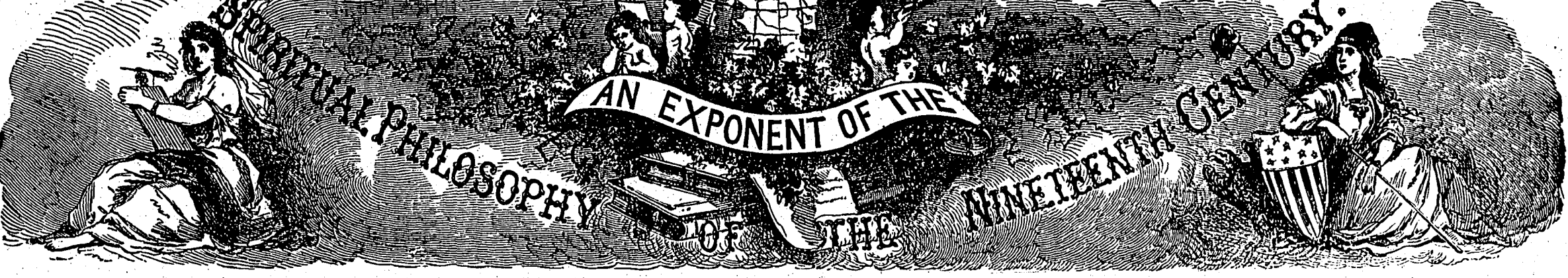


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

#### FRANCE.

One of the most marvelous of the marvelous things that follow one another like the waves of the ocean, and break with far-reaching echoes along the shore of our far-reaching faith, is a shower of stones—missiles coming no one knows whence, and often with a force and directness wholly superhuman. During the time those strange manifestations were taking place in the household of the Rev. Dr. Phelps, of Stratford, Ct., a gentleman who was present told me that he saw a heavy substance fall, as it were, from the ceiling; and I have had occasion, frequently, as the readers of the *Banner of Light* know, to quote from foreign journals accounts of similar events, the origin of which neither the crowds of citizens nor the police nor the clergy could throw any light upon.

The *Revue Spirite*, Paris, for March, has an article confirmatory of what I have said above, and is, briefly, as follows: "A shower of stones, occurring surprisingly in all countries, often in the Orient, is officially reported as having taken place at Reanger, in India, in 1831, in the house of M. Van Kessinger. To the Governor-General, *ad interim*, M. J. C. Baud, the facts were made known, and Major-General Michels bears testimony to them: 'Returning from an inspection I found a group about my house,' says Mr. Kessinger, 'and was informed by my wife that stones were falling in our chamber and in an inner gallery, precipitated by invisible forces. Believing it to be hallucination or a deed of mischievous persons, I was greatly annoyed; but, going to the places designated, I saw the stones fall, as it were, from the ceiling, though it was solid and intact. I called the police, and they and the neighbors watched outside while my wife and myself, with doors and windows closed, remained alone within the dwelling. The stones came as before, some weighing nine pounds. Sometimes a thousand fell in one day; and this continued for six days. The shower commenced at five o'clock in the morning or at eleven in the evening. The phenomenon seemed to have some connection with a Javanese girl.'"

Mr. A. J. Riko, writing from the Hague, and furnishing the above, further says: "A belief in these phenomena, and in their being produced by the spirits, is general in the Indian Archipelago; they are called *gendarola*. In the house of Mme K., a little girl, wearing a white apron, found upon it one day a red imprint of Sri. The lady thought that the mischief originated with a servant and put another apron on in its place, but in a few instants the imprint returned. Stones the size of an egg came down also perpendicularly from the ceiling. The Regent, Radeen Adi, was informed of it, but he, with an armed force, could not stop the falling of the stones nor the return of the red imprint. A priest came, and, seating himself on a mat with his lamp, opened the Koran; but no sooner was this done than he received a slap, and lamp and Koran were sent, by some invisible hand, flying to the end of the room. Five or six stones would fall together, and some would be warm and moist. They were not visible till within some six feet of the ground. The fruit of a lofty *papaya* tree in the neighborhood was also torn off at such times. The government offered a considerable sum for the discovery of the mystery, but all in vain. Lieut.-Col. Michels was officially charged with an inquiry into these matters. Removing all the people from the house except the little girl, he, while by her side, and with the police around outside of the building, even in the trees, found that these things occurred as above stated. In 1877 M. Michels, now a general, recounting these phenomena at a grand dinner, was ridiculed by Gen. Van Gagen, but the latter was soon compelled to retract his light and imprudent words. "In 1834, at Sachapoesa, there was a much respected family by the name of Teisseire. Mr. T. was a government inspector of indigo. One day, while dining, stones fell upon his table, and for a fortnight fell in every chamber of his house."

Want of space compels me to pass over much important matter: Prevision; Further Observation on the Wrangas, (those half-human beings, primitive inhabitants.) Mme. d'Alesi's séance; L'Ane, de Victor Hugo, etc. But I wish to say a word about the progress of "free thought" and expression, which Europe (and Africa, I may here pertinently add,) is really beginning to enjoy after having for direful centuries groined under the nightmare of Catholicism. In Oran, Algiers, a writer says, a much beloved young lady, Mlle. Elise Griffon, aged fifteen years, was recently interred with only civil ceremonies. A large number of friends followed the funeral car to the grave, including twenty young ladies dressed in white and adorned with Marguerite

flowers. The *Journal l'Atlas* says of the same event: "Saturday morning an immense number of persons followed to the cemetery the remains of the young daughter of the Secretary of the Mayor of Oran. . . . A discourse pronounced at the grave by Mr. Davin greatly impressed the assistants, especially when with much emotion he touched upon the departure from loving parents of this young flower of hope and beauty."

*La Citoyenne*, published at Mendon (Seine et Oise), and edited by a lady, Mme. Hubertine Auelert, is a journal of eight large pages crowded with such thoughts as should interest every woman in every land who wishes to place herself on an equal footing with the sterner sex. The present issue has a discourse of much force and beauty by Mlle. Anna Maria Mozoni before an Italian assembly, in which she aptly quotes Montaigne's views of the rights of women; also "Charlotte Corday" as No. 1 of "History of Illustrious Women"; a "Petition for the Rights of Women," presented to the French Legislature; and "A Good Example to Follow," by Mlle. Louise Lasserre, in which she shows what a grand and heartfelt change has taken place in the village of Vesinet, a few leagues from Paris, where, since the government has permitted other schools than those in charge of the priests, devoted patronesses have come forward with books and clothing, and all that is required to bestow upon the poor, as well as others, the blessings of a liberal education. The price of *La Citoyenne* is only six francs a year, or about \$1.20.

*Le Prisme*, published at Issoudun (Indre) at five francs a year, is a neat little brochure of sixteen pages—"a monthly review devoted to literature and art." Though its many poems and short *variétés* are pleasing, I see nothing in it that would particularly interest the *Banner of Light* patrons.

*Licht, Mehr Licht*, Paris, (41 rue Trevisé), *jährlich 8 mark*, of J. 4.60 O. W. I have in hand five numbers of this very attractive journal, dating to March 13th. To enumerate all the articles it contains would occupy a large space of the *Banner of Light*, while to no one of its rich and varied spiritualistic contributions could I do justice. Mme. Cochet's "Theory of Pre-Existence" (Art. 4th); Dr. G. V. L.'s "Golden Truths," and "Materialized Spirit"; Mr. Reimers's, Lenker's, Walmy's, and Sophie Swoboda's articles seem to traverse the path of our faith with the torch of truth. "Light, more Light," as the great Goethe said at his departure, is what we all need.

#### GERMANY.

The *Messenger of Liege* (1st and 15th of March) has quite a number of articles of no questionable literary calibre, including several from the *Banner of Light*. "Utility of Relations with the Dead," by Cophas; "God and Creation," by M. René Cailé (in which, as a kind of introduction, is given the size and capacity of all the principal telescopes in the world); "Spiritualism in America," and Dr. Wahn's "Spiritualism in Antiquity," I may especially enumerate. In the last-named the writer quotes from the *Dictionnaire Scientifique*: "Thirty centuries B. C. the Oudjayan, Bengal, and other States of India were governed by *Radjahs* (princes); and again, from Mous. Burnouf: 'When one would further write a continuous history, truthful, impartial, of the doctrines of India from the time of the Vedas to our day, examining the ancient source of Brahminism, almost inexhaustible, Buddha and his doctrines, . . . when one has followed these grand transformations, (etc.) we find that India, instead of being immovable, like a ship upon the horizon, presents a tableau the most vast and the most regular in the development of ideas such as have not been produced in like order by succeeding generations.' . . . This is but a poor wording, and a cutting up of some of Dr. W.'s paragraphs; but a full translation, though inviting, is not practicable. The *Fête de Victor Hugo*" on his eightieth birthday—"The *Beaumarchais*" publishing a special number on the occasion in which M. Arsène Houssaye bears testimony to M. Hugo's abiding faith in the immortality of the soul; the "Conference of the Circle of Spa," in which it was stated that not only M. Victorien Sardou is a Spiritualist, but that his aged parents, residing at Nice, are of the same religion; these, with a notice in the *Gazette Petrus* respecting the attention that is actually being given, in St. Petersburg, to magnetism, must suffice for the present for the *Messenger*.

#### SPAIN.

*La Luz del Porvenir* of Barcelona. With six numbers in hand of this charming little paper, so ably edited by Mme. Amalia Domingo y Soler, I hardly know what to name and what to omit. Its first article is a beautiful tribute to a young man, Don Julio Dufrenoy, whose Masonic funeral Mme. S. graphically describes, while she gives expression to the most lofty sentiments touching the heroism of the deceased, who while living had braved the animosity of the Church, and declared his desire not to be buried in a Catholic cemetery. His wife and mother, worthy of him, respected his wish when his spirit departed. To her words Mme. S. adds Franklin's expressive epitaph. Mme. S., in her "Reflexiones," writing sublimely of what Spain has been and might now be, telling us of what Spain has done for the world, of her ancient splendor, power, learning, but now of her degradation, attributable to priestcraft—page after page, in fact, that must stir to their very depths the hearts of all Spain's children not dead, not too deeply steeped in ignorance and bigotry—should have a world-wide hearing. However, looking further on, I see her "Union Católica"; a biography of Cleopatra, and of the Scotch heroine, Margarita Lambrun, by Mlle. Josefa de Collado, and from Mlle. Sans the "Necessity of

instruction for the working classes," "No effect without a cause," "Angels' Dreams," etc., and I become aware that there must somewhere be a pause.

*El Criterio Espritista*, of Madrid, is largely taken up with the able discourse (here continued) pronounced by the Vice-president of the "Spiritual Society of Madrid," which surveys an historic field of great interest, including such names as Copernicus and Bruno, some of the Roman pontiffs, and Goray, Fulton, et al., and by "Spiritualism is Philosophy," as "Spiritualism is religion itself," says Mr. Sargent in his new "Basis." Among its "Miscellany" I must quote two notices: That great progress has been made in Madrid in the cause of Spiritualism, most emphatically declared in the statement that the hall of meeting of the Spiritual Society "is completely full every Thursday evening," and is not now large enough "to hold the public who come to the sessions"; that Dr. Merschejewski has called the attention of the University of St. Petersburg to a psychometric phenomenon of much importance; to wit: A young man, deemed from childhood to be an idiot, will in some seconds solve any mathematical problem, while if a poem be read to him, even of many hundred verses, he will repeat the whole of it without failing in a single word.

#### ITALY.

The *Annali dello Spiritalismo*, of Turin, for March, has an article of much importance and significance, under the heading of "Vengeance from Beyond the Tomb." It is from the pen of Sr. F. Seifoni, and is (much condensed) as follows: "In February, 1877, Sr. A. P., whom I did not know, came to me recommended by a friend, to ask my counsel and advice concerning a very serious affair in his family. He had two children, a daughter, Carlotta, between sixteen and seventeen years of age, and a son between thirteen and fourteen. His wife being dead, he let a part of his house to an elderly woman, a Marzia N., who was regarded as a neighbor. She was not an educated person, nor yet wholly ignorant, but frank and resolute, and had a certain faith in fortune-telling by playing cards in respect of matrimony and the like. Though only hospitably received, she sought at once to have a legitimate title as god-mother of the family, and there arose an unfriendly feeling between herself and Mlle. Carlotta. It was finally necessary to turn Mme. Marzia from the house. Not long after she sickened and died. Soon after, Carlotta, who had always possessed good health, became very nervous, and ere long had convulsive symptoms. There came great difficulty of breathing, and a feeling as if there was a quantity of hair in her throat. Vomiting proved this to be so." (The writer, here digressing, with an apology, refers to a similar case reported in the *Annali* of 1878, page 241, which had been confirmed to him by the attending physician. The narration appeared under this heading: *Obsession or Hysterics?*) "Carlotta suffered unrelentingly with this terrible sensation of hairs in the throat. Without mentioning to any one anything of this matter, I requested the father to come to my house on a certain evening, when I would have a *somnambul* present whom I had known to have good and clear communications with the spirits of the departed. The somnambulist came with her magnetizer, and was put into a magnetic sleep. The hair, carefully wrapped up in paper, was placed in her hand, and she was asked to state what she held. 'Heavens! . . . hair . . . but I cannot comprehend it.' 'Open the paper,' I said, 'and examine the contents attentively and tell me of the person.' 'But . . . I do not understand. Not of a sick person, not of a man . . . Oh, my God! what is it? Ah! . . . this hair is not like other; it comes from the mouth; and putting her hand to her throat she imitated the process of vomiting. 'But of whom is the hair?' I asked. 'It is of one dead, frankly. See.' She then went on and described the figure of Mme. Marzia, and related the enmity that existed between her and Carlotta. The father recognized it all as correct. It seemed clearly a case of obsession. A purely moral course of treatment was recommended, and with care, and with good spiritual influences, a good result was anticipated." There is to be some further account of this painful affair. It certainly becomes us all to be watchful and lenient.

#### SOUTH AMERICA.

The *Constitencia*, of Buenos Ayres, is quite a large magazine, of thirty-two pages, double columns; and that portion, even, of its contents not extracted from foreign journals, would fill the *Banner*. With this issue it enters on its fourth year. It gives the *Banner's* warning concerning the hypocrites that are in our camp for the sole purpose of annihilating us; from *Mind and Matter*, "A Crusade against Spiritualism"; from the able and prolific pen of Don Z., "Magnetism and Spiritualism"; "Varietades" (including Mr. Brown's account of his work at Cape Town, Africa), and a translation of Mrs. Richmond's lecture delivered in London, Oct. 30th, 1880, as reported in the *Medium*, with much else thoroughly readable and instructive. But, after all, this periodical, like the "Illustration" (that exquisite publication once issuing from the City of Mexico), the spiritualistic papers of Vera Cruz and Bogota and the little gem of Yucatan, may, in the midst of its seeming triumphs, recede from light into shade and from shade into darkness—an unending night. Let us hope and pray that our Spanish brethren will be true to this great trust now reposed in them, and that those who have apparently re-

laxed all efforts at making tables of stone that need not be broken shall arise, and again lift high the torch of truth on the mount of holiness, our spiritual Zion.

*Revista Espritista*, of Montevideo. This is the oldest, I think, of South American periodicals, and, though containing but eight pages, overflows with fraternal bountifulness, good will, plain truths, such as we need and love, and such as its editor, Don Justo de Espada, invites us to as to a grateful feast. The "Angel Guardian," too, imparts to us every month such pure thoughts, all must advance by who have sufficient virtue to imbibe them. "That thought is sublime," she here says, "which has for its motive power, progress." . . . "Sowing seed that shall have for its fruitage the dispersion of ignorance." . . . "the most beneficial results are to be found in the practice of Christian morality, now so forgotten." . . .

"It is necessary to equilibrate science and virtue. It is the object of Spiritualism, that will be realized when the best of our brethren, weary of discord, (&c.) 'feel the necessity of seeking other paths than those in which they have so often taken truths for errors.' . . . "The Contest with Error," by J. de E. E. "Woman's Progress," by Mlle. Sans, and "Love is Light," by Mme. Soler, are worthy a column in the *Banner*, but they must await more space.

#### MISCELLANEOUS.

*La Chaine Magnétique*, Paris (price six francs, \$1.20), is adorned this month (February) with a portrait of the widow of the late distinguished scientist, Louis Audinot. Its "Magnetism and Somnambulism before the Court of Appeals," presents a thoroughly clear case (shown privately before the judge) of how a person under magnetic influence may become wholly irresponsible for his acts—obeying solely and absolutely the person who has magnetized him. More than half the magazine is taken up with this important case, the trial of young Paul Didier. Following this is the "Experiences of Dr. Charcot, at the hospital Salpêtrière," and a notice of the pias of India magnetized by M. Brown-Sequard, and reported to the "College de France." After a reply to Mr. Chevillard, by Mme. Cochet, there comes "Spiritualism in St. Petersburg," in which it is said, though the government refuses to sanction a spiritualistic organization, even under the presidency of Prof. Wagner, a Society will be established for the study of *magnetisme*—which will include something else.

*Op de Grenzen van Twee Werelden* devotes its pages (from 81 to 112) to Magnetism and Spiritualism; to the "Eddy Brothers," and to "David Strauss," and Mme. de Vay.

#### Mr. Eglinton.

To the Editor of the Banner of Light:

During the stay of Mr. Eglinton in Melrose a number of very successful sances were held. Some of these were ordinary dark circles, where, the medium's hands being held on both sides, the furniture was violently moved about the room, drawers and other articles being piled on the table. It is the peculiarity of Mr. Eglinton's dark circles that his hands are held. Any one who voluntarily lets go his hand, and, having thus deprived him of the main evidence of his honesty, asserts that the manifestations were produced by the medium himself, is little better than a thief.

At a sitting in the light I took a sheet of writing paper, and, piercing one end of it with a match, gave the match to the medium to hold. The medium's fingers were thus isolated from the paper, and could be seen by everybody. Under these circumstances small but distinct raps came on the paper, answering questions. On holding the lower part of the paper I could feel the vibrations.

Still in the light, the name of a deceased person was written on a paper, which was folded so as to conceal the writing. The paper was given to the medium, who set fire to it in a candle. When burned to ashes the medium took it in the palm of his hand, and suddenly rubbing it on his bare arm there appeared a short message, signed by the person whose name had been written on the paper.

At another sitting in the light a blank card, the corner being previously torn off for identification, was placed in a book, together with an atom of lead pencil. The hands of all present being placed upon the book, a peculiar ticking noise was heard proceeding therefrom, and directly afterwards the card was taken out covered with writing, being a message from a relative of mine. The handwriting was distinctly hers. The next day I visited a lady, formerly an intimate friend of my relative. This lady is not a Spiritualist, and was ignorant that Mr. Eglinton was at my house. In the course of conversation I took out the card, and covering the signature with a piece of paper, ostensibly to keep her fingers from rubbing the pencil marks, asked if she knew the handwriting. She had no sooner set eyes on it than she recognized it as that of the person from whom it purported to come.

Subsequently at a dark circle, after several materialized forms had appeared, bearing their own lights, the figure of a lady, said to be the same relative who had written the message, approached within a foot of my face. The light in its hands glowed up with more than usual brightness, so that I was able to obtain a perfectly distinct view. White drapery was over the head, brought round and seemingly held together by the mouth, as is often the case with these figures. Though the mouth was concealed, the forehead, eyes and nose of the figure, which were of peculiar character, bore the most remarkable resemblance to the person it purported to be, and not the slightest resemblance to the medium. A. H.



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**SPECIAL NOTICES.**  
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for print.  
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must be sent to the Editor, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

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

## WITH SUPPLEMENT.

### The Fletcher-Davies Case.—The Heartlessness of the Opponents of Spiritualism Unmasked.

The "respectable" Boston *Daily Advertiser* having affiliated with the Boston *Globe* and *Traveler* in falsely representing in its columns the Fletcher case, it behooves us, as legitimate chroniclers of passing events, to state the truth in this matter, and show to the American public, as well as to the European, the animus of Orthodox bigotry and duplicity with which the accounts in these daily journals are poisoned, to the hopeless exclusion of the ordinary principles of common justice.

The *Advertiser's* second article on the Fletcher-Davies case is written in such a mean, contemptible, vindictive style, and one so perfectly in the vein of the Massachusetts bigots of 1852 that we are perfectly astounded at its appearance in the light of the liberality and intelligence of the nineteenth century.

The philippics of this *Daily Advertiser*, we repeat, are a gross insult to the millions of Spiritualists in the United States—who are bound to defend their media for the spiritual manifestations at all hazards; they are also a libel on the common sense of such spiritualistic authorities as Mr. Epes Sargent, Dr. Robert Hare, Judge J. W. Edmonds, Prof. Aksakoff of Russia, Prof. Wallace and Crookes of England, Prof. Zöllner of Germany, G. Damiati of Italy, Peary Chand Mitra of India, and other eminent men, who were and are not afraid to stand up in their manhood and attest to the grand truths of the Spiritual Philosophy which have been given to the world through such media instrumentalities as Mrs. Fletcher, a martyr to Modern Spiritualism, and others.

If the *Advertiser* is the high-toned and "respectable" journal it professes to be, why did it, in its issue of April 21st, give its readers a one-sided view of the Fletcher-Davies case, based entirely upon the prejudiced evidence given by Mrs. Davies? Why did it suppress the telegram that was subsequently received from England by the associated press, that Mrs. D. had been proceeded against for perjury? No papers in Boston except the *Herald* and the *Post* had the manliness to print the following dispatch, which appeared in their columns on Saturday last:

"A summons has been granted against Mrs. Hart-Davies on three assignments of perjury. She is the lady who sued Mrs. Fletcher, the so-called spiritual medium, for defrauding her."

Instead of publishing the above the *Advertiser* reiterates the libel against the much abused medium, Mrs. Fletcher. Here is its second statement: "We give it in full, that our thousands of readers all over the world may see to what straits our opponents are ready and willing to go to mislead the public:

"The trial of Mrs. Fletcher, the American medium, in London, whose story of imposture and credulity was told in our columns a few days ago, resulted in her conviction and imprisonment for twelve months. She was charged with conspiring with her husband, John William Fletcher, now lecturing on Spiritualism in this neighborhood, and with one or two other persons, to defraud a simple-minded, excitable woman who had fallen into their clutches. Mrs. Fletcher was left to face the trial alone, her gallant husband and another male confederate named in the indictment prudently keeping out of harm's way.

