and power were more clearly and undoubtedly exemplified than they were on that evening in his presence. So plain and plapable were the demonstrations, that, as I beheld them, I could not conceive it possible for any sane person to have witnessed some of them want. More than most of us he could com-mand means, and yet homeless must his loved ones be if aid does not come. Oh, ye who have, Mrs. Wilson does not beg. She asks you to loan, at four per cent., enough to save her home. Can you refuse the appeal? For the encouragement of us all, for the good of the cause, for his relief and her happiness, I beg of you, able Spiritualists, resist not her appeal."

#### Missouri.

MOBERLY.-Mrs. Anna Weems writes: "I am happy to state that the cause of Spiritualism has been steadily advancing here since last Auhas been steadily advancing here since last August, through the lectures of Mrs. Nettie Pease Fox. Much bitter opposition was at first manifested by the Orthodox classes, one minister falling back upon the Mosaic injunction, 'Thou shalt not suffer a witch to live'; but this most bowitching witch continued to live and lecture to crowded houses, developing a degree of interest quite remarkable in so unpromising a field. Inadequate pecuniary support being rendered her, on account of the poverty of the faithful few, she accepted a call to Ottumwa, I.a., where she is now situated with flattering prospects. It affords us rare pleasure to add our humble tribute of praise to Mrs. Fox's extended reputation as an inspirational speaker, tended reputation as an inspirational speaker, and more than that, our conviction of her thorough honesty, refined character, and yearning tenderness toward all humanity. Those already convinced of the reality of spirit-communica-tions, were charmed and comforted by her discourses; those who were seeking for light, could not fail to be impressed by the unpremeditated eloquence and skill with which she answered questions proposed by the audience, and all felt the elevating influence of the cause and its

gifted advocate.

But, aside from the grand and beautiful philosophy of Spiritualism, we were glad to greet a woman as a competent public teacher in this State, which has as yet taken so few steps tostate, which has as yet taken so low steps to-ward recognizing the eternal equality of the male and female elements. It would seem that all, women especially, should hail with glad hearts this New Dispensation, which condemns them not as the originators of evil, accursed of God, but rather chooses their purer lips through which to pour its shining tides of love and wisdom. Largely to the prevailing forms of religion we must charge the oppressive fact that however divinely appointed and endowed to lead the race toward a higher development woman may be, she yet stands a ser/ before the laws of this 'Land of the Free.'

Mr. George Search, the independent slate-writer, has been here for several weeks, meet-ing with unprecedented success."

#### California.

SACRAMENTO .- Mrs. P. W. Stephens writes: "I liave been in this city of sunshine and flowers most of the winter. The people have been greatly edified by the earnest and eloquent words of Warren Chase, he speaking most of the Sunday evenings of the winter for the society, which continues in a healthy and flourishing condition. In March, I made a flying tour into Sonoma Co., giving lectures and tests. On my return I tarried a few days in San Francisco, and had the pleasure of attending the Anniversary and meeting many noble souls, among them T. G. Forster and his excellent wife. There has been more interest shown by at times the same spirits come dressed in more elaborate and gorgeous robes of different colors and materials.

After my wife retired I think my daughter Gertrude came next, and we mutually embraced and kissed each other as usual. Like her mother, her whole form seemed to be fully materialized, as perfectly as when in earth-life, the warmth of her lips being just as natural. Gertrude is a most glorious spirit; her whole life whilst on earth having been, I may say, of the poor and distressed to the utmost of her sympathies go forth in like directions now that she has ascended to a higher sphere in spirit. the sister of Mr. Wilson, would once more earnestly request the thousands he blest by his mediumship when on earth, to make a little sacrifice, each sending to Farmer Mary one dollar, which, united, would enable her to pay off the \$12,000 now due. Think how many years she has lived alone—how many years she has been father and mother to her family—that he might go forth untrammeled to preach glad tidings to the world. By a small effort now you can save this delicate wife, this invalid son and these two young children, from being thrown upon the great world homeless."

## Vermont.

WEST RANDOLPH.-Mrs. A. E. Lamb, Secretary, writes: "The Spiritualists of West Randolph, Vt., and vicinity, met in their new hall, known as 'Liberal Hall,' April 30th, to organize known as 'Liberal Hall,' April 30th, to organize and dedicate. Officers chosen: S. N. Gould, 'President; Jeremiah Rogers, Vice-President; Mrs. A. E. Lamb, Mrs. S. N. Gould, Mrs. Henry Farr; Treasurer, Mrs. Lizzie Manchester; Auditor, Albert Manchester. Welcome song by the choir. Invocation by Mrs. Manthester; followed by Mrs. E. M. Paul, of Stowe, Vt., who delivered an able and eloquent address. Improvised song by Mrs. Manchester. Last, but not delivered an able and eloquent address. Improvised song by Mrs. Manchester. Last, but not least, improvisations by Miss Jennie B. Hagan, of Royalton, Vt., well adapted to the occasion, and appropriately rendered. The motto upon the walls, 'Universal Mental Liberty,' and engravings of spiritualistic art, were in part her subjects, spirituallymns interspersing. Saturday evening address by Rev. Mr. Severance, of Tunbridge, Vt. Subject, 'Inspiration,' Miss Hagan, and Mrs. Paul and Mrs. Manchester assisting in their edifying ways.

Sunday, May 1st, conference of one hour. Invocation and address by Mrs. Manchester at two o'clock. Mrs. Paul, Miss Hagan, Mr. Severance, and others, in the evening, closed our successful and enjoyable dedication.

successful and enjoyable dedication.
With about thirty charter members, and a board of officers equal to their duties, we solicit and hope to receive aid from invisibles. We join hearts and hands for the cause, praying the angels may guide us to work in harmony, that our works may profit us. We are to hold meetings every two weeks. Best of speakers in our State and some from Massachusetts have been secured."

## Rhode Island.

PAWTUCKET .- C. Thomas writes: "Considerable enthusiasm has been awakened among the Spiritualists of Pawtucket by the visit of J. Frank Baxter, of Boston, who lectur-ed in Reform Club Hall in this town, May 9th. The lecture was listened to with marked interest by a large and appreciative audience; by those who are outspoken Spiritualists and many those who are outspoken Spiritualists and many unbelievers, so much so that some materialists have expressed a desire to hear him again. It has stirred up the Spiritualists, and set the unbelievers to thinking and asking for more light. Numerous tests were given at the close of the lecture, in proof of spirit-identity, many spirits being described, all of whom were identified. This was the first public meeting of the Spiritualists in this town—a town of some twenty thousand inhabitants. We expect Mrs. Abby N. Burnham of Boston, with us soon, and shall N. Burnham, of Boston, with us soon, and shall try to make some arrangement to have meet-ings once or twice each month."

Figaro (Paris,) has the following sententious advice in case of fire: "In disasters of this kind one should proceed with the strictest order and method. Accordingly one will first of all save the children, who are the future; the women, who are the present; the old men, who are the experience; then the furniture, etc.

Twelve bodies have thus far been cremated at Washington, Pa. Five of them were sent from New York City.

Written for the Banner of Light. LIFE'S LABOR.

BY LYDIA DAVIS THOMSON.

Our earthly house is what we build ourselves: 'T is ours to make it firm and true and grand, That when the winds and waves against it dash, It may be found not builded on the sand,

This life is ours to mold it as we will: 'T is ours to follow good, or ill pursue: To grope in darkness here or walk in light, And what we are depends on what we do

We grow in grace by virtue of pure thought: We grow in strength by clean, unselfish deeds; We grow in love as oft we willing lend-The smile, or word, or hand, to human needs.

Then earnest work should be our earnest prayer, That when our being's end below is gained. And this our earthly structure is dissolved, We may arise to heights not here attained. Bufield, Mass.

#### Verifications of Spirit-Messages.

MRS. ANNIE WOOD. Po the Editor of the Banner of Light: The communication or spirit-message from Mrs. Anne Woot, published in the Hanner of Light of May 14th, I recognize as from my mother. She passed to spirit-life in 1851, at the mundane age of 64 years. She has been in communication often with me, and was the first to come from the spirit-world and tender to me the evidences of her love—a mother's love. I believe she has a green heen interested. love. I believe she has ever been interested "in all that pertains to the welfare of humanity," as she states. She has frequently controlled mediums, and given lessons of instruction and of inspiring thought to those present,

and at the same time a word of congratulation specially for me.

Her reference to "the dear little one," "who comes to me so frequently, and now sends her message of love, with a beautiful basket of white lilies," &c., &c., enhances the pleasure of the communion, as I recognize "Little Helen," a "grandchild, whose interest in the "little paper" (Voice of Angels) is still strong, and whose work of love grows with her growth and strengthens with her strength.

I have "Little Helen's" portrait, produced through Prof. Anderson, which any person may view in the parlor of my residence at any time when I am present to furnish a history of her and her counterfeitypresentiment.

Yours, &c., JOSEPH WOOD.

1506 North th street, Philadelphia, May 16, 1881.

and at the same time a word of congratulation

#### HERBERT TOWER. To the Editor of the Banner of Light:

In verification of the message from Herneur Tower, in the Banner of Light of May 14th, I send you a slip from the Rutland Daily Globe of May 28th, 1877. It contains an account of the burning of H. C. Tower's dwelling, in which his two sons perished. It was a mile and a half from here, in this town, but Mr. Tower now lives in Rutland. The "Luther" and "Emma" mentioned in the communication are your correspondent. Luther O. Weeks, and your correspondent, Luther O. Weeks, and wife, of Proctorsville, Vt.
You will thus see what a remarkable and con-

vincing test the communication is to those who are knowing to the circumstances.

North Clarendon, Vt., May 14th, 1881. The "slip" above mentioned is of too great length for insertion, being more than two columns. We give the item of special interest to our readers, as a verification of the truth of the message:

"At twelve Friday night a fire broke out in the house of Henry C. Tower, near North Clarendon. The house was entirely consumed, and two sons of Mr. Tower, Clayton Henry Tower, aged twelve, and Herbert Alden Tower, ten years old, perished in the flames. . . . It is believed that the Tower boys were so nearly sufficeated when they awoke that they dropped insensible soon after leaving their bed."

The article proceeds to state that immediate

The article proceeds to state that immediate ly following the discovery of the fire the flames spread very rapidly, and, notwithstanding almost superhuman efforts were made to rescue the children, they were soon past all help. Other members of the family narrowly escaped losing their lives. At the time of the sad occurrence the mother of "Herbert" and "Claytie" was in the spirit-world.

## NANNIE GRAVES.

My Dear Miss Shelhamer—Words are inadequate to express my thanks to the spirit-world and yourself for the beautiful message published in the Banner of Light of May 7th from one of m the Banner of Light of May 7th from one of my dear little ones in the Summer-Land. I feel indeed as if it was a most glorious "birth-day gift"; and every word of love is treasured deep within my heart. I saw "the beautiful flowers" spoken of in the message, and knew they were a gift from the dear angel ones. Such visions and massages cheer and encourage us on our way, and I sincerely thank you and the dear old Banner for printing and forwarding the highly prized message. Yours sincerely. prized message. Yours sincerely,
Boston, May 7th, 1881. Anna B. Graves.

