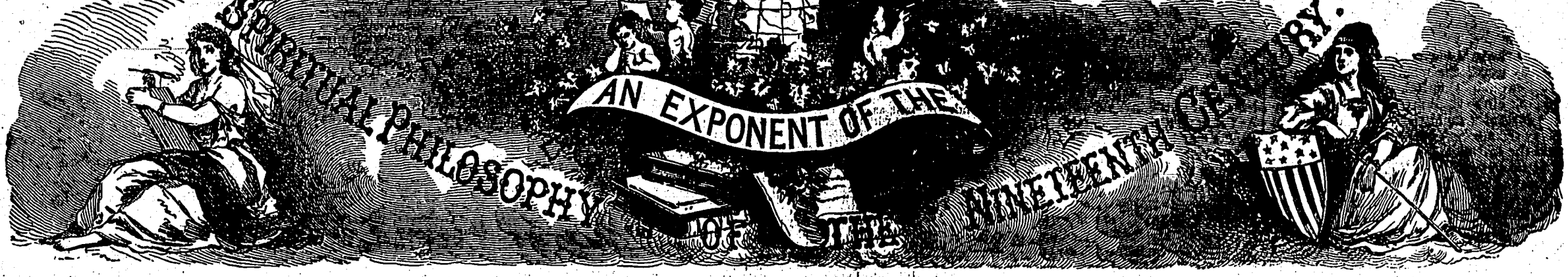


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BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

OPPOSITION TO SPIRITUALISM IN BALTIMORE.

UNFRIENDLY ATTITUDE OF THE CHRISTIAN PULPIT—DR. BRITTAN REVIEWS REV. JOEL T. ROSSITER'S DISCOURSE.

Rev. J. T. Rossiter on Spiritualism—The Séance at Endor—The Medium Vindicated—A Royal dead-head Investigator—Mistakes of the Preacher—A Divine treats Samuel coldly—He is not sure the Prophet put in an Appearance—Bold stand of Rev. Dr. Butler—How he Exorcised the Spirits—The Soulless Body at Endor—Puppet-show at the Transfiguration—How the Lord is supposed to have deceived Jesus, Peter, James and John—The Plottings of the Pulpit—Character of the Religious Opposition to Spiritualism—A grave Divine quotes from a vulgar Jester. To the Editor of the Baltimore American:

Some one has sent me your paper of the thirty-first ultimo, in which I find a synopsis of a sermon on Spiritualism, by Rev. JOEL T. ROSSITER, whose mind appears to be in a confused state in relation to the general subject of spiritual phenomena, and their relations to the divine purpose in his moral government of this world. The text is taken from the interview between Saul and the woman of Endor, during which Samuel appeared; he was impressively described by the medium, and from that description was recognized by the royal visitor as the prophet. Saul had cruelly persecuted the Spirit Mediums of his time, and in order to avoid recognition "he disguised himself," and went to his séance in the night. But the moment the venerable form of the prophet appeared to the woman's vision she comprehended the fact that her visitor was the king. Knowing the fierce hostility of her royal master to all of her class she was naturally alarmed for her safety, but was assured that no harm should come to her. I extract the following passage from the report of Mr. Rossiter's discourse:

"Saul went to the witches. There is something remarkable in the fact that he should have recourse to those whom he had endeavored to turn out of the land. The good spirits having deserted him, he goes to the evil spirits. When the spirit of Samuel arises before him, he tries in vain to quiet himself. What an awful séance was this! and it should teach us not to quench the spirit."

Let me here perform a simple act of justice in behalf of a respectable and noble woman—an ancient medium who has been remorselessly slandered by the Christian clergy for many centuries. She was a kind-hearted woman while she resided at Endor, and she must be a forgiving and peaceable spirit in heaven or she would have haunted the Church that has so long defamed her before the world. Perhaps I can best vindicate her character and do some slight justice to her memory by showing the striking contrast in the moral characteristics of Saul and the medium of Endor. I am not in the habit of wasting many words on the average king, and a brief characterization will suffice in the present instance. Saul was a proud and unscrupulous dissembler—a royal hypocrite, and in many ways a bad man. He appears to have occupied the good woman's time through the afternoon, for which he never gave her a farthing; and then, to cap the climax of the royal meanness, he allowed the generous hostess to have the only "fat calf" she possessed butchered, and he and his attendants accepted her cordial invitation to supper. And this selfish man and cowardly tyrant did not hesitate to hunt innocent people out of his kingdom for doing precisely what he practiced himself at Endor.

Modern Divines are accustomed to speak of the medium of Endor as "a witch"; but she is not so characterized in the Scriptures. On the contrary, she is referred to in respectful terms as "a woman that hath a familiar spirit at Endor." (Samuel xxviii: 7.) There is not a single word in the record to show that she was not in all respects a most reputable person. The narrative of her interview with the king renders it evident that while he had exercised his royal prerogative in banishing mediums from home and country, he was quite willing, in a great emergency, to avail himself of the services of one of their number. It also proves—if anything can be proved by the Bible—that the medium was not only strictly honest, but that she was a most unselfish and hospitable woman, by whose personal acquaintance and kind attentions even the king was honored. And yet strange and irrational as such conduct seems and is, this royal oppressor and hypocrite—this cowardly dead-head investigator of Spiritualism, who went to a medium under cover of congenial darkness, because he was sorely distressed for

information which he could obtain in no other way—is represented as coming to us with all the majesty of infinite authority for his cruel persecution of mediums! This was the way "he served the Lord as if the devil was in him!" And this iniquitous business did not end with king Saul. No; we have yet to see the end of it. The worthy woman in whose presence his unwelcome destiny was made known, has been defamed ever since. Though honest beyond suspicion and generous above reproach, and, withal, possessed of rare "spiritual gifts," as the record plainly shows, she still continues to be stigmatized by every Orthodox divine as an old hag, who, through "ways that were dark," was in league with the devil.

Mr. Rossiter is pleased to say that "Saul went to the witches"; but the record which he professes to regard as a divinely inspired revelation contains no warrant for the statement. Is it necessary for him to "add to the words of the book," or to amend an infallible record? The medium at Endor is nowhere called "a witch," and it used to be quite orthodox to never assume to be "wise above what is written." In the opinion of the preacher it is "something remarkable that he (Saul) should have recourse to those whom he had endeavored to turn out of the land." But this is nothing remarkable in these days. There are many clergymen—we know some of them—who boldly denounce the spirits before their congregations while, like Saul, they "put on other raiment," or adopt some cheap method by which they expect to escape recognition when they go to consult spirits of the other world. DR. J. V. MANSFIELD, who resides at the corner of Sixth avenue and Forty-second street, New York—the writing medium through whose hand the spirits answer sealed letters—assures me that much the larger part of his patrons are from the churches and that many of them are ministers. During the anniversaries he is crowded with clerical visitors, who express astonishment and satisfaction at what they receive from the spirits, and then, some of them, go home to dishonor the claims of Spiritualism before their congregations.