"When the verdict of guilty was rendered, the judge expressed great satisfaction. He had charged the jury that if they found that the defendant honestly believed the preposterous representations by which she and her husband got the plaintiff's property into their possession, they must acquit her. For in England people had a right to believe anything, and were entit-

led to the protection of English law. The verdict was accepted as proof that the pretended 'psychic force' to which the prisoner's witnesses testified, was only another name for deliberate fraud. The crown judgments in this case are said to have covered six hundred sheets of parchment, and were twelve hundred feet long."

It would be indeed difficult to crowd a greater number of deliberate falsifications into the same number of lines; and, from his standpoint, the writer in the *Advertiser* is to be congratulated on his remarkable ingenuity. Addressing a collection of readers who have, presumably, given no attention to Spiritualism—at least on its real merits—the scribe of that paper, (true to his "Harvard" instincts, and the spirit which has ever ruled that University in treating of the New Dispensation,) proceeds to build up a case to suit his convenience and his patrons' prejudices, and then to settle it to his and their satisfaction, amid a stunning discharge of laudatory rhetoric—a "satisfied" judge, "the protection of English law" and the right of people "to believe anything" beneath his salutary aegis, entering into the accessories of a closing scene "gotten up without regard to expense," and for whose production six hundred sheep-skins were necessary as a fundamental quantity.

It is needless to remark that the delineator of all these splendors, rejoiced at saving (not his bacon—although the spirit he shows might well affiliate with an integer of the porcine race—but) his skin, is giving vent to triumphant bleatings which are to be heard by the truly good and conservative (?) citizens of Boston in the narrow sphere of the *Advertiser's* circulation; but let us examine into his statements a little: He asserts that Mrs. Fletcher was left to face the trial alone, while her male companions were *non est inventus* at the critical moment! But as far as Mr. Morton, one of the parties alluded to, is concerned, we are informed by English correspondents that he voluntarily returned, but was not allowed to testify. So much for one; the other, Mr. Fletcher, who is now in America, will probably speak for himself to the *Advertiser* when the proper time arrives. At present we will only say that he did not leave Mrs. Fletcher to bear the assault of English bigotry alone, as the following brief sketch of the matter will show:

At the time the original case was pending in the American courts, and Dr. MacGeary, alias Mack, and Madam Davies had been already arrested by the Fletchers under a cross suit which they (Mr. and Mrs. F.) instituted in self-defense, the legal gentlemen employed by the several contending parties seemed to come to the decision that the case against the Fletchers could not be maintained on the evidence at hand, and in order to prepare for arrangements looking toward an amicable settlement of the suits on both sides—and the consequent abandonment of the charges against the F.s—the judicial authority before whom the matter was brought allowed all parties full freedom, on their own recognizance. What was the result? At the time specified Dr. MacGeary, alias Mack, and Mrs. Davies could not be found.

These parties in due time were discovered in England, and carrying matters to the fullest extent which the law warranted in the way of the right-of-search, at the home of the Fletchers, who meanwhile remained behind in America, ignorant, till too late, of the highly respectable and anti-"psychic" character of the movements thus being carried on against them.

Information at last reached this country of what was going on; and, on due deliberation, although the stormy November ocean stretched between her and her residence in England, Mrs. F. determined to make the voyage and rely on the intrinsic justice of her cause. As a consequence she was not left alone by her husband, as he was not in England—the critical state of his health preventing the voyage across the Atlantic, on his part, at that time. Trusting to the bigoted hatred of everything regarding Spiritualism which has characterized the English courts, in the case of Home and Slade, and Monk and Matthews, and every other medium who has been so unfortunate as to be proceeded against in any manner before them, Mrs. Davies caused the arrest of Mrs. Fletcher, while yet on shipboard: enormous bail was demanded, that she might, if possible, be subjected to the fullest degradation which personal spite and judicial prejudice could invent; she was tried before the notorious Justice Flowers—whose name has come to be a synonym rather of a Dogberry than a blossom—and as a result the case went up to a higher court; and we behold the spectacle of the State prosecuting attorney (whatever glib-edged name he may bear in the Crown rhetoric) *gracefully stooping* down to the lower tribunal, and lifting up the banding into the Central Criminal Court, where it was welcomed with smiles, as another opportunity to belittle Spiritualism in the person of one of its recognized instrumentalities. We find the liberal (?) British Government, whose "law," according to the *Advertiser*, "protects" everybody in whatsoever religious belief they have, carrying on the action against Mrs. Fletcher *free*, while herself and friends are obliged to enter into the most enormous expenditures for legal advice, etc. But all at once a discovery is made: the same which the Yankee lawyers had already arrived at in Boston, viz., the case could not be made out against Mrs. Fletcher, on the evidence presented. America, thank God, has no "King George Second" statute for the benefit of else-defeated bigotry—she practically went out of our jurisprudence (if he ever existed in it) when George III. (figuratively) stepped, at the point of the revolutionary bayonet, on board his returning troop-ships: But England, we are sorry to say, has: so many faithful mediums can testify; and so, as we remarked last week, the prosecution hastened to entrench themselves behind this old-time law, by the addition of another clause in the indictment to the following effect:

"And the jurors aforesaid, upon their oath aforesaid, do further present that the said Susan Willis-Fletcher, John William Fletcher and Francis Morton, on the day first aforesaid, and on divers other days thereafter, in the county aforesaid, and within the jurisdiction of the said court, unlawfully did pretend, to wit to the said Juliette Anne Theodora Heurtley Hart-Davies, to exercise and use divers kinds of witchcraft, sorcery, enchantment and conjuration, against the form of the statute in such case made and provided, against the peace of our said lady, the Queen, her Crown and Dignity."

Whatever technicalities may have been resorted to by the Judge, whatever points may have nominally been abandoned, and whatever qualifications in the treatment of the case, apparently instituted, the real spring of the final action of both jury and judge, it is quite apparent, was the spirit and essence of this old law—statements to the contrary notwithstanding. If any doubt exists, it is only necessary to see that the amount of time for which Mrs. F. was sentenced is identical with that of the penalty affixed to a violation of the said "palmsbury" statute of George II. (See the London *Cuckoo's* notice of M. A. Oxon's pamphlet, on the "State of the Law in

England," which will be found on a page of the Supplement of our present issue.)

The *Advertiser's* scribe is jubilant over the verdict of the jury, because he says the judge "had charged the jury that if they found that the defendant honestly believed" the representations made in the premises, "they must acquit her." But whoever reads the matter aright, will see that the "bellef," etc., of the accused parties themselves as to the genuineness of messages and manifestations given through them is not a ground of defense; it is not a question of what the media instrument believes—or knows, for spirit communion is a matter of knowledge to Spiritualists and mediums—but what the jury or the members thereof believe, and do not know. The question at issue is, do the jury believe in "palmsbury," "conjuration" and "divers arts," magical and otherwise; and the answer is inevitably that the mass of the English people do cherish interiorly an hereditary belief in the "witchcraft" theories of their ancestors, and ignorant of the real character of Spiritualism, are ready at all times to affirm from the jury box their conviction that a "witch" (as defined in popular parlance) and a medium are identical. Indeed, the conviction of a medium indicted under English statutes as they stand is a foregone conclusion, to such an extent that when Dr. Slade—whose mediumship has aroused the wonder of inquirers in both the old and the new worlds—was attacked in London by the seizer (a would-be Caesar)—of the slate, Lankester, and brought to Justice Flowers's mediumistic slaughter-pen, and the Spiritualists of America joined hands with those of England in raising funds to appeal his case to a higher court, Sergeant Ballantyne, one of the brightest lights of the English bar, who was secured for his (Slade's) defense, at once gave it as his opinion that the only hope for his client lay in taking advantage of a technical flaw in the papers whereby he succeeded in obtaining Slade's temporary release, which the friends in the British metropolis improved by hastily conveying the sorely-tried medium to a safe refuge on the continent beyond the reach of British blue-laws. (And it is a notable fact that when Slade promised, if a writ of protection, or documents to that effect, were granted in his case, he would return to Great Britain and practically convince his accusers, under satisfactory conditions, of the reality of his media gifts, his offer was refused. What his accusers wanted was conviction of the party arraigned, not proof of his honesty and the genuine character of the phenomena.)

The grand flourish with which the *Advertiser* closes its second article (quoted above) is the key of its whole position, and illustrates in a few words what all the enemies of Spiritualism aim at on such occasions as the present:

**"THE VERDICT WAS ACCEPTED AS PROOF THAT THE INDEXED 'PSYCHIC FORCE' TO WHICH THE PRISONER'S WITNESSES TESTIFIED WAS ONLY ANOTHER NAME FOR DELIBERATE FRAUD."**

How do our Spiritualist readers like this journalistic declaration? In the first place, the statement, wherever obtained, that the Spiritualists who appeared in defense of Mrs. Fletcher testified to "psychic force" as the real operating cause of the spiritual phenomena, is a falsehood. No Spiritualist worthy of the name would avail him (or her) self of so flimsy an appeal—and one which was gotten-up by its inventor, Sergeant Cox, originally in order that he might escape the dilemma of being obliged to acknowledge that there was a something produced in his presence which he could not honestly duplicate under the same conditions, and by a power concerning which his scientific researches could give him no light—this power, however, being claimed by the unseen users of it to be a demonstration of the domination possessed by returning spirits over matter, thus constituting in itself a demonstration of their existence, and, as an ultimate, furnishing the proof palpable of immortality.

To represent Spiritualists, who know better, as making oath to the "psychic force" of Cox as the basis and substance of the phenomenal phase of the New Dispensation, is to any one conversant with the subject the sheerest possible nonsense, and shows the utter ignorance of the *Advertiser's* scribbler concerning the ground he endeavors to cover.

On March 31st, 1881, a spirit, once a man on earth, said in the media presence of two little children, "I am," "because I live ye shall live also"; and that asseveration has since been echoed through every manner of proof by millions of reverent intelligences. Spiritualists, therefore, have no need that any earthly scientist should coin non-committal names—"psychic" or otherwise—for the source of the phenomena; and if so coined they do not use them, since they know they have the proof—and all may have it who will—that in our day, in a greater degree than ever before, the heavens are opened and the angels of light and knowledge are descending to the earthly plane, giving information to every soul who will receive, and in measure and of a character fitted to its reception.

We desire to reiterate for the benefit of the Boston *Daily Advertiser*, the Boston *Evening Traveller*, the Boston *Daily Globe*, and others of like ilk, who in the fashion of a schoolboy's row of bricks have fallen prone upon one another in their hasty and hearty cackinnations over the supposed settlement of the spiritual question in England, that Spiritualism is beyond the power of earthly law to put down; located as are its moving springs of power in the realm of causes, it scorns the efforts alike of human dictation, direction or denunciation. Spiritualism is not witchcraft. A witch, according to the ordinary acceptance of the term, is a woman who employs spirits to aid her in carrying out some malignant designs of her own. Spiritualism is not sorcery. There are neither incantations nor enchantments employed at spiritual seances. Spiritualism is not divination. It is no more diabolical to speak with our friends after the change of death than before it. *Spiritualism is the religion of motives, of goodness, of self-sacrifice and practical work.* As such it will bear the reproaches of the bigot and the denunciations of the ignorant, whether in pulpit, press, or in the common walks of life.

To the Spiritualists in America we would re-asseverate that, whatever may be their personal feelings regarding the original Fletcher-Davies imbroglio, the interests of the cause demand that in the new position in which it has been placed before the world, the lady now under sentence has the highest claim upon their sympathy and support. Spiritualism needs its mediums. Sensitives they may be; misdirected and unworshipful-wise they may prove; but they bear the signet, in and through their demonstrated development, that they have been called upon to do the work of the unseen intelligences. And if there is one duty above all others which a knowledge of the fact that such a thing as me-

diumship exists, imposes upon Spiritualists, it is this, that these mediums, these children who have been chosen in our age, by the All-Father, to "confound the [falsely] wise" of the nineteenth century, shall be protected and insured "fair play" when attacked either legally or otherwise.

### The Banner Supplement.

Which we give to our readers the present week, is freighted with much interesting matter, as the following résumé will clearly prove:

Its *First and Second Pages* contain: Reports of the "Grand Double Anniversary Celebration in San Francisco, Cal.," accounts of anniversary meetings held in Portland, Ore., Baltimore, Md., Saratoga, N. Y., and St. Louis, Mo.; a selected poem, "Spirits"; an article by Prof. Joseph Rodas Buchanan, titled "Is Darwin Right?" and another by John Wetherbee, Esq., upon Spiritualism and the changed position of various organs of religious opinions concerning it.

Its *Third Page* presents an original poem by Mrs. E. M. Hickok, "Thy Will be Done"; letters from correspondents in Newburyport, Blackstone and West Newton, Mass., Apopka, Fla., Manchester, N. H., Allegheny City, Pa., Milwaukee, Wis., Limestone, N. Y., Red Oak, Ia., Henryville, Tenn., Vineland, N. J.; a phenomenal article on "Ghastly Visitation," from the *Kansas City (Mo.) Star* (and referring to that well-known medium for materialization, Mrs. C. B. Bliss); a notice, from the London *Cuckoo*, of M. A. Oxon's pamphlet on "The State of the Law in England as it Affects Public Mediums"; "An Interesting Communication" from the pen of Bernhard Kihholz, of Chicago; a good word for "The Scientific Basis of Spiritualism," from the Chicago *Evening Journal*; and a pointed query on a medical matter from the *Great West (Denver)*.

Its *Fourth Page* gives place to editorials treating of "The Illinois Covenanters" and "Employment for Women"; "A would-be Exposer Finds Something," (as also editorially related there), which shows the natural drift of the class toward the closest personal investigation; many items of information are furnished concerning spiritual happenings in England, Scotland, Russia, Australia and South Africa; Dr. A. H. Richardson has a card concerning his withdrawal from the camp-meeting field; "The Anniversary in England" is briefly considered; and obituary notices and Brief Paragraphs complete the list.

### Phenomena in Canada.

Canada papers report that a lady by the name of Mrs. Marcell of St. Jean Baptiste is the subject of considerable interest, on account of the appearance and disappearance of figures and letters on the left side of her face. The first few days they were of a brown color, but recently they have been of a bluish hue. The following, taken down on paper by a party present, are said to have appeared during one afternoon: I, G, A, E, D, A, I, J, A, E, C, 9, X and F.

At the request of a reporter of the West *Lynne Times*, Mrs. Marcell took a seat near a window, and exposing her face to the light, in a short time both visitors were astonished at the result, for the reporter adds, "we must confess that previous to this our credulity did not make us easy of belief, but there on the left cheek on Mrs. Marcell's face, although not so colored as we had been led to believe, the letter E was stamped plainly to be seen. The letter resembled to us more the appearance in coloring of a smart slap having been given on the face. This disappeared, to be replaced in a short time by the figure 4, and almost immediately by the letter R, it being closely joined to the figure 4 in the shape of a monogram. Satisfied with what we had seen we took our departure, totally unable in any way to account for the appearance."

Impressed to believe that the disputes of nations may be settled without resort to the horrors and desolations of war, our friend, Mr. S. M. Baldwin, of Washington, D. C., has with others been actively engaged for a year or more past in efforts to organize a "National Arbitration League," having for its object the creation of a strong public sentiment in favor of an amicable settlement of all such difficulties. We are pleased to learn that the success of their efforts have been assured so far, that at a recent meeting of interested parties, a "Declaration of Principles" was adopted, and it is proposed to hold at an early day a public meeting, to be addressed by influential persons who will present the claims of the League to the people. The officers of the organization are Fred. P. Stanton, President; Simpson P. Moses, Secretary; and its headquarters at 608 14th street, Washington, D. C.

The Concert to be given on the evening of Sunday, May 1st, will be one of great merit, and for the special benefit of Mr. W. J. Colville, whose remarkable inspirational discourses during the past year, not only at the hall in which the concert is to take place, but at other localities in and around Boston, have afforded much delight and instruction, and satisfied with spiritual food many thousands of listeners. It is to be hoped that the friends of Mr. Colville will manifest their appreciation of his labors by attending this musical festival in full numbers, and that the result will be the placing in his hands of a munificent *EASTERN OFFERING* worthy of its recipient and the cause he so ably represents. Tickets may be had at this office, or of Mr. Timothy Bigelow, No. 3 Hancock street, Boston.

Mr. George D. Search, the slate-writing medium, was at Sedalia, Mo., on the 10th, and great interest was aroused in the remarkable phenomena occurring in his presence. The *Democrat* gave the experience of one of its reporters, at a private interview with him; names were given, inquiries answered, and the entire side of a slate covered with writing in an almost incredibly short space of time. The reporter was surprised, and the effect of his description of what he saw, felt and heard was to place every one who read it in a similar condition.

Dr. Peebles writing us recently, remarked that he had "lectured forty-seven evenings in succession, with the exception of two, and was very much fatigued." Now we learn through the Secretary of the Van Wert Society that he has had an "attack of the hemorrhage of the lungs, accompanied with a severe cough." May rest, warm weather and the good spirits help him to soon recover.

We are informed that A. Rothermell is holding successful seances in the light in Brooklyn, N. Y. He is open for engagements. Address care of C. R. Miller, No. 17 Willoughby street, Brooklyn.

### Letter from T. L. Nichols.

Just as we go to press a letter reaches us from this gentleman (under date of London, April 13th,) regarding the Fletcher case, with the following extracts from which we must content ourselves—the main points being already covered by other articles:

"The real defense in the case was the truth of Spiritualism. That was shut out by the Judge. Col. Morton would have contradicted Mrs. Hart-Davies on the most important point of the making of the deed of gift and will. He was shut out of the witness box by the indictment. Justice Hawkins, noted for his severity, occupied five hours in his charge to the jury, pressing every point against the prisoner, and taking no notice of any matter of defense. I do not think I have ever heard a more vindictive charge. The jury retired, and were out more than an hour and a half. This meant disagreement. Probably two or three were reluctant to convict. If so, they were weak enough to give up their opinions, and the verdict of guilty was rendered."

Mrs. Fletcher, who through the whole trial in Bow street and the Old Bailey was perfectly calm and self-possessed, rose to receive her sentence. It lasted some twenty minutes, and was as bitterly severe as even Mr. Justice Hawkins could make it.

Mrs. Fletcher has been convicted precisely as witches were convicted when everybody believed in witchcraft. The fact of her being a Spiritualist was *prima facie* evidence of guilt. The great body of the people of this country settle every such question thus: "Is Mrs. Fletcher either a knave or a fool? If a knave, she is a fool, therefore she must be a knave. Slade was convicted by this logic at Bow street, as was Home, in a case almost precisely like the present one, in the Court of Chancery."

This morning I have read five leading articles in five London journals. They might have been written by one person. They are simply echoes of the sentence of Mr. Justice Hawkins. They all denounce Spiritualism as a system of fraud, and all mediums as cheats and impostors. Mrs. Fletcher has been ever so adroit a swindler, and guilty of obtaining goods by false pretences from half the tradesmen of London, she might have escaped conviction upon the presumption that she had acted under the coercion of her husband. Being an honest Spiritualist, who had given up to Mrs. Hart-Davies all her property as soon as she had got jealous and demanded it, and come three thousand miles to meet the accusation against her, she is in prison.

The fact that Mrs. Fletcher crossed the ocean solely to meet this charge was not even alluded to in the Judge's charge to the jury, or in the sentence, and has been scarcely alluded to by the press.

What kind of stuff English Spiritualists are made of I do not know, therefore I cannot tell what they will do, or try to do, for their own protection. I do not see how they can resist quietly under such denunciations as these. The whole London press to-day, which I have no doubt will be echoed in most of the provincial papers."

### Transition of Dr. S. B. Brittan's Son.

Our readers will regret to learn that a letter just received by us from Dr. S. B. Brittan announces the departure from this life, on the morning of April 23d, of his son, ALBERT ANGELO BRITTAN. The *Newark Daily Advertiser*, on the evening of that day, remarked in allusion to the event:

"There are few young men whose opening life was so fair as Mr. Brittan's; of a singularly winning and gentle disposition, to know him was to love him. His character was without blemish, and all his words and acts were in harmony therewith. Mr. Brittan studied for the law, and his prospects were very favorable; but never very robust, all the symptoms of consumption set in about a year ago, and after struggling against the inevitable until he could no longer attend to business, he gave up and went South. Unfortunately he was worse off than at home. The winter followed him there, but the care of friends and the comforts of life did not. His symptoms grew so alarming that finally his two sisters went after him and succeeded in bringing him back, just in time to feel the blessedness of home surroundings and the loving tenderness of his relatives and friends."

It is a satisfaction to know that the staff which our bereaved co-worker has so frequently placed in the hands of others as a sure means of support in their hours of affliction, is his also, as he is now called to pass under a cloud of sorrow. In writing to us he commences by saying: "The sad but heroic struggle is over. My precious son, whom I had fondly hoped might live to lay me 'under the daisies,' is among the blessed forevermore."

Of his last words and moments Dr. Brittan writes: "Among the last words he said, expressive of his courage and confidence, I may repeat the following: 'With health restored, I should prefer to live; but I do not fear to die.' Referring to the future, he said: 'It is all understood, and it is all right.' He remained conscious to the end, and bore his sufferings with saintly fortitude. Suddenly he exclaimed, 'He has come for me! don't ask me any question!' Having taken an affectionate leave of each member of the family, he said, 'I want to go; don't hold me back.' His spirit, in a few moments after the last words, passed away as quietly as an infant falls asleep in its mother's arms."

We tender our fullest sympathies to Dr. Brittan and to all whose near relation to the departed causes their hearts to be touched with the sorrow of his bereavement.