## New Publications.

A TREASURY OF ENGLISH SONNETS. Edited from the Original Sources, with Notes and Illustrations, by David M. Main. 1 vol. 8vo., pp. 470. Cloth, glit top. New York: B. Worthington, 770 Broadway. Boston: Lee & Shepard.

To the lovers of poetry this elegant volume, probably the most complete collection of sonnets published will prove a rich mine, from an exploration of which the delver will come forth laden with brilliant jewels of the best thought accessible to mortals. The aim of the editor has been to furnish in a single volume what he considers to be all that is most excellent of this style of versification in the writings of English poets of past centuries, and to illustrate the selections from English poetical and prose literature. It is, as its name indicates, exclusively English, and hence we are forced to deny ourselves the gratification of a perusal of gems from authors of other nationalities which we naturally look for in a book of this kind, and which we never read but with added pleasure, yet, notwithstanding the absence of these, the volume is one of priceless value to every admirer of the beautiful in thought and expression.

The plan of the work divides it into two parts of nearly equal size. The first comprises the sonnets of those writers who attained the highest, or nearly the highest excellence in this form of composition; and the second, very copious illustrations arranged on a plan that will greatly aid one in the study of the text. Included in this second part are many supplementary sonnets by the authors of those in the body of the work, with occasionally an example from the pens of living writers, though these last come in incidentally, and, forming no essential part of the work, are not to be taken as representations of the sonnet-literature of our own time. The notes supply a great amount of information respecting the origin of the sonnets, the causes that gave rise to their production, the circumstances under which they were written, personal, blographical and other memoranda of their authors, and brief criticisms of them and their works by contemporary writers. They exhibit long, patient and faithful research on the part of the editor, and render the book a most desirable acquisition to the library of every individual of fine literary taste.

LOST IN A GREAT CITY. By Amanda M. Douglass, author of "In Trust," "Stephen Dare," "Claudia," etc. Boston: Lee & Shepard, publishers.

A story somewhat sensational in style, dealing at

times with truths that forcibly illustrate "man's inhumanity to man," but as frequently with nobler instincts and impulses, and, withal, healthful in tone and of unflagging interest from its first page to its last. A child, left by a dying mother in charge of a faithful nurse, to be cared for and protected by her until its father's return from abroad, while attempting to cross Broadway one day, became frightened by the confusion about her, and, loosing her hold of the nurse's hand, retreated and became lost. The nurse in trying to find the child was severely injured by a passing carriage, the inmates of which conveyed her at once to a hospital, and advertised for the lost one, but without success.

In the meantime the latter had been taken by a boy to his home, a poor and iniscrable abode, where, with parents coarse and disposed to cyll, he shared with her his ill fare in food and treatment. The father began to like the child, seeing which the mother became featous and sold her to a man whose business it was to pick up children for showmen. From this man she passed to another, who, though extremely severe in training her for the flying leap and trapeze, had an under-feeling of love for the beautiful, delicate waif that finally won her heart. He dled, however, by an accident, and the wandering of the little one began again. After almost innumerable changes, including a fall that caused her to become a hospital patient for some time, better days dawned. The father, a gentleman of culture, with the title of Baron, returned and claimed his long-lost daughter, and an evening of repose and happiness with father, busband and friends followed the long day of disquiet, toil and grief.

CULTURE AND COOKING; or, Art in the Kitchen. By Catherine Owen. Cassell, Petter, Galpin & Co., New York, London and Paris.

Though this is not put forth as a cookery book, there are several recipes given in full, because they are better than those in general use, and for which connoisseurs in the culsing art will thank the author. The book is one of general information concerning the supply and management of kitchen and table, and an effort to prove that cooking and culture are not antagonistic. Mrs. Owen considers that the chief difficulty with women trying recipes is, that they fall and know not why they fall, and so become discouraged; and it is fust at this point she hopes her book will prove its value.

Howe's 100 Home Songs. Howe's 100 ETHIOPIAN Songs. Boston: Published by Elias Howe, 88 Court street. Chicago: Howe & Grant, 113 Randolph street. Each of these collections contains nearly one hundred popular songs, with music, embracing every variety of sentiment, the former comprising the favorites of every home circle, and the latter the best minstrel songs that have appeared since 1828, when T. D. Rice

#### introduced the first negro-melody to the public, and thereby established a fame and fortune.

At the Putnam House, New York, April 30th, 18st, by Dr. S. B. Brittan, Mr. Edwin P. Miller, of Hartford, Conn. and Miss Mary J. Hartwell, of Tunbridge, VI.

#### Passed to Spirit-Life:

Prom. New York City, May 1st, 18st, early Sunday morning, Mrs, Mary F. Starbird, of Boston.

ing, Mrs, Mary F, Starbird, of Boston.

She was a firm Spiritualist, made so from direct knowledge that the loved ones who had passed on before could and did return to her and give evidence that they still flyed, and were real, tangible, individualized beings. She was slek a long time, yet fell hopeful that she might again recover her usual health; but on Wednesday, April 27th, she knew the change was near, for her spiritual vision was opened, and she could behold some of the glorles of the spiritual world. She fully realized that she was rapidly approaching its threshold, where the dear loved ones were watting to welcome her weary spirit to its heavenly home. She talked freely of the change, made all necessary arrangements, and then carnestly wished to be freed from the fooly. She would ask her friends to pray fool to therate her spirit so she could take her flight. At last she passed on peacefully and quietly. She has been heard from several times since her departure.

Mrs. M. C. Morintal.,

188 East 26th street, New York City.

From East Westmoreland, N. H., on Saturday, May 14th,

From East Westmoreland, N. H., on Saturday, May 14th, Nathandel-Esty, aged 82 years.

Born with predisposing tendencies to independent and original thought, both himself and his aged brother who survives him never accepted the pepular theodoxy, but were prepared for and galdy accepted the Harmonial Philorophy, when Nature's Divine Revelations were promulgated by Andrew Jackson Davis. The progress of the great spiritual movement of this century has been by themselves and their landles observed with the deepest Interest, and the spiritual papers, from the first issue of the Spiritual Trispraph to the Est number of the Brinner of Lipht have been exert welcome messengers of its phenomena and philosophy to their hearts and bones. Without disease, the spiritual body was gradually withdrawn from the manerial form, and the higher life was revealed to the new-born spirit. His widow and children, rejoclagin the words might be spoken at his functal, and Dr. H. B. Storer, of Boston, was called to conduct the services, which were held at the Church in East Westmorekand on Monday, May 16th.

From Morayla, N. Y., May 7th, 1881, Laura, whe of Dr.

From Morayla, N. Y., May 7th, 1881, Laura, wife of Dr.

From Moravia, N. Y., May 7th, 1881, Laura, when f. Dr. W. W. Alley, aged 71 years and 3 months.

The subject of this notice was in the highest and best sense of the word a noble woman. She was true, and faithfully discharged her duties as wite, mother, neighbor and friend. About fiventy-sight years ago she was converted to Spiritualism, which was to her indeed the "bread of life," of which she not only daily pariook herself, but gladly and freely gave to others of the joys, glorles and condoits of its Gospel of Divine Truth. Its her special request, the writer officiated at her funeral, which took place on the 9th first, and was altended by a large concourse of people, at her late home in Moravia, where in peace and harmony she and her companion had resided since their marriage, which occurred fifty-four years ago.

J. H. HARTER.

From her home, in Bennington, Vt., May 12th, 18st, Mrs. Ursula Smith, aged 73 years.

Ursula Smith, aged 73 years.

The funeral services were observed at her residence, and conducted by Mrs. Nellie J. T. Brigham, of Coleraine, Mass., and Mr. H. H. Brown, of Saratoga Springs, N. Y., assisted by a seked quariette of singers from Bennington. Her morial remains were conveyed to Oakwood Cemetery, Troy, N. Y., and deposited by the she of those of her late busband, Jason Smith. Mrs. Smith was for many of the last years of her life a devoted and practical Spiritualist, and thereby her came a great ornament to the beautiful philosophy of Spiritualism.

HARVEY HOWES.

From Nottawa, St. doseph Co., Mich., May 8th, 1881, from the residence of her son (Ira West), of consumption, Mrs. Rachel West, wife of Danlel West, aged 55 years and

Mrs. West was a great sufferer physically for a long time. For many years she has been a firm believer in the Spiritual Philosophy, and passed on in full faith of a continued existence in the life beyond. She was born in Naples, N. Y., Nov, 9th, 1825; and her father, Nathan Watkins, with his family emigrated to Michigan in 1832. THOMAS WEST,

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

The Norwalk and Milan Spiritualists and Liberalists
Will hold a meeting at Norwalk, O., on Saturday and Sunday, June 11th and 12th, 18th, to be addressed by A. B. French, of Clyde, O., Prof. Gunning, of Roston, Mass., and other noted speakers. Mrs. Mead, of Michigan, will also be present and give selections from her insufrational Itadical Poems. Mrs. Lydla A. Pearsail, alsoof Michigan, has been invited, and is expected to be present. The friends of Spiritualism and Liberalism extend a cordial invitation to all to meet with them on this occasion. Friends from a distance will be provided for as far as possible.

\*Per order Com.\* Per order Com.

Northern Wisconsin Spiritual Conference. We have the pleasure of announcing that we have secured as speaker for our next Quarterly Meeting, to be held in Omro, Wis., June 10th, 11th and 12th, 1831, Cephas B. Lynn, of Deston June of the fluest orators in America. Other Omro, Wis., June 10th, 11th and 12th, 1881, Cephas B. Lynn, off Boston, one of the finest orators in America. Other speakers invited to participate, Good vocal and instrumental music,

The meeting will be called to order Friday, at 10 o'clock A. M., 8harp. All lovers of truth invited to participate. The Omro friends will entertain FREE as far as possible,

WM. M. LOCKWOOD, President,
Omro, April 36th, 1881.

# The Next Convention

The Next Convention

Of the Spiritualists and Liberalists of Van Buren and adjoining Counties will be held in the village of Harford, Mich., commencing on Saturday, May 28th, 1881, at 30 'clock p. M., and continuing over Sunday, the 29th. A limited amount of free entertainment will be furnished, and hotel rates will be §1,00 per day. Mrs. C. Fannic Allyn and Mrs. M. C. Gale are engaged as speakers. Let there be a good attendance.

1. S. BURDICK, President,
E. L. WARKER, Secretary,
Paw Paw, Mich.

The New Hampshire State Spiritualist Associa-tion

Will hold its first meeting at Ferren's Hall, Manchester, Saturday and Sunday, June 11th and 12th. All persons interested are cordially invited.

Per order Board of Managers.

ANNA MIDDLEBHOOR TWISS, M. D., Secretary.

Grove Meeting in Ohioz The meeting called at Cleveland for May 28th and 29th, has been changed to a Grove Meeting at Brady's Lake, three nulles east of Ravenna, Portage Co., Ohlo, May 29th, Akron, O. A. VNDERRULL, Secretary.

Sturgis, Mich.