Mr. Rossiter does not appear to be fortunate in his elucidations. One has only to take a single brief sentence from the passage already quoted to show the maximum of dogmatic assumption and the minimum of truth. Here is an illustrative example, which we emphasize: "The good spirits having deserted him, he goes to the evil spirits." The truth is, Saul did nothing of the kind, nor had the good spirits entirely deserted him. This two-fold statement derives no support whatever from the biblical history. On the contrary, if the gentleman's infallible authority has any weight, it completely demolishes his assumption. When Saul went to the medium, instead of soliciting an audience with evil demons, he expressly said to the woman, "Bring me up Samuel." (Sam., xxviii: 11.) The fact that Saul called for Samuel, and for no one else, proves that he was not seeking intercourse with evil spirits; and the additional fact that Samuel came promptly when his presence was invoked, proves that the good spirits had not entirely forsaken the king. Perhaps the whole Jewish history, from Moses to Jesus, does not furnish an example of a better character than that of the prophet Samuel. But he now falls under condemnation because he ventured to show himself one day after "all Israel lamented him" as dead, and his friends had made sure that he was decently buried in his native city of Ramah. The Christian clergy appear to have taken offence because he came back after death, and more especially for the reason that in so doing he confirmed the pretensions of an old woman who is presumed to have served the devil by her mediumship.

It appears from the report of the discourse in your paper that Mr. Rossiter does not like to believe that the immortal spirit of the good prophet really came from the other world and gave convincing evidence to sinners of his actual presence. Unhappily this would be a verification of the claims of the person whom, by way of reproach, he calls "the witch of Endor." He comprehends the fact that such an admission would wholly unsettle his premises in the argument against Spiritualism. Mark with what caution he attempts to evade the force of the significant fact which he has not the temerity to dispute. This is the way he balances himself for a moment on several implied possibilities, and then takes a leap into the darkness of uncertainty and that imaginary paradise where "ignorance is bliss."

"This mysterious appearance is not explained up to the present day. Saint Augustine says, by some mysterious dispensation of the Divine will, the witch was allowed to call up Samuel himself. Others hold to the belief that God allowed the spirit of Samuel to appear to the discomfited and astonished of the witch, and sent his own prophet from the grave to accuse Saul. In the book of Ecclesiastes, it is said, Samuel prophesied after his death and told the king his end. But we will leave this matter as one unknown and uncertain, remembering that curiously to know the difference between good and evil was the commencement of sin."

It will be observed that the preacher does not like to credit the fact of the actual appearance of Samuel. He is not sure that the prophet was there. Indeed, he affirms that "this mysterious appearance is not explained up to the present day." And then, with more deliberation, he disproves his own statement by citing the explanations of Saint Augustine and others. He deprecates investigation, and thinks the curiosity which prompts it is incontinent "sin." The undeveloped state in which man is utterly unable to distinguish "the difference between good and evil" is in his judgment the safest for all men. This condition of mind is infantile to the last degree. He finally concludes to "leave this matter as one unknown and uncertain." In his citation of the opinions of eminent men, respect-

ing the spiritual visitation at Endor, he might have added that of Rev. C. M. Butler, D. D., published twenty-seven years ago, when that popular divine was rector of Trinity Church, Washington, D. C., and Chaplain of the United States Senate. Perhaps this occurred before the Reverend Gentleman entered upon his ministry, or for some other reason it may have escaped his observation. I will therefore ask his attention to it in this connection:

"It is to be remarked, moreover, that among all the strange and miraculous events of both dispensations, there is not one instance on record of the manifestation of a disembodied human spirit to the minds of men. Samuel appeared to Saul under the incantations of the Witch of Endor, as much to the surprise of the sorceress as to the terror of the impious king. But it was not the disembodied spirit of the prophet which manifested itself to Saul. It was his body, or a visible representation of his body, which God miraculously summoned for his own wise purposes."

Here the learned Doctor, being "wise above what is written," affirms that "there is not one instance on record of the manifestation of a disembodied spirit." Samuel was not at Endor at all; he was somewhere else; Dr. Butler and Mr. Rossiter do not know exactly where, probably because Samuel does not report his movements to the ministers' association. Only the prophet's "body" appeared, "or a visible representation of his body which God miraculously summoned." That is to say, the All-wise Creator of the Universe is presumed to have vindicated the claims of that "old witch" by a special miracle, in which he created an automaton figure to deceive Saul, and then caused it to move like a living man by a special application of the Divine Will! Here the Supreme Being is represented as the manager of a mere puppet show! If this is not blasphemy under the canonical will it is not to be employed a committee of respectable Infidels to revise the Church definition?

Judging from your report of Rev. Mr. Rossiter's sermon he does not appear to be so confident of his authority under the apostolic commission as some of his brethren. Dr. Butler did not hesitate, but swept the whole spiritual field with his besom. He disposed of Moses and Elias in the same summary manner that he dismissed Samuel; and all the other spirits of men who have ever dared to revisit the earth were instructed to leave in the same shadowy train. His method of exorcism is the clerical *ipse dixit*, and behold their immortal spirits are nowhere round this terrestrial ball; and instead we have only so many soulless bodies made of common earth, water and air, all for the purposes of a spectacular and deceptive exhibition! Jesus, Peter, James and John, indeed appear to have believed that the Master was really honored by the spiritual presence of Moses and Elias at his transfiguration. But no; we are admonished that instead of such illustrious witnesses, the Lord merely set up in the mountain two hollow shams for the inspection of Jesus and his disciples!

It is not in the power of Mr. Rossiter to damage Spiritualism by stooping to the low level of the stale and unprofitable platitudes which he repeats in the middle and concluding portions of his desultory discourse. He puts into his sermon the same old threadbare objections, which—though they have been answered a thousand times—never had any force among intelligent people. He draws on his imagination and the vulgar jests of poor wit-snappers for his facts. Here are some examples, taken at random, of his undignified and trifling treatment of a grave subject:

1. "After a spirit has been enthroned in heaven it can't write as well or as grammatically."

This statement is a misrepresentation; but as the preacher is evidently not at all acquainted with the real facts, we must wink at his want of correct information and forgive his unwise and uncharitable assumption. Further knowledge will enlighten his understanding and enable him to revise his judgment."

2. "The followers of Spiritualism are constantly in a nervous condition, which brings about a ruined mind."

The circle of our acquaintance among Spiritualists is rather extensive, and embraces thousands of persons in all ranks of society, from the humblest people up to the most eminent authors, inventors, artists, merchant princes and scientific philosophers in the civilized world; United States Senators, distinguished Jurists, Generals in the Army and Bishops in the Church. But we have never observed that these people are more nervous than other men and women. Instead of their minds being ruined, they are not only, as a rule, calm, thoughtful and self-possessed, but they are, in some important sense, even now engaged in shaping the more liberal faith, the more comprehensive science, and the deeper and more spiritual philosophy of the better time coming.

3. "It (Spiritualism) has shorn down hosts of the brightest and most intellectual minds in the world."