A materialization of spirit-forms seance was held at the South End on Monday afternoon last, which gave great satisfaction to the select company present. Over a dozen different forms appeared, a considerable number of which were fully identified as those of departed friends. A gentleman present assures us that he unmistakably recognized his wife, who not long since passed to spirit-life, and his brother-in-law also fully recognized her. Is it not strange when such evidence is daily accumulating, that our departed loved ones can return and be identified, thus proving the great truth of immortality, that so many people of earth persistently ignore the fact of spirit return? Is it not deplorable, too, that there are intelligent individuals to be found in our midst who are so willing to assist with pen and voice those who cry out with a loud voice that spirit communion is all a fraud, thus subjecting our genuine media to unjust suspicion, simply because a few unscrupulous persons assume to be mediums when they are not? Good people should sift the wheat from the chaff, and sustain those who really possess the divine gift of mediumship. The time will speedily come, however, we are assured by our spirit-friends, when the world at large will join hands with us in its recognition of the fact that those of our earthly friends and relatives who have cast off their tabernacles of clay are still watching over us, sending out their influence in our behalf, and who will welcome us to "mansions in the skies" when our earthly bodies are of no further use to us.

Abner French writes us from Omaha, Neb., April 18th, that as far as that particular locality is concerned, the character of the flood and the amount of loss sustained by it (an account of which we printed in a recent issue, as telegraphed to the daily press,) have been highly exaggerated. He says in conclusion: "I admit we have had a large flood; but very little damage."



Death from Vaccination.

We learn from the *Evening Star* of Schenectady, N. Y., that the postmaster of that city, Col. S. G. Hamlin, died the 26th ult., a victim to vaccination. His health had been in a failing condition for some time, though no serious results were apprehended. Last winter an excitement on account of small pox occurred in the city, during which he asked one of the leading physicians whether in his condition vaccination could be safely performed, and was told that no harm would follow the operation. The *Star* says: "Resting on that opinion, he was vaccinated on his right arm. Erysipelas soon set in, and for four weeks Col. Hamlin was on his back in bed, unable to stir his arm, suffering great pain constantly, losing his appetite and regular nightly sleep, and having a very narrow escape from dying. When he recovered from the erysipelas and was able to sit up, he was in a greatly weakened and reduced condition. March, that month of sudden and severe changes to the sick, set in, and though he managed a couple of times to sit at the family table in his dining-room, he found himself unable to leave his bed-room for any limit, and after a renewed struggle for life, was compelled to take to his bed the early part of last week and never leave it again alive."

Col. Hamlin was a very estimable man, having honorably served in various military, editorial and official capacities, and his death was a public loss.

A Card from Mr. Harter.

DEAR BROTHER COLBY: In reply to yours just received, I will state that you and a few other good and true Spiritualists have my hearty thanks for what you have said and done toward putting me into the field as a "Missionary at-Large." You state that "the responses up to this date are meagre." I judge from the fact that the time has not yet fully come for the appointment of a person to go forth in this public manner. In the interest of our grand and glorious cause; or, if it has come, then your humble servant is not the proper person to be thus commissioned to go forth as a "Missionary at-Large." You will, therefore, have the kindness to drop my name, and continue your noble efforts in some other direction, or in favor of some one more competent to fill the position referred to. I will continue to do what I can in public and private, and pray and pray for the cause of truth and humanity.

At the Spiritualist's of the United States are so lukewarm in regard to putting in the field so able a servant as Bro. Harter. We know he could do great good in the capacity of Missionary-at-Large, if a sufficient sum should be collected for that purpose. But as it cannot be, we shall at once return the several small amounts already received, to the donors.—Ed. B. or L.]

William Eglinton in New York.

We are in receipt of a letter from our correspondent, Mr. Charles Lahey, received to look for publication this week, to the effect that Mr. Eglinton's first spiritual seance in New York on Tuesday of last week, was a very satisfactory affair. The circle was composed of several representative Spiritualists of the Metropolis, viz. Judge Cross, Henry Kidd, Henry J. Newton, Frank Carpenter, Prof. Isaac L. Rice, Mr. Prall and wife, and Mr. Lahey and family, (three persons), who were all satisfied of the genuineness of Mr. Eglinton's mediumship. Several seances have since been held with like satisfactory results. We shall publish Mr. Lahey's letter in our next paper. Mr. Eglinton's present address is 264 West 34th street, New York.

A late number of the *Free Religious Index* contains the following tribute to the memory of Thomas Paine, in the course of a letter written to that paper by George Holyoke: "One day I paid a visit, with two friends, to New Rochelle, to explore the lands voted by Congress, in the last century, to a famous Englishman, Thomas Paine, whose political writings had so signally promoted the independence of the United States. No other Englishman ever achieved like distinction. In his own country, Paine ranked with Junius, and Burke as a foremost political writer, dealing with principles of government. In America, his pen accomplished almost as much as the sword of Washington. In Paris, he was the wisest counsellor of the Revolution. In England, his liberty was in jeopardy; in America, his life was imperilled. In France he was condemned to death. I walked on the terrace where he meditated, and sat in the room in which he died, where objects of interest remain upon which he had looked. No Englishman ever rendered service so splendid to three nations, or was so ill requited in all."

SPRIT PICTURES.—Mr. Henry Lacroix wishes to say that he will receive no more orders for sketches of spirits, as he finds that his controls are not always furnished with the presence of the subjects called for, thereby failing to give satisfaction. It would seem as if it were necessary, with some mediums, that inquirers should be present to attract their invisible friends.

A correspondent, writing from Beverly, Mass., says: "The cause is growing in this place. The Society has a nice little hall, well furnished, and the people are in earnest. J. Wm. Van Namee, M. D., spoke for this Society on Sundays, April 17th and 24th. He speaks in Lynn, Mass., on the third Sunday in May."

The "Rev." circus clown Waite advertised his "exposure" show in the Concord (N. H.) papers, to come off on Sunday week; but came to grief because he did not have a license. The religious people of that city did not propose to be "sold" by the pretender.

Movements of Lecturers and Mediums.

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

J. Frank Baxter, on Sunday last, closed his late successful engagement with the Spiritual Fraternity of Brooklyn, N. Y. On Monday evening, April 26th, he accepted and answered a call to Harlem, N. Y.; and on Tuesday evening, April 26th, was tendered a reception in Brooklyn. On Thursday evening, April 28th, he entertains the Penobscot, Mass., Association, thereby closing his successful series of Sunday and week evening meetings for the present season. On Sunday, May 1st, he will lecture in East Dennis, Mass. He can be secured for the last two Sundays of May, as well as week evenings, by addressing him at 181 Walnut street, Chelsea, Mass.

Lottie Fowler was to leave Hartford, Conn., Tuesday, April 27th, for Williamstown; after a short stay in that place she goes to City Hotel, Providence, R. I.

Dr. R. D. Goodwin will answer calls within three hundred miles of St. Louis to lecture, heal, hold circles, organize societies and solemnize marriages. Address him at St. Louis, Mo.

Dr. Anna Middlebrook Twiss lectured in Meriden, Conn., March 13th and 20th, and April 3d; in Manchester, N. H., April 17th, and at Hillsboro Bridge the 24th. She will speak the five Sundays of May at Manchester. Address Corner Elm and Amherst streets, Manchester, N. H.

Mr. Edgar W. Emerson, of Manchester, N. H., will visit Exeter, N. H., April 30th for a few days, holding seances, and giving private sittings.

Dr. G. H. Geer spoke for the Greenfield, Mass., society during March and April. He speaks at Stafford, Ct., May 1st; at Glens Falls, last four Sundays of May, and at Rockingham Vt., June 5th. Then returns to

Michigan for June and July. He is open for engagements for fall months. Address Greenfield, Mass.

Frank T. Ripley is now ready to lecture and give public tests in Ohio, Illinois, and Michigan. Address him at Antwerp, Paulding Co., Ohio.

Dr. L. K. Cooley was in Haverhill, Mass., in April, from 18th to 27th. He will speak for the Society at West Duxbury, Mass., May 1st, A. M. and P. M. For engagements for lectures or medical advice address or call in person at the "Payne Mansion," Marshfield, Mass.

Dr. C. C. Peet is now in Northampton, Mass., exercising the gift of healing by "the laying on of hands," which proves to be powerfully developed in his organism.

Mrs. Clara A. Field will speak for the Portsmouth Society of Spiritualists on Sunday, May 1st. She lectured in New Era Hall, Boston, April 24th. Would like to make engagements for Camp-meetings or with Societies anywhere where her services may be needed. Address her at her residence, 19 Essex street, Boston, Mass.

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritualist Lyceum meets in this hall, 173 Tremont street, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 10 A. M. in Paine Memorial Hall, 173 Tremont street, Boston. The public cordially invited. F. L. Union, Conductor.

Berkley Hall.—Free Spiritual Meetings are held in this hall, 4 Berkeley street, every Sunday at 10½ A. M. and 7½ P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Highland Hall.—The Roxbury Spiritualist Union holds meetings in this hall, 74½ Highland street, every Thursday, at 7½ P. M. Regular lecturer, W. J. Colville.

Engle Hall.—Spiritual Meetings are held at this hall, 40 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 7½ P. M. Excellent quartette singing provided.

Ladies' Aid Parlor.—The "Spiritualists' Ladies' Aid Society" will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 4 o'clock. Mrs. A. A. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

New Era Hall.—A series of spiritual meetings will be conducted in this hall, 173 Tremont street, every Sunday at 10½ A. M. and 7½ P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Pembroke Rooms, 4 Pembroke street.—W. J. Colville holds public readings every Monday at 8 P. M. and Friday at 8 P. M., and lectures on "Art Magic" on Fridays at 8 P. M.

Chelsea.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Music Hall, 100 Federal street, opposite Hollisburgh Car Station. Next Sunday afternoon, conference. In the evening, Mrs. J. B. Hatch, lecturer. The Ladies' Harmonical Aid Society meets every Thursday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

New Era Hall.—The large audience in attendance yesterday gives evidence that the interest in the welfare of the young people is upon the increase. This is the first time since the opening of the hall, that the hall was so full. The exercises were followed by singing, Silver Chain recital and Banner March. Recitations and vocal music were participated in by the following pupils: Edith West, Emma Ward, Kittie May, Boston; Henry, Clara, Hilbert, Miss Stiles, Mrs. Bleckford and little Hattie Lisle. The Physical Exercise and Target March closed the proceedings of the day.

Now that the *Banner of Light* has concluded its report of the anniversary exercises at Music Hall, I wish, in behalf of our Lyceum, to return most sincere thanks to Messrs. Colby & Rich, proprietors of that paper of Light, for their unselfish kindness during the anniversary celebration. We are indebted to every employee of the establishment for many favors received. To Mrs. Cora L. V. Richmond and Mr. Richmond for their great undertaking in coming from Chicago for the express purpose of being present at Music Hall. To Mr. W. J. Colville for generously giving his own place of worship, and eloquently joining with us in celebrating the day. To J. Wm. Fletcher, J. Frank Baxter, Capt. H. H. Brown, Mrs. Morse and all others, who by their hearty aid and cooperation, made the meetings so profitable and enjoyable. To Mrs. Maria Fries-Bishop, Mamie Reed and Mrs. Nellie M. Day for vocal selections; To Misses Jeannette Howell, Lizzie J. Thompson, Belle Bacon, Alice George, Emma Greenleaf and Mr. Geo. W. Taylor for their selection of songs, which gave universal satisfaction. To Capt. Richard Holmes for the able manner in which he presided over each session; To Mr. Peck, of Music Hall, for many favors received at his hands.

And, lastly, we would not forget our many friends who braved the storm and favored us not only with their attendance, but also made manifest their appreciation of our efforts by the warm pressure of the hand, and the expression of good wishes for our future prosperity. Our friends will remember that we are devoting our time for the benefit of the children, and while we are aware of the friendship which is now renewed we are but obeying the dictates of the spiritual law, and it is our duty to do so. In answer to many inquiries as to the financial success of our undertaking I would say that the committee are not yet ready to report, as the service was held on Sunday, and the receipts were not yet received. The sum of money received, however, was a large balance being placed to the credit of the Lyceum.

Feeling now that the public have confidence in our management we shall expect, whenever we place the name of the Shawmut Lyceum before it for an entertainment, to be well patronized. Our efforts will be for the good of the children, and as we work under the guidance of the angels we are sure of having success marked upon our banners.

Conductor Shawmut Spiritual Lyceum, Boston, April 28th, 1881.

[WEDDING FESTIVITIES.—Those friends of the Lyceum cause who from week to week read the reports of the doings at the sessions of the Shawmut Spiritual Lyceum, of Boston, will be pleased to learn that that organization has had upon it a most beautiful and successful endorsement, which it did not readily send to the marriage of its Secretary, J. B. Hatch, Jr., with one of the members of the school—to wit, Miss Carrie L. Shelhamer, sister of Miss M. J. Shelhamer, the medium of the *Banner of Light* for the Eastern States. The wedding was appropriately solemnized by Rev. Mr. Lewis at the residence of the bride's parents in So. Boston, on the evening of April 19th; and a happy company, including the parents of Mr. Hatch, together with a large delegation of the members of the Lyceum, and invited guests generally, assembled to do honor to the occasion, and to wish long life and the fullest measure of earthly happiness to the young couple. The following are the names of the bridesmaids, as given by the individuals named, as bridesmaids, and practical expressions of the friendship and high appreciation in which the contracting parties were held: 1. Kate Barker, J. P. Barker, 1 do., Mr. C. W. Gould; 2. Mr. and Mrs. J. W. Baxter; 3. Henry Lisle, Miss Lisle; 4. Mr. and Mrs. J. B. Hatch; 5. Miss Maggie Folsom; 6. Miss L. L. Barker; 7. Miss L. L. Barker; 8. Miss L. L. Barker; 9. Miss L. L. Barker; 10. Miss L. L. Barker; 11. Miss L. L. Barker; 12. Miss L. L. Barker; 13. Miss L. L. Barker; 14. Miss L. L. Barker; 15. Miss L. L. Barker; 16. Miss L. L. Barker; 17. Miss L. L. Barker; 18. Miss L. L. Barker; 19. Miss L. L. Barker; 20. Miss L. L. Barker; 21. Miss L. L. Barker; 22. Miss L. L. Barker; 23. Miss L. L. Barker; 24. Miss L. L. Barker; 25. Miss L. L. Barker; 26. Miss L. L. Barker; 27. Miss L. L. Barker; 28. Miss L. L. Barker; 29. Miss L. L. Barker; 30. Miss L. L. Barker; 31. Miss L. L. Barker; 32. Miss L. L. Barker; 33. 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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, between 2 and 4 o'clock. The hall will be open at 2  
o'clock, and services commence at 2 o'clock precisely, at  
which time the doors will be closed, allowing no access  
until the conclusion of the service, except in case of abso-  
lute necessity. The public are cordially invited.

The messages published under the above heading indi-  
cate that spirits are in communication with the living, and  
earth-life to that beyond—whether for good or evil—con-  
sequently those who pass from the earthly sphere in an un-  
developed state, eventually progress to a higher condition.  
We ask the reader to receive no doctrine put forth by  
spirits in these columns that does not comport with his or  
her own. All expressions of much of truth as they perceive—  
to be true.

It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact for publication.

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

Miss Shollman wishes it distinctly understood, that she  
gives no private sittings at any time; neither does she re-  
ceive visitors on Tuesdays, Wednesdays or Fridays.

Letting applications to this department, in order to  
ensure prompt attention, should in every instance be ad-  
dressed to Colby & Ritch, or to  
LEWIS D. WILSON, Chairman.

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

Science held Jan. 25th, 1881.

Invocation.

Thou Infinite and Eternal Presence, whose power  
penetrates all things with the potency of light, whose in-  
fluence quickens every human being with conscious-  
ness and activity, whose grand spiritual light of truth  
breaks in waves of splendor over the consciousness of  
man, and reveals to his soul the grand possibilities of  
his being; we invoke thee, O God, every day of genius or in-  
spiration which thou dost bestow upon human kind, be-  
cause thou art the source of all our life, and we are born  
upward again to thee in waves of aspiration, of  
grateful praise and adoring acknowledgment of  
thee and thy spiritual wisdom. As our prayers ascend  
to thee, asking for strength and courage for becom-  
ing to do thy will and perfect the purposes of life, we  
rejoice to know that angels who have gone before and  
who are ever ready to do thy will, blend their chor-  
us with humanity below until the grand psalm of praise  
swells in harmonies around thee forever. And once  
again we approach thy throne, seeking for light, wis-  
dom and knowledge, that we may comprehend thy  
laws and understand thy ways, in order to send down  
to humanity, glowing in the darkness of ignorance  
and superstitions, rays from thy divine light of  
truth which shall pierce the gloom and shadows and  
brighten up every sorrowing existence. We pray that  
thine angels may send forth this hour an influx of  
strength that shall be felt and known abroad, that shall  
open the inward vision of mortaling beings, that they  
may behold the faces of their loved ones, that they  
may feel that in their own good time they shall be re-  
mitted to the loved and lost.

William Anderson.

[To the Chairman:] Well, sir, I feel to return  
and make myself known. I know not whether  
any friend of mine will receive my communica-  
tion or not, but I do not feel very much con-  
cerned whether they do or no. I feel that it  
will be of benefit to me individually, and that I  
am selfish in coming. I had a strange and  
varied experience in my mortal career: first  
down, then up, down again in the valley, then  
up on the hillside, and so on, materially and  
spiritually speaking, and I found many sides of  
human nature. It gave me pleasure to study  
these various sides, and see if I could develop  
myself into such a harmonious being as I found  
many of them. I passed on many years ago. I  
went out to California. Having taken the fever,  
I felt that it was my destiny to rush to the gold-  
diggings, and see if I could not make a fortune.  
I was one of the "forty-niners"—but my for-  
tune did not come at all, and I had to rough it  
pretty well and thoroughly. I found life in the  
mines to be very different from life in the cities,  
and so you see I did not stand it a great while,  
and I went out of the body as a rush-light goes  
out. I did not have much hope for the future,  
but still, when I found myself alive and con-  
scious of my surroundings, I felt it about time  
to pick myself up, and shake myself into work-  
ing condition. Had I remained fast I know I  
should have been much better off. Why it is  
that one can't let well enough alone, and be  
contented to live along, gradually accumulating a  
competence, and becoming respected in the  
community, I cannot see; but he must rush here  
and there, seeking to gain a fortune for his own  
aggrandizement, letting the good things of life,  
of which he has a hold, slip from him. Indeed,  
it is enough to make one exclaim, in the lan-  
guage of Shakespeare's little elf, "What fools  
these mortals be." Well, I am ready to confess  
I am one of the fools, and I have come back  
here to see if I cannot gain a little wisdom, and  
thus strive to become more knowing. I have  
brought back an old comrade with me, who, I  
am sure, is in need of assistance. I feel that he  
will gain it here from your guides and directors,  
and that we will both feel ourselves spiritually  
enriched when we leave. Now, it is possible  
that my message will fall under the eye of some  
old acquaintance or friend. I think it possible  
and probable, because I know of two parties  
who read your paper, and I would like to assure  
them that I have turned up, that I am still alive,  
and am a little better than I used to be, that is,  
I have grown grayer in experience, and have  
been looking out to find where I am deficient  
in knowledge, consequently I shall be glad to  
send them my greeting, and assure them that I  
am still myself, and nobody else. Well, Mr.  
Chairman, I think I have chattered long enough.  
I feel straightened out somewhat, so I will leave  
by giving my name: William Anderson. My  
friends, most of them, are in New York State.

Snow-Drop.

Snow-Drop has come, tapping, tapping here,  
time after time, seeking to give a message; for  
her medly has said: "Snow-Drop, go to the big  
council and send me some words; let me know  
that you are there and that you know of what  
is taking place here with me." So, after all  
this time, the good chief assists Snow-Drop to  
come and speak to her medly, and she says:  
Yes, Snow-Drop knows all that is taking place;  
she knows of many strange experiences you  
have had to go through, and how dark and pain-  
ful some of them have seemed to be; and she  
says, Keep up good cheer and courage; the  
spirit-hand still aid and assist, still strengthen  
you for the work. Do not falter by the way, but  
still feel that we are all with you, helping and  
strengthening. There are changes to come by-  
and-by, when the moons fly past, but not at  
present. You will not see anything very differ-  
ent from what you now have for some moons  
to come; then you will find changes working  
out slowly for you, which will open your way  
where there is broader work. Your usefulness  
will be increased, your powers will be  
strengthened, and your hand will be able to  
do much more for the good of others; you will  
also receive that which you need yourself, and  
for which you often ask. It will come in due  
time, but we cannot force anything. Snow-  
Drop sends her love and the love of the band.  
Their sympathy is all around you, medly, and  
we will take care of you through all things. All  
your good spirit friends, the pale-faces, love  
you and will ever remember you with kindness;  
and for the many times you have comforted and  
strengthened others you will receive the same  
comfort and strength yourself, as your spirit  
needs and cries out for it.

Louisa McKay.

Yes, I feel to come. I feel to return and speak

to those who knew me in the old days: I feel it  
to be my duty to return and say that now I am  
happy, now I am free from all suffering and  
care, and that my spirit receives all that it re-  
quires. I have dear ones on the earth who have  
experienced suffering, pain and privation. I  
know what these things were myself, for they  
came into my life, and I could not put them  
out; but now I see that these experiences were  
for my own good; that my spirit is better and  
brighter because of them, and because of all the  
sympathy which they have evolved, for oh! I  
can sympathize truly and deeply with all the  
suffering ones of earth—with those who are in  
want and misery, and I shall work daily and  
hourly for those in the mortal, to bring some  
alleviation in distress, some assistance to the  
needy and those who cry out from agony and  
want. And to those who knew me when, in the  
young, girlish days of my life, I was happy and  
free in my home in Connecticut, I would say:  
Do not think of me now as any other but the  
same loving, tender one, who would sympathize  
with you and who would bring to you a knowl-  
edge of the spiritual world whither you are  
tending. I have no regrets for the past. I have  
no complaint to make. I harbor no ill-feelings  
against any one. I feel that you have all done  
the best you could, that you have performed  
that which you thought to be right, and I  
shall watch over and guard you, and be happy  
to welcome you to the spirit-world when you  
are summoned to the life beyond. I feel that  
by returning here I may be able to come into  
close communion, perhaps not in external ways  
but spiritually with my own dearest and near-  
est. I feel that she needs my assistance and  
my strength; that my influence must surround  
her like a garment, in order to hear her through  
the vicissitudes and the experiences of her mor-  
tal life, and I shall be glad to return at any  
time and send out any instruction or strength  
that it is possible for me to do, to give unto all  
my friends everywhere my right hand of friend-  
ship and love, which shall guide them and point  
them to the spirit-world.