The Annual Meeting in the Free Church will be held June
17th, 18th and 18th. Able speakers will be present. A cordial welcome is extended to all. Per order Committee.

## Annual Meeting.

The Harmonial Society, of Sturgls, Mich., will hold its Annual Meeting in the Free Church, at the village of Stur-gls, on the 17th, 18th and 19th of June. Per order Com. Mass Convention.

# There will be a Mass Convention at Eureka Hall, Plymouth, Vt., Friday, Saturday and Sunday, June 10th, 11th and 12th, 1831. Good speakers will be in attendance, South Woodstock, Vt.

Vermont State Spiritual Association. The June meeting of the Vermont State Association is to be held at South Troy, Friday, Saturday and Smiday, June 3d, 4th and 5th.

Per Order. TO BOOK-PURCHASERS.

mory Place, corner of Provincestree, posterior, people for sale a complete assortment of Spiritual, Pro-ressive, Reformatory and Miscellaneous Books, 1983, 2015, and Retail.

gressive, Reformatory and Miscellaneous Rooks, at Wholesale and Retail.

Terms Cath, "Orders for Books, to be sent by Express, must be accompanied by allor part cash. When the money forwarded is norsamicient to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. It would remain our patrons that they can rould us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

\*\*Endlanguage of Books Published and for Sale by Golby & Richent free.

#### SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of corgespondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the vatied shades of opinion to which correspondents given the tance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are folwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the attele he desires specially to recommend for privisal.

perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OELIGIT goes to press every Tuesday.

# Banner of Light.

BOSTON, SATURDAY, MAY 28, 1881.

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THE WORK OF SPIRITUALISM Is as broad as the universe It extends from the highest spheres of angelle 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 of them 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

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-stultified 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 many, 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 extentification 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 won-

derful 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, professedly 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 identifica- Justice First-Individuals Afterwards. tion, 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 any mere opinion of an individual, much less by any amount of accumulated prejudices. Even a properly modest estimate of himself by that of his own opinion. But in the present wants it to be so understood. He is perfectly cause he thinks so, and he thinks so because he have been published there for nearly a quarter time during his or her experience. of a century, "are doing more harm than good";

For all that, and notwithstanding the alleged 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 has any adequate conceptions of Spiritualism as | minds, and made secondary to the desire for necessity of always trying the spirits, to learn he now argues, or assails, he bears the whole question by himself, assuming all those mes- has ultimately borne such grievous fruit for sages to be truthful in order to charge them with wide-spread harm for their falsity.

faculty of conception. He evidently has not got a clear idea of what he would talk about. manders with a perfect understanding of them, but, like them too, he did not continue to keep 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 respirit side of life express as much of truth as they perceive-no more. Therefore it becomes transparently clear that this sweeping and allembracing assault on mediumship, made not critically and with the single view to advance

of systems long dead and philosophies long forsuperstition. 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 cons-missioned, and we shall pursue it with courage

and consistency to the end. It would be a barren sceptre that these eneselves know the difference. Their highest conception of this great movement is that it should the Fletcher case a cover under which to atlic and purposely offensive manner. The first

Church of the Disciples last Sunday forencon, 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 de-

braced by all truth-loving people of every denomination as a divine influx from the fountain-head of Wisdom.

\*\*Continuous and the foundation of the foundat of humanity as Bro. Farnsworth

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

The whole case of the prosecution rested, as Mr. Justice Hawkins admitted, 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.

"It personer was not examined. Her story is yet unfold. In the case of Mrs. Flether no defense has been made. She has been condemned unheard." "Cor. 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 vilitied and overshadowed (either in the columns of spiritual newspapers, or in the more limited domain of social converwould best be answered by the results, not by sation) 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 the questioner would suggest that some other peace of mind of the victim is not founded in answer would be much more satisfactory than any enduring principle of justice, but in the bitter and baleful soil of personal or professional instance the questioner is self-sufficient, and jealousy. We speak advisedly when we declare it to be our belief that there is scarce a single satisfied because he knows, and he knows be-platform advocate or mediumistic instrument of the Spiritual Philosophy and phenomena easily have settled the matter without such a wants to, that the spirit messages which are who has not been called upon to bear the bit- a harmful proceeding. If any of our readers on regularly printed in the Banner, and which ter, burning trial of which we speak, at some

We are impelled to these remarks in the presand the chief reason he adduces for it is, that ent instance by a perusal of the unmerited oply about thirty identifications of them have abuse which has just been visited upon individbeen printed—though, as we have stated above, | uals—themselves laborers in the spiritual vineand as this carping and hypercritical indi- yard-whose alleged, but far from proven, shortvidual well knows, this particular number of comings have been trumpeted forth, without testimonials to the truth of spirit-communica- reserve or question, in the columns of a paper tions given on our sixth page, was only pre- | published in Chicago and claiming to be a spirsented under a recent date for the benefit of itual journal. We allude to Mr. and Mrs. J. W. himself and his abettors, and constituted but Fletcher. These mediums, originally from an almost infinitesimal portion of the entire America, made their home in London, built up amount of verifications which have poured in by their influence and labor a thriving Spirituupon us for many years from grateful hearts on alist society at Steinway Hall; faced whatever public opposition to the spiritual cause could do against them, and came off conquerors. Then identification of "thirty messages against fifteen | ensued what in so many cases is the lamentable thousand published," he persists in considering | 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 his breath for more practical purposes. If he metropolis was at once put in abeyance in some manifested to men, he would bear in mind the their injury as individuals. This jealousy will, we believe, in time he proved to have been the what is true and how far he is true. But as spring in which originated the action of certain parties in England and America, which action these persecuted media.

The "trial" of Mrs. Fletcher-who crossed Such an assailant wants recruiting in the the ocean for the purpose of facing her accusers -was beyond peradventure a misnomer-a perfeet travesty of justice. Appearing as a Spirit-He doubtless took his orders from his com- ualist at the bar of Justice Hawkins's court, she was already condemned (in reality) before the case came on.\* The animus of prosecuting in mind that he was about to make his tilt in 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. Slade. (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 canmembrance that the communications from the | not 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 the power of Spiritualism, is solely to break known to themselves sink all idea of justice in down, if possible, the credibility of the spirits this case, and take individual and bitterly dethemselves through their agents in the form, in | nunciatory ground by the side of the English bigorder to supplant the direct and personal com- ots who have condemned a spiritual medium unmunications with a cloudy magnification of am- heard, on the word of one single person, and that precisely. As if, because divine work must necessarily be done on earth by human medial instruments, therefore human conceit may take it out of their hands and claim it for its own!

In place of this increasing contiguity and out of their hands and claim it for its own!

In place of this increasing contiguity and closeness of the earthly and spirit-spheres, needed above all things in the present distinct of a personal quarrel, and unsparingly denounce of all the place of a personal quarrel, and unsparingly denounce of all the place of the Fletcher case has entirely escaped the consideration of the spiritual press: Why this prosecution of the Fletcher? Had they not freely restored what Mrs. Davies needed above all things in the present distinct of a personal quarrel, and unsparingly denounce of all the place and old forms.

We will be a present dividually and collection of the Fletcher case has entirely escaped the consideration of the Fletcher? Had they not freely restored what Mrs. Davies of a personal quarrel, and unsparingly denounce of all the place of this increasing contiguity and the paper in Chicago, to which we have referred the paper in Chicago, to which we have referred closeness of the carthly and spirit-spheres, needed above all things in the present distribution of the Fletcher case has entirely escaped the consideration of the Fletcher's the paper in Chicago, to which we have referred closeness of the carthly and spirit-spheres, and freely escaped the consideration of the Fletcher's the paper in Chicago, to which we have referred closeness of the carthly and spirit-spheres, and freely escaped the consideration of the Fletcher case has entirely escaped the consideration of the Fletcher's the paper in Chicago, to which we have referred closeness of the carthly and spirit-spheres, and freely escaped the consideration of the Fletcher's the paper in Chicago, to which we have referred closeness of the carthly and spirit-spheres, and freely escaped the consideration of the Fletcher's paper in Chicago, t alism had been made to man simply that a gration and disappearance of all the old forms Mr. and Mrs. Fletcher individually and collechandful of men might be magnified in the sight of belief, we should have a pathless wilderness tively, without stopping to reflect that it is of blind subtleties and aimless speculations, much easier to make a charge against any one and a perpetual threshing over of the old straw | than it is to prove it. The journal of which we speak has by anonymous correspondents (a gotten. We should have another long night of most cowardly system of attack) and by edito-Dark Ages, in the spiritual sense, and men rials besmirched Mr. and Mrs. Fletcher in the would run to materialism as they before did to 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 liearts to join works (in sympathy at least) with the bigoted English authorities in the nefarious service of suppressing spiritual medimics of phenomenal Spiritualism would wield. Tums by law, it is not so surprising to those ac-For bread they would give stones, nor them- quainted with its history for some years past that the paper to which we refer should make exalt somebody, and clothe somebody with pow- | tack the Banner of Light itself, and endeavor to er-power to organize, dictate, and command. | injure its reputation as far as the limited power They would drive a gaudy chariot, and drag all of this petty Chicago censor can go. by seekothers at the wheels. Sneering at the mani- ing to deceive the public as to our position in festations of the invisibles, they indulge in dec- | the premises. Taking for granted certain reports lamation themselves that is so much below the regarding the Fletchers which are not up to reach of a sneer as to excite only pity. Like Mr. | the present writing substantiated to our knowl-Farnsworth, they advise the Banner to distrib-ute its messages from the spirits privately, but scandal-mongers' "they say," the managers of tender their own advice to us in the most pub- the Chicago paper deliberately misrepresent us by calling in question our motives in defending condition of Spiritualism being that it shall be them, and gravely assigning such reasons for our spiritual, it is plain that it can take but little action as best suits their convenience: which reaharm from those who assail it from an ambi- sons so attributed to us we repel with righteous indignation, as utterly false in every particular;—and we go further to state that the writer Rev. James Freeman Clarke, at the 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 raper,

t Mrs. Hart-Davies, who recently appeared as prosecutrix in what is known as the Spiritualist case, having tailed to appear at how street yesterday to answer a charge of perjury preferred against her, the case was adjourned for a fortnight.—London Telegraph, May 6th.

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 beyoud doubt.

We have defended Mrs. Fletcher because we

can see no evidence to the contrary that Spirit-

ualism 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 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 pny 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 curry a little cheap and fleeting favor with the enemies of Spiritualism by joining their feeble chirp to the chorus of the theologico-legal anathema maranatha 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 criminalcourt[t]; 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 Banner 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 whatever opinions Spiritualists had regarding the Fletchers as individuals, or as regarded the original case itself [and that there are such differences no one seeks to denyl, 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 hadfair 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.

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 hestate to dray 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 dire 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. accusation have brought in more lace and old

grace on the noblest of causes.

And let no man say that Mrs. Fletcher was and let no man say that Mrs, Fietcher was impartially tried, when judge and jury were ignorant of, and prejudiced against, Spiritualism, however unconsciously. Such a case could only have been tried properly by a jury of 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 Fletch ers, for they were guilty of a very great imprudence, but nothing beyond that.

Very truly yours,

Bari, Italy, May 4th, 1881.