This involves the admission that the finest intellects have embraced Spiritualism. Our own observation confirms the truth of what is here distinctly implied, but we were not looking in this direction for a recognition of the fact. We know of many persons whose minds have been greatly exalted and illuminated by Spiritualism. The angel of a new dispensation has placed in their hands the keys which unlock the spiritual mysteries of the beautiful Hereafter. On one point, however, we are much in need of further light. Will it be convenient for Rev. Mr. Rossiter to introduce us to the "hosts it has shorn down" among "the brightest and most intellectual minds in the world"? "Shorn down" we suppose means, clipped from the surface, cut short, or curtailed, which and how?

4. "When the steamer Atlantic was missing, the witch

was called on, and numerous instances are known where the news she gave, that the vessel had gone down with all on board, drove the hearers to a lunatic asylum."

It happens that the present writer was familiarly acquainted with the medium and the material facts connected with the case of the steamer Atlantic. We respectfully ask the preacher to give the public the name of "the witch . . . called on"; also a list of the "numerous instances known," and the number and the names of "the hearers" who went to "a lunatic asylum" as a consequence of her revelations?

5. "You cannot hold the Bible in one hand and Spiritualism in the other."

Holding the Bible in one hand need not prevent any one from holding on to Spiritualism and taking it into the mind and heart. All that is most vital in the book consists of the facts which belong to the Spiritualism of all ages. The truth is, if the Church insists on rejecting the demonstrated spiritual facts of the present, positive science and a materialistic philosophy, like a resistless tide, will sweep away the claims of its sacred books and traditions as the debris of earlier times.

6. "Spiritualism calls up Tom Paine to testify that he is stopping in the same place in heaven as St. Paul. They that do these things are an abomination to the Lord."

This is not the product of a spiritual mind. While we see no particular reason why St. Paul and Thomas Paine may not meet on friendly terms in the Spirit-World, we do see very clearly that this is the shallow invention of a profane jester who some time ago set up for a wit, but never achieved any great distinction. This vulgar attempt to be facetious at the expense of the Spiritualists had its origin in a newspaper office in this city. Its author was opposed to Spiritualism, as his poor effort to ridicule the whole subject should have rendered apparent to any mind of ordinary intelligence and refinement. But the preacher quotes the words of an irreverent jester as coming from the Spirit-World because, we may suppose, it suits his taste and furthers his purpose to do so. If Mr. Rossiter is right in saying, "They that do these things are an abomination to the Lord," it is time for the enemies of the truth of Spiritualism to take warning from their own preaching and make haste to cleanse themselves of this abomination. They close their eyes to the light; they shut their ears to all human testimony, and then judge and denounce, *ex cathedra*, the truth they will not understand. S. B. BRITTAN.

New York, March, 1881.

Spiritual Phenomena.

VARIOUS PHASES OF MATERIALIZING PHENOMENA.

BY THOMAS H. HAZARD.

To the Editor of the Banner of Light:

On Thursday, Feb. 3d, I was present at a small and select materializing séance held at a private residence in Tremont street, Boston, where the manifestations were very beautiful, and entirely satisfactory in every respect, until the room became rather cold in consequence of the register having been closed too long. In this disturbed state of the conditions a female form, claiming to be an ancient eastern spirit, manifested, and permitted me to approach and examine the features of her face closely. I at once saw that they were almost an exact counterpart of those of the medium, which I regretted, fearing that there might be some inexperienced persons present, whose faith in the genuineness of the manifestation might be shaken by the similitude. After I took my seat each and all of the company present were in turn permitted to approach the form and examine its features. The last who went to the cabinet was the lady of the house, who also noticed the likeness. The spirit then opened the folds of the curtain, and took the lady with her inside the improvised cabinet, where she distinctly saw the medium reclining on a sofa, her illuminated face being as pale, and rigid in appearance as that of a corpse, the eastern spirit standing before her all the time. Under such circumstances had the materialized form been seized by a coarsely organized "spirit-grabber," there is no doubt that it and the sleeping medium would, by force of occult laws not understood by mortals, have instantaneously been merged in one, and thus the life of the medium being preserved, though not without serious injury to her health.

A SPIRIT FORM RESURRECTED FROM THE RECENTLY DEAD.

An aged lady (a first cousin of the writer) had been living with two of her daughters for some years in Italy. Early last December she crossed the Atlantic, and arrived in New York, where she died in about a week after her arrival at the house of her son, a lawyer of that city. The whole family were rigidly Orthodox; notwithstanding which my cousin, for some years before going to Europe, was always fond of talking to me about the phenomena of Modern Spiritualism, and I had occasionally sent her copies of the *Banner of Light*, and other spiritual publications, while she was in Italy. She was a most estimable lady, and a dearly loved friend of my wife and four grown-up daughters, all of whom are now in the spirit-world. Previous to the appearance of the eastern spirit, just described, I was beckoned to the cabinet by a spirit form that had all the appearance of a corpse. Her features were sharp and pinched, her cheeks sunken, and seemingly almost meeting on the inside, whilst a dark bluish shade encircled both eyes. After a few questions, I said, "Why! is this Sophia?" to which the spirit assented with alacrity, and retired.

On the evening of the 10th, I attended an-

other private weekly séance at the same house, held in presence of the same medium as before, when my cousin came a second time, very much improved in appearance, but still by no means perfect in feature. In answer by signs to questions, my resurrected cousin assented to the truth of what I had been told at Mrs. Rockwood's, that her early return to earth in materialized form was chiefly owing to the active agency and endeavors of my spirit-wife and daughters, who had taken pains to both instruct and assist her in the methods necessary to pursue in the science of materialization. When I alluded to her former Orthodoxy, and jokingly said that I had no doubt my wife and daughters had enjoyed some hearty laughs over her former church delusions, the spirit's countenance lit up with a smile, while she assented with a nod to the truth of my surmise.

On Tuesday afternoon I attended a private séance for materialization at Mrs. Fay's, 11 Dover street, there being but four of us present in all, beside the medium and Mr. Hastings, the conductor of the circle. Almost immediately after the medium had taken her seat within the curtain cabinet, and before she had been thrown in a mesmeric sleep, a tall female form, clothed in white (known as a spirit aunt of Mrs. Fay), brushed quickly out, and striking me playfully on the head as she passed, proceeded to the light and in an instant adjusted it to a proper shade. Soon after "Aunt" told Mr. Hastings to get something, and put it across the bottom of the door, to keep out the light from another room. Mr. H. not readily finding anything suitable for the purpose, "Aunt" stepped quickly out, and opened a drawer, from which she took a suitable garment or piece of table furniture, and threw it to him. Probably as many as thirty spirits materialized their forms at this séance, among whom were three Indian spirits, viz., *Matokah*, a former guide of Mrs. Seaver, *Lotela*, the Indian guide of Miss Shelhamer, and *Molly*, the far-famed Indian guide of Mrs. H. They were each clothed in entirely different Indian costumes—*Lotela's* particularly being very beautiful and picturesque, and of variegated colors. They were one and all fully materialized, and seemed as natural as life, *Lotela* dancing several times.

MATERIALIZING AND DEMATERIALIZING SPIRIT FORMS.