I died in New York. I do not wish to speak  
of the latter years of my life; they were full of  
suffering. I wish to thank every friend, how-  
ever, who was kind to me. I know that had my  
wants been known I should have received as-  
sistance more freely than I did, but I could not  
feel to speak, and so I know that it was all for  
the best, and every friend is dear to my heart.  
I would bring them a blessing from on high to  
surround their lives through the future, and if  
possible, I will be of assistance in many ways.  
Mrs. Louisa McKay.

Science held Jan. 28th, 1881.

Questions and Answers.

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

CHAIRMAN.—I have a communication here  
from two young men, who say they have ear-  
nestly and sincerely been seeking the true spiri-  
tual philosophy for several weeks past, but have  
met with disappointment and deception. The  
one used as the medium, desiring light and ad-  
vice, propounds the following questions:

Ques.—Why should our candid and honest  
investigations, and implicit trust in and sub-  
mission to our influences, be met with false  
promises and deception?

Ans.—The road to mediumship is by no means  
altogether a pleasant one. It may appear to be  
a path of roses to the external eye, but beneath  
the roses are thorns which will pierce the feet  
that pass over them. Spirits who attend an unde-  
veloped medium may propose conditions which  
at times are pleasant, but which at other times  
are wearisome and seemingly deceptive; but  
such an experience as this must come to the me-  
dium; perhaps not always in precisely a similar  
way, but it seems to be a general rule that all me-  
diums, in their development, shall pass through a  
strange and varied experience; one which  
calls out their self-reliance; one which leads  
them to place their implicit trust in no disem-  
bodied intelligence claiming to be a spirit-  
friend or guide. Till the time comes when the  
medium is fully developed, and has tested each  
spirit composing his or her band, fully and free-  
ly, they will be afflicted in this manner.

CONTROLLING SPIRIT.—Mr. Chairman, you  
may read all the remaining questions at once.

Q.—2. Having sought the highest and best in-  
fluences, and having found naught but falsity  
and dishonor in those which came, are we safe  
in relying upon any influences claiming super-  
natural power?

3. Having found our influences so unreliable,  
would it be advisable to risk further deception  
and disappointment by continuing our investi-  
gations?

4. Are the experiences or manifestations to  
which we have been subject, any evidence of  
the honest intentions of spirit power? Cannot  
the same be produced by bad spirits?

5. The chief control has talked to us upon  
scientific and other subjects, with a power we  
believe rarely met with. Is that any evidence  
of the spiritual worth of the spirit? Could not  
a bad spirit do as well?

6. What advice would you give us?

A.—Because these young men, in their in-  
vestigations, have met with so much of disappoint-  
ment and deception, we would by no means  
counsel them to throw aside all investigation  
into spiritual subjects. It would be advisable  
for these parties to secure the services and the  
presence of some earnest, candid, well-informed  
Spiritualist, who could be with them at their  
sittings, and take cognizance of what is done  
and said by the manifesting controls. In this  
way they will receive advice and instruction,  
likewise the magnetic aura of the Spiritualist,  
which will be to their advantage. By introduc-  
ing a new element into their private sittings,  
they will receive a stronger influx of power  
from the spirit-world, that may eventually serve  
to overcome these apparently deceptive influ-  
ences. The fact that a spirit discourses  
upon scientific subjects with ability, is no  
evidence that he is a conscientious, honest  
intelligence, who is working for the well-being  
and the spiritual advancement of those whom  
he controls. One may be well versed in the  
sciences and arts, and yet be, by no means, a  
conscientious, honest person; he may be morali-  
ty degraded, and in many ways undeveloped  
in spiritual things. This is no test and no criterion  
of the spiritual progression of the intelligence.  
It seems that these parties need general advice.  
We would by no means desire them to throw  
aside all investigation, yet it is important that  
they look well to themselves; that they do not  
trust implicitly in the opinions and instructions  
of their guides; that they weigh all that is given  
by their own judgment and reason. If prophe-  
cies are given, and these prophecies subse-  
quently prove to be incorrect and false, it is  
no evidence that the spirit intended deception.  
It is possible that this medium is but partial-  
ly developed; it would seem so, as the two have  
been investigating only a few weeks, and we

have never heard of a case where a medium has  
been fully developed in such a short space of  
time. A partially developed medium would be  
open to all sorts of intelligences and influences,  
not only from the spiritual world, but from the  
material sphere, consequently he would have to  
assume a positive element, and to cultivate this  
in his nature to a certain extent, in order to re-  
sist the influx of influences which come upon  
him. As his development increases and his  
spiritual powers unfold, if, as we understand,  
his aspirations are of a high order, and his ear-  
nest desire is to receive only spiritual truth, he  
will attract to himself a higher order of intelli-  
gences, who will then be able to throw around  
him that magnetic strength which will make  
him impervious to the attacks of such undevel-  
oped influences as seem to surround him at  
present. By all means invite, some well-in-  
formed, candid Spiritualist to be present at  
your sittings, and seek advice and instruction  
of him at all times. Even one or two or three  
earnest Spiritualists—not credulous beings who  
accept whatever is given, but they who are well-  
informed and competent to weigh whatever is  
presented to their notice—even such a number  
as this will be of benefit, by bringing a new or-  
der of influence into the séance, and strengthen-  
ing and sustaining the medium. It is impossi-  
ble to give special advice in such a case; it  
would be better for a well-developed medium to  
be present at the sittings, that these young men  
may receive instruction and advice from the in-  
telligences controlling their investigations.

Dr. John Clough.

I have been a resident of the spirit-world  
some little time, but I inhabited a material body  
on earth for a long, long lifetime—I may say  
more than three score years and ten—and so I  
feel that I know but little of the new world  
which I have entered. And yet, when I realize  
that I have entered a world where intelli-  
gences dwell whom I knew many years ago on  
earth, whom I have recognized now in my spiri-  
tual capacity, I feel that this is indeed a won-  
derous change. I look about me, and I perceive  
the well-remembered faces and forms of dear  
ones who were taken from my side through the  
years of my earthly life, many whom I knew  
and loved in the early years of childhood, friends  
whom I rested upon and placed my trust in in  
the early years of manhood, and so on through-  
out the various stages of earthly existence,  
friends who dropped away, one by one, and  
were laid from sight; and it seems that I have  
recognized each one, that not one face is miss-  
ing from the old familiar circle, and I can as-  
sociate with them and feel my heart respond to  
their caresses and their friendship, and know  
that there is no more parting nor death.

I feel that I must return to those loved ones  
who remain in the mortal form, to speak to  
them concerning these things, to say all the-  
ories, all speculations concerning the future life  
pale away into insignificance beside the stupen-  
dous reality—to find one's self really alive,  
active and conscious, surrounded by friends and  
associates, in close union with near kindred of  
past lives, and to feel that they are all as one,  
united, happy and free, is the grandest realiza-  
tion of life which can come to man. I feel to  
return and to send my love and my greeting to  
my dear ones, to all my old friends—to those  
who were associated with me in business, who  
knew of me in the walks of active life, and who  
felt that I had passed out from among them to  
be known no more; and I would say to each  
one: Oh, you cannot realize this life which I  
have entered upon; you can never understand  
and comprehend it in its fullness, till you, too,  
have outgrown the shackles and clods of mate-  
riality and have become freed from all that  
would weigh the spirit down. Some day I know  
I shall meet and greet you all; till that time I  
shall rest content to perform what labor I may  
find to do. The old occupation is gone; I have  
now no use for it, so far as I can perceive; but  
still there is a work to do—to minister to one  
another, to minister to one's self, that we may  
unfold and grow, that we may attain knowledge  
and strength of purpose, that we may become  
strong and well to do the work allotted unto each  
of us. So, friends, one and all, remember me  
as one who sought to do his work when on earth;  
remember me as one who is striving to be of use  
in another life, and when the angel of death  
shall call you, feel that I shall rejoice to hasten to  
your side, to meet the loved ones who even now  
are standing upon the threshold of eternal life,  
who in a few short months, or years at best,  
will come to me in the higher world beyond this  
mortal life. I was a native of New Hampshire,  
where I was well known in the earlier part of  
my mortal career. I passed away at Woburn,  
Mass. I have loved ones at that place, and I  
feel that perhaps they will see my message and  
rejoice that I have power given me to speak  
once more through mortal lips. I am Dr. John  
Clough.

George Stone.

As one who in ascending a high mountain finds,  
as he advances, that his view is widening grad-  
ually before him, that the horizon is becoming re-  
moved to a distance, that he perceives the valley  
below him stretching out more broad and grand,  
and can take note of much that he never per-  
ceived before, so as one advances in knowledge  
and in spiritual experience, he perceives all the  
backward view widening and broadening out,  
and he can comprehend much which before was  
dark and mysterious to him. The horizon is  
removed to a far distance, and before him gleam  
the fields, broad and fair; he can find much  
that is new to his spirit, and much that he has  
yet to attain, before he can reach his journey's  
end. It is up-hill work; we have to climb in  
order to receive that which our spirits need;  
but the view becomes so grand and sublime, and  
the atmosphere becomes so pure and refreshing,  
we do not regret the hard work, but we feel to  
rejoice that we may mount up still higher and  
higher toward infinity. I feel to return and  
waft a greeting to my loved ones. I feel a de-  
sire to send forth to them an assurance that I  
am often with them; that I frequently return  
to inspire them with a renewal of courage  
for the duties and struggles of life. Many  
years have passed since I too was called by the  
spirit-world to join that vast army who had pre-  
ceded me. Through all the past years I have  
sought to send back inspiration and strength to  
my loved ones, that they might feel that they  
too were performing their work and mission in  
life; that they were sending forth bread and  
nourishment to the needy and the suffering;  
that they had sent a gleam of light to brighten  
up the pathway of those who were in darkness.  
And I feel to say that the work has been per-  
formed; that much good has been accomplished;  
that the dear one who has joined me also blends  
her voice in chorus with mine, and sends back  
her love and affection and remembrance, that a  
strength may be given for the coming time. Not  
many years will pass away before you will be  
called to join us in the immortal world; soon

will the reunion come; and then will our hearts  
expand in the fullness of joy, and we shall re-  
joice in gladness and strength, and feel that we  
are indeed once more united, never more to part.  
I feel that a word of encouragement is needed;  
that it is time for me to return to this place to  
send forth whatever I feel to give; consequen-  
ly I am assured that my few words, halting  
though they be, and feeble in expression, will  
yet be accepted and appropriated by the hearts  
that most require some spiritual assistance  
from beyond the border. George Stone, who  
sends his words of greeting and encouragement  
to Cincinnati.

Susan B. Atherton.

I find myself seeking to return to my friends.  
I feel that the affection of my heart wells up  
toward them and must find an outlet, and so I  
return, asking each one to receive my words,  
and to accept them as the expression of my  
spirit, and the expression of my love which I  
would waft to them in words of greeting.  
Through the changeful months which have  
passed since my decease, I have been watching  
over and guiding my friends. I have sought to  
impress them with my presence and assure  
them of my continued love. Now that I am  
here, ready to give of my feelings, ready to send  
forth something which shall be received, I feel  
that I cannot sufficiently express all that my  
spirit contains; yet if only one word is accept-  
ed, if only one soul begins to realize that I have  
returned to manifest, I shall indeed feel re-  
joiced and repaid for all the experiences which  
I have undergone in seeking to return. I was  
forty-three years old when I passed from the  
body. I died in Philadelphia. My friends are,  
many of them, in Massachusetts. I waft out my  
love; my spirit seems to go forth and brighten;  
and I feel that if I shall be welcomed, it will in-  
deed be of great assistance to me, enabling me  
to comprehend what lies before me; for the  
sympathy and affection of those dear to us be-  
comes to the spirit like a line of light, brighten-  
ing its onward way, and guiding it toward those  
realms of experience which it must pass  
through. I wish to say that the friends I have  
met desire me to send their love likewise, and  
their sympathy. They often return; they come  
to bless and strengthen; but they do not find it  
possible to make their presence known tangibly  
and palpably. We believe the time is coming  
when we shall return face to face with our dear  
ones, in the quiet precincts of home, where  
they may realize that their spirit-friends are in  
reality by their side, and have a knowledge of  
what is taking place. Susan B. Atherton.

Ezra Eames.

I have taken a fancy to return and manifest.  
Many times in the last few years I have return-  
ed to old familiar scenes and passed to and fro,  
peering into faces that once recognized me, and  
have sought to manifest my presence. I find  
that I am not as bulky as I once was, and seem  
to be of but small account now, as a being, that  
is, speaking materially. My friends do not see or  
recognize me, and I am sent back upon myself  
with a feeling that I have become a mere shadow.  
This does not suit me at all, and so I have  
made up my mind to come here and speak—to try  
and call the attention of my old friends and neigh-  
bors to this spiritual philosophy, or whatever  
you call it, and perhaps enable them to compre-  
hend something concerning its truths and beau-  
ties; for I presume it has a great many. Some  
two years ago I frequently returned, seeking to  
impress Isaac with a knowledge of my presence.  
Well, I found he had pursued a very good course  
in regard to my affairs, and that I could not  
be dissatisfied. Perhaps had I been in the  
old body I might not have been so well con-  
tented; but finding myself free from all moor-  
ings, I was ready to rejoice at the disposition  
made, and to feel that all was for the best.  
Since that time I have troubled myself but little  
concerning the old affairs, but I have sought to  
make my friends and family realize my pres-  
ence. I do not feel right to be pushed off, as it  
were, into a corner and not be noticed. I want  
my companions, all of them, to realize that I am  
around. I am pretty active, and I want to be  
known. I want them to feel that I am there;  
that it is no delusion, and there is no shadow  
about it, but that I am around the old places,  
looking after the old scenes, down among the  
ports and around the bank, and taking an inter-  
est in whatever concerns them. I think I may  
perhaps be able to give them some advice and  
assistance. I somewhat prided myself on my  
shrewdness. Perhaps it would be well for them  
to call for me and let me give them an account  
of this new country to which I have gone, and  
also some advice concerning their own line of  
life. Now I have said my say I feel better. I  
think my message will be seen by some of my  
old friends, and perhaps may be the means of calling  
me back again into closer communion with them.  
That is what I desire, at all events. Just jot  
me down as Ezra Eames. I am sending out this  
communication to Gloucester, Mass., hoping it  
will reach parties residing there.

Amanda Perkins.

My name is Amanda Perkins. I wish very  
much to speak here, for I feel that something is  
needed. I was troubled for many years with  
my head; I had what seemed to be waves of  
pain come over me, and for hours I would be  
almost wild with the pressure upon my brain.  
I find it troubling me a little just at present,  
and it causes my thoughts to be somewhat ob-  
scure. I have a daughter whose name is Amand-  
a Perkins—we always called her Manda. She  
is at work for a man by the name of Frost, in  
Newark, and I wish to reach her. She is in  
need of advice and assistance, and I feel that no  
one can give her advice like myself. It is many  
years since I died, and my daughter has been  
left to look after herself. She has done very  
well, but she finds and feels that her life is  
somewhat a hard one, and she does not know  
where to go for that advice which she some-  
times requires. I think if she can realize that  
her mother is with her frequently, and gives  
her those impressions which come to her, and  
which she thinks are her own thoughts, it will  
be of encouragement to her. Many times in the  
past she has received impressions how to act  
and how to proceed. When she follows these  
impressions she generally finds herself pretty  
nearly right. Sometimes she has disobeyed them,  
and afterwards wished that she had not  
done so. Her organism is very much as mine  
was; her tastes and desires run in the same line  
as mine did; we seem to assimilate and blend  
together very closely, and it is this which is the  
cause of my returning so near to her, and as it  
were, impressing her spirit as the thoughts are  
impressed upon my own. I can see a little  
clearer and further ahead than I could when in  
the form, and I now know that all was for the  
best, concerning my own line of action, and I  
wish my daughter to feel that it was so; that  
although I left my friends, and went to a dis-  
tant place, taking my little family with me, yet

I was provided for, and my spiritual capacities  
were very much enlarged. I was cramped and  
confined; my sphere was altogether too narrow.  
In the old place I was obliged to break from  
my fastenings. I find that that was to my ad-  
vantage, spiritually speaking, and this assists  
me in returning to my daughter, and impressing  
her with my desires and wishes. I wish her to  
stay where she is for some time to come, as a  
change will come in the future, but not for  
some months; she will then perceive that my  
advice is for the best. I hope she will feel con-  
tented, even though everything is not as pleas-  
ant as she desires, because by-and-by she will  
find herself in a condition and position to work  
for herself to much better advantage. I think  
I have spoken all that is necessary. I cannot  
seem to collect my thoughts as clearly as I de-  
sire.

Capt. Eben Wheeler.

Mr. Chairman, I sense a feeling of disap-  
pointment, but I am obliged to manifest. I am  
here present with my wife, who passed away  
not many months ago—still, as-months ago, it  
was some little period. I was waiting to wel-  
come her to the spirit-world, and to initiate her  
into its seeming mysteries. A great deal of it  
was strange and incomprehensible to my com-  
panion; she could not realize the naturalness  
of the spirit-life; I, having been a resident of  
the eternal world so long, have got used to it,  
and so feel that I can guide my companion. She  
has a strong desire to return to friends, to  
the dear ones, to send to them her love, and also  
to assure them of this real life, of its natural-  
ness; and she came close to this medium this  
afternoon, but found herself unable to control,  
and therefore was obliged to step back. In this  
way she leaves a disappointed sensation upon  
the medium which I have to contend with. I  
feel that I can send her message for her, and  
perhaps one for myself, so I am glad to be here.  
I would have my friends know that we are to-  
gether, re-united in a spiritual world; that we  
have a home with associations enduring—one  
that shall stand forever, as far as I understand  
it, and one that is ever open to receive each  
loved one that comes. Our home is a snug lit-  
tle one, and is indeed pleasant to those who  
frequent it. I feel that there is a great deal to  
be said, so much that I can hardly grasp that  
which is of the utmost importance. We cannot  
give here, through public channels, that experi-  
ence which it is useful for our friends to know  
—that experience which we have had; we cannot  
give here that advice which we feel we ought  
to give, because it is of such a personal nature;  
and I call upon some friends closely connected  
with us to visit a medium, and give either one  
of us an opportunity to come and speak face  
to face with them. This is my first attempt.  
I feel that in the future I shall be able to do bet-  
ter. I am glad to announce myself, and to an-  
nounce the presence of my wife; to tell all my  
friends that I return from time to time to see  
how they are getting along. I find them sail-  
ing on pleasant waters sometimes; often squalls  
will arise, and they know not what is to become  
of them; but, after all, the sunshine returns  
again, the storms abate, and all is pleasant as  
before. I have begun to realize that these ex-  
periences are necessary for the development of  
the inner being, and consequently I would not  
if I could chase one shadow away from the path  
of a friend—one shadow that comes because of  
any earthly experience—for I know they are  
the guide-posts which point them on to a better  
and a truer way. The rough experiences of  
life are needful. I find this to have been so in  
my own case, and therefore I come to encour-  
age and cheer each one, and to say by-and-by  
you will understand them all. Capt. Eben  
Wheeler. My message, I hope, will reach friends  
in Mattapan, Mass.

Frederick A. Johnson.

It is scarcely more than three months since,  
at the age of forty years, I passed from earth to  
another life. It is but a short period of time  
since that day, and yet I feel that a great gulf  
stretches between me and my past existence,  
between the now and the then. I feel almost  
that I am another being, for I have been pass-  
ing through strange experiences; I have been  
becoming acquainted with myself as an indi-  
vidual, and with my present surroundings. I  
have also been entering into the spiritual life,  
and I feel that I have a great deal yet to  
learn; that I am a mere school-boy, who stands  
upon the threshold of the school, and almost  
tremblingly fears to enter; yet I still can feel  
that whatever lies before me in the way of ex-  
perience must be for my advantage, must en-  
able me to grow, to develop outward, and so I  
am fain to step forward; but I have not lost my  
interest in material things altogether, nor my  
interest in what is taking place in the world  
on earth, notably what is taking place at this  
time with my nearest connections, my relatives;  
and I would be pleased if they would open a  
passage whereby I may return into their per-  
sonal presence, and speak to them concerning  
my affairs, or rather the affairs which were  
mine when in the body, and if they care to  
know of it, something concerning the spiritual  
life which I have entered upon. I come here  
to-day to give forth my message, that I may  
reach my friends, and perhaps induce them to  
open a way of communication between them-  
selves and me. If they will do so I shall be glad  
to respond. I died in Saratoga, New York  
State. I feel that if I can reach my friends,  
particularly my brother, who resides on Nichols  
street, Bridgeport, Conn., I shall indeed be  
pleased and be assisted forward. I ask for his  
cooperation and assistance, and would assure  
him I will bring him whatever assistance I can  
in return. My brother's name is George W.  
Johnson. My own name is Frederick A. John-  
son. March 22.

MESSAGES TO BE PUBLISHED.