[\*]The London Standard quotes approvingly from Vice-Chancellor Gliffard's judgment in the trial of Mr. Home: "Secondly, that the system (spiritualism) as presented by the evidence is mischerous nonzense, well calculated, to delude the vain, the weak, the foolish and the supersti-

The London Daily News says: "Spiritualism and the confidence trick seem destined to immurability. \*\*Neuritualism and the confidence trick seem destined to immurability. \*\*Neurituless it is always satisfactory to watch the dealing of a single blow at the propagation of a stupid lie. When Mr. Home was forced to disgregable ill-gotten gains, when Dr. Slade was publicly exposed in a Police Court, a practical misance was held up to odlum, 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 machinations of mediums, magnetic doctors and the like, should occasionally come within the reach of the criminal law. Not merely is their conviction a warning to the public at large to have nothing to do with people professing mysterious arts, who come from no one knows where, and live no one knows how, but the glimpses we get in evidence of their daily life and habits are sufficient to disgust all decent persons with the very name of medium and with everything associated with Spiritualism.

No medium has ever yet revealed anything that was at once true, worth knowing, and knowable only by means not accessible to the rest of mankind. Their jevitations, table-movings, floatilys in the air and the like, are clumsy 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 The London Times ["The Thunderer"] remarks:

t 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 roould 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 Protestant pastors. Mr. Fletcher, Mrs. Fletcher, and Col. Morton have been convicted because they are Spiritualists.—T. 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. | Convention on Friday, the 27th.

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

Some weeks since we attended a private soance 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 satissied that her séances were bona side. Therefore, on the evening of the 17th, we attended one of her public seances. 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 de-materialization 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 scance 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 its aid anonymous writers, especially "one of the most eloquent and popular Eastern lecturers," to belie us; it has other hornets 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 vicious 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! 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 fortyeight persons.] Oh, dear me I 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 kindliest remembrances of the dear old place." 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."

For 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 seances 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 fleshy coil removed from our soul, the glories of the Unseen were even now around us."

In English circles an article known as luminous paint is sometimes used. Recently at a séance given by Miss Wood, pieces of card covered with this paint 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

#### 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 areaway of his house, No. 829 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 schoolteaching. 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 leading 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 completer 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.

Eder 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 heavers. 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. Dake, 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 15th. On Friday evening last lie 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 Willimantic, Conn., and the as last two to Freeville, N. Y. Several week evenings are secured in the vicinities, 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 Hammonton, Camden, Belvidere, Trenton, Elizabeth, and other places in New Jersey on his way.

Mrs. R. Shepard-Lillie 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.) Spiritualist 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 19th; and in Wakefield, June 26th. She will be pleased to make further engagements. Address, No. 19 Essex street, Boston.

Miss Jennie Rhind 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. Coonley 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. Coonley 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,

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.

Cella 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, Egleston 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 o'erflowing: And in whose breast a constant fire Of PEACE is ever glowing. Table Rock, Neb. MILTON H. MARRILE.

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 hall 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

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 recent ly killed by the Mexicans, visited a private circle lately in this city, and had a long conversation with a gentle man 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. Hem them in with borax. It is death to

The Washington Star thinks the sale of the Brattle-

street Church to a private individual, for one-fourtl 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.

THE TRUE FRIEND.

(From the Perstan.)

The wrong he would not have you do,
The right incite you to pursue;
Your shame he fain would seek to hide,
Your bonor spread both far and wide;
Your struggles he his own would make,
In evil times would ne'er forsake:
By all these signs—of truth the test—
You know the friend who loves you best.

[Ellen 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 Prisons" in Philadelphia, last year rescued from them 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 Nero's God a Nero is. 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 once 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 sconer 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 miscrable. 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 pangs 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, vivilying 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.—Hossa Ballou.

THE ADVANCE AND REVIEW, to be published quarterly by Jas. A. Bliss, of Philadelphia, defends the phenomenal features of Spiritualism. It has a "Message Department," Mrs. Sue B. Fales 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 Sansom 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

## 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 forty cents per line, Minion, each insertion. each insertion. Business Cards thirty cents per line, Agate,

each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance. Electrotypes or Cuts will not be inserted.

A? 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.

## 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.

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.

#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Runner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

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And Agency for the BANNER OF LIGHT, W. H. TERRY,
No. 84 Russell Street, Melbourne, Australia, has for sale
the works on Spiritualism. LIBERAL AND REFORM
WORKS, published by Colby & Rich, Boston, U. S., may
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ROCHESTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritimal and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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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 Spiritian and Reformatory Works published by Colby & Rich.

CLEVELAND, O., BOOK DEFOT.
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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.

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JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH.

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May 28.—4w

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Terms reasonable.

10\*-May 28.

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# SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, Nov. 15.—istf

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#### Editorial from the "Bunker Hill Englishment and the Editorial from the "Bunker Hill Englishment and the Editorial from the Edit 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 'ompany?' With a desire to answer the questions with figures, rather than with fairy statements, we have gleaned the following facts, which can easily be substantlated 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—rallroads. The average

#### Old Style Locomotive

uses 60 pounds of coal to a infle, and is supposed to ran 100 miles a day; using, therefore, 600 pounds, which at a cost of about \$5,50 a ton, is about \$14,00 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 Con-

The casual reader may have formed an idea that its utility consists solely in contributing to the comfort of the passenger by arresting those inischtevous annoyances-chiders-and lessening the number of forest fires. Even if this was its only merit, the invention would be valuable; but there s another point which makes its value undentable, because it appeals 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 3000 pounds per 100 miles; or one day at a cost of \$7,00, figuring the price of coal as above. In the old style ocomotive it will be seen the cost was \$14,00; 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 reflitting a locomotive is \$500. For the further sum of \$100 a year the Globe Company will con-tract to keep the improvements in order. To recapitulate. \$60 per year for royalty, \$30 per year for the relitting, and \$100 per year a guarantee for repairs—makes a total of 990 per year. A railroad corporation invests\$190 per year n the Globe Company, and makes a saving in its own con S1810 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 dividend out of the sayings made in the consumption of coal by using

Neither is this item of saving of coal a mere theory or unperfected invention. It is an established fact. The inven-tions are already in operation, and have been for over a year. Even with the original spark-consumer the engineers testified to an actual saving on the locomotives to which it was applied of about a ton of coal a day, or some \$1500 a year, Is there any doubt—that—shrewd managers of rallroad cor-

porations will avail themselves of the Globe Company's vatents? 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 loco-

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 ne-

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:

Total. \$74,000
Working capital. 75,000 

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 contenplating an announcement that no more stock is for sale by

With this plant and working capital the company intend to turn out one of its superior engines each week, beside their reflitting 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 piece 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 save \$1810 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 \$40 a year. Out of Boston alone run 1000 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 becometives would give \$50,000 a year; which added to the profits of the locomotive works, gives at least

## 8200,000 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 locomo-tives. Among the most important is one that will enable its new engine, or others refitted, to burn the-new-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 immense

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 problem. 'Can the Globe Company do as it promises, and pay temper cent, on its stock?' and we think the task a very easy one. May 29.

# 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 outside invalid. Upon one trial the merits of of this Compound will be recognized, as relief is 764 immediate; and when its use is continued, in . uthery-nine cases in a hundred, a permanent cure is effected, as thousands will testify. On 763 account of its proven merits, it is to-day recommended and prescribed by the best physicians in 764 the country for all forms of female weaknesses, including all displacements and the consequentspinal 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 faintness, flatulency, destroys all craying for stimulants, and It cures Bloating, Headaches, Nervous Pros-

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This preparation is strongly endorsed.

recommended and prescribed by the best Medical Mediums and Clairvoy ants in the country.

pound is unsurpassed.

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truths and inspirations of the past, unfolds some new, more practical and more natural methods of lifting humanity upward then those usually employed by our rellatous teachers. Cloth, 12mo, pp. 364, with elegant illustrations. Price

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kisses the lips of Death.

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Space does to Matter. THE DECLARATION OF INDEPEND-

Liberty sustains the same relation to Mind that

ENCE. One Hundred Years Ago our Fathers Retired the Gods from Politics.

ABOUT FARMING IN ILLINOIS. To Plow is to Pray-To Plant is to Prophesy, and

the Harvest Answers and Fulfills.

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Twelfth Toast.—Response by Robert G. Ingersoll, Nov., 1879. REV. ALEXANDER CLARK.

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been preached, and numberless articles have been written against them, with the effect of increasing their popularity They have excited the hatred of the Orthodox and bigot ed, and the admiration of the intelligent and generous; they are denounced by all believers in tyranny, in slavery, by the beaters of wives, the whippers of children, the believers in hell, the haters of progress, the despisers of rea

son, by all the cringers, crawlers, defamers of the dead,

and by all the hypocrites now living. By a great many other

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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 AFTERSOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no erress until the conclusion of the scance, except in case of absolute necessity. The public are conditally invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctine put forth by spirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceive no more.

The first one cannest desire that those who may recognize the H 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 As our angel visitants desire to be held natural flowers upon our Circle-floom table, we solicit donations of such from the friends in carth-life who may feet that it is a pleasure to place upon the altar of Spirituality their floral offerings.

ings.

(Miss Shelhamer wishes it distinctly understood that she
gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

AFLetters appertaining to this department, in order to
ensure prompt attention, should in every Justance be addressed to Cobby & Rich, parto
LEWIS B. WILSON, Chairman,

Messages given through the Mediumship o Miss M. T. Shellmuer.

Seance held Feb. 11th, 1881.

#### Invocation.

Invocation.

On 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 majesty and power, we come to thee, conscious of all that is contained within our souls, conscious of all that is contained within our souls, consolous of the possibilities of being which we may unfold and work out, conscious of the powers bestowed upon us by thee, who art our friend and our eternal guide. And oh, we would receive from thy great source of knowledge and of wisdom those powers which will bring to our beings an inspiration, causing them to unfold and to blossom out in thy sight. We would send abroad an influence for good; we would send abroad an influence for good; we would) scatter the perms of the heartiful, 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 darkened places of earth with a glory unspeakable, bringing knowledge of thee and thy angelle hosts unto 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 carthly scenes and associations, may thy mortal children ever remember that those whom thou dost call home from beyond carthly time are only brought to a home of light and cheer, are cared for by tender guides and helpers, are instructed by carnest 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, that they are not separated from 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. heart on earth. Amen

#### George W. Jones.

[To the Chairman:] I understand, sir, that we all have to register ourselves-give name, when here; but I am drawn back at times: I where from and where bound to, and all the feel to watch what is going on, and it seems rest of it. You must be regular Yankees around here-first rate for asking questions. Well, my I can return and look after them a bit. I wish name, sir, is George W. Jones, and I am bound for Salt Lake City if I can get there—that is, I one young in years, but who has nearly reached wish my message to go there. I have a great the end of his earthly experience. I have many friends in that city, and I would like to no complaint to make whatever concerning wake them up a little. They seem to be tied | things of earth. I would like to encourage a and bound down, and I cannot reach them.