During the evening a small patch of white showed itself at the bottom of the curtain, from which a volume of like material slowly ascended as the curtain opened, until a full, tall female form was gradually developed, the facial features discernible, but covered with a veil. The bottom of the spirit's dress was distinctly marked as it rested seemingly on the floor, or so near to it that the line of demarcation was not apparent. After keeping its position for some time, the form began to descend very slowly, the dress remaining to all appearances intact, but gradually piling itself on the floor at the foot of the curtain until the spirit-form from within it had entirely passed away. In this position the white dress of the spirit-form remained for some little time, when it again gradually ascended until it reached its former height, when a full-formed female spirit was fully developed, who threw off her veil and stepped out toward me—an exact *fac simile* of my daughter Anna.

SPIRIT-LIGHTS.

My wife came out of the cabinet and as usual embraced and kissed me with great tenderness. There was a bright star on her forehead, upon which I repeatedly pressed my thumb, and thus obscured it from view; but as often as I removed my thumb it was again visible.

POWER OF THE HUMAN WILL IN SPIRIT-LIFE.

I have before spoken in the *Banner of Light* of the most graphic materialization of my spirit-daughter, Esther, who died last July at Santa Barbara, Cal. Esther when in life was one of the most resolute, decided and energetic persons I ever knew. Whatever she undertook to do, she would be almost sure to accomplish, let the difficulties in the way be ever so great. On this evening she was one of the last spirits to manifest, and came jubilantly to me, clothed not in her former white-bodice and dark skirt, her favorite dress in her girlhood, but in pure white. As before, she came as natural (so to speak) as life! kissing, embracing, and fondling me as a loving earth-daughter would do after a long separation. Finally, Esther retired behind the curtain, and we sat quietly waiting for the spirit-guide to close the séance.

Instead of doing this, however, "Aunt," the controlling guide of the medium, spoke and said that there was a spirit present who declared she would not go away; not long after which our burst my daughter Esther with a triumphant air, and rushing again into my arms, smothered me (so to speak) with kisses. At a subsequent séance, with another medium, I was told that Esther had, on that occasion, a good-natured altercation with the spirit guide of Mrs. Fay, declaring that she had a right to stay, and would stay with her father. It would seem that she characteristically carried her point.

SPIRIT PRESCIENCE.

Two of my daughters who lived to reach womanhood took after their mother in complexion and hair, which was—the first a clear brunette, and the other dark. At several séances of late my dark-haired daughters only had materialized. At this séance I queried with one of them to know why their light-complexioned and light-haired sisters did not manifest? I was answered that they would come next time. This was at about five o'clock on Tuesday afternoon. At half-past seven (some two hours after the close of the séance at Mrs. Fay's) I attended a séance at another house in presence of Mrs. Ross, who had a few hours before arrived from Providence. The first spirit that came out of the cabinet was my

daughter Gertrude, followed soon after by her sister Fanny, who both came to me and kissed and embraced me. They were my two light-haired daughters.

A WIFE'S MESSAGE OF LOVE TO HER ABSENT HUSBAND.

On Thursday evening, the 10th Feb., I attended a private weekly séance, in presence of Mrs. S., at a private residence in Tremont street, at which, as usual, the manifestations were all harmonious and beautiful. On that evening Mr. S., one of the usual prescribed small company, was absent from his seat, being confined at home by sickness. A female spirit form came outside the curtain and passed her eyes around the sitters, apparently without recognizing either as the individual she wished to see. Finally the spirit was recognized by a lady present as the wife of Mr. S., the absent member, to which recognition she assented with alacrity. Being asked if she would like to send a message to her absent husband, she was willing to send three kisses to him—one for himself and one for each of their children.

SPIRIT POWER UTILIZED.

On Friday evening, the 11th Feb., I attended a private séance held at the same house in Tremont street in presence of Mrs. Fay. A cabinet had been improvised by the lady of the house by fastening a curtain across a pair of folding doors. Soon after the spirits began to materialize, the controlling guide of the medium spoke more than once of a difficulty the forms experienced in passing to and fro, in consequence of the curtain being too long, and dragging on the floor. The lady of the house offered to remedy this difficulty by making a fold in the curtain with pins. This the spirit guide objected to on the ground that the manipulation of the curtain with mortal hands, in its present magnetized state, would disturb the conditions.

Shortly after this my spirit daughter Esther came from out the curtain with her usual jaunty, self-reliant air, and after embracing and kissing me with lips as warm and natural as life, proceeded to the lady of the house, and intimated to her that she would like to have some pins. These were handed her (I think) in a case, from which she took quite a number, and put them in her mouth just as she reentered the cabinet, where, in the dark, she proceeded to draw up and pin the curtain in a regular straight fold some five feet from the floor—which it now just brushed—its entire width, using some dozen or more pins in the performance.

SPIRIT MATERIALIZED IN FULL LIGHT.

About midway of the séance a most graceful and transcendently beautiful female form came forth from the extemporized cabinet clothed in very elegant white costume, whom no one present could recognize. From indications, we supposed her to have been connected with the theatre, or opera, and quite a number of names of celebrated singers and performers were proposed to her, all of which she declined acknowledging, until a son of the lady of the house, who presided at the piano, and is quite an adept and amateur in the science of music and of knowledge of its best performers, hazarded the name of FELICIA VESTALI (I think a celebrated Italian singer, but am not certain), to which she responded with alacrity.

After being thus recognized, the beautiful apparition again went behind the folds of the curtain, from whence she soon came out again and motioned to have the light turned up. This was done again and again at her pantomimically expressed wishes, until ordinary print could be easily read. In this light the surprisingly beautiful and graceful spirit remained with us some minutes, promanaging the room with the grace and dignity of a most accomplished woman; nor did she forbear showing especial favor and attention to the young man at the piano, who divided her name, near whom she patronizingly lingered quite a time.

(Concluded in our next.)

MR. EGLINTON IN NEW YORK.

Successful Manifestations of Spirit Power.

To the Editor of the Banner of Light:

A week ago Mr. Eglington came to my house as an honored guest. He was a stranger to us personally, but we knew about his wondrous gifts; and through a friend in London, who has spent much time with us during the past two years, we had learned that he was a man of excellent qualities of head and heart.

And now, though pressed for time, I wish to recall, so far as possible, the events of the week, and give them to the readers of the *Banner of Light*, that they may share in some degree our good fortune. For it is the best of all good fortune to be able to have new proofs of the immortal life; to have repeated and emphasized the great fact that our dead are not dead, but alive forevermore. And yet I know it will be impossible for me to give in detail anything like a full account of all that has taken place. There are some things that must be seen in order to be properly understood.

Let me begin, then, by saying that the manifestations came with the coming of our guest. We were scarcely seated in the parlor before the attending guides notified us that they looked approvingly on the arrangements made. Our first dinner was a pleasant affair, and with the dessert came the telegraphic raps from different parts of the room; and let me add, these, from that time, have been a noteworthy feature of the dinner hour.