Feb. 1.—Sebastian Streeter; Della W. Hamilton; Sarah  
F. Wilson; Charles Parker; Lillian Smart; John A.  
Mar. 4.—Children's Day.—Clara Felger; Minnie Jolyer;  
Carrie E. Hatch; Phoebe Johnson; Ada E. Fillmore; Je-  
sie May Spaulding; Clara Gurney; George W. Jones;  
Lizzie Strong; Herbert Tower; Sadie Jenkins;  
Nellie Sunlight; Harry Woodward; George Wilson; Cora  
W. Water.  
Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella  
G. Sumner; Albert Mason; Mrs. Sallie Goodwin; James  
H. Hiram; Hiram Hiram; Hiram Hiram; Hiram Hiram;  
Feb. 11.—Ella Moore; Mrs. Louise Reed; George W.  
Jones; Susan W. Stanwood; William R. Lavender;  
Helen Davidson; Mrs. Glens; John A. Currier.  
Feb. 14.—Amos Tucker; Mrs. Emma A. Currier.  
Feb. 15.—Lynna Strong; Susie Fisher; Mattie A. Davis; R. A.  
Bullock; Jennie Gray.  
Feb. 18.—William Alkensis; Mrs. Mary W. Bartlett; Jo-  
seph Hudley; Isabel Hudley; Estella Page; Ella Holt; Celia  
A. Taylor.  
Feb. 20.—Thomas Smallwood; Ella B. Safford; Charles  
E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry  
Meredith; Olin M. Shedd; Sophia Havens.  
March 1.—George P. Morris; Maria Mitchell; Walter  
Evans; George Moore; Hannah N. Thresher; Otto Buck-  
man; Chauncey Paul.  
March 4.—Thomas Greene Mitchell; Alice Wilder; Wil-  
liam A. Haines; Jennie D. Reed; George A. Riley; Lydia  
Langlands; Dove-Dee.  
March 8.—Sarah E. Sanborn; John S. Thomas; John  
Redfern; Ella Snow; Dolly Hartman; Mical Tabbs.  
March 11.—Ella W. Lowe; John N. Madden; Nathan  
Fletcher; Charity Akers; George N. Rice; Dr. Thomas W.  
Fletcher.  
March 15.—James Bowen; Henry A. Jenckins; Lizzie F.  
McIntosh; Capt. Samuel Sealer; Mary E. Thayer; Abi-  
gail Cushing; Herbert Bickel; George W. Jones; George W.  
March 18.—Ella Spaulding; Nellie F. Street; George W.  
H. Bartlett; J. Avery; John W. Knight; Mrs. Mary A.  
Jones; Peter Valkenberg.  
March 22.—Rev. Eliphaz P. Crafts; Marlon W. Jolyer; Wil-  
liam Jennings; George S. Beale; Enoch Plummer.  
March 25.—Col. G. C. Beale; John A. Currier; Jerome  
Morrill; Wilder Bush; James Beard; Kate Seelye.  
March 29.—Hamilton Towne; Richard Lyon; Simon Ward;  
Capt. Samuel Dean; Lewis A. Hildner; Shiloh Kent;  
April 5.—Mrs. Lucretia Townsend; Ellen A. Walker; As-  
tin Kent; W. S. Neal; Markey Dodd; Charles M. Tay;  
April 8.—Samuel Shaw; Mrs. Lillian T. Hollander; Mar-  
tha A. Lewis; George W. Hall; Selah Lovejoy; Maria Cor-  
tina; Lillian A. Massey; J. W. Brown; Charles May;  
Mary A. Gillon; William Norton; Jessie Welch; Charles  
H. Brown.  
April 11.—Ransom M. Gould; Jessie Dunbar; William  
Knight; John B. Pike; Nancy Goodwin; William Graves;  
Mrs. Anna Wood.  
April 22.—Lucy Alcott; Mrs. Flora Keener; Annie T.  
Norris; Capt. John O. Felder; J. Bartley; Mrs. Emma  
Carter.



## Advertisements.

## BALTIMORE ADVERTISEMENT.

## SARAH A. DANSKIN,

Physician of the "New School,"  
Pupil of Dr. Benjamin Rush.

Office 58 North Charles Street, BALTIMORE, MD.

DURING fifteen years past Mrs. DANSKIN has been the pupil of and medium for the spirit of Dr. Benjamin Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality. She is clairvoyant, clairaudient. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

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Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. April 2.

## Dr. F. L. H. Willis

May be Addressed (in further notice)

Care Banner of Light, Boston, Mass.

Dr. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by hair and handwriting. He claims that the powers he has are unlearned, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis is a medium for the spirit of Dr. Benjamin Rush, and he has been cured by his system of practice when all others have failed. All letters must contain a return postage stamp. Send for Circulars and References. April 2.

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CURES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case. Send P. O. Order for \$5.00. In many cases one letter is sufficient, but if it is not cured, a second letter will be sent. Treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York City, April 2.

102 YOUR NAME IN NEW TYPE on 102 Chromo. All new styles, designed by best artists. Bouquet, Gold Chromo, Emerald, and many others. Send for circular. Largest Card House in America. Dealers supplied with Blank Cards. MCGILLOP CARD CO., Northford, Ct. 20th Feb. 25.

## "Light for All."

A MONTHLY JOURNAL, devoted to the interests of Modern Spiritualism. Terms—\$1 per year; 3 copies, \$2.75; 5 copies, \$4.00; 10 copies, \$7.50. Editors and Proprietors, A. S. WINCHESTER, Editors and Proprietors, San Francisco, Cal. P. O. Box 1007. Dec. 25.

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(3) MISCELLANEOUS LITERATURE connected with the movement, including Poetry and Fiction.

(4) REVIEWS OF BOOKS.

(5) A résumé of the Periodical Press, both British and Foreign, devoted to Spiritualism and allied subjects.

(6) QUESTIONS AND ANSWERS.

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## MIND AND MATTER.

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To Lead and Direct the Spiritual Movement, and insists on the recognition of the subordinate duty of Spiritualists to its own practical work by the spirit workers of the world.

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## "LET THERE BE LIGHT."

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and ask your cooperation with us in the cause of humanity; seek or create, or do not create, you are a human being, you have a right to know the truth, and you have a duty to tell it. We are the great thinking world, therefore you are our brother; we take you by the hand and ask you to aid us in the creation of "A Fountain of Light," a new paper, and we are offered to the reading public at the low price of ONE DOLLAR PER YEAR; light and knowledge must banish superstition and error, and we are the only paper that will do this. It is not that money may be made, but that truth, justice, love and mercy may abound. Mrs. M. MORRIS, having more means than is necessary to the material wants, has thought best to use a part of it in the spiritual enlightenment of humanity, and has used her efforts in this direction. It is to be the world's need, and we must begin at the foundation and build upward, therefore we take a platform broad enough to contain the whole world, and to be open to all. We are the "Fountain of Light," and we are the only paper that will do this. Address, MERRICK HALL, Quincy, Illinois. Send for sample copy. We will send an extra copy for every six subscribers. Use your influence in the cause. 13th March.

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It is conducted on purely cooperative principles; contains original articles by the most eminent writers; lectures, trances and reports from all parts of the world; general news, poetry, etc. A. T. P., the Recorder of "Historical Control," W. B. Wiley, Esq., author of "The Philosophy of Spirit," and others, contribute to it. Price 1d. Sent one year post free to all parts of the United States, 8d. in advance.

Newcastle-on-Tyne, England, 29 Blackett street. Aug. 7.

## THE SPIRITUALIST NEWSPAPER.

THE RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1869. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., payable to Mr. W. H. HARRISON, 33 British Museum street, London, W. C., or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$1.00. May 4.—t

## WESTERN LIGHT,

A Weekly Paper devoted to Universal Liberty and Scientific Spiritualism.

PUBLISHED in St. Louis, Mo., by Mrs. ANNIE T. ANDERSON.

Terms of subscription, \$2.50 per annum, in advance. Single copies, 5c. Clubs of five or more, per year, \$2.00. Direct all letters or communications to Mrs. ANNIE T. ANDERSON, 717 Olive street (Room 6), St. Louis, Mo. Nov. 20.

## NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and Illustrated manipulations, by Dr. BROWN. For sale at this office. Price \$1.25; cloth-bound copies, \$2.00. Jan. 4.

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OF THE

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## A. P. WEBBER,

MAGNETIC PHYSICIAN.

OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. (Is at present in the West; will return May 1st.) March 19.

## MRS. ALDEN,

TEST Medium and Clairvoyant Physician, gives magnetic treatments. Hours 9 to 6. Home evenings. Will visit patients. No. 163 Washington street, Boston. April 2.—24

## MRS. M. E. RHODES,

ELECTRIC and Magnetic Manipulations, for Nervous Diseases, Rheumatism, etc. Contracted Cords a specialty. Patients treated at their homes, if desired. 31 Common street, Boston, Mass. 29th April 23.

## MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, Test Medium, 94 Tremont street, between Tremont Temple and Montgomery St. April 30.—14

## Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00. April 2.

## MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometric Readings by letter, \$2.00; age and sex. 10 Essex street, April 23.

## CELIA M. NICKERSON,

TRANCE and Writing Medium, 168 Washington street, Boston, Hours 9 to 4. Will lecture and attend funerals. Jan. 20.—20th

## MRS. L. W. LITCH,

PHYSICIAN and Test Medium, No. 26 South Russell street, third floor, near Court Street. Gives sittings evenings and Saturdays afternoon. 13th April 22.

## MRS. DR. CUMMING, Botanic and Eclectic

Physician, Residence, 104 K Street, South Boston. Will be at 32 Tremont street, Boston, Tuesdays, Thursdays and Fridays. Patients under treatment can have board and attendance at the house if desired. 14th April 20.

## LIZZIE NEWELL, Trance Medium, Medical.

Business Clairvoyant. Psychometric Readings and Future Prospects. Treats magnetically. Prepares medical Examinations hair, \$2.00. 120 Tremont street, Room 18, Boston. 14th April 20.

## Dr. Charles T. Buffum,

TRANCE and Medical Medium, 146 Washington street, Boston, Hours 9 to 5. April 20.

## Susie Nickerson-White,

TRANCE and Medical Medium, 146 West Newton street, Boston, Hours 9 to 2. 20th Feb. 14.

## S. HAYWARD, Magnetic Physician, 11

Dwight street, Boston. Office hours 9 to 4. Other hours will visit patients. Two packages of his powerful "Magnetic Paper" sent on receipt of \$1.00. April 2.

## MRS. JENNIE CROSSE, Test, Clairvoyant,

Business and Medical Medium, 100 South Street, 60 Kendal street, Boston. Whole life-reading, \$1.00 and 2 stamps. Jan. 29.

## FRANCES M. REMICK,

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## MRS. FLANDERS, Medical Medium. Gives

treatments. Rheumatism cured. 79 Leverett street, Boston. Ring lower bell. 29th April 10.

## SAMUEL GROVER, Healing Medium, 162 West

Concord street. Dr. G. will attend funerals if requested. Send for circular. 14th April 20.

## JOSEPH L. NEWMAN, Magnetic Healer, No.

85 Montgomery Place, Room 4, Boston. Office hours, from 1 to 4 P. M. 13th Feb. 5.

## I. P. GREENLEAF,

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ASTHMA.—Man, 60 years, great deal benefited. 2 years sickness.

PARALYSIS.—Woman, 24 years, cured. Time of sickness, 1 year.

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PAINS IN BACK.—Man and Woman, both cured, 23 and 24 years.

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FITS.—Child, 3 years. All right.

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SPIRIT CONTROL.—Woman, 64 years (my aunt). Very well. PAIN IN THIGH.—Man, 27 years. All right.

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It is claimed that the above were written under inspiration. The first edition was published twenty-six years ago, and is now exhausted. A new edition is now issued. Price in one volume complete, \$2.00, postage free. For sale by COLBY & RICH.

## Spiritual Spheres:

Four Lectures given by and through the Mediumship of Cora L. V







# Banner of Light Supplement.

BOSTON, SATURDAY, APRIL 30, 1881.

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**Grand Double Anniversary Celebration in San Francisco, Cal.: In Character Oak Hall March 31st, and in Inxora Hall April 2nd and 3d; An Exemplified Pentecostal Revival; Overflowing Audiences and Unbounded Enthusiasm.**

(Reported for the Banner of Light.)

The Spiritualists of the Pacific coast united with one accord to celebrate the Thirty-Third Anniversary of the recognition of intelligent direction from the thither shore of life, by raps or outward signs heard at Hydesville in 1848.

Two sessions were held March 31st at Charter Oak Hall, and were presided over by Mrs. Ada Hoyt Foye, who announced that both afternoon and evening meetings were opened free to all, without money and without price, in obedience to the express desire of her spirit guides, who were anxious that rich and poor should meet together on this occasion to offer up praises and thanksgiving to the infinite and holy God, who is the maker of us all.

The hall was tastefully decorated with American flags festooned around the walls; arches of calla lilies, and green hanging plants were arranged with large floral letters of "Welcome" in flowers—each letter of a separate color; and beds of many varieties of roses, in the greatest abundance, were also displayed.

At 2 P. M. Mrs. Foye, who always presides with great dignity and good-natured firmness, announced that ten-minute addresses were hoped for from the speakers; she earnestly desired that all present, both in the spirit and in the flesh, might unite with one accord at this time and place in order that the Holy Spirit and true Comforter from above might be and abide in our midst.

All then united in singing "Nearer, my God, to Thee"; after which Rev. Mr. Parker, a Universalist clergyman and faithful Spiritualist, opened the exercises with prayer, invoking an appropriate blessing on our efforts, and returning grateful thanks for the many blessings and constant onward progress of the past year.

Mrs. Miller, speaking under influence, then said: All above and below join in celebrating this Thirty-Third Anniversary of the proclamation of a great truth, highly important to human progress. It shows mankind that God is no respecter of worldly possessions, but that all stand before Him—whose all things are—as brothers and sisters; all, in every station or condition of existence, are equally His children, equal in ultimate possibilities; all destined to progress through the spirit-world, and to share the world-wide joy of the resurrection; they acquire while in the flesh those habits and qualities which they invariably take with them, as their spiritual outfit, on the voyage of individual experience over the broad areas of a mathematically and mechanically perfect sea of progress, each successive stage of which is only unveiled as we advance.

She reported seeing by clairvoyant vision our hall beautifully decorated with masses of fastidiously arranged garlands of choice spirit-flowers, and an immense assembly of spirits from circles and spheres above, extending in long vistas, around and present with us—come to join with us to celebrate this Anniversary; bringing to the earth-plane spiritual gifts of greater strength; attracted by our earnest desires and the many beautiful mediumistic spirits developing in our midst; willing to devote their time and utmost efforts, in obedience to the Divine will, to manifest through the angel messengers and faithful spirits, to shape the destinies of a coming revival in human faith. Wisdom is indeed coming from babes and sucklings yet unborn, that mankind may realize how all are children of one God, and rejoice in being joint-heirs to a glorious life of immortality beyond the grave.

Rev. Mr. Parker then made a brief address, calling the present a greater dispensation of knowledge than of old. Facts of spirit-communication, now distinctly manifest, began on earth long ages since. They are now given in the will of God, to promote the increase of general knowledge for the everlasting welfare of mankind. Free-will is a divine gift of God to man; by its exercise all may seek, and find, and believe; or refuse to entertain the truth. Ignorance, fear, and torturing doubt, are now awakening mankind, who should ever bear in mind that all power is given from above. Paul of Tarsus, that great apostle, the gentiles and Greeks, whose eloquence was of a high order, saw on the road to Damascus a bright spirit, whose intensely pure light blinded his earthly vision for a time; and in answer to his question, "Who art thou?" he heard a spirit-voice, saying, "I am Jesus of Nazareth, whom thou persecutest." When Paul, speaking by inspiration, counselled all to remain on shipboard, all were saved by obedience to angelic wisdom. When the iron bars of Peter's prison were made aside, in answer to prayer, the angel of the spirit became a recognized fact of man's experience in the flesh. Who can deny the effects of prayer? Paul therefore said, "We know that if our earthly tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We have no permanent abiding-place here, being only sojourners passing on to higher planes of future usefulness. We remember with satisfaction that while the blind and ignorant may talk against Spiritualism and its philosophy, they cannot pray against it successfully. Prayer, by asserting his belief in the efficacy of prayer, when offered in simplicity and in truth, and urged all to manifest to the world the excellence of our philosophy by good works to their fellow-creatures.

Mrs. M. J. Hendee, under control, then said: This is the thirty-third anniversary of the day when little children first discovered intelligence in little raps, clearing proof in our age of the world that intelligent beings, invisible to us, are living around us. It is no mythical story, half-buried in the dust of ages. We assume nothing that does not come honestly to us. We cherish our knowledge, and would preserve its truth when our reason proclaims it wise. We know a spirit-world surrounds earth, teeming with life, beautiful and sacred as any spot most hallowed in earth's memory. All may investigate their future homes, to which the intense of every earthly flower, as well as every kind thought, and action, rises. Death is a simple change, transferring all in their appointed time, by regular advancement in a perfect system of wise progression.

We meet to commemorate the opening of spiritual eyes and senses among children in the flesh, in our generation; enabling them to see high, low down from heavens most high, to blend their sweet influence with the least among God's children, in remembrance of the words of the Blessed One, who said: "Inasmuch as ye did it unto the least of these, ye did it unto me, and I unto me, to God, the Infinite Father, whose Son and Messiah I am."

A mother's love for her babe shows us the strength of parental ties, teaching us to be confiding in a parental care, ever ready to assist us in bearing our burdens. As we assist one another to avoid sorrow and increase our joys; then shall the aura that surrounds each individual be as perfume enclosing the flowers of the field, an offering sweet and acceptable before Him who gave us all, that by wisdom we might learn to use all things aright. Let our best proofs of divine, angelic and spirit-influence be

shown in our lives. Then shall we enlighten those in darkness, and our light will be displayed, shall bear abundant testimony to unbelieving souls, whether on earth or in lower spheres of the spirit-world; and its gentle influence illumine and minister to those yet unwilling to tread or believe in ways of pleasantness and paths of peace.

After singing "Sweet By-and-By" Hon. Warren Chase, State Senator, said that thirty-three years ago he discussed publicly with clergymen in defense of Andrew Jackson Davis's "Divine Revelations." Since then he had continued a proclaimer of the glad tidings of this new dispensation of light to mankind from higher sources. Since then he had enjoyed almost daily intercourse with friends in spirit spheres, by whom he was assured that life beyond the veil is as real to spirits as our present form of life is to us. For thirty-three years friends have been rapping at our doors and angel visitors have been admitted to sweet converse in thousands of hearts and homes; while established churches, subservient to popular will, have refused them asylum; and when people were as hungry, refused them good spiritual food, because the sectarian trade-mark was not affixed to it. Truth is its own interpreter, and cannot be suppressed. From a rock this truth shall stand, when earth and stars shall waste away. How marked the correspondence of design between the ancient records of the earth-life of Jesus and the inauguration of the present comforting phenomena of the Holy Spirit, long promised and now manifest to the children of men. Both spread from small beginnings among the obscure classes, and among important eras in the history of our earth, whose inhabitants will be recognized whenever spirit triumphs over opposition of souls obscured from higher influences and purged light, now resisting, with obstinate self-will, from behind thickly enfolded masses of matter. Let all Spiritualists bear faithful testimony of this sublime truth, letting their light shine before men—never hesitating to proclaim to all, "I am a Spiritualist," and ever aim to show our faith by good works.

Mrs. Stephens, a sister of E. V. Wilson, lately passed over, then spoke under his control, saying that the grand and glorious spirit of Thomas Paine—whose words uttered as the voice of liberty, were penned through such inspiration as to-day permeates vast numbers of people from palaces to hovels—had come to meet with us. We have come from a higher stage of immortal life, to greet you and to declare to you immortality. We declare to you that life is eternal, and as every atom of matter is eternal, so every atom of every other, nothing is ever lost. The seeds of all occurrences in your earthly life, are planted in spirit-realm. Let the secret thoughts, words and deeds of your head, heart and hand be pure, that your spirit may be clad in bright and spotless raiment. While celebrating services in New York, he had left, between their exercises, to greet us and return at once. He was now speaking through his sister's organism, against her own will-power, which was evident to all who observed her motions, and he declared to all, in the most sacred and positive manner, that he was indeed the spirit of E. V. Wilson. Upon the close of exercises in New York he would return to San Francisco, and continue with us at our festival.

Mrs. Foye then spoke of the prophecy made at our last anniversary, which she communicated to her sister, that before another year passed away E. V. Wilson would be called to spirit-land.

Mr. Allen said: In the third of a century, since the recognized advent of Modern Spiritualism, the world has passed a most important period in its history, largely tending to the permanent advancement of the human race. Great material progress in mechanic arts has but preceded greater advancement, awaiting faithful workers in the spiritual vineyard. Enquiries ask: What has Modern Spiritualism accomplished, not done before? We answer mainly: Mortals have learned to interpret outward signs and signals from inhabitants of the spirit-spheres of our world. We believe that such phenomena have occurred all down the ages, to some extent, and some of the greatest horrors of history have arisen from the unwillingness or inability of unconscious mediums to interpret clearly the signs and signals of phenomena they witnessed. All should willingly rejoice to use their powers in benefiting and elevating their fellow-creatures. He then related three visions that came to him. He saw two trees; one grew vigorously, throwing out new and flourishing branches; the other, looking the vitalizing sap, passed to decay. The first, he was told, typified Spiritualism; and the other symbolized old forms in the rigidity of approaching dissolution. The second vision told of the rescue of despised and rejected truth, from that darkness into which it was cast, at the bottom of a well. In the third vision he was shown that conflict between all engaged in human advancement must cease. Science, Spiritualism, and Religion now stand upon a new and higher plane, linked in one harmonious chain, binding and supporting all, as necessary parts of a complete sequence. The process of assimilation, begun in 1848, will advance rapidly from 1881, and true human progress will move onward with rapid strides. Between Spiritualism as an upper and Materialism as a nether mill-stone, sectarian creeds and outward forms are being ground to powder.

Miss Clara Mayo spoke through the control of John Babcock, a spirit communicating for many spirits present: We celebrate this day on the other side by uniting all our forces to communicate through the earth atmosphere, and testify to friends in the flesh of the soul's immortality. How sublime and potential to men is the day we unite to celebrate. Many mortals in your world repel good standing in darkness, because they have cherished religious sectarianism among past superstitions, and lack moral courage to investigate further the change you so wisely call death must come in turn to all, and your spirit-friends may be unable to warn you that the silver cord is loosening, before it is cut by the great reaper. Mighty truths are being taught. Live well to-day that you may live well hereafter. Ever remember that your thoughts ascend noiselessly, and angels listen to hear your prayers, and join to unite their aid in conducting your feeble efforts to Him who rules heaven and earth, and answers prayer according to the highest wisdom and with perfect love. Cultivate those holy aspirations that give to all the heavenly graces known as love, truth and charity.