There is one little girl, a connection of minewell, I call her a little girl, she may be eighteen streams through at times, to light their way: or nineteen years of age, she always seems to be | and by-and-by the night will pass, and the day 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 my- hasten that day. I send my regards to all who self 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 tlid n'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 tune over continually, so I didn't care to go there; and although I naturally objected to being slowly reasted, 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 such 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 big city; still I have an time, in the fiesh, showing conclusively that it is possible, and not faily possible but practicated that I could not remain here any longer; that I could not rema

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 ofttimes 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 reurn this hour, I would send my love and my blessing. May be 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. Lävender.

[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 that my neighbors and friends should know that to say that another is to pass from earth soonfew people on, to tell them the clouds are not always thick and dark, but that the sunshine will dawn. Perhaps they will understand what I mean, and I am sure I shall do all I can to 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 n't 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 period 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 spiritworld; 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

I had fulfilled my mission, and it was time for | 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 ! 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 spiritworld. 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. II., 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.

Séance held Feb. 15th, 1881.

#### Questions and Answers. CONTROLLING SPIRIT. - Your questions are

now in order, Mr. Chairman. Ques - [By E. Wieke, San Francisco, Cal.]

Why is it that at materializing séances female spirits appear more frequently than male? Ans.-Could your correspondent receive a reort of every materializing séance 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 scances speak of the return of many female spirits, and perhaps of but few male spirits, but there are many of such séances 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 f diums developed, and understand the law of a larger extent, you will find more evenness in

the various departments of manifestation. O.—[By the same.] If, as stated, the clothing white is characteristic of purity, why is it that 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 ments 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 vobed 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 precents 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

that it is practicable, because that person, who have the kindness to recognize me and extend is now in the spirit-world, is as happy as any. one you would wish to see; his whole delight become truly exalted, must, at some time or 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

#### 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 pos-

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, know what, until my head seems filled with 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—1 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 evilor 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 much better advantage by female spirits than | truth; you will grow; you will expand your by males. By-and-by, when you have more me- faculties; you will find that humanity itself is blooming out; that the crude, green, bitter spiritual control and spiritual manifestation to | 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 of spirits is indicative of their character, and his brother man in unity and peace; when the earth shall blossom like a rose, and become as female spirits usually appear in white and male | the Father above designed it to be-a Garden spirits seldom? It strikes me that the latter of Eden indeed. If eel that at some future time are, in some cases at least, as exalted and pure 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 world many spirits clothing themselves in gar-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.

me a welcome; I return because I feel it my duty to do so. I have found a new and a good seems to centre in working for others; he is an life. I am delighted with all that I have seen exalted spirit. He who would be happy, who since I passed from the body. My exit was a would rise and progress in spiritual things, and sudden one, and I feel it was the better for my spirit, although there were certain little affairs other, learn that great and grand moral lesson 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 grander 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 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, here 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 wel-

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 presenttalking of pavilions, rotundas, and I hardly 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 you will receive grander knowledge and higher | 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 necessaries 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 cal 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. Lyman Strong.

MESSAGES TO BE PUBLISHED. Feb. 15. - Susie Fisher; Hattie A. Davis; R. A. Bullock; Feb. 18. — William Aikens; Mrs. Mary W. Bartlett; Jo-ph Itadley; Isabel Huling; Estella Page; Ira Holt; Cella seph Hadley; Isabel Huling; Estella Page; Ira Holt; Cella A. Thayer.

A. Thayer.

Feb. 25.—Thomas Smallwood; Eliza B. Safford; Charles E. Stetson; Lennel Thompson; Eunice S. Somers; Henry Mercdith; Ula M. Shedd; Sophia Havens.

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March 4.—Thomas Greene Mitchell; Alice-Wilder; William A. Halmes; Jennie D. Reod; George A. Riley; Lydia Langlands; Dove-Eye.

March 8.—Sarah F. Sanborn; John S. Thomas; John Redfern; Ella Snow; Dolly Hartman; Mical Tubbs.

March 11.—Eliza W. Lowe; John N. Maddern; Nathan Flotcher; Charlty Akers; George N. Rice; Dr. Thomas W. Flatley.

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March 15.—James Bowen; Henry A. Jenekins; Lizzle F. McIntosh; Capt. Samuel Searle; Mary E. Thayer; Abigail Cushing; Herbert Bicknell.

March 18.—Elisia Spaulding; Neilie E. Street; George W. H. Bartiett; I. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Valkenberg.

March 22.—Rev. Eliphalet P. Crafts; Marlon White; William Jennings; George S. Beals; Enoch Plummer.

March 25.—Col. C. C. Benton; Hattle Ames; Jerome Morrill; Wilder Bush; James Beard; Kate Seeley.

March 29.—Hamilton Towne; Richard Lyon; Simon Ward; Capt. Samuel Dean; Lewis J. Hibbard; Shining Star.

April 5.—Mrs. Lucrella Saftord; Ellen A. Walker; Austin Kent; W. S. Neal; Markey Dodd; Alice.

April 8.—Samuel Slaw; Mrs. Lillian T. Hollander; Martha A. Lewis; George W. Hall; Selah Lovejoy; Marla Coffin; Eliza Ann Long.

April 12.—M. L. Massey; J. W. Brown; Charles May;

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April 20.—Lizzle A. J. Palmer; William Alderson; Edie

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ramme morris; stephen Thatcher; Elisha Hathaway; Hattic J. Higelow.

May 3.—Elljah Colburn; Clara Lytle; Charles F. Newconb; Kate Pitman; Mary M. Cutter; Charles Peckham.

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Lily; Annie Bramhall.

May 10.—Henry M. Anglin; Bridget Twomey; Charles
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May 12.—Bessen G. Berdell, V. S.

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THE CANDID INVESTIGATOR. BY "HONEST INJUN."

An amusing satire upon investigators who insist upon applying their "fraud proofs" to mediums, and finally repullate their own tests.

Paper. 10 cents. For sale by COLBY & RICH.

# New York and Brooklyn.

#### Spiritualist Meetings in Brooklyn, N.Y.

The Spiritual Society Conference Meetings are 4d at Evejett Hall, was Fullon street, every Saturday eyenheld at FA-ejett Hall, 36 Fullon street, every Saturday eyen-ing at Novelock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience's at liberty to speak pro-or cone, under the ten-minute rule. J. David, Chairman. The Spiritual Fraternity Conference Meetings will be held until further notice at Brooklyn Institute, cor-

ner Washington and Concord streets, every Friday evening. S. B. Nichels, President.

The Eastern District Spiritual Frateenity neets at Latham's Itali, Ninth street, near Grand, every Sunday, at 7 (2 P. M. D. M. Cole, President. The Enstern District Spiritual Conference meets every Wednesday evening at Phienix Hall, at 74. Charles B. Miller, President; W. R. Collin, Secretary.

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

To the Editor of the Banner of Light: Our conference meetings since the conversion of our pleasant Fraternity Hall into business warehouses, necessitating us to find temporary quarters here and there, have not been conducive to our prosperity; never-theless our meetings have been well attended, and necessificating us to find temporary quarters here and there, have not been conducive to our prosperity, nevertheless our meetings have been well attended, and when we found we must again migrate to the Brooklyn Institute, we felt that if we had a score of people at our first meeting we ought to be satisfied; and when some fifty people were present to night (May 20th). It argued well for the stability of our andiences. The room we at present occupy is used by a Second Advent Church for their Sonday meetings, and the mottoes on the walt are strange confrist which is so marked in this new spiritual wave that is covering the whole civilized earth. Mrs. J. T. Lillle, who had been invited to speak for us to night, said; "I will, instead of giving a regular lecture, answer such questions as any of you may feel disposed to ask; but as I entered your place of meeting and beheld the motions on the walls, this thought came to me—18 this he for whom we wait, or shall we walt for another? and I said, how whichy different is the real second conding of Christ to what the people who worship here accept. They are waiting for his personality—for his reign as their Lord and Master—and we, in the influx of light and love from the spirit world, feel and realize his saying, recorded so long ago, "Knock, and the door shall be opened unto you; seek, and ye shall find." And in this blending of the spirit with all true lovers of the truth, be they orthodox or heterodox, skeplic or Spiritualist. When we can fully realize and comprehend the scope of this spiritual movement, we shall see that it is in full harmony with what Jesus taught and exemplated by his great medial powers.

One asks, is materialization a fact? And with the overwhelming array of facts testified to by living witnesses to day everywhere, I say emphatically. Feel it is a fact that cannot be gainsaid or disputed. Not but what there is much that is claimed to be materialization that is spurious, but that there are such I know; and I can state that in Chicago, through Mr.

mother who now feels hideed the very presence of her 'wee darling,' can say with a Joyful heart, 'Oh Father, I thank thee!' Millions of men and women have had an immortality demonstrated to them, and can say, 'Oh death, where is thy sting?' Oh grave, where is thy victory?' What good? The breaking up of fronclad creeds, and the lifting up of men and women into broader realms of thought, bringing every human soul that comprehends but dimly its humanitarian work nearer to human brotherhood, and uniting us all more closely to that Fraternity beyond the vale that is eternal in the heavens. To the ploneers and active workers in the faith whom I see here to night, ict me say, Courage! for the seed that has been and is being sown by the hedges and waysides of human life will grow, and the cause be strengthened and advanced by your labors and efforts."

Win, H. Tice gave some interesting facts as to a seance with Mr. Win, Eglinton, Mr. E, being levitated under such conditions that proved the phenomena to be genuine; and the materializations of head and bust of different persons floated about over the heads of the chrice, and illuminated, he thought could not have been produced by the medium.

Mrs. A. E. Cooley, M. D., related a fact in regard to the materialization of a friend of hers at one of Mrs. Andrews's scances at Moravia, whom she did not know had passed to the spirit world, and this was on the very Sunday morning when his form had not been buried. He selected her out of a company of a dozen or more, and called her by name and gave his own name. She said when she returned home the first news she heard was that "Father Roberts," as he was familiarly called; had passed to the eternal home the Sunday morning that he materialized at Moravia.

Deacon D. M. Cole was the last speaker and said, etchnik I am becoming a believer in materialization, but not as you believe. I believe that we materialize our thoughts, and the earn who goes to a scance expecting fraud will get what he expects to receive. The Christian talks of

they may need to be born again, born into an active, useful life, devoted to the good of others, for you will find the immortal life one of intense activity. The spiritnaist sils down and dreams. Men and women, I would that you would learn of the spirit of self-sacrifice which you so much need; talk less of your individably and unite and cooperate in humanitarian work for the good of others; then you will truly be born again—born of the spirit."

Mrs. R. Shepard-Lilie will give the opening address Friday evening, May 27th; subject, "What Shall the Harvest Be?"