On Tuesday evening we held our first regular circle, and it was made up of pretty good material. There were Judge Cross, Frank Carpenter, the artist, Henry Kiddle, Henry J. Newton, Prof. Isaac L. Rice, Mr. Prall and wife, besides my own family of three. We sat around our dining-room table, in the twilight, conversing in a social way for a short time, then the gas was turned down. The medium's hands were held by two members of the circle. Almost immediately there was a marvelous display of lights, unlike anything I have ever seen. They appeared to flit about in circles, as though they were really wings of fire. Shortly after the music-boxes were wound up by invisible hands, and commenced playing, alternately. There were two of these instruments on the table; one of them my own, which weighs, I should suppose, about twenty pounds. Light was coming in through the shutters from the gas lighted street, and the music-boxes were floating about, distinctly visible from one side of the circle. At my request, several times made, the music stopped in the middle of a bar in one box, and began in the other. Suddenly there was a commotion, and the medium was raised toward the ceiling, the parties on either side holding each hand, and each was compelled to get up on the table, so powerful was the invisible force drawing the medium, whose feet were distinctly felt in mid air, as they touched shoulders and heads of sitters.

Then the medium rested a few minutes, and the circle was arranged in the form of a horse-shoe. More lights came; then a broad flash of light. In a moment there was seen, dimly, the head and shoulders of a human form floating about over the table. All at once there was a flash of light, disclosing a bearded face and shoulders, in oriental dress. For several minutes the form coursed around the table, and before each sifter paused to turn on a bright light, which was distinctly seen to be a sort of lamp held at the breast and covered by a hand. As the hand turned downward the light shone. Others may have seen a similar manifestation at Mr. Eglington's séances, but I do not think it was ever seen in greater beauty or perfection.

The second evening we had a repetition of some things that took place the night before. But I omitted to state one important manifestation the first night. The medium requested to be allowed to withdraw his coat; then, turning to me, asked me to write on a piece of paper the name of a deceased friend. This he burned to ashes, and baring both arms, stated that the name written would appear on one of them, and asked me to designate which. I said, "The left." He rubbed the ashes on his left arm and there came out in bold letters: "I am here—Carl." I had written "Carl Lakey," the name of a brother who died a month ago. Well, on the second night the medium made a similar request of Mr. Prall, who wrote a name, also duplicating it on a card which he handed Judge Cross for identification. The medium had never seen Mr. Prall until the night before. There came from under the ashes of the paper, when rubbed on the arm, these words: "Take care of my children—Annie." It then was made known that Mr. Prall had four little children in Washington, whose mother, passed into the life beyond, had still a mother's yearnings for her little ones. Many tests were given, among them a sketch in pencil of a beautiful female head, and dedicated to Mrs. Lakey.

Toward the close of the séance, in the full gas-light, Mr. Eglington suddenly called for a card. While Prof. Rice still held the card in his hand, the medium told him to tear off a corner for identification, which he did. Then he seized the torn card, and opened a book, placing the card in so that we saw both sides were unwritten on, closed the book, and asked Prof. Rice to place his ear on it? and listen. "Do you hear the pencil writing?" "Yes," said Rice. On opening the book there was the card written full, signed by a dead friend of Mr. Rice. This all took place under absolutely test conditions.

The third night the conditions were somewhat changed by enlarging the circle, and manifestations were less powerful, although several forms materialized in the light.

My time is up. The space is occupied. Give me chance for a word more. It is the best of all. This is Sunday night; Mr. Eglington has been to church, and his invisible attendants rapped assent occasionally to the utterances of the preacher—sometimes dissent. An hour ago we sat in the parlor talking over these wonderful manifestations of the immortal life. The white cambric curtains were drawn, but the blinds were not all closed. From without the gaslight drifted into the room. There were myself, wife, daughter, and this wonderful medium. He sat about eight feet from us, just across a passage of light which came in from the street. We had been talking of our dead. Suddenly we heard the quick breathing that indicates trance. In just a moment there was a white cloud around the medium, whose hands and face we could see, as he had no cabinet or curtain of any kind. Then advanced a female form, clad in white robes. She came forward to where the passage of light was; she seemed self-illuminated. Then she vanished. We sat in silence at the very gateway of the eternal city. In a few moments there came another form, not so tall, marvelously beautiful, for we could see her face in the light. She came close to us, and then vanished.

Then Daisy, one of the medium's guides, gave us a beautiful address, and said her good-by. I should have stated that the second form was draped in glorious white. There was materialization truly, beyond any possibility of doubt. I cannot write more. I can say, however, that believers must stand by this medium. He has wonderful powers; he is real, he is true.

CHARLES D. LAKEY.

New York, April 24th, 1881.

Anniversary Exercises in Portsmouth, N. H.; Denver, Col.; Braintree, Mass., and Milan, O.

PORTSMOUTH, N. H.

A valued friend and correspondent of ours, who from a feeling of modesty declines to have his name used, as he is so prominently connected with the Spiritual Movement in Portsmouth, sends us the following, calling special attention to the fact that it appeared as an editorial in the columns of the *Daily Chronicle* of that city, for April 8th, which act he considers to be a very encouraging "sign of the times":

ANNIVERSARY EXERCISES.

The thirty-third anniversary of Spiritualism was appropriately celebrated by the society of Spiritualists in this city on Sunday last. Thirty-three years ago, in the year 1848, at Hydesville, N. Y., were first heard the tiny raps that marked the advent of a new faith—a faith, in many of its essential features, not new, however, as the Quakers had long held many of its cardinal principles. But the communication of the departed spirits with mortals was and is the point of difference between the adherents of the new belief and the Quakers, and, in fact, with nearly all the churches, although the latter utterly repudiate affiliation with the Spiritualists. Notwithstanding considerable odium has been and still is attached to those who openly announce belief in the intelligent communion and the possible return of the so-called "dead," their ranks have been steadily recruited during the past three decades, so that the present number of believers in Spiritualism in this country alone is set down at twelve millions; while in England, Germany, France, Russia, Australia, and, in fact, in almost every country in the world, its adherents may be found in astonishingly large numbers.

And this steady accession to its ranks has occurred in spite of a dead weight always attached to it of so-called reformers, that have been confounded by its censurers with the single-minded believers; in spite of misrepresentations by both its friends and enemies; in spite of everyday "exposés" that cannot be numbered, and in spite of a lack of organized effort that has been a marked characteristic of this religious sect. Of late, however, there seems to have developed in many places an attempt to concentrate its forces by forming societies. An organization once existed in this city, and meetings were regularly held; but for the lack of pecuniary support and for other causes, none has been in active operation here for the past few years. Last November a few zealous believers founded a new society, and have held meetings regularly every Sunday afternoon throughout the winter; it is reported with excellent success.