William Emmette Coleman then said: Statisticians tell us thirty-three years is a human generation. Modern Spiritualism now completes its first generation. Its phenomena have been variously described by religious, scientific, materialistic and other authors. If they are all correct, their different appellations given it must be synonymous. Let us review the list furnished us. They call it: "hallucination," "jugglery," "hysteria," "cataplexy," "unconscious cerebration," "nervous action," "opilepsy," "meditation," "insanity," "dissociated action of the faculty of wonder," "somnambulism," "dissociated dreams," "clairvoyance," "mind-reading," "electro-psychology," "psychic force," "odoric force," "a sixth sense," "unfathomable mystery," "hermetic mystery," "titanism," "Rosicrucianism," "Voodooism," "Black art," "Art magic," "mundaneness," "action of sub-mundane spirits," "revival of witchcraft," "evil spirits," "electricity," "magnetism" and "fraud." One scientist says

spirit is a nervous lesion. Tyndall calls it "intellectual prostitution of a peculiar, unknown power"; while Prof. Bain describes it as "an undiscovered force in nature," and Thomas Carlyle called it "the liturgy of dead-sea apes." Now if spirit is all this, it surpasses in wonder anything yet known, and may well repay careful scientific investigation. If these definitions appear true to scientists, electricity ranks synonymously with fraud, and magnetism with cataplexy and intellectual prostitution. These wild efforts to force acceptable definitions, agreeable to the monstrous self-will of blind conceit, but reveal the shallow insight of earth's most learned materialists and popular idols of limited wisdom. As Spiritualists, we simply say the power is intelligent, self-conscious, clairvoyant, communicating the wisdom of disembodied human spirits. The power urges upon us truth, hence its works tend to truth and not to error.

Mrs. Lewis then said, under control: As you observe the birthdays of your loved ones, and greet them with loving gifts, so your spirit friends greet you with glad rejoicings. As workers of the past we return to thank you, and express deep gratitude that you are still carrying on the great object of our lives, we understand and you are to have greater gifts and powers bestowed on you as the present work goes on. Science is already called upon to leave the exclusive realm of matter, to explore Spiritualism honestly. Many will have their eyes opened to see the loved ones as they come and go through the open door. As you listen the voice is calling you to a higher seat at the spiritual feast. The future will unveil its scroll of knowledge from an infinite source, as the past has already done, and raps shall come, and instruction reach each household, and angelic spirits shall sup with those whose circle of peace and harmony is unbroken. Many shall be united in one living band, some above and some below; many circles joined in a glorious work; all laboring, because life is immortal, and love knows no high nor low, as mortals judge their earthly station.

Mr. C. M. Plumb then said: Modern Spiritualism is a child of vigorous growth and astonishing progress. Its teachings are with perfect harmony with the life of our example, Jesus. It is not a human child, but a welcome visitor from the world beyond. We have no authority over it. Our soul recognizes its guest, as we demonstrate our worthiness to receive and entertain so great a gift from the All-Wise Father, conveyed to us through his Holy Angels. We cannot condemn those without our light, who, walking in darkness, seek truly and faithfully to do good, and are not aware of the light. They do well, and we should not condemn them. We have no power to condemn. Both are loyal to principle, but absolute knowledge exceeds faith.

In days now passing away the true disciple of Spiritualism has encountered trials unnecessary vexations, amid a toilsome life. We are accustomed to misrepresentation and slander; and often are compelled to hear ignorant disputants attempt impeachment of our angel guardians, and spirit guides, and friends, who have bravely done our duty with early Christian martyrs, who were cheerful amid pain, and confident in despair. All truth is equally valuable, equally old, and all is ever new. Things are valued according to our necessities. Men exchange gold for wheat; diamonds for sparkling water; and offer their kingdom for a horse in days of greatest need. All are happier, more kind and loving for the known aid of spirit-power, whose modern advent we cannot deny. It is not a servant for our use, but a teacher to be outgrown. Individuals may have only the knowledge of a limited advance, but from large bands of harmoniously united higher spirits, great truth proceeds.

If you inquire whether all spirits are wise and good, and ask if no dangers beset us from their advice, we reply, Can the intelligence of a great city be relied on? Our only pearls are brought upon ourselves when, by our own selection, we look too low. The earth-questioner must look high, and not down, and not to the earth, but to the world above. We are not to dwell in equal or greater darkness than himself. Address the Best Supreme, asking aid of wise spirits to guide you for great and good benefits to humanity; not to satisfy a greed to accumulate gains, to gratify selfish mercenary ends. Turn to the spirit-world in simplicity and in truth for guidance and support. Its denizens possess organizations of intercommunication far exceeding our telegraphs, telephones, or the alarm systems, adjusted and ready to be called into action. Each human heart is the watch-tower of a telegraph office, where an instrument of good to all may be sought, and should be found. When human actions sound automatic alarms, help comes to us quicker than vibrations to the answering bell.

Absolve your hearts from selfishness, placing yourselves under guidance of higher spirits. What spirits often lack is ability to make us at all times conscious of what they desire for us, and to protect them from our selfishness. Their love is indeed a great power, when bestowed with a blessing; but they are at times forced to remain silent witnesses, to simply observe with compassion the narrow limits of our appreciation. Our lives present problems full of peculiar interest to the spirit-world. Experiences of earth-life become implements of instruction. All things have their origin and control in spirit. We are powerless to wipe from our mind any memory, except by the aid of the spirit-world. Elementary forms of instruction. Spiritualism is no special boon to any organization for personal use. Its ends and aims are wider and more far-reaching than any selfish gratification. Its revelations are not limited to a monopoly of favored recipients. This gospel is not addressed to a select few of the very intelligent and highly cultivated, or to a connected set of opinionated autocrats, but to rich and poor alike. Its principles involve the soul's development, and are addressed to spiritual faculties, which all who seek in simplicity and in truth will surely find.

Miss Sophie Aitken then played, while the congregation sang, "Shall we Gather at the River?"

Mrs. Seales then spoke, controlled by the influence of Mrs. Hattie J. French, a spirit medium, who passed over last year: Across the boundary line I stand to add my word in honor of the day we celebrate. How glorious the truth that we live in spirit-life beyond the portal called the grave, where the flesh crumbles to dust, but the spirit lives on unharmed, beautified and improved. Do all the work required of you by the All-Father, if you would be Spiritualists in truth, as you are in name. It matters not what creed you have subscribed to; all in every denomination may thank God that angels return to earth to bring you blessings from spirit sources. In vestigiate honestly. Men who aim to do all else honestly too often approach these investigations with deceit in their hearts. If you do your work faithfully the hand of the All-Father will guide you, and angels will congregate their forces around you to assist in drawing people of every nation upon earth to higher conditions, prepared as a divine gift to humanity, awaiting our ready acceptance.

Mrs. R. A. Robinson then recited an original poem entitled, "Do Spirits Return?" She spoke of mortals who heard their loved departed call them through spirit manifestations, which they were loath to listen to or receive, dreading to interfere with creeds from which clerical advisers forbade them to depart. Willing spirits give of their strength and power what you crave in your trial-hour. Did you doubt be still. They are ever at your side when called; let them enter as best they can, instead of dictating how they shall come. Spirits are grand sparks of light, showing brighter as they advance higher. When mind is quiet, soul communes with spirit. There can be no oblivion. Go to Nature; study her transformations, and learn the laws that govern a spirit's return. "All are but parts of one stupendous whole." Through spirit influence, di-

rected by the word of God, and acting in his will, the principles of nature are outwrought. Mr. Mead then remarked that Science was first heard of in the far East, and has since traveled westward with the march of empire. Modern Spiritualism is a science, seemingly moving in accord with a law of nature. Advanced spirits must be better than mortals in the flesh. They cannot be worse, as we are told no spirit, however dark, can retrograde after leaving the body of flesh. Early and sacred history assures us that spirits of the departed have returned and prophesied certain facts that came to pass. The spirit of Samuel prophesied to Saul through the woman of Endor the downfall of his kingdom, which history declares soon followed. Amid Belshazzar's royal revels, spirits wrote his destiny upon his palace walls. The names of his subjects were pressed with chains, and his kingdom fell by divine command for the relief of humanity. Notwithstanding we glory over our republic, the masses are ground down by overpowering selfishness, and equal rights are not respected as they should be and as all hope and believe they finally will be. Aiming to escape the perils of infancy, let us avoid license and pursue intelligent liberty.

Le. A. Robinson then said: Twenty-seven years ago I sought for a knowledge of immortality. The receipt of that knowledge made me a Spiritualist. Spiritualism teaches that progress is continuous, by advances without intermission. The next stage of existence continues from exactly where we leave off this. Those who waste time and opportunities, groveling in darkness here, find themselves still in darkness there. Endeavors to benefit humanity stimulate us to advance. Spirit will help us, but none are permitted to do work. All have a mission which they must work out themselves, assisted by guidance when properly asked for.

Mrs. Aitken then spoke, under control: "There is no death; what seems so is transition." The cold air of sophistry may seek to chill your enthusiasm in our good work, but we will help and sustain you in what is proper for you to undertake. Turning toward Mrs. Foye she said: Do not think you are to lay down your mantle, dear sister; you will have fresh strength and new forces added to powers already entrusted you. These are talents to be employed for great good to the human brotherhood of needy and suffering humanity.

Mrs. Meyer then spoke in broad Scotch dialect, under control of a Highland lassie: "I come to add my mickle o' wisdom to the muckle o' truth given you this day." She continued, smilingly, "I say that in your heart, a great instance of love for all who gathered here on this occasion to receive food from the spirit-world. Not every one was fitted to receive it; but each should accept it according to his necessities. During the past year mediums had improved, and gained greater spiritual growth and beauty. Thousands of spirits attended as silent watchers—all sending to those in attendance the breezes of heavenly love."

The exercises then adjourned until 7:30 P. M. Evening Exercises.—Mrs. Ada Foye presided. The hall was packed to its utmost, and nearly all the seats were taken by spirits. The audience sang, "Nearer, my God, to Thee," after which Mr. Thomas Gales Forster delivered, extemporaneously, the anniversary address, of which the following is a digest:

When Hon. Warren Chase, now one of your State Senators, present here this evening, and he who now addresses you, commenced as pioneers to advocate the great truths of Spiritualism, there could scarcely be found as many Spiritualists in the United States of America as in this hall to-night; and now they number fully nine million of earnest believers. We have begun the advent of the grandest period in all the ages. Through the agency of God's blessed raps we have entered upon the communion between the angel world and mortals in the flesh. During the past year we have lost three gifted instructors in our spiritual school: The loving and generous E. V. Wilson; the genial and gifted David Denmore; and the clear-voiced and gifted writer, Epes Sargent. We have three able workers gone to their glorified in the skies. Whatever their hearts found to do their hands did with all their might. There is no waning of interest in this movement, for as old pioneers depart, new laborers are being trained by spirit hands to supply their places in our midst. Farewell to mortal ranks, ye grand old eagles, gone before to perch in celestial spheres, beyond the limits of our unaided vision!

At three o'clock the clock of eternity struck the hour when earth was to receive a crowning blessing; a scene unexpectedly enacted, a result gladly received and widely disseminated. Many bright angels then knew what a movement was thus outwardly begun; but few dwellers upon earth realized what results were appointed to follow raps, destined to sound as they echoed of sublime truths, ringing grandly forth from among the architraves of celestial realms. The scene of the hour was unknown. Truth, in its approach to human minds, is always simple and unostentatious.

It then gave a brief resume of the discovery at Hydesville, when an honest, old-style Methodist family, without gewgaws, or personal vanity, were surprised by a new experience, which marks an event in history. For more than a month the attention of two daughters, Margaret and Katie Fox, had been constantly attracted to the family fireplace, by unusual noises about their house. The elder members counselled trying to sleep, and efforts to pay no attention to the constant raps so distinctly heard. Little Katie, in childlike simplicity, looked upon them as amusing. On the night of March 31st, 1848, while her parents were at prayer in another room, she sat up in bed and began to talk to the raps. Holding up her fingers in the dark, she asked how many she held up. An equal number of raps answered her. "Spirit speak to me," she said. "If you can hear me, rap twice;" and two raps answered. She arose and called her mother, saying: "I can both hear and see." Soon letters of the alphabet were pointed at, and selected by raps, and messages spelled out. The little child's simple exclamation remains engraved as a momentous text to prompt discourses for ages yet unborn.

For the first time these sounds were recognized as intelligent intelligence. From the humble beginning communication was established and a system of delicately adjusted modern spiritual signals began which involves the hopes of humanity and destinies of the universe. These outward signs were soon followed by other and different classes of mediumship down to those of to-day, corresponding to the various requirements of diverse minds.

The phenomena soon spread from Atlantic to Pacific. Fifteen years ago he knew the President of this meeting, then Miss Ada Hoyt, where, as a centre of attraction, she was surrounded by some of the best and wisest men of our country. In interest no one had surpassed her, and to-day she faithfully continues her glorious mission. Two years ago the speaker celebrated this anniversary in London, on the platform with Katie Fox. In the ancient city of Rome raps were heard by him in sight of the Vatican, and he fancied he could almost see the venerable dome of St. Peter's tremble with agitation as they sounded.

These God-given raps are still ringing out on the anvil of time; for angels are sustaining you and truth is your anchor. Modern phenomena result in disturbing old grooves of thought, and opening new channels in physical knowledge, leading to an open door whose threshold opens up a higher science of the soul. Man's possibilities of existence, his social relations, those of governments and of their heads, are all open for review, as parts of the grand inquiry. Thus Spiritualism forces its influence upon human minds. Believers and non-believers alike are forced into investigation.

The present age has a wider arena of spiritual belief than any that has preceded it. Spiritual perceptions, aided by science, have revealed

it, and a growing appetite of the soul craves wider and higher knowledge of hidden things. Through its influence the soul of the race is outgrowing the subservience of creeds. Its mission is to lift truth out of the mire of dogmatism, and to establish it in human hearts. It teaches a higher appreciation of all the glories of Nature, with a true sense of Nature's God. How insufficient are the rigid organizations of strict sectarians to admit of spiritual growth! how incompetent to satisfy the demands of earnest searchers after truth! Affectionate longings of the soul attract many to avail of this loving truth; yet Spiritualism is more than a simple appeal to the affections. Although a subject ridiculed by the press, an object of the clergy's anathema, and scoffed at by opinionated scientists from a fear of soul ostracism, it alone can combine, satisfactorily to the understanding of mankind, the great truths of philosophy, science and religion. Its mighty march has fairly commenced, and its spreading growth will correct the sources of great political, social and religious imperfections. It is a glorious boon, given by a kind Father to his dependent children. The radiance of its glory shall wax beyond human description or understanding. It sets in motion currents of knowledge from above, which flow noiselessly into human souls. It opens a boundless plain of mental activity.

The facts established by these tiny raps are unprecedented in modern history. That some of Spiritualism's early efforts and surroundings have at times given rise to ridicule, none can deny; but its proper investigation claims reverence from human hearts, for all will find it an incentive to human virtues. It has taken hold of man's highest nature, and becomes an essential part of his wholeness. The higher traits of thought, action, self-denial and faith are more grand than all the beauties of physical nature. These higher qualities of man's inner nature are deeply parted with when bartered for transitory acquisitions inflating to worldly pride and personal vanity. Wisdom is better than riches. Knowledge is beyond art. Nothing can mar divine revelation. All the wealth of thought are alike subject to human praise and ignorant ridicule, according to the individual light within each observer's soul. Condemnation without sufficient examination characterizes investigators who choose their familiar darkness after new light has come into the world. If Spiritualism occasionally produces a fanatic, what belief has not done the same with some temperaments. In behalf of Spiritualism, I can truly say that in your heart, a great instance of love for all who gathered here on this occasion to receive food from the spirit-world. Not every one was fitted to receive it; but each should accept it according to his necessities. During the past year mediums had improved, and gained greater spiritual growth and beauty. Thousands of spirits attended as silent watchers—all sending to those in attendance the breezes of heavenly love."

The exercises then adjourned until 7:30 P. M. Evening Exercises.—Mrs. Ada Foye presided. The hall was packed to its utmost, and nearly all the seats were taken by spirits. The audience sang, "Nearer, my God, to Thee," after which Mr. Thomas Gales Forster delivered, extemporaneously, the anniversary address, of which the following is a digest: When Hon. Warren Chase, now one of your State Senators, present here this evening, and he who now addresses you, commenced as pioneers to advocate the great truths of Spiritualism, there could scarcely be found as many Spiritualists in the United States of America as in this hall to-night; and now they number fully nine million of earnest believers. We have begun the advent of the grandest period in all the ages. Through the agency of God's blessed raps we have entered upon the communion between the angel world and mortals in the flesh. During the past year we have lost three gifted instructors in our spiritual school: The loving and generous E. V. Wilson; the genial and gifted David Denmore; and the clear-voiced and gifted writer, Epes Sargent. We have three able workers gone to their glorified in the skies. Whatever their hearts found to do their hands did with all their might. There is no waning of interest in this movement, for as old pioneers depart, new laborers are being trained by spirit hands to supply their places in our midst. Farewell to mortal ranks, ye grand old eagles, gone before to perch in celestial spheres, beyond the limits of our unaided vision!

At three o'clock the clock of eternity struck the hour when earth was to receive a crowning blessing; a scene unexpectedly enacted, a result gladly received and widely disseminated. Many bright angels then knew what a movement was thus outwardly begun; but few dwellers upon earth realized what results were appointed to follow raps, destined to sound as they echoed of sublime truths, ringing grandly forth from among the architraves of celestial realms. The scene of the hour was unknown. Truth, in its approach to human minds, is always simple and unostentatious.

It then gave a brief resume of the discovery at Hydesville, when an honest, old-style Methodist family, without gewgaws, or personal vanity, were surprised by a new experience, which marks an event in history. For more than a month the attention of two daughters, Margaret and Katie Fox, had been constantly attracted to the family fireplace, by unusual noises about their house. The elder members counselled trying to sleep, and efforts to pay no attention to the constant raps so distinctly heard. Little Katie, in childlike simplicity, looked upon them as amusing. On the night of March 31st, 1848, while her parents were at prayer in another room, she sat up in bed and began to talk to the raps. Holding up her fingers in the dark, she asked how many she held up. An equal number of raps answered her. "Spirit speak to me," she said. "If you can hear me, rap twice;" and two raps answered. She arose and called her mother, saying: "I can both hear and see." Soon letters of the alphabet were pointed at, and selected by raps, and messages spelled out. The little child's simple exclamation remains engraved as a momentous text to prompt discourses for ages yet unborn.

For the first time these sounds were recognized as intelligent intelligence. From the humble beginning communication was established and a system of delicately adjusted modern spiritual signals began which involves the hopes of humanity and destinies of the universe. These outward signs were soon followed by other and different classes of mediumship down to those of to-day, corresponding to the various requirements of diverse minds.

The phenomena soon spread from Atlantic to Pacific. Fifteen years ago he knew the President of this meeting, then Miss Ada Hoyt, where, as a centre of attraction, she was surrounded by some of the best and wisest men of our country. In interest no one had surpassed her, and to-day she faithfully continues her glorious mission. Two years ago the speaker celebrated this anniversary in London, on the platform with Katie Fox. In the ancient city of Rome raps were heard by him in sight of the Vatican, and he fancied he could almost see the venerable dome of St. Peter's tremble with agitation as they sounded.

These God-given raps are still ringing out on the anvil of time; for angels are sustaining you and truth is your anchor. Modern phenomena result in disturbing old grooves of thought, and opening new channels in physical knowledge, leading to an open door whose threshold opens up a higher science of the soul. Man's possibilities of existence, his social relations, those of governments and of their heads, are all open for review, as parts of the grand inquiry. Thus Spiritualism forces its influence upon human minds. Believers and non-believers alike are forced into investigation.

The present age has a wider arena of spiritual belief than any that has preceded it. Spiritual perceptions, aided by science, have revealed

it, and a growing appetite of the soul craves wider and higher knowledge of hidden things. Through its influence the soul of the race is outgrowing the subservience of creeds. Its mission is to lift truth out of the mire of dogmatism, and to establish it in human hearts. It teaches a higher appreciation of all the glories of Nature, with a true sense of Nature's God. How insufficient are the rigid organizations of strict sectarians to admit of spiritual growth! how incompetent to satisfy the demands of earnest searchers after truth! Affectionate longings of the soul attract many to avail of this loving truth; yet Spiritualism is more than a simple appeal to the affections. Although a subject ridiculed by the press, an object of the clergy's anathema, and scoffed at by opinionated scientists from a fear of soul ostracism, it alone can combine, satisfactorily to the understanding of mankind, the great truths of philosophy, science and religion. Its mighty march has fairly commenced, and its spreading growth will correct the sources of great political, social and religious imperfections. It is a glorious boon, given by a kind Father to his dependent children. The radiance of its glory shall wax beyond human description or understanding. It sets in motion currents of knowledge from above, which flow noiselessly into human souls. It opens a boundless plain of mental activity.

The facts established by these tiny raps are unprecedented in modern history. That some of Spiritualism's early efforts and surroundings have at times given rise to ridicule, none can deny; but its proper investigation claims reverence from human hearts, for all will find it an incentive to human virtues. It has taken hold of man's highest nature, and becomes an essential part of his wholeness. The higher traits of thought, action, self-denial and faith are more grand than all the beauties of physical nature. These higher qualities of man's inner nature are deeply parted with when bartered for transitory acquisitions inflating to worldly pride and personal vanity. Wisdom is better than riches. Knowledge is beyond art. Nothing can mar divine revelation. All the wealth of thought are alike subject to human praise and ignorant ridicule, according to the individual light within each observer's soul. Condemnation without sufficient examination characterizes investigators who choose their familiar darkness after new light has come into the world. If Spiritualism occasionally produces a fanatic, what belief has not done the same with some temperaments. In behalf of Spiritualism, I can truly say that in your heart, a great instance of love for all who gathered here on this occasion to receive food from the spirit-world. Not every one was fitted to receive it; but each should accept it according to his necessities. During the past year mediums had improved, and gained greater spiritual growth and beauty. Thousands of spirits attended as silent watchers—all sending to those in attendance the breezes of heavenly love."







# Written for the Banner of Light. **THEY WILL BE DONE.**

BY MRS. E. M. HICKOK.

After each conflict of life, intense,  
 Till the weary soul makes no defense;  
 After the rush and the wild alarm,  
 Cometh the perfect rest and calm.