S. B. Nichols.

# Echoes from Everett Hall.

To the Editor of the Banner of Light: Chairman Dayld, as an antiable and efficient presiding officer, never, perhaps, had a more agreeable and encouraging outlook-than that which presented itself Chairman David, as an andable and efficient presiding officer, neves, perhaps, had a more agreeable and encouraging outbook-than that which presented itself at the Conference Saturday evening last, when he introduced Mrs. R. I. Hull, of Bostom, the star of the evening, as an elocutionist to delight us with a series of choice recitations and readings. The exercises were opened, however, by a sweet irefreshing shower of musical raindrops, brought down by the skillful sweep of the keys by Mr. H. E. H. Benedict—in every drop of which we recalled "recollections of home." Mrs. Hull interpreted at the outset Mrs. Stevens's "No Sect in Heaven," and was followed by Mrs. Hyzer in a charming poetical improvisation, to which an appreciative melodious echo was given by the gifted songstress, Miss Gertrude Danks, tripping out "On a March Night." Mrs. Hull came to the front again in a graceful mantle of Beautiful Snow," succeeding herself immediately in an interpretation of the thoughts of the "Drummer's Bride," after which the genial Capt. Martin stepped to the platform, presented her a magnificent bouquet, and compromised with Mrs. Hyzer by the gift of a flower tribute only a little less fragrant and expansive. To Miss Danks the same token of appreciation was given after she had sung to us." None Ver." "Mother and Poet" were then delineated to life by Mrs. Hull, after which Miss Danks carried us in thought "Within a Mile of Edinboro Town," at which point Mr. Samuel Greene, one of the cleverest mediums in the city for "materializing" the negro dialect, convulsed the audience with two clever readings from a negro parson, and then the meeting broke up, and the treasurer of the society gathered up the sliver pleces, and was satisfied. The entertainment in benefit of the Society find been a gratifying success.

The Lyceum this morning was a harvest of good works and a strong prophecy of better. The best way to increase the number of pupils, and the interest in Lyceum effort, was the question under discussion, and it took such a

Park next Saturday afternoon, rain-clouds not preventing.

Mrs. Hyzer's discourses to day attracted large audiences. The apparent incougruity between the sayings regarding the non-marrying or "giving in marriage in heaven," and "love-is the fulfilling of the law," was the central point about which her charming and strong wreaths of logic and philosophy were woven in the afternoon discourse, and in the evening the words, "And greater works than these shall ye do, because I ascend to my Father," suggested the sweet, inspiriting sentences which fell from her lips. The rounds of poetic imagery were fitly coronated at the close by an encomium upon the character and life of that veteran in Spiritualism, Dr. Fishbough, who left us under such painful circumstances last Friday evening. This ibrilling bit of discourse was generally esteemed the most lofty and impressive culogy to which those present had ever listened.

S. W. R., Rec. Sec. Sunday, May 22d. Sunday, May 22d.

## New York City.

\_To the Editorof the Banner of Light:

Mrs. Shepard-Lillie has occupied the rostrum of the Second Society of Spiritualists at Frobisher Hall, 23 East 14th street, on Sunday morning and evening during the past four Sundays; her audience-have increased with each succeeding week, until she has drawn around her a large number of interested listeners.

ers.

As an inspirational speaker ready to discourse on any subject at a moment's notice, without preparation, we have not seen her equal; concise, logical, and sometimes grand, her clear voice is readily heard at the furthermost end of the largest hall, so that a word is

never lost by her audience. We regret she is to remain with us but one more Sunday. She will be heartily welcomed by her hosts of friends and admirers on her return to one div

er return to our city.

Mr. Lillie is a great help to the meetings; his pleas-

Mr. Lillle is a great help to the incetings; ins pleasant voice, perfect connelation and brilliant playing on the plano make him a kind of spiritualistic "Sankey." Its songs were appreciated and applauded.
Mr. and Mrs. Lillle should be kept at work; they will do any society good that can secure their services. If we can judge of the future by the past, I should say they would draw large audiences in the metropolis the entire season.

ALFIED WELDON.
23 East 14th street, New York City, May 23d, 1881.

#### Spiritualist Meetings in Boston.

New Ern Hall. - The Shawmut Spiritual Lyceum meets a this hall, 176 Tremont street, every Sunday at 10% A. M. AB. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sanday morning at this hall. Appleton street, commencing at 104 o'clock, The public cordially invited. F. L. Union, Conductor.

Berkeley Hall.—Free Spiritual Meetings are held in his half, 4 Berkeley street, every Sundayat 10% A. M. and 9. M. Vesper Service first Sunday in every month, at 7% P. M. The public cordially invited. President and Lec-

urer, W. J. Colville.

Hightand Hall.—The Roxbury Spiritual Union holds ucctings in this hall, Warren Street, every Thursday, at § P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this half, 16 Washington street, corner of Essex, every Sunday, at 95 A. M. and 25 and 75 P. M. Excellent quartette singing aroxbool.

novium, Pythtan Hall, 176 Tremont street.—Meeting every unday atternoon at 2½ o'clock. Dr. N. P. Smith, inspira-Sunday afternoon at 2<sup>4</sup>, o'clock. Dr. N. P. Smith, inspira-tional speaker. Orlek Niekerson, Chairman.

Ladics' Ald Partor.—The Spiritualists Ladies' Ald Society will hold their meetings at their Parlor, 718 Wash-ington street, every Friday afternoon and evening. Busi-ness meeting at 4.6 clock. Mrs. A. A. C. Perkins, Presi-dent; Mrs. A. M. H. Tyler, Secretary.

Pembroke Rooms, 94 Pembroke street,—W. J., Coxille holds public receptions every Monday at 8 P. M. and Friday at 3 P. M., and lectures on "Art Magic" on Fridays at 8 P. M.

Chelsen, "Spiritual Harmonial Association holdsmeetings every Sunday at 3 and 7½ P. M. In Temple of Honor Hall, Old Fellows' Building, opposite Bellingham Car Station Thon,
The Lattles' Harmonial Aid Society meets every Thursday afternoon and evening in the same hall, Mrs. G. G.

ileason, Secretary, NEW ERA HALL.-The sunshine of yesterday brought many from their homes, and our hall was crowded. Though-in consequence of work our pupils

New Era Hall.—The sunshine of yesterday brought many from their homes, and our hall was crowded. Though—in consequence of work our pupils are accomplishing for Floral Sunday—the exercises of yesterday were very brief, yet all went to their homes feeling glad they were present. The exercises opened with selections by orchestra; singing by Lyceum; Silver Chain recitation; Bauner March. Rectations were given by Carrie Huff, Bessie Stevens, Claudia Russell; Plano ducit, Misses Laurie and Gracie Burroughs; Hattle Rice and Freddie Lunt gave vocal selections; Mr. J. Roach concluded this portion of the exercises with a fine Cornet Solo. The physical exercises and Target March closed the session.

Agreeable to promise, I will give as hear as possible the order of exercises at Boston Music Hall on Sunday, June 5th. In order to accommodate those who may wish to be present, the exercises will be held in the afternoon. The hall will be opened at one o'clock. At 1:30 the Lyceum orchestra of ten musicians will play various selections under the direction of Miss Lizzle Dawkins. At two o'clock the Lyceum will march into the hall singing a selection composed by C. Fannie Allyn. After being seated, Mr. W. J. Colville will offer an invocation; Silver Chain recitation, led by the Guardian; Grand Banner March; at the conclusion of which an instrumental ducit for piano and corner, Miss Laurie and Mr. J. Roach; recitations, vocal and instrumental music by the pupils. During this portion of the exercises a dialogue, written by Mr. J. W. Day, entitled, "The Rhyme of the Targets," will be participated in by fourteen young misses of the school, directed by Lizzle J. Thompson, who will give the interpretation; also another, descriptive of the granter of the participated in by fourteen young misses of the school, directed by Lizzle J. Thompson, Who Mill give the interpretation of all proposes and the singing of "Annerica" by andience and Lyceum the energy of the following talent, who have kindly volunteered: Vocalists, Madanne Marie Fries H

PAINE HALL, May 22d was a glorious day, and a large number congregated at the hall. The increased orchestra under Prof. Bond was not the least of the large number congregated at the hall. The increased orchestra under Prof. Bond was not the least of the attractions, and under its enlivening strains all went merrily. The Spring is fairly opened, and all feet the effects of the revival of nature as seen in the green fields and verdant trees. The bright and happy faces of the children amply repay the officers for their labors, and we think with regret of the weeks so soon to come when for a time our sessions will be suspended; but what is best must be willingly endured.

The exercises to day consisted of recitations by Lizzle Wilson, Sadie Perkins and George Nute; songs by Sasie Wilhard, Grace Pemberton, Jennie Smith and Helen M. Dili, and a select reading by the Conductor. In A. H. Richardson made some remarks in relation partly to his grove-meeting which is to occur on the ad of July at Shawsheen, to which Boston Lyceum is invited; there will be a Sunday session of the school at the grove, and a general good time is expected; full particulars will be given later.

The session of the school to day was further continued by fine selections by the orchestra; the wing movements, led by Miss Dill, were very good; the marches were noticeable for their precision, and the exercises generally for their excellence.

Among the notices given was one of a testimonial to Mrs. L. S. Jones, our Financial Secretary, who has been an arduous worker, and who richly deserves such benefit as will accrue from the entertainment, which is to be given at the Ladies' Aid Parlor, 718 Washington street, Tuesday evening, May 31st. Mr. J. Frank Baxter, Mrs. Morse and others are expected to partleipate.

Children's Progressive Lyceum No. 1, Boston, Sunday, May 22d, 1881.

LADIES' AID SOCIETY.—On Sunday afternoon and

LADIES' AID SOCIETY .- On Sunday afternoon and evening, May 29th, this Society will hold (in its Parlor, 718 Washington street,) a memorial service for mem-

718 Washington street.) a memorial service for members who have passed on to the beautiful Summer-Land. Conspicuous among the many names of the departed are Dr. Gardner, Luther Stone, Emily S. Cunningham, Mary M. Hardy, Aggie Davis Hall, Mrs. Newhall, Mary F. Starbird, Mr. Henry Wood, and many others, well known as old workers for the cause of Spiritualism and humanity.

The parlors will be tastefully arranged with flowers and evergreen, and all the local speakers and veteran workers are expected to be present and take part in the exercises. E. W. Emerson, of Manchester, N. H. will be present during the afternoon and evening, and all other mediums and speakers are excellally invited to join with us on this memorial day. Charles W. Sullivan and Miss Apanda Bailey will furnish music day and evening, afternoon. June 5th will close the season.

van and Miss Amanda Bane, will close the season and evening.

Sunday afternoon, June 5th, will close the season with a lecture from Dr. J. Wm. Van Namee; and on the evening of June 5th Dr. A. H. Richardson, our reliable friend and helper, will hold a reception at the Ladies' Aid Parlor to all his friends and co-workers. A pleasant meeting is anticipated.

MRS. PERKINS, Pres.

CHELSEA.—Last Sunday afternoon a well-attended conference was held at the hall of the Spiritual Asso-ciation. In the evening Mr. Dowling, of Maiden, de-livered an eloquent address, after which short speeches were in order. The vocal and instrumental music furnished by Miss Latham was, as usual, excellent.

## Geo. A. Fuller's Meetings.

Geo. A. Fuller's Mectings.

Geo. A. Fuller lectured in Mercantile Hall, Portland, Me., Sunday, May 22d, at 2:30 and 7:30 p. M. In the atternoon he spoke upon "The Teachings of Spiritualism," and in the evening upon "The Evidences of Spiritualism." In the evening the hall was crowded with an attentive and interested audience.