On Sunday, April 3d, services were held in the morning, afternoon and evening, in the hall of the Good Templars, (over Morse & Isley's). The audiences were large, many being unable to gain admission in the evening. We give a brief abstract of one of the discourses:

Thirty-three years ago the dawn of a new era in the

history of the world came quietly stealing upon us. With the advent of this new light, forthwith there sprang up a new faith—a faith whose foundation is a knowledge of the return of our spirit-friends from the dead, and the communion of the living with the departed. The advent of this new gospel may be likened to the advent of Jesus the Christ. He brought precisely the same simple truths that are taught in Spiritualism. There does not now exist one who who believes in the resurrection of the dead, and who does not believe in the return of the spirits of the dead. Hence this faith of ours is not new by any means. The command of the Master was, "Go ye into all the world and preach the gospel to every creature," adding that these signs shall follow them who shall call out devils; shall speak with new tongues; shall heal the sick; etc. These results have certainly been realized, as every one must be aware who is at all conversant with the brief history of Modern Spiritualism. But there are more vital questions concerning it. Is it an improvement over all other religions? Is it more reformatory in its character? Does it cause people to grow better under its influence? Well, there is one thing that I will say in its favor, and that is, that strange this may sound to one who knows nothing of its interior merits, that it is founded upon common sense, in the full meaning of that expression. I do not know how highly you may prize this mental quality, but myself I will say that I will never surrender mine to any one, even should he who demanded it claim to be an archangel from heaven, because it is my birth-right, whose life deed heaven is signed by the Father. I am aware that it is not so early to our earlier teachings. In our earlier days it was taught, and is even now, that we must lay aside reason (common sense) nor attempt to use it in relation to the soul, its destiny and its salvation. It was told us that we may be able to produce what is termed by the reasoner as the devil, speciously seeking to lead the sinner to damnation.

I would not proselyte; much less would I try to unsettle one who is an inquirer in belief and fact in the religion of the church. It is the teachings of far wiser spirits than any known on earth, that that religious faith which brings comfort and joy to the believer, that imparts to him a moral strength by which he may overcome the temptations that are always at hand, is fully sufficient for the time. But gradually there will come forth into the light many who will fall to be stimulated or fed by creeds or forms of worship. They will desire something more substantial; something that will stand the test of the most searching criticism of intelligent thought; something that cannot be waved away by the too common assertion among our clerical expounders of the religion, that this or that is not for us to know; that "it is a mystery that belongs alone to Jehovah." Then, and for these inquirers, I have to offer our beautiful faith; then, and for these, I would show, by the help of our dear spirit-friends as well as those in this life, that we are able to produce what is termed by all—the faith that is righteousness and righteousness alone—that exalteth a man or a nation, and that worthy exhortations or long winded, but oftentimes amounting to nothing but moral character, befitting man.

I cannot see, however, how it is possible for one who realizes that he lives in the full light of the spirit-world every hour, to be otherwise than better under such an influence. This is the reason that I have seen so many have exchanged mortality for immortality, of the uncompromising requirements of the laws of the higher life: how that we cannot advance to brighter spheres until we have builded good here that the fire of the spirit will burn away the dross of the mortal. As it presses it, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, as silver is tried by fire, and he that endureth the same shall receive the crown of life, which the Father giveth to them that love him." It has been frequently remarked that Spiritualism has changed little churches. I don't think this charge is true. That comparisons have been drawn, however, I am ready to admit. But these are as inevitable and as natural as drawing the breath. And these are the words of our theology superior thereby, much the worse for the churches. The great mistake that has been made in times past is that of regarding the church as infallible authority for all those matters within the domain of religion. But its true value must be measured by the fruit it yields. Like Spiritualism it must be judged by its fruits—and these fruits must be "the peaceable fruits of righteousness." Orthodox faith here, it must go down. But it will not fail. It cannot. It has come to stay. It has come to bless the world. "To be the gospel to the poor. To heal the broken-hearted. To give sight to the blind. To set at liberty them that are bound. To preach the acceptable year of the Lord."

DENVER, COL.

To the Editor of the Banner of Light:

Thinking your readers would be glad to get something from this far-away country and learn how our cause is prospering, I will say that we have an organization here of about one hundred and fifty members, called the First Spiritual Society of Denver. This society was organized about Oct. 31st, 1880, and is in a very active and thrifty condition, considering the short time it has been started. Mrs. Van Duzen has been speaking almost every Sunday to good audiences. She is an excellent inspirational lecturer. We have a goodly number of other workers who have been given up the benefit of their thoughts, experience and conclusions. The officers of the society are: President, Hugo Preyer; Vice-President, Mrs. Underwood (formerly of Boston, Mass.); Treasurer, Dr. Robt. Brown; and Secretary, L. Van Scotton.

There is at this time a great and growing tendency amongst all ranks of thinkers to investigate the phenomena and philosophy of Spiritualism. There is also a large number of churches, looking and longing for something better than the doctrines taught and enunciated from the various pulpits of the city.

Our Society holds its meetings at 350 Curtis street, in a large storeroom, with seating accommodations for at least three hundred persons, and a good rostrum for speakers. The hall is usually well filled every Sunday, at both afternoon and evening meetings, with attentive, intelligent and cultured people.

Although our Society is young, we thought best to celebrate the Thirty-Third Anniversary of Modern Spiritualism in a proper and becoming manner. The following exercises were the order of the day:

At 9 A. M., March 31st, the meeting was opened by singing, which was very beautifully rendered by Dr. R. Brown and daughter Maggie, accompanied by a lady friend of theirs.

The exercises were then opened by appropriate remarks upon the subject of prayer, and then offered an invocation to Father God and Mother Nature and the good angels.

Then followed an address by our President, Hugo Preyer, upon the subject of Ancient and Modern Spiritualism. Mr. Preyer showed from history that Spiritualism, or at least spiritual communication, had been coexistent with man; that all manifestations of a spiritual nature were of the nature of the spirit, reproduced to-day. He cited the leading histories of every civilized nation, showing that spirit communication had been recognized by almost every people. The entire lecture was delivered in a very able and logical manner, and was listened to with profound interest by all.

Mrs. Van Duzen then closed the morning services by an inspirational discourse on the subject of "The Benefits of Modern Spiritualism." Her lecture was thoroughly abounded in bright, beautiful statements, and was delivered in an easy and impressive manner.

The hour of 12 M. being close at hand the meeting adjourned to 2 P. M.

At 2 P. M. the hall was again well filled with bright, smiling, and happy faces. Services were commenced by singing by Miss Bessie Van Scotton, and a recitation by Mrs. Van Scotton of a beautiful poem called "Reform," to the delight and satisfaction of the entire audience. Her recitations are always given with force and style to suit the severest critic.

Then followed the lecture of Mr. R. P. Wilson on "Man and his Relations to the Spirit-World." Mr. Wilson spoke for some forty-five minutes, touching the various immediate points of relationship between man and his future home and destination. He very clearly showed that man was not only closely but absolutely connected with the spirit-world, and that the spirit-world is a sphere which cannot be ignored without great loss to humanity. Mr. Wilson was in early life a Methodist minister, but long since laid aside his former views, and walked out into the broad sunlight of the glorious truths of Spiritualism.