After the sombre shades of night  
 Cometh the welcome morning light;  
 After the saddest notes of pain  
 Cometh a higher, sweeter strain.

After the agony all unknown;  
 After the desolate grief alone;  
 After each battle so nobly fought;  
 After each duty faithfully wrought;  
 Cometh a strength, steadfast and sure,  
 Cometh a peace which shall endure!

After the dearest joys are fled,  
 After the sweetest hopes are dead,  
 Counting earth's treasures all above,  
 Cometh a richer gift—God's love.

After the hurry and din of life,  
 After its chaos, turmoil and strife,  
 Cometh a silence, long and deep;  
 After all waiting and watching—sleep.

Sleep for the mortal, but for the soul  
 Freedom, glad freedom while ages roll.  
 Sleep for the mortal, weary of all;  
 Life for the spirit, free from its thrall.

After the heart-cries, strong to dare;  
 After the earnest, pleading prayer,  
 Cometh the trust, "In God's own time,"  
 Cometh the saving faith sublime.

Hope, sweet messenger I always fair,  
 Shieldeth the soul from chill despair.  
 Be it storm or sunshine, toll or rest,  
 He who loveth us knoweth best.

## **Banner Correspondence.**

### **Massachusetts.**

**NEWBURYPORT.**—A correspondent, writing over the signature "Witness," says: "Though I am at present ranked with Materialists, I see in Spiritualism the power which is to 'break the ring' of Ecclesiastical domination and let the people go free, and I send you the details of a most atrocious piece of sectarian bigotry as a contribution of my note to the end."

In a neighboring village resides an invalid lady of high intellectual, æsthetic and spiritual culture, editor of the literary department in one of the county papers, and contributor of many beautiful poems to the magazines, a volume of which is in preparation for the press. She embodies in her character all the so-called Christian graces and elements of true womanhood, and the pastor of the Orthodox church to which she belongs—her joining the early indiscretion—said of her, in an argument on total depravity, in which he did not quite believe, that she never did a wrong thing in her life, and had never experienced regeneration, because she did not need it. Thus much to show that religious persecution is no respecter of persons or character. Miss— is of Scotch descent, granddaughter of an Edinburgh Professor, and from childhood has had occasional developments of what her countrymen call second sight, though she has deemed it wise to refrain from cultivating it.

A year or two since she was irresistibly impressed to relieve, by the laying on of hands, a case of physical suffering in a member of her family, and subsequently treated with perfect success several cases in the circle of her immediate relatives and friends, though she never professed to be a medium, magnetizer nor doctor, and charged nothing for her services.

About six months ago her cousin, the wife of a business man in your city, broke up house-keeping, and came home to his father's family, as was supposed to die, having lung disease that baffled the best Boston physicians. As a last resort she was advised to consult her cousin, who commenced a course of treatment with immediate benefit. Her cough subsided, she gained in flesh and strength, became able to take long walks, and was, to the astonishment of all, approaching perfect recovery.

This cousin, the wife of a business man and narrow-minded members of the church, to which both ladies belonged, and Miss— was denounced as a horrid Spiritualist, a witch, a confederate of the devil, &c. Church-mauling was threatened, and the pressure at last became so strong that the patient felt obliged to forego further treatment. She, however, secretly resumed it, and is now completely restored, and every Sunday her voice, the loudest in the choir, is heard to the strength of her lungs.

But this will never satisfy the religious and medical bigots, and they therefore sent to this city for that ecclesiastical circus clown and "great exposé," as he modestly terms himself, Elder Waite, to come out and do a job of exposing, an invitation which this peripatetic juggler gladly accepted.

The church was opened, and one of the deacons and several prominent members pressed into the service as assistants and confederates. The usual juggler's stock-in-trade, clattered up the platform, and the Elder supplied the pulpit, giving all the old sleight-of-hand and card-tricks, together with several bungling imitations of what purported to be the best spiritual manifestations, though it is unnecessary to say that not one of the tests that have convinced the rankest material philosophers of the existence of an unexplained occult force was produced. He succeeded, however, in shocking the respectable portion of the audience by what they deemed the display of duplicity, on the communion-table the miracle of turning water into wine. Whether the deacon utilized the wine for the next sacrament we did not learn.

As the pious elder's special mission was to insult the lady above referred to, he assumed that she was present, and prefaced his show by asking if there was a medium in the audience, and if so, unless she came forward and gave a test that he could duplicate, she must keep her seat as the self-confessed fraud. Was ever a more brutal insult offered by an animal in the form of a man to a gentle and estimable lady? She must either come forward in the face of a gaping audience and give tests which she never in her life dreamt of doing, or if she kept her seat, which she had paid for, must be denounced by this miserable mountebank as a liar and a fraud!

Of course the only result of such proceedings is to advance Spiritualism, be it true or false, which one might almost suspect was Waite's real object, notwithstanding his declaration that he is employed by the evangelical churches to "expose" it.

**BLACKSTONE.**—Isaac N. Vesper writes that a recent visit of E. W. Emerson, of Manchester, N. H., supplied the people of this locality with a perfect feast of spiritual food. After an experience of twenty-five years our correspondent concludes that he has never met with a medium who has more clearly furnished tests of the most convincing character; and he would recommend all who desire indisputable evidences of the continued existence of their loved ones who have passed from mortal sight, to secure the services of Mr. Emerson, and through him have their desires met to their fullest extent.

**WEST NEWTON.**—M. S. Townsend-Wood lectured to a fine audience of Spiritualists in Manchester, N. H., on the 6th and 27th of March, and found many earnest souls among them. He said: "On my first visit I was pleasantly entertained at Mr. Joseph Freschi's. They were called to part with an idolized son about four years ago, and have found comfort and consolation in our glorious and soul-elevating religion. On my last visit I was entertained by Mr. and Mrs. Asa K. Emery. Mr. E. is a brother of Mrs. A. E. Newton, and their home is generously opened to the true and faithful. On Friday I attended the funeral of a Mrs. Isaacman, who for thirty years has been an earnest Spiritualist. It was her request to have a medium

officiate, and her three children, although not believers themselves, nobly complied with her wish, and made the needed provision.

Do not think for a moment that we are spiritually dead in West Newton. We have our little gatherings once in two weeks at each other's homes, and can depend upon at least twenty-two persons who do not hesitate to avow their belief anywhere. We have the pleasure of listening to recitations from Fred and Mira Metcalf, which are of no mean order, and sometimes Mr. C. Needham favors us from his vast storehouse of poetical gems. So we are blest."

### **Florida.**

**APOPKA.**—George Wadsworth, under date of March 16th, writes: "As I seldom see anything in your paper from Florida I cannot refrain, while renewing my subscription, from saying something with regard to the *Banner of Light* and its glorious work. It is looked for with much interest, and is a product of art, its many excellencies cannot all be mentioned, its regularity is only equalled by the sun himself, whose light alone it so nobly typifies. I dare say this may be one of its extreme points of radiation, nor does it fail to find responsive cheer in this land of foliage ever green, and an atmosphere always scented with the bloom of flowers. At this time it is particularly so, for the orange tree is white with blossoms while yet the 'apple golden' is not all gathered from its boughs."

I have been a reader of the *Banner* but one year, and regret that I did not make its earlier acquaintance. But the fact is its peculiar philosophy has been somewhat under the ban and the surveillance of the powers that would guide the lines of thought, and it has been proscribed in a great measure. Now, however, as time has ripened, its teachings become appreciable, and phenomenal demonstrations are so plainly before the eyes of the world that none can help but to read even as he runs, and there only waits the 'declaration' to usher in the new dispensation of joy and peace and good will so long at hand. This time is upon us now, and though the whole world was never so nearly ready for the declaration, yet it was never so far away, and Nature's unconscious cry is both heard and felt on every side. 'Come, Lord Jesus, come quickly.'

I have been much impressed by some of the writings in the *Banner* of late. Mr. Colville is always read with great satisfaction, as he seems so completely given up to his guides, and is so highly favored in his dictation. His spirit messages are always full of practical value. There are Professors Brittan and Buchanan, and a score of others whose minds are easily read, being clearly impressed upon the pages of the *Banner*, from whom I always gather new strength and hope, and I feel that your paper is leading the way to the triumph of the nobler and better thoughts of men.

I am glad to see Dr. Babbitt's new book open to the world. It will show a broad way of light for the better walk and life of man; a new heaven and a new earth, in fact, for the transfiguration of this earth of ours can only be effected by the implanting of new ideas in the mind, which will effect the creation of a 'pure heart,' when, as saith the 'beatitudes,' 'they shall see God.' I am indebted to his 'Principles of Light and Color' for my first awakening from the ancestral slumber; for heredity does more for our individual natures than we are sometimes willing to allow. Being somewhat of a skeptical nature, I always wanted to see the demonstration, and in the closing chapters of that work, after imbibing as best I could the principles, I think I read my title clear to an immortality which I had only before accepted in 'articles of faith.'

It has been received for Dr. Babbitt in his new work, 'Religion as Revealed by the Material and Spiritual Universe,' to break the seal of the Apocalypse, the mystery of the ages, and he has also broken the anathema of Patmos John, 'If any man shall add unto these things,' &c. He does not presume to add, nor even to bring a new light, but rather to burnish the old reflectors, and by showing a purer and stronger lens would have us see clearly and learn to know ourselves as we are, and the capabilities and possibilities of humanity, and scatter the mists so long beclouding the mind of man, thus revealing the hidden mysteries of Nature's God and Grace.

What may we not expect in the near future, (and have we not an earnest in the signs of the times, though signs are only for those who hold the cypher) with the new translation of the 'Holy Bible,' and the new revelation of the material and spiritual universe, (the whole Bible is so,) but the introduction of the blessed Kingdom itself?

### **New Hampshire.**

**MANCHESTER.**—G. F. Rumrill writes, April 4th: "We have had meetings every Sunday since the first of last December, and speakers engaged to June. We have been highly favored by having Mrs. N. J. Willis, Mrs. Townsend-Wood, Mrs. Abby Burnham, Dr. Anna M. Twiss, Mrs. Yeaw, Mrs. Kenyon, Drs. I. P. Greenleaf, R. B. Storey, John H. Currier, George A. Fuller now with us, and after him comes Mrs. S. A. Byrnes, then Mrs. H. Morse, from Albany, N. Y., and there is not one of them of whom we cannot speak in highest terms."

Skeptics here have been obliged to say, 'you Spiritualists do have some fine speakers, and we are coming to hear them again,' and we Spiritualists have appreciated those who have addressed us, and are trying to live up to their precepts. Our meetings are more fully attended than at first, so we see signs of progression. We have a Public Circle every Saturday evening in which the resident mediums alternate in having charge of the meeting. We have four good mediums, Mrs. H. Sullivan, Mrs. Laura Wilson, Mrs. Anna Perry and Mr. Edgar W. Emerson. They all give good satisfaction to the public who attend the circles. We have formed a small choir and have a good pianist, so we can have plenty of music. In fact we are *proving*! There are also circles in town and out, meetings in private houses; the one of which Mr. Emerson is the medium being perhaps the most regular; and many attend there who are not quite prepared to come out as Spiritualists, but will when the proper time comes, for there is a time for all things, you know."

With the medium Edgar W. Emerson we are sitting for materializations; by obeying the laws and conditions which spirit guides have given us we have seen hands, faces, busts, and sometimes full forms, and many lights; but we are not sufficiently strong to admit the public yet."

Mr. Rumrill closes his letter with a few lines expressive of the pleasure he experienced during a visit to Boston in anniversary time; also in the course of a call at the *Banner of Light* establishment, where he attended the Free Circle and listened to the messages then being sent through the mediumship of Miss M. T. Shelhamer.

### **Pennsylvania.**

**ALLEGHENY CITY.**—G. W. Land calls attention to the great need existing in Pittsburgh and Allegheny of mediums. The population of these cities is upwards of three hundred thousand, and there are but few mediums accessible to the public—one only, in fact, who is really so. Very many persons are desirous of knowing something of Spiritualism, hence good mediumship, test and phenomena, will find constant employment, and be able to do much in aid of the cause of Spiritualism.

### **Wisconsin.**

**MILWAUKEE.**—J. S. K. writes: "So far as any public movement indicated, Spiritualism was very quiet here until one year since, when Mrs. L. M. Spencer, accompanied by her husband, came to the city and instituted meetings at a private house. These succeeded so well that she engaged a hall and gave lectures every Sunday, which, together with her séances, gave great satisfaction. She has also held a private circle every Wednesday evening, from which much good has resulted. It having come to the knowledge of the friends of Mr. and Mrs. Spencer that March 30th was the fifth anniversary of their wedding, they resolved upon appropriating the day to the cause of Spiritualism, and just before the time for the usual séance, Mr. S. and

his wife were completely surprised by the coming in of a procession of friends in Indian file, each bearing a gift. Mrs. Spencer's control, who appeared considerably affected, made a brief address of thanks for the unexpected tokens of love and sympathy. Other mediums were also controlled, and a general good time was had. I am requested by Mr. and Mrs. Spencer to tender their personal thanks to those friends who at that time so kindly remembered them."

### **New York.**

**LIMESTONE.**—S. S. Marsh writes: "I have taken the *Banner of Light* over twenty years, and do not know how to live without it. The communications published from week to week in the Message Department form one of its most attractive features. I think Bro. Brittan is doing a good work, one that has long been needed, and I hope at no distant day to see his articles, or at least many of them, in book form. Circumstances have prevented me from purchasing books the past few years, but I have been fortunate in having these years to retain the *Banner*, so that I do not get wholly behind in spiritual matters, for one who reads the *Banner* regularly and thoroughly is well informed in regard to Spiritualism. I have also been reasonably well favored in getting personal communications. I would like to form the acquaintance of Bro. Hazard, as I have taken pleasure and satisfaction in reading his intelligent articles on materialization. He has really had a wonderful experience. I have attended the séances of two materializing mediums and obtained very satisfactory results."

### **Iowa.**

**RED OAK.**—J. B. Packard, alluding to various prefixes proposed to be attached to the term Spiritualism, says: "Spiritualism appears to me to exhibit the foundation or root of all hope and devotion, and to have been the same through all ages, and to be the same still among all people. Like the uncut diamond, or diamond in the rough, which holds its own after being dressed and polished, and set around with adjuncts, Spiritualism may hold its own, even when loaded with sectarian and ceremonial adjuncts, but it is very confusing to those who would choose to see the plain truth."

### **Tennessee.**

**HENRYVILLE.**—J. J. Pennington writes that after forty-four years of Methodism he has had three years of Spiritualism; that himself and his wife and children are mediums, the latter, eight, ten and twelve years old, being developed to see and converse with spirits. He looks upon the Bible as being the first book in Spiritualism, the A B C for beginners, and the guide to a condition wherein one will be receptive to direct spirit teachings. A materializing medium is much needed, the people appearing to think that phase of the phenomena the most convincing to skeptics.

### **New Jersey.**

**VINELAND.**—J. D. Holton writes, forwarding the money for a copy of Dr. J. M. Peebles's latest publication, "Immortality, and Our Employments Hereafter,"—which he wishes sent to a relative of his—"I have just been reading the book, to my great delight and satisfaction. Bro. Peebles has struck the key-note of our beautiful faith for an immortal song, and I heartily thank him and the spirits who aided him in the work."

## **Spiritual Phenomena.**

[From the Kansas City (Mo.) Evening Star, March 29th.]  
**GHOSTLY VISITANTS.**

A little excitement has been raised within the past few days among Kansas City Spiritualists over the advent of the noted medium, Mrs. C. B. Bliss, who has attained great fame in the East by virtue of the wonderful manifestations which it is said she has called forth. An *Evening Star* reporter and a friend desirous of witnessing the ghostly performances, last evening visited the residence of Mr. Matt Clark, the well known Spiritualist, and found the room, situated just south of Thirteenth, where Mrs. Bliss is a guest. The newspaper men were warmly welcomed at the door by Mr. Clark, who made known their errand to Mrs. Bliss. She at first was averse to holding a séance, as she had held two during the previous day, and felt so exhausted that she feared she could do nothing, but finally decided to try and accommodate the visitors, about six of whom had gathered. After a short conversation Mr. Clark showed the visitors to the room, furnished in good style, with an alcove in the northwest corner, in which was the cabinet.

This was a pine box, neatly painted, about six feet long, three feet deep and six feet high, firmly and compactly joined, covered on top, with a door in front covered by swing curtains, and a small door, or wicket, about a foot square on each side. The newspaper men were invited to inspect the cabinet, which they did with critical eyes, and found everything in the room was lighted by an oil lamp placed in one corner, shaded by a funnel, which darkened the room so that objects could be discerned pretty distinctly at a distance of ten feet. Mrs. Bliss was introduced, and seated herself on a chair preparatory to going into the cabinet. A reporter took a mental picture of her as she was placing herself in proper condition to enter the mysterious place. She is a woman of medium height, but dark hair and very strong build. She is of French extraction, and speaks with a marked accent.

In a few minutes she began to act in a strange manner, and arising, walked over to one of the *Evening Star* men, into whose eyes she gazed for a moment with a vacant expression in her own. She resented herself, but again repeated the strange action, which was explained by those present as being the action of the spirit who had been under control at the time. Mr. Clark entered the room, and Mr. Clark led off with a song, which was followed by another and another, nearly all being Sunday school melodies, such as "Angels are Hovering Near," until the manifestations began by knocks within the cabinet, when the tune was changed to the "Star Spangled Banner." The scene to the newspaper visitors was weird in the extreme. The singers singing in the half gloom with awe-filled eyes directed to the mysterious shade of the spirit who had been entirely unseen. At times it was like a wild nightmare. The patriotic song rising from a dozen throats with the gleamy visitor in glittering uniform standing in the door in full view, surrounded with all the mystery of that other world from which no traveler is supposed to return, made a scene only to be borne by nerves of the stoutest, well fortified by moral strength and immense will-power. Language simply fails to describe it, and no person who has not been entirely unstrung. At times it was like a wild nightmare. The patriotic song rising from a dozen throats with the gleamy visitor in glittering uniform standing in the door in full view, surrounded with all the mystery of that other world from which no traveler is supposed to return, made a scene only to be borne by nerves of the stoutest, well fortified by moral strength and immense will-power. Language simply fails to describe it, and no person who has not been entirely unstrung. At times it was like a wild nightmare. 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Banner of Light.

BOSTON, SATURDAY, APRIL 30, 1881.

The Illinois Covenanters.

We knew them of old time in the wilds and fastnesses of Scotland, but were not until recently made aware of the fact that they have been successfully transplanted to the prairies of Illinois. We did remember, to be sure, that during the war there was a class of religionists in Illinois that, after being drafted into the military service, refused to take an oath to support the Constitution of the United States, though they did not refuse to serve in the army. It was through the representations of President Lincoln, and Judge Davis, of the Supreme Court, that Congress was induced to pass a law enabling these peculiar men to become Union soldiers, while they were not deprived of the coveted privilege of still being soldiers of the cross. Recently the Albany *Law Journal* saw fit to express its astonishment at the fact that a juror in New York City should seek to evade jury duty by pleading that he belonged to the Reformed Presbyterian church, which holds it to be wrong to do any legal business under the Constitution of the United States.

The reason given why it is wrong is this: because the Constitution nowhere makes any mention of Almighty God, and does not acknowledge him as the "Author of national existence and the source of all power and authority in civil government, and Jesus Christ as the ruler of nations, and the Bible as the foundation of law and the supreme rule for the conduct of nations." That is the exact reason given, and the whole of it. It may have been unfortunate for the juror in this case that he disregarded the extremely pious scruples of the juror concerned. The *Law Journal* speaks of it, however, as the first case of the kind that has occurred, whereas the Chicago *Times* comes forward to enlighten it with the highly interesting and wholly peculiar case of the Randolph County Covenanters in Illinois.

In Illinois, says the *Times*, there are thousands of pious people who have for many years refused to bend the knee to Baal, and offend the Creator by the sacrifice of serving on juries while the Constitution of the United States continues its career of wild impiety. Unquestionably, explains the *Times*, the Court House of Randolph County is the most sacred edifice in the county. It is constructed, from foundation to pinnacle, of the conscientious scruples of the Scottish Covenanters who live in that county; and if it is as durable as a Covenanter's convictions, it will survey unmoved the wreck of matter and the crash of worlds when the heavens roll together as a scroll and the universe melts with fervent heat—with the single exception of the Randolph County Court House. The explanation of it all is on this wise:

There are "sons of Belial" in Randolph County. As the Covenanters were forbidden by their consciences to hold civil office under the Godless Constitution, all the county offices of course fell to the children of Satan; and instead of letting the Covenanters alone, they set on foot a diabolical plan of making large numbers of them do jury duty at every term of Court. Of course the Covenanters thus drawn refused to serve; of course they were fined; and of course they paid their fines and went about their business of worship until the next term of Court. And so it went on, year after year. In this way the County accumulated in short time a fund large enough to erect a Court House without levying a tax for that purpose. And there stands the Court House, paid for from roof-tree to foundation, by the Covenanters—unwillingly, it may be, but none the less effectually. The *Times* thinks that in the day of universal conflagration the children of sin in Randolph County will seek refuge in that Court House, and that they will find it occupied by the saints whose fines built it, with the doors fastened on the inside.

But all this settles and establishes nothing, of course. If headstrong dogmatists prefer to pay fines rather than perform the ordinary duty of citizens, that is their affair; but they bring nothing about in that way, unless it is, in the present case, the building of a public edifice with the fines they are ready to pay as the means of protesting their faith. It is true, in fact, that a juror need not be compelled by an oath to support the Constitution of the United States, for, as the *Times* says, he is not in a position to do anything else, and it is abundant means of support without his aid, beside. But the juror has to commit himself on this point, and the Covenanter won't do it, because the Constitution as yet has no God in it. It does not recognize God, or Jesus Christ, or the Bible. It is silent, as the *Times* says, on the subject of the Trinity, the five points of Calvinism, and the identity of home and the Scarlet Woman. It neither enjoins the singing of David's psalms, nor does it prohibit the use of those musical instruments on which David played while he sang. In short, says our contemporary, the Constitution of the United States is not the Westminster catechism, and therefore the Covenanters will perform no duty under it.