The Society were so well pleased with Mr. Fuller's efforts that they have tendered him a public reception and benefit, to take place in the same hall upon Wednesday evening of this week.

Friday evening, May 20th, Mr. Fuller lectured in the Banquet Hall at the residence of Dr. S. H. Holbrook, 136 Essex street, Salem, Mass., upon "The Religion of Spiritualism." Dr. C. H. Harding lectures in the same hall Sunday evening, May 29th, at 8 o'clock.

Mr. Fuller lectures again in Portland next Sunday, May 29th.

May 29th. Mrs. Arnold, the wife of the author of The Light of Asia, and grandulece of Dr. Channing, is an architect of distinction. She is superintending the making in London of the memorial window to be placed by the Channing family in the Channing Memorial Church at

#### W. J. Colville's Meetings.

W. J. Colville's Meetings.

On Sunday, May 22d, the services in Berkeley Hall were largely attended. The platform was profusely adorned with beautiful flowers, kindly brought by members of the society who live out of town. These flowers are distributed among sick people after the evening exercises, and are the means of bringing cheer to many who would otherwise be denied the privilege of enjoying the products of this delightful season. V. J. Colville's morning discourse was on "The Certain Triumph of Persistent Energy." The controlling intelligences graphically potented the triumph awaiting all souls in the future life who were true to their convictions while here, no matter how disappointed their cartily hopes may be. All failures to arrive at speedy fruition should be interpreted as encouraging instead of discouraging signs, as all musbroom growths disappear as suddenly as they arrive at maturity, while the enduring rocks are ages in forming, and all longilived trees and animals many years in growing up; so with all plans of usefulness, if they are slow in maturing they will last much longer, and be far more valuable when completed than were they to grow up in a day. To succeed in anything we must apply all our energies to one thing persistently, doing our duty day by day, and leaving results to a higher power. We should try to do all the good we can, and rest assured that all will come out right in the end. In the spirit-world we enter into the results of our good intentions, and in that world the knowledge of the good our souls have produced with the consolations which Spiritanlism offers to the weary strugglers on earth, and was evidently much enjoyed by the large assembly. In the afternoon the lecture was on "The Influence of the Stage on Public Morals." The speaker advocated that it was a necessity that we should afford cheap and innocent means of annusement for the masses, if we desired to preserve mental and bodily health and morally. Germany is noted as a land of students. It has produced during that

institutions.

In the evening a fine and very satisfactory musical and literary entertainment was given to a large audi-

and literary enterlainment was given to a large andience.

Sunday, May 29th, a memorial service will be held
at 10:20, appropriate to the hallowing associations of
Decoration Day. Special music will be performed.
Mr. Colville's inspirational lecture will be on "Tho
Glory of Death in the Act of Duty." At 3 P. M. a
union service will be held, to which every one is cordially invited. An inspirational discourse on "Capital
Punishment—is it Ever Justiliable? How Should We
Treat Our Criminals so as to Protect Society and Reform the Offender?" will be delivered by Mr. Colville,
to be followed by other speakers.

W. J. Colville invites the public to his receptions, at
91 Pembroke street—Mondays, 8 P. M.; Fridays, 3 P. M.
He continues his Friday-evening discourses on "Art
Magic," at 8 P. M. at the same place.

#### Mr. J. William Fletcher in Phila-

delphia. A correspondent writes: "The cause in Philadelphia should not fall through lack of prominent workers. Dr. Slade and A. J. Philips have shown the wonders of slate-writing, astonishing the most skeptical who have witnessed their powers, while Mrs. Crindle and Mrs. Bliss are equally successful in materialization.

and Mrs. Bilss are equally successful in materialization.

On Thursday evening Mr. Fletcher gave his third lecture upon Ingersoll at Academy Hall, under the auspices of the Association. Capt. Wood presided; despite the rain a large number were present, and listened with great attention to the speaker, who seemed to be in one of his happiest moods. The telling hits were roundly applauded, and the lecturer cordially received. The address was followed by music and readings by the Misses Parker, which added greatly to the entertainment.

Sunday, in contrast to the dark, rainy week, was a bright, sunny day, and Mr. Fletcher's lecture upon 'Whence, How and Whither?' was declared to be unequalied by anything which he has yet given before this society. He dealt largely with the theories of refuncamation, which he endorsed, and certainly showed the subject in a new light.

In the evening the subject was 'Jesus of Nazareth,' in which lecture great interest was shown on account of recent claims that there was no such personage. His life and teachings were dwell upon, and the speaker said that they were a prophecy and should be looked upon in that light. A goodly number of questions were answered, followed by tests, and as the large andlence filed out loud praises were heard on all sides.

Next Sunday is Mr. Fletcher's last for the present."

## Lynn.

MECHANIC'S HALL.—The attendance on Sunday, May 22d, was very good. The platform was occupied by Mrs. Sarah Klimball and Mrs. Sanger, of Peabody, and Mrs. M. E. Libby, of Salem. Mrs. Kiniball is a very time speaker, rather above the average, but of late her phase of mediumship is changing to psychometrical reading. Although a new beginner, as it were, yet she was very successful and correct in every instance, and I only repeat the general expression when I say thatere long she will take the lead of psychometrical readers of New England. Mrs. Sanger also surpassed all has former readings. Her controls are fast utiling her ers of New England. Mrs. Sanger also surpassed an her former readings. Her controls are fast fitting her for that high plane for which she is truly worthy. Mrs. Libby, of Salem, is one of the best test mediums of New England. She gives the full names very rapidly. Though she has kept her light bid from the public in the past, in the future the light she is capable of imparting will light weary travelers to the fountain of truth.

Mrs. H. Morse, of Boston, will occupy the platform next Sunday, May 29th, afternoon and evening, 136<sup>1</sup>/<sub>2</sub> Union street, Room 2. Dr. Geo. BURDETT.

[The following resolutions passed by the First Society of Progressive Spiritualists arrived too late for insertion last week]:

Whereas, Our friend and brother, Dr. J. H. Orne, is about going from among us as a representative of the spirit-ual movement in America, to our friends in England; therefore by h Resolved, That we recommend him with pleasure to all with whom he may come in contact, as a medium, and as a

Resolved, That we recommend him with pleasure to all with whom he may come in contact, as a medium, and as a conscientions, faithful worker in the cause of Spiritualism in our country; and we ask of our friends abload a kind censideration of his scatins as such.

Resolved, That he goes from among us with kindest appreciation of his services as a medical clairyoyant and a worker in our society in the cause of progress, and a wish for his sale return, following the close of his labors abroad. Resolved. That a copy of these resolutions be forwarded to the Banner of Light for publication, and be entered upon the records of our society.

W. P. CONWAY, ISAAC FRAZIER, GASTON W. FOWLER,

#### LONDON LETTER. To the Editor of the Banner of Light :

I wish to make some expression of my sense of the generous manner in which you have taken up the cause of persecuted Spiritualism in England; and I owe you personal thanks also for your kind welcome to an English medium, through whom I have had so many delightful manifestations.

Lean give you very good news of Mrs. Fletcher. A friend of mine, by permission of the Home Secretary has made her a visit. She is well, calm, courageous and happy. The lenten diet suits her, the hard labor is not too severe, and my friend says the prison dress of dark-blue serge is very becoming. That she makes friends of all about her is a matter of course,—that she always does. The prison has a pretty garden in which she takes her daily exercise.

I shall be glad if American Spiritualists send th strongest possible memorials to the Right Honorable Sir William Harcourt, Secretary of State for the Home Department. I am authorized to say that they will receive a courteous reception and careful attention.

Mrs. Hart-Davies, the prosecutrix and sole witness against Mrs. Fletcher, does not respond to her summons to answer for perjury. The violence of the prejudice against Spiritualism, and of the persecuting spirit of Englishmen, has not been for many years more strongly shown than in the conviction of Mrs.

Fletcher upon the sole evidence of Mrs. Davies. But it is not enough to demand the liberation of Mrs. Fletcher. We want civil and religious liberty established in England. We want England as free for a Spiritualist as it is for a Baptist, a Quaker, a Jew, or a Roman Catholic. Some years ago Quakers and Catholics were imprisoned. Now Catholics, Quakers and Jews can be Members of Parliament. Spiritualists can at any time be sent to prison. Every medium who accepts the gift of a shilling is liable to prosecution as a rogue and vagabond. All this antiquated nonsense must be swept away. I think we are nearly at the end of it. Superstition, bigotry and intolerance may "run emptyings" a little longer, but they are running out. Even the Fijians have stopped eating their relations. Ritualist clergymen are imprisoned here for kneeling when they should stand, or standing when they should kneel; but the rest of the one hundred and one registered denominations preach and pray as the spirit moves them. The House of Commons will not allow Mr. Bradlaugh to swear, though 

the magistrates. England is really a free country when popular prejudices are not interfered with. You can do as you like as long as neonle have no objections. But the English do not like to have any opinlons expressed but their own. I have attended a political meeting here where not a sentence of any speaker could be heard for two hours, and the air was full of missiles as well as noise. The orators shouted their speeches into the ears of the reporters. Next day was the election, and the defeated party broke the windows of the victors, the sidewalks were covered with broken glass, and the glaziers had a thanksgiving. With this violent intolerance there is great sturdiness. People do not shrink from avowing unpopular opinlons, and they work on for twenty years against all sorts of opposition. They are brave, hardy, outspoken. If ready to persecute, they also bear persecution bravely. On the whole, not a bad people. Once con-verted to Spiritualism, they will zealously spread its facts and philosophy over the world.

What we consider great misfortunes are sometimes the preludes of our most important victories. I think those who direct the Spiritual Movement know their business much better than we do.

T. L. Nichols, M. D. 32 Fopstone Road, South Kensington, London, May 10th.

#### Sunapee Lake.

To the Editor of the Banner of Light : The Spiritualists of New Hampshire and Vermont will hold their fourth annual Camp-Meeting at Sunapee Lake, Newbury, N. H., commencing August 18th, and closing September 5th. Many improvements are already being made upon the grounds. New buildings are being greeted, and a larger space will be cleared for camping nurposes.

ing made upon the grounds. New buildings are being creeted, and a larger space will be cleared for camping purposes.