After singing by Miss Bessie Van Scotton, Mrs. Van Scotton again gave one of her happy recitations, to the great satisfaction of all. Then followed a discourse by Mr. Wilson upon the subject of "What has Spiritualism Done for the World?" He said that spirit communication proved to millions of human beings the fact that we continue to exist; that immortality, or a perpetual life, was no longer a vague myth, but an absolute reality; that we do not die, but only change; that we do not go to a "bourne whence no traveler returns," but have

positive proof that no man, woman or child is lost, or can be, to their conscious individuality. He maintained the ground (fortifying his position by various examples drawn from human experience) that there would be a time when the intuitions of the mind would be so highly developed through the spiritual element of our existence, that all will become inspirational.

Mr. Van Scotton was listened to with much interest, and more than an hour, the audience feeling they were receiving something to improve and to spiritualize.

After singing by Mrs. and Bessie Van Scotton the meeting adjourned until 7 1/2 P. M.

At the above hour the audience again assembled, and was called to order by the President. The exercises commenced by singing by Dr. Brown, daughter Maggie, and their lady friend.

Then followed a discourse of about forty minutes by Mrs. Van Duzen, on the subject, "The Good, the Beautiful and True," which was well received by the audience.

All unnecessary furniture was then removed from the hall, and dancing commenced, which was generally participated in by old and young, until shortly after 12 P. M., when all adjourned to their places of abode feeling that the day had been a joyous one, and well spent. This ended the first Anniversary meeting of Spiritualism in Denver.

I am glad to inform you that we started a Progressive Lyceum some few weeks since, and that we have good interest manifested by both children and adults. At present it is only temporarily organized, and consequently took no part in the exercises of the anniversary. The Lyceum will soon achieve a permanent organization, and then will go into its work with energy.

L. V. S.

Braintree, Mass.

To the Editor of the Banner of Light:

The Braintree and Weymouth Spiritual Association celebrated the Thirty-third Anniversary of the advent of Modern Spiritualism at its hall on the evening of March 31st, with exercises appropriate to the occasion.

After a song by the choir, "Shall We Meet Beyond the River," the subjoined introductory remarks were made by Mrs. Carrie F. Loring, Secretary of the Association:

"Friends and co-workers—We have been called at this hour to convene together in the spirit of harmony, peace, and love, to commemorate the Anniversary of the New Dispensation, or, in other words, the Thirty-third Anniversary of the advent of Modern Spiritualism; and let us while assembled here, whether believers or investigators in this grand and beautiful philosophy, exercise all due respect toward those angelic hosts (henceforth they may be) who minister with us in spirit, and thus Modern Spiritualism, as it is termed, is simply the name applied to the unfolding and outpouring of a spiritual intelligence, which has opened the avenues, and established an intercourse between the spheres of the spirit and the flesh. Therefore was deemed unseen, and we might say unheard, of except by and through ancient history. From Bible history we read of the unfolding of spiritual things, as was recorded in the vision of Jacob, Jesus Christ, in spirit, and the return of the angel to John in the Island of Patmos, and numerous other instances which were recorded from time to time.

You will remember that Jesus in his teachings said to his disciples, "Ye shall be witnesses to me unto the end of the world." I think you would be glad to know that the time would come when humanity would be unfolded and ready to receive those teachings? As humanity progressed there was a general necessity for more enlightenment as regards spiritual things, hence the advent of Modern Spiritualism. An absolute knowledge of a continued existence after the turmoil and strife of this life, is to mankind of paramount importance, and as elements of our nature are such, it is naturally conjectured, that we demand a proof of a future existence. This dawn of light unfolds to us a life of eternal progression; a soul-life, where, by and through those laws governing the spiritual world, the whole of the individual, not withstanding our identity. Although we see the advancement of these teachings in public, their silent influence is so much greater that we cannot conceive of their extent. Among all classes these teachings which were only a shadow in the past, are now being unfolded, and the light of that blessed morning band is now shining broad and wide, and truths of wisdom and fraternal love are being borne home to us through their illuminating, by those who have been with us in mortal form.

This broad and humanitarian religion, for such we claim it to be, has been given to the world for a noble purpose, and as it goes to the noblest minds of our age, being stirring these noble elements within us which unite us so closely with those gone before, it tends to educate us to exercise our own thoughts, enabling us to understand more of the laws of love and sympathy, that we may realize how closely we are allied one to the other, and in fact to cooperate mankind with higher powers for the uplifting of earth's sorrowing and forsaken. As from the acorn develops the great oak, and from the seedling grows the tree, so from the seed of Spiritualism grows the tree of life, and each and every one might realize its nearness, but despair not, ye who have not that knowledge; ye are aware the stone will be rolled away from the door of the sepulchre, and your loved ascended friends will meet you in spirit life, but rather than have these friends not had sufficient evidence of the presence of your spirit-friends, that you don't believe there is such a thing, but investigate for yourselves, truly and earnestly, the teachings of Spiritualism, and you will find your own convictions, and when you have knocked at the door of this natural religion and a wealth of knowledge has been opened upon you, when you have asked for truth and have received that which appeals to the very center of the human mind, and when you have been convicted, however great the influence of others may stand upon you, be yourself, and be not afraid to stand by your colors in whatever condition in life you may be.

Reason be your guiding element, and with love and reason united, you will not look disinterestedly at a brother or sister who may say to you, I know I have received a communication from my father, who has come to spirit life, but rather than have these friends which bound you to your idol will be touched by a note of inquiry, and when you least expect it will be responsive to your soul. Spiritualism, my friends, is too good a subject for any of us to have mastered its alphabet, and to stand upon a platform of intellectual attainments, and by the culture of our innate powers can acquire a knowledge far superior to any we may have dreamed of in the past, for that spiritual essence, that divine power of love and wisdom which radiates from our great whole, is constantly being diffused around, about and within our every thought and action. Realizing, as we do, the close proximity of its teachings, we should endeavor as far as possible to master those truths that are the great ladder of progress, thereby gaining that heaven in our earthly conditions and surroundings, and bringing happiness, peace and comfort to the human family. We are, as it were, only a spiritual body, a bright gem, which something may be able to ascend round after round, and understand more fully our close alliance to those dear and loving friends who have only changed their garments for those that befitting their spiritual nature, and who, with a tenderness and love, are silently and lovingly extending to us the hand of friendship and strength at this hour.

As we ascended ones, that form in one grand semi-circle above us now, we realize your presence, and would that ye might roll the mists away from the eyes of these mortals, that they too might see through the rifted clouds the spiritual side of life. Yet, "The glories of the immortal land, When all shall there united be, In one harmonious band."

Dear friends, I do not have you, in your researches for the knowledge of the spiritual side of life, forget that the condition of your physical structure is of the utmost importance. By an understanding of the laws governing your physical nature, the ways and means of attaining to a high and noble condition of the body will be unfolded more perfectly and more understandingly. When we reflect what wonderful pieces of mechanism our bodies are, and that the natural body, that is to the spiritual body, no opportunity should be lost to improve upon this subject. We look upon material forms, and in many instances call them crude, but when our spiritual eyes are opened as they may be in this life, we see beneath the exterior a more beautiful and more glorious structure, which shines out in all its beauty and brightness, showing us that it is not the outer covering that makes the man, but rather that interior nature which is a part of the spiritual nature, and which understands so little. Through Spiritualism, therefore, we are taught to search within ere we censure or pass judgment upon humanity.