And "that is what is the matter." But those who are concocting their schemes, in the name of religion always, to get possession of this Constitution and make an engine of it to drive their bigotry and dogmatism through the lives and business of the people of this country, will find themselves, in the end, worse used than the Randolph County Covenanters have been. If they could obtain such a Constitution they would find themselves without an obedient people, and, having obtained control of the machine, they would find none to supply the means of feeding it. Instead of provoking for the universal conflagration they would find that they had only got ready for a general deluge.

Employment for Women.

It is hopeful in the extreme to see dignified periodicals, like the London *Quarterly Review*, voluntarily express a desire that the sphere of female employments should be greatly enlarged. In the present day, remarks the *Quarterly*, much is urged in favor of the rights of women to vote; but it would only ask for them to be granted the permission to work in a more extended sphere. A lady, it says, can work in a government office, organized as the post-office savings-bank now is, without losing any of those feminine graces of dignity, of delicacy, of reserve, which are the essential characteristics of an English gentlewoman. The employment of women in the civil service, it thinks, must also be considered advantageous to the State, according to the principles of political economy. In cases where a family has been bereft of the father, the husband or the brother, whose exertions earned the means of support, if the daughter, the widow, the sister, though not endowed

with rare artistic gifts, can enter a career that will help support herself and those dependent on her, a whole family may be preserved from becoming burdensome to the country; and women, engaged in official life during the hours of work, may cheer and support by their presence relations or friends dependent on them at their home, in the evenings.

The *Quarterly Review* confesses that the time has come when persons occupying high and responsible positions in Church and State, in the army and navy, in the republic of letters, in the legal and medical professions, in the artistic and musical world, are impressed with the importance of this comprehensive subject, and feel a strong desire that the employment of women under government should be taken into full consideration by the rulers. It trusts that it will be found practicable to extend the sphere in which women work officially; and in carrying out this most worthy object, it confidently hopes that due consideration may be shown in allotting a fair share of employment to a class for which hitherto little has been done—women of gentle birth, of gentle breeding, of small financial resources. It admits the impossibility of closing the eyes to the existing rules of society in England, and indeed in most countries, acknowledging its agreement with the sentiments expressed by a leading organ of public opinion on Christmas day last, when it spoke thus: "A time may come, we trust not too late, when classes now living in sad isolation, estrangement, and ignorance of one another, may honestly endeavor to make up for lost time, and prove there can be friendship, society and mutual good, between people cast wide apart by birth, education and circumstances. The end all must admit to be good; the way to it is the great question."

To which the *Quarterly Review* adds the timely reflections, that much may be done by every one, in every degree, to bring about a result fraught with blessings to all, by cultivating the spirit of mutual consideration and conciliation. We must remember, however, that great changes in the system of society, like the mighty but almost imperceptible movements in the world of nature, must proceed slowly if they are to be safely accomplished. It quotes the observation of Lord Salisbury, that "no healthy and lasting change ever comes in with a rush; the reformation that comes of rushes is, more than three-quarters, a mere following of the fashion." England has for centuries, says the *Review*, been freed from the calamities produced by a disregard of the laws of social order; and it is impossible not to feel that any changes must be introduced in that gradual manner which is most likely to establish new institutions on a sure and safe foundation. It thinks the motto adopted by the Prince of Wales the one for all—"Ich dien"—I serve.

A Would-be Exposer Finds Something.

We hear a story of a Boston clergyman who was ambitious to become an exposé of Spiritualism, which, as it relates to an actual occurrence, is worth mentioning. It seems the pastor was of a suspicious turn of mind, and bent upon ferreting out the *modus operandi* of the appearance of forms; so, visiting a materializing medium, he applied for permission to institute a thorough investigation of the premises. He found the gentleman not only willing but extremely desirous that he should do so, and, piloted by him, the would-be exposé perambulated the building, peering into every out-of-the-way nook and crevice in search of traps, tricks and trumpery. Descending into the basement he was soon directly below the point at which the spirit-forms were first seen. The entire ceiling was hard plastered, smooth and intact, and he soon found that all efforts he might make to detect an aperture in it large enough for twenty-five or thirty full-sized, white-robed human beings to pass through into the room above, would be altogether hopeless. But he espied a closet, and, grasping the door-knob, said he must look in. "Most certainly, sir," replied his attendant. "But I cannot; it's locked." "I think not; pull." And he pulled, when the door came open with an alacrity that it might have displayed if one was assisting the operation by pushing from the inside. There was nothing, however, to be seen but emptiness and the smoothly plastered walls and ceiling.

The explorer was about to give up his search and to conclude with an "if" that all was honest, when his eye happened to rest upon a stove-pipe opening in the line, far up near the ceiling. He was sure of his game now; the long concealed secret was to be disclosed; the "stupendous delusion" was to be ventilated; the "kingdom of Satan" was to fall, and "Zion" became triumphant! "Hand me a chair," he said with the authority of a "Thus saith the Lord." The chair was handed him. He stood upon it; it did not enable him to reach the desired point. He got down, pushed a table into position, placed the chair on the table and himself on the chair. He grasped, with a zeal and vigor that came only from a desire to save souls, the cap that closely covered the opening, eight inches in diameter and tinted the same color as the wall, in order, as he supposed, that it might not attract attention. Having not been moved for years it tenaciously held its place—would not start. By the aid of a knife it did, however, make a move outward, and after five or more minutes of hard labor, encouraged by the assurances of the gentleman who had the floor, that patience and perseverance worked wonders, it was nearly out. At length it came; and with it about a peck of soot and ashes that had accumulated behind it, enveloping the investigator in a dense cloud and covering him as with a mantle. "I guess there's nothing there," he said, as, having descended from his perch, looking like a bird with raven plumage, he blew the soot from his mouth and brushed it from his head and shoulders, only to make a bad matter worse. "You are right," said his obliging companion, "for what there was seems to have come out." At this point the investigation closed, and the "Report of the Committee," like that promised by the Harvard Commission in 1877, has not yet made its appearance.

"John P. Brady gave me a black walnut box of quite a small size." To the Editor of the Banner of Light: The above was taken from the *Banner of Light* of Jan. 29th, as containing all the letters of the alphabet. The paragraph below contains all the letters, and is much shorter: "Pack with my box five dozen quails." J. G. R. The paragraph in the *Banner* contains 48 letters; the paragraph above contains but 31 letters—17 letters shorter than the *Banner* paragraph. I doubt if it is possible to write a shorter one and include all the letters. Nearly 30 years ago I wrote that one, and no one—although many tried—could equal it. N. G. P.

In these days of Bible "revision" the latest version of the old Sadducean apocryph, as given by a writer in the *Quarterly Review*, is respectfully recommended for consideration: "Let us eat, drink and be merry, for to-morrow we shall be carbollic acid, water and ammonia."

Spiritualism Abroad.

ENGLAND.

The Premier of England is on record as favoring a free inquiry into facts of Spiritualism as demonstrated by its phenomenal manifestations. In acknowledgment of the receipt of a copy of the *Spiritualist*, Mr. Gladstone wrote under date of October, 1878, to Mr. J. T. Markley, of Horsham, as follows:

"I thank you for the paper, which I shall be glad to examine. I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question, in the first place, of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention; and I remain in what may be called contented reserve, without any fear either that imposture will rule, or that truth can be mischievous."

At Plymouth, Mr. Charles Ware, a Methodist minister, has been suspended by his church because of his interest in Spiritualism. In a letter to the *Medium and Daybreak* he says:

"Bigotry has, however, overshoot its mark this time, for the friends of Spiritualism—and they are a goodly number, for the cause has prospered wonderfully during the past twelve months—and others who, though not Spiritualists, perhaps, are friends of liberty, have rallied around me, so that I still have a congregation; and what is more to the purpose, I am released from the fetters which had restrained me, and am free to preach the whole truth as it presents itself in the glorious light of Spiritualism, which, to me, is a revelation of spiritual realities; the light of a glorious day to us who had hitherto been crying in the night and groping in the dark."

Remarkable materializations are reported in the *Herald of Progress* as having occurred at Littleborough, the medium being Joshua Fitton. The most striking of these was the appearance of a spirit giving the name "Dr. Scott," who, passing to a lady, placed one of his hands in her hand, requesting her to hold it there. While thus held it began to slowly dematerialize, continuing to grow less and less, until, finally, it wholly disappeared, and all to be seen was the arm destitute of a hand. The surprise manifested by those present led the spirit to ask, "How will men of science account for that?" This was done in the light. Later the gas was extinguished, and the same spirit appeared with a lamp. These "lamps" are of spirit production, and though called phosphorescent, emit no odor. If we remember rightly, "John King" was the first to use them, and he remarked concerning them that the light they produce is more congenial to the spirit than any earthly light, and that when they see spirits as we shall see them when out of the body and with them. "Dr. Scott," upon his appearance this time bade the company adieu, and sank rapidly, illuminating himself with the light of his lamp, so that all might see him melt away into nothingness. In a few minutes he entirely disappeared, sinking as if into the floor, his lamp glowing less in size, less brilliant, then fainter, and slowly vanished, first into an illuminated misty space, and then into total darkness. Information is received that the medium, Mr. Fitton, will visit the United States the coming summer.

Mr. Duguid is at present in London, giving sittings to all who desire his services. His address is 15 Southampton Row, London, W. C. Of Mr. S. De Main, to whom the friends of Spiritualism at Howden-le-Wear have lately given enlarged scope for spiritual labor, the *Medium and Daybreak* says: "Of all speakers we have ever heard, none have brought to our soul a more blessed realization of spiritual truth."

Miss Samuel, the blind medium, is actively employed in giving inspirational lectures in London to large audiences. On a recent occasion she took for her theme the remark of Mr. Lewis that though their speaker was physically blind, yet she was not necessarily blind spiritually, and went on to show that the soul alone desecrated truth independent of the external sense of sight.

SCOTLAND.

Mr. E. W. Wallis, inspirational lecturer, has addressed interested audiences on the subject of Spiritualism at Kirkcaldy, in Fifeshire and Edinburgh. In Leith several discussions have recently taken place and a growing interest is manifest.

RUSSIA.

In no country is "fortune-telling," as it is called, but which is in fact clairvoyance, more fully believed in, and those gifted with second sight more generally consulted than in Russia. When the late Empress was at Nice she summoned from Paris Mademoiselle Henriette to inform her of all that was taking place in her absence at St. Petersburg. The Princess Dolgorouki is said to often consult a clairvoyant, and it is rumored, says the *Corset Journal*, that a vision of all the incidents of the assassination of the Czar was given her. We quote: "The progress from the Manège along the quay, the explosion, and the return home in the open sledge, were all as strongly impressed upon her imagination as though she had beheld them with her eyes, and she was found upon her knees at the foot of the Holy Images in her bedchamber. When the decree of immediate banishment from St. Petersburg was read to her, her only exclamation was, 'I want nothing but the marriage ring. Ah! give me but the marriage ring!' On being told that it had been shivered into fragments and was lost among the mutilated remains of the Emperor's finger, she exclaimed in a ghastly whisper, 'Then it has all come true! I feel senseless to the ground, and was conveyed in that unconscious state to the sledge that bore her away.'"

AUSTRALIA.

At Brisbane has recently been commenced the publication of *The Telephone*, which, from information received, we judge to be conducted somewhat as is the *Voice of Angels* in this country. It is to appear weekly. Melbourne papers report that the great demand for the services of Mr. Milner Stephen has compelled him to postpone his departure. Very remarkable cures have been performed by him. One of them was that of a young man who had suffered with a spinal affection of the neck for five years. His neck was so curved that his chin touched his chest, and was immovably fixed there, so that in order to give him food or drink he had to be placed on his back on the sofa. Doctors said it was incurable. Mr. Stephen treated the case publicly four times, and the chin became raised—the first time two inches—and the curvature of the spine has disappeared entirely. A Mr. Wilson had been paralyzed for two years, lost the use of his limbs on one side and was obliged to give up business. Two treatments restored the use of his limbs so that he walked for hours at a time. A Mr. S. E. Boldner had been deaf for twenty years. One treatment restored his hearing, and he was astonished, as well he might be, at his sudden recovery.

These and similar cures in all parts of the world are sufficient, one would suppose, to attract the attention of medical men and to lead them to give serious thought to a work producing such beneficial results. The apathy and indifference they manifest in regard to them are

perfectly surprising, and really unaccountable upon any humanitarian hypothesis.

The materialization séances at Melbourne, by Mr. Spriggs, continue to be held with much success. At several of them a spirit giving his name as "John Wright," appeared, and stated that he was accustomed to materialize at a private circle in America.

A new Children's Progressive Lyceum has been inaugurated at Richmond, under the conductorship of Mr. Devine. At the initial services an address was made by Mr. J. Veevers, of the Melbourne Lyceum, and Mr. Cackett led the calisthenics. The *Harbinger* states that upwards of fifty members were present and a number of interested spectators.

SOUTH AFRICA.

Mr. Walker is lecturing to large audiences. At Port Elizabeth the subject of one of his lectures was "Voltaire," in which he vindicated his character as a free-thinker and reformer, and most scathingly reviewed the motives of the Church and its satellites in making their unjust and untruthful charges against him. The lecture was published in a pamphlet.

BRIEF PARAGRAPHS.

To-day, such is the power of combined capital, that individual industry must go to the wall when brought into competition, and the laborers join in the effort to have it so. Not until labor can control its capital in associated business will there be a change. It is an acknowledged weakness that submits to self imposed conditions.

The old saying, "It's an ill wind that blows nobody good," was well illustrated some years ago when the schooner *Essex* was on a dark night at the point of being wrecked, when the Presbyterian church of Oswego took fire, and showed them the way out of danger.

Life is too short to waste  
In idle gossip or cynic bark,  
Quarrel or reprimand;  
"I'll soon be dark;  
Ah! mind thine own aim, and  
God help the mark!"

The late E. H. Chapin said he lectured for a m-e—"fifty and my expenses."

There are no two words in the English language which stand out in bold relief—like kings upon a checker-board—to so great an extent as the words, *I will!* There is strength, depth and solidity—decision, confidence and power—determination, vigor and individuality in the round, ringing tone which characterizes their delivery. It talks of triumph over difficulties—of victory in the face of discouragement—of strength to perform—of lofty and daring enterprise—of unfettered aspirations, and of the thousand and one impulses by which man masters impediments in the way of progression.

The immoralities and crimes of the creedal ministers are being "exposed" nearly every week in the secular press. The secular press make no mention of the fact; yet these swift vision sheets are continually harping upon the alleged exposures of spiritual mediums. "First cast the mote out of thine own eye," etc.

The New York *Sun* brags that it shines for two cents. What will the boot-blacks say to this?

Humility is the equity of the heart.—*Confucius*.

The New York papers pleasantly remind the Goliathites that the space underneath their sidewalks is more or less thickly occupied by steam-bollers, and that nobody knows when he may be sent kiting thirty feet in the air by an explosion for which nobody will be to blame.

A Scotch clergyman at Ayr, a few Sundays ago, prayed: "Oh, Lord, bless the Established Church, and the Free Church, and the United Presbyterian church, and all the other churches. Thou knowest the various nicknames, Lord, by which they are called; bless them all."

This is what a Sunday school Superintendent found chalked on his blackboard:  
PLEAS MR. SUPERINTENDENT DON'T FIRE OFF STICKS EVERY SUNDAY AT US boys with an awful Example of a Bad Boy in Each of them.

IT IS US A REST!  
GIVE IT TO THE GIRLS.  
—*Louisville Courier-Journal*.

An exchange avers that a heated dispute is going on in some of the scientific papers about the hemodromograph, the sphygmograph, the cardiograph, and the cardio-sphygmograph. This condition of affairs is positively alarming, and should be inquired into.

The New Orleans *Picayune* states that according to a metropolitan exchange, an alderman has recently been injured by the accidental discharge of his duty. These accidents are very rare.

Rev. Dr. O. C. Moore, of the *Nashua Telegraph*, has discovered (and with his well-known zeal for the promotion of spirituality in the community, he at once announces his discovery) that the revision of the Bible is, as he terms it, a "D. D. sham."—*Boston Herald*.

The New York *Tribune* admits the desirability of strong thews and sinews in young men, but really, it says, we should like our boys to possess some quality or accomplishment on leaving college in which a well-trained mule could not excel them.

The Michigan Avenue Baptists, of Chicago, met on a recent Sunday to pass a preamble and resolve, the former beginning, "Whereas, it has pleased Almighty God to destroy our house of worship by an incendiary fire," but it suddenly occurred to one of the brethren that the charge was a serious one, and this clause was stricken out.

A slanderer is a viper. Shun him.

The *Congregationalist* thinks the Sunday papers should neither be bought nor printed. "Wise and Christian men should in all ways stand clear of and discourage it." Too late, neighbor; might as well ask the earth to stop and turn the other way. Not even Joshua could do that.—*Christian Leader*.

A resolution has passed the Texas legislature requiring that women shall be employed in the State department for every position they are competent to fill, upon the same terms and conditions as men.

A lecturer once prefaced his discourse upon the rhinoceros with, "I must beg you to give me your undivided attention. Indeed, it is absolutely impossible that you can form a true idea of the hideous animal of which we are about to speak unless you keep your eyes fixed on me!"

A certain religious paper, whose patience has at last become exhausted, puts "those peripatetics who go from church to church with morocco, limp-backed Bibles under their arms, putting on airs as if they were Moody and Sankey," on record as "half-baked evangelists."

It is now tolerably certain that by the year 1883, when the New York World's Fair is to open, the Brooklyn bridge and the Hudson river tunnel will both be finished and in constant use.

Orthodox, orthodox,  
Who believe in John Knox,  
Let me sound an alarm to your conscience:  
There's a heretic blast  
Has blown in the West,  
That what is not sense must be nonsense.  
—*Burns*.

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

Webster's famous query, "What good will the monument do?" is answered at last in the discovery that the historic shaft on Breed's Hill, with the little lookout in its apex, suggested to Howe, the sewing machine man, the idea of his celebrated needle with the eye at the point.

The Anniversary in England.

The Thirty-Third Anniversary of the Advent of Modern Spiritualism was commemorated in London by a full attendance at 15 Southampton Row, where appropriate addresses were made by Mr. Alexander Duguid, recently arrived in the city from Scotland, Miss Samuel (under control), and Mr. C. P. B. Alsop. The exercises closed with a trance address by Mr. Duguid, the audience dispersing with expressions of much satisfaction at the proceedings. The *Medium and Daybreak* gives a full report of the addresses.

"The British National Association" observed the day by a *conversazione*, which was very fully attended. A concert of exceptional merit formed the principal feature of the occasion. At Goswell Hall a *soirée* was held, the earlier portion of the evening being set apart for a concert, which proved one of peculiar attractiveness, and the latter part to a ball, the terpsichorean exercises of which were heartily engaged in, and as heartily enjoyed by the company.

Card from Dr. A. H. Richardson.

To the Editor of the Banner of Light: Will you allow me, through your columns, to inform my friends and the public, that instead of convening a camp-meeting at Shawheen Grove, Mass., the coming season, I shall, in lieu thereof, hold three grove-meetings at that place, on Sundays July 3d and 17th, and Sept. 4th. Full particulars concerning these grove-meetings will be given hereafter.

(In consequence of this change I have on hand about seventy-five tents for sale or to let cheap.) After a period of public service in the Spiritualist camp-meeting field of some twelve years' duration, I now retire, resigning such share of the work as for my portion into the hands of the organized associations which are now holding regular meetings during the summer season.

I desire, at this time, to return my sincere thanks for the many favors which I have heretofore received at the hands of the public, and trust that the interest in the Spiritualist camp-meeting movement, in Massachusetts and elsewhere, may grow stronger from year to year, and that much good may thereby accrue to the cause which we all hold so dear.

DR. A. H. RICHARDSON.

No. 42 Winthrop St., Charlestown District, Mass.

Attention is called to the advertisement of the *Banner of Light*, in this issue, published at Boston, Mass. It is a great exponent of Spiritual Philosophy, and numbers its readers by the thousands. In its columns will be found some of the choicest gems of thought, and investigation in relation to the future of which we know so little.—*The New Albany (Miss.) Democrat*.

Passed to Spirit-Life:

From Boston, on the morning of April 8th, George R. Dill, aged 67 years and 4 months.

A kind husband, a loving father, an affectionate friend, he passed from the earthly life to the better and more joyous, leaving a large void in the family circle. For many years Mr. Dill had enjoyed a full belief in that higher life beyond, looking forward to that goal to which our earthly pilgrimage is tending with the full assurance that we should meet and know our loved ones there. He had enjoyed many evidences of their visitations through his life, and was a firm believer in the truth of Spiritualism. His greatest literary enjoyment was found in perusing the pages of the *Banner of Light*, drinking in its contents with a keen relish. He was a man of sterling integrity, and a thorough humanitarian. The large circle of friends who were gathered to pay the last tribute of respect to his memory attests to the truth that "a good man has gone to his rest." May the good Father, who never chasters or afflicts willingly, give the widow and children in their loneliness and bereavement.

From the home of her aunt, Mrs. H. Humphrey, in Portland, Me., April 6th, Abbie Hannah Farrow, in the 40th year of her age.

Miss Farrow was endeared to many hearts, and she will be much missed by those who knew her. For a long time a sufferer, she nevertheless kept up her connection and interest with all that was passing around her. A member of the Spiritualist Society, she was a true and devoted student, her influence was felt to a marked degree. Her aunt, with whom she lived since early childhood, watched over her last days with tender care, and in these hours of trial both were consoled by the presence of spirit-friends. She knew that beyond this life the sun of eternal day was shining. The funeral services, of a most affecting nature, were conducted by Mrs. Helen Palmer, assisted by Mr. J. William Fletcher, and were attended by a very large number. Many who had never before believed in the truth said, "How beautiful to believe in such a religion." Beyond death comes peace and rest; these she has found.

From her late residence, No. 1343 Carson street, Pittsburgh, Pa., April 2d, 1881, Mrs. Sarah Ann Rade, aged 48 years and 2 months.

Mrs. R. was a firm adherent to the Spiritual Philosophy for fifteen years, and passed away with the full assurance of eternal life. She leaves a loving husband and nine children, who mourn her material loss.

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