Prof. Ober, of Waterbury, Vermont, a fine singer, also teacher of instrumental and vocal music, will have charge of the singing during the entire meeting. He will be assisted by his wife and daughter, both accomplished vocalists, also by the Duxbury Glee Club, well known throughout Vermont, having aided greatly at nearly all the conventions in that State for many years, by rendering in an artistic manner the beautiful songs of our philosophy. The following list of speakers has been arranged for the season of 1881:

Aug. 20th, Dr. I. P. Greenleaf of Boston, and George A. Fuller of Dover, Mass.; Aug. 21st, Dr. II. B. Storer of Boston, and Mrs. Lizzie S. Manchester of West Randolph, Vt.; Aug. 23d, Mrs. Lizzie S. Manchester; Aug. 24th, Mrs. Addie Stephens, Claremont, N. H., and Dr. I. P. Greenleaf; Aug. 25th, Mrs. S. B. Woods of Concord, N. H., and Mrs. Lizzie S. Manchester; Aug. 26th, Mrs. Anna Middlebrook-Twiss, M. D., of Manchester, N. H., Aug. 27th, Dr. H. B. Storer and Mrs. Addie Stephens; Aug. 28th, Dr. I. P. Greenleaf, Mrs. Anna Middlebrook-Twiss, M. D., and W. J. Colville of Boston: Aug. 29th, Mr. W. J. Colville; Aug. 30th, Mrs. Emma Paul of Stowe, Vt.; Aug. 31st, Dr. H. B. Storer; Sept. 1st, J. William Fletcher of Boston, and Mrs. Emma Paul; Sept. 2d. George A. Fuller; Sept. 3d, Miss Jennie B. Hagan of South Royalton, Vt.; Sept. 4th, J. William Fletcher, Miss Jennie B. Hagan, George A. Fuller and Mrs. Emma Paul.

Mr. Edgar W. Emerson, of Manchester, N.

Mr. Edgar W. Emerson, of Manchester, N. II., will give tests from the platform upon pic-ule days and Sundays during the meetings. Mr. Emerson is one of the finest test-mediums in the country, either for the public platform or the

private circle.

The assemblies at the Pavilion will be fully equal to those of last season. A fine orchestra has been secured, and the assemblies will be in has been secured, and the assemblies will be in the hands of competent managers. During the meeting many interesting entertainments will be given at the commodious hall, consisting of concerts, scances and stereopticon exhibitions. Many excellent mediums have signified their intention of being present during the entire meet-

Circulars will soon be issued—are now in the hands of the printers—and will contain all desired information with regard to railroads, steambont, &c.
The officers for 1881 are as follows: Geo. A.

The officers for 1881 are as follows: Geo. A. Fuller, Dover, Mass., President and Secretary; Dr. S. N. Gould, West Randolph, Vt., General Superintendent and Treasurer; Mrs. Julia Gould, West Randolph, Vt., Assistant Secretary; and Geo. N. Blodgett, Newbury, N. H., Committee on Grounds. Geo. A. Fuller. Dover, Mass., May 20th, 1881.

## An Appeal

To the Spiritualists and Liberalists of America: DEAR FRIENDS: I am led to make an appeal to you for your assistance by the recent deci-DEAR PHIENDS: I am leds to make an appeal to you for your assistance by the recent decision of the post-office department at Washington, D. C., which excludes my new quarterly paper from being admitted to the mails at pound rates, upon the ground that it is an advertising sheet. I have done all in my power to have the decision reversed, but every appeal I have made has proved fruitless. Thinking that there could not be a possibility of my paper being rejected, I ordered, and paid for 25,000 copies of the first number, and supposed that the mailing of the edition would cost me not over \$50,00; but, by the decision rendered, I shall be obliged to pay \$250,00, or one cent on each paper. I cannot meet this amount, as I have already mailed 7,000 at that rate, which has taken all my available funds. I regret exceedingly to be obliged to ask assistance, but assistance I earnestly solicit, and at once. All amounts sent to me, however small, will be acknowledged in No. 2 of the Advance and Review, and credited as subscriptions to the paper. Shall I make this appeal in vain?

Fraternally yours,

JAMES A. BLISS.

Fraternally yours, JAMES A. BLISS. 713 Sansom street, Philadelphia, Pa.

The advertisement of the Banner of Light appears in another column—a newspaper devoted to the investigation and elucidation of the doctrine of immortality based on the spirthe doctrine of immortancy based on the spiritual manifestations transpiring in different quarters of the world. It is ably edited and conducted, and beautiful in typography. Those wishing information on the above and similar topics should subscribe for it at once.—Zuschauer

The Biblical Recorder affirms that "the Baptists of Missouri Are -UsT Amoc; in Files -X." We hope it does not mean to intimate that they are—(hic). -Independent. Not at all. Not at all. The Recorder intends to intimate that the Baptists of Missouri are not Baptists—that they have got into the wrong fout, as it were.—Chicago Alliance.

## The Secular Press Bureau,

Under the management of Prof. S. B. Brittan, 165 East 49th street, New York: Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations solicited.

AMOUNTS PAID IN AND PLEDGED FOR 1881. CASH PAID. 

	This moth missour area lorg city	2,00	
	James Wilson, Bridgeport, Conn	10,00	d
	W. P. Maynard, Englewood, Ill	2,00	b
	Daniel H. Hale, Chicago, Ill	5,00	,
	The Mansfield contribution	160, 15	k
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#### A RICH EXPERIENCE.

#### What a Prominent and Well-Known New York Physician Told a Reporter.

His Revelations Upon a Subject of Vital Interest to All.

#### (Detroit Free Press.)

The experience of any one of education and learning extending over a long period of time must necessarily be valuable, and while no two experiences in this world are alike, there is such a similarity between them as to render one which is rich in valuable facts of benefit to all. America's greatest orator declared that he knew of no way of judging the future but by the past; and past personal experience is of the same nature as that history which repeats itself.

A representative of this paper; while lounging in the lobby of a prominent New York hotel, met a gentleman whom he had known years before in the city of Detroit, but whom he had not seen before for a number of years. When the knight of the oull had last seen this gentleman, he was giving his entire time and attention to an extensive medical practice, and was on the crest of the wave of popularity. From Detroit he removed to New York, where he could find a more extensive field for his talents and experience. Although several years had passed, the doctor's physical condition had evidently very much improved, for he was looking much better than when the man of news had last seen him. After some general talk, the doctor fell into an easy train of conversation, and uttered some truths so scientific and valuable as to justify their reproduction in orlnt.

"Yes," said the doctor; "I have improved in health since you last saw me, and I hope also in many other ways. One thing, however, I have succeeded lu doing -and it is one of the hardest things for any one, and especially a doctor, to do; and that is, I have overcome my prejudices. You know there are some people who prefer to remain in the wrong, rather than acknowledge the manifest right. Such prejudice leads to bigotry of the worst order, and of precisely the same nature as characterized the sixteenth century, when people were burned at the stake. Now, I am a physician, and of the 'old-school' order, too; but I have, after years of experience and observation, come to the conclusion that truth is the highest of all things, and that if prejudice or bigotry stand in the way of truth, so much the worse for them-they are certain to be crushed sooner or later. Why, when I knew you in Detroit, I would have no sooner thought of violating the code of ethics laid down by the profession, or of prescribing anything out of the regular order, than I would of amputating my hand. Now, however, I prescribe and advise those things which I believe to be adapted to cure, and which my experience has proven

"This is rather an unusual way for a physician to talk, is it not, doctor?"

"Certainly it is. It is way outside of our code of ethics, but I have grown far beyond the code. I have all I can attend to, and am determined to be honest with my patients and mankind, whether my brother physicians are with me or not. Why, I prescribe medicines every day, some of them so-called patent medicines, which would render me liable to expulsion from the medical fraternity; but I am supremely indifferent to their laws."

"Are the medical fraternity of the country combined against proprietary medicines, doctor?"

"Invariably; and it is sufficient ground for expulsion from any medical society in the land to prescribe any patent medicine whatever, no matter if it is made from an exact formula, such as physicians are using every day. You see, the code is established and sustained by old physicians like myself, who make the rules and insist upon their enforcement, in order to keep the younger doctors from obtaining a foothold and encroaching upon the already established practice of the older ones. This is largely the reason why young physicians have such a hard time of it: they are fettered by the code, and have only their personal in-

fluence to depend upon in securing practice." "How did you come to get such heretical ideas as these, doctor?" "Oh, they are the result of my experience and observation. I obtained my first ideas upon the subject. however, from having been cured after all my care and the skill of my professional brethren had failed to relieve me. Why, I was so badly off with a complication of troubles, including dyspepsia, and consequently imperfect kidneys and liver, that I feared I should have to give up my practice. For more than a month I could not sit down or get up without the most intense agony, and I was suffering all the while. Some one advised me to go out of the regular channels, and try a remedy that was becoming quite famous for the remarkable cures it was effecting; but my prejudice was altogether too strong for that. However, I did quietly begin trying the remedy, but I promise you I said nothing to my brother physicians, or even to my family, about it. Well, sir, it was a revelation to me; for in all my medical experience I never saw anything operate so rapidly or so effectually as that did. I owe my health to-day-and for all I know, my life also-to the remedy known as Warner's Safe Kidney and Liver Cure. That was the starting point with me, and my prejudices faded very rapidly after that, I can assure you. I went to reading extensively, and analyzing more extensively, and I suppose I analyzed all the leading proprietary medicines that are made. Many of them I found perfectly useless, being compounded simply of water with a little flavoring. A vast majority of them all, however, I found made up of prescriptions used by physicians in their every-day practice; but out of the entire number I found only two that con-

tained absolutely harmful ingredients, and then in very slight quantities. Indeed, we are prescribing things constantly that have more deleterious matter in them than they had. After discovering this, I said to myself: Why should the medical fraternity be prejudiced against those prescriptions which they are writing every day, simply because they are put up by wholesale, and are sold with a government stamp on the wrapper? I saw its manifest absurdity, and resolved that I would be bound by it no longer. Since that time I have prescribed proprietary remedies nearly every day, in my practice, and I have no reason to regret having done so. Why, only a few days ago I advised a lady who was suffering from a serious female difficulty and displacement to use this same Safe Kidney and Liver Cure which cured me. I saw her this morning, and she is nearly well; the pain and inflammation are all gone, and she is around as usual. We have no right in the medical fraternity to sit back and declare there is no such thing as improvement or advancement, or that we have a monopoly of the remedies which nature has given to mankind. There are great changes going on in every department of life, and there are great developments in medicine as well. Thousands of people die every year from supposed typhoid lever, rheumatism or other complaints, when in reality it is from trichina, and the result of eating poorly cooked and diseased pork. A vast majority of all diseases arise from imperfect kidneys or liver. The liver becomes clogged, and its work is thrown upon the kidneys; they become overworked and break own, and so the poison gets into the blood instead of eing thrown from the system. No one with perfect dneys or liver is ever troubled with malaria; and it the poisonous particles which these diseased organs low to get into the blood that clog the capillaries of e lungs, and cause tubercles and consumption. Thouinds of children are dying every year from dropsy as ie sequel to scarlatina, when in reality it is diseased dneys which have become weakened by the fever ey have just had. Here is another strange thing: ot one in ten people who have diseased kidneys noce any pain in the vicinity of the kidneys, for these gans lose their nervous sensibilities when they be-

me diseased, and the symptoms are shown in hunreds of other ways." "Well, doctor, you have got some new truths here, "Well, doctor, you have got some new truths here, certainly, but they sound very reasonable to me."
"Well, whether they are reasonable or not, I have demonstrated to my own satisfaction that they are true, and I propose to stand by them, no matter how much opposition I may raise by doing so. Any man, be he politician, preacher or physician, who is so considerate of his pocket book or of his own personal ends as to stuittly himself by suppressing the manifest truth, is unworthy the name of man, and unworthy the confidence of the public whom he serves."