Therefore a part of the mission of Spiritualism is to

point out to mankind their individuality, that they may think and reason for themselves, to establish sympathy and love in human hearts, and also that consciousness that we are continually surrounded by angel friends who with us, and in our midst, are ready and active in the good work. They come to us to open the avenues of knowledge and show this gospel of glad tidings unto all people; but above all, let the spirit of harmony prevail in our ranks, forbearing with one another in our opinions and convictions.

Dear friends, while we meet to celebrate this grand and glorious Anniversary, let us not be forgetful of the memories that come to us of our risen workers who with us in spirit life, are ready and active in the good work. They come to us to open the avenues of knowledge and show this gospel of glad tidings unto all people; but above all, let the spirit of harmony prevail in our ranks, forbearing with one another in our opinions and convictions.

"When the cares of day are pressing
On the aching, weary heart,
And there comes no gleam of comfort
To relieve the burning smart;
When the soul grows faint within us,
O'er the path our feet must go,
And we seek not for the darkness
Veiling everything below;
Then a gentle, subtle whisper,
Stealing through the purple gloom,
Sends a ray of light to cheer us,
Through our lonely, quiet room;
Tender voices in the twilight,
Coming from the unseen land,
Speak in loving, joyful accents
Of the life that's yet to be.

Whispering voices, full of sweetness
Come from heavenly worlds above,
Murmur to our souls in prison,
Things of our Father's love,
Which enfolded in his embrace,
Howsoever worn and weak;
And they bid us find his mansions,
And his holy kiss of peace.
When the heart is lonely broken
At the thought of loved ones lost—
They who reached death's rulling river
And in sunny realms are lost;
Tiny faces full of sweetness,
Faithful forms replete with grace,
And those who, in the unseen land,
Missed from their accustomed place;
Oh, the tender recollections
Of those loved ones gone before,
Fill the soul with rapturous longing
To behold their forms once more!
Then the tender, loving voices
Of the angels who minister,
All your dear ones have not left you,
But are close beside you here,
In the hour of pain and anguish,
In the time of sorrow and grief,
When the soul becomes responsive
To the guides that heavenward lead,
Then the wisest counsel of angels
Floats into our mortal ear,
And the souls of dear departed
Come to us in the unseen sphere."

The following programme was then presented:
Song, "Give me the wings of Faith"; Recitation, "Rest," by Elvira Delano; Song, "Little Eva," by Carrie L. Loring; Recitation, "The Sewing Machine," by John L. Delano; Song, "Where is my Little Kitten," by Ethel Delano (a little girl not quite three years old); Recitation, "Angel Friends," by Carrie L. Loring; Song, "Fannie Delano," recitation by Miss Jennie Robinson; Song, "Waiting and Watching," by the choir; Recitation, "The Angel's Message," after which occurred a musical séance by Mrs. H. W. Cushman of Melrose, and this was the exercise around which centered the interest of the evening, it being very satisfactory to believers and skeptics alike. One very pleasing feature of the session was the statement made by one in the audience of the satisfaction received at a séance held in a doctor's office in Boston fifteen years previous. G. E. PRATT.

MILAN, O.

To the Editor of the Banner of Light:

Thinking a few words concerning our Anniversary might not be amiss, I send the following as a report of the same:

We celebrated the 31st of March at the Town Hall, Miss C. Anne Hing delivered the welcome address, and A. B. French the anniversary discourse.

In the evening David King of Mantua delivered a lecture on Materialization, which subject he handled in a masterly manner, showing himself a deep thinker and thoroughly conversant with his subject.

The address of Miss Hinman was beautiful in language, practical in thought and logical in conclusions. The cause was ably aided by Mr. French, who was full of sound, practical instruction for Spiritualists and skeptics. I feel wholly unable to give even a synopsis; suffice it to say it was one of his grand speeches.

The hall was beautiful and commodious; and by the artistic skill of Frank T. Ripley, assisted by the Bassett family, appeared like an Eden. At the centre of the stage was a pyramid eight feet high—the base covered with moss, and the sides with evergreen boughs, and crowned with a beautiful bouquet of flowers. At each side of the stage was placed a stand filled with flowers; around the pyramid stood calla lilies and other rare plants in full bloom; while over the stage was stretched a white banner, nearly twenty-five feet long, with evergreen border, and letters bearing the following inscription:

"Light, Truth, Knowledge, Immortality." From the lower edge of this banner festoons of evergreen and flowers hung in profusion. The stage was occupied first by the celebrated Grattan Smith Family, of Painesville, O., who furnished the music; next sat Bro. A. B. French and Miss Hinman; then came our venerable and worthy President; then David King and wife, Mr. and Mrs. Cobb. Mrs. Cobb is a materializing medium, and gave several séances during her stay; next Frank T. Ripley (the test-medium, who gave several tests); then W. H. French (the wonderful slate-writing medium). All of the above-named persons placed the Spiritualists of Milan under deep and lasting obligation, by their presence and help on the occasion of our first anniversary celebration; and though the terrible storm in progress during the day detained many from coming in, and consequently prevented our speakers and mediums from making their acquaintance, yet all who did attend expressed themselves well pleased with their reception and entertainment.

During the sessions the subject of camp-meetings was talked over, and additional members added to the committee to make arrangements for the same; and a resolution passed favoring the holding of a meeting in the State sometime during the coming summer.

SAMUEL FISH, President.

O. BASSETT, Secretary.

Written for the Banner of Light.

BLESSINGS IN DISGUISE.

BY MRS. M. A. FRENCH.

The martyr's cross, the thorny crown,
The chilling sneer, the pious frown,
The steep ascent, the rugged path,
The slandering tongue, the scolding wrath,
The toll, the woe, the weariness,
While striving thus and woe to bless,
Shall gleam o'er all the earth afar,
Like evening's purest, brightest star;
And every earnest, grand endeavor
Shine forth in glory-beams forever.

Washington, D. C., April, 1881.

Translated:

From Lynn, Mass., April 8th, Mr. Henry C. Smith, Mr. Smith was well known to a large circle of business men, having been engaged in the shoe business for a number of years. He was also well known as a firm believer in the "Spiritual Philosophy," and contributed liberally to its promulgation and support. Though of few words, he was a man of deep thought, and in all reforms was ever found doing good service for the right. He, with others, rekindled an interest in the spiritual meetings movement recently inaugurated in Lynn, and worked faithfully for its success.

Funeral services were conducted by I. P. Greenleaf, of Chelsea, and though the attendants were many of them skeptical as to our Philosophy, members of Knights of Honor of which he was an active member, turning out in a body, all agreed that his services were beautiful and comforting in the extreme, and a good impression was made in favor of its teachings. He leaves a wife and three children.

G. W. F.

RESOLUTIONS PASSED BY THE FIRST SOCIETY OF PROGRESSIVE SPIRITUALISTS OF LYNN UPON THE DEATH OF HENRY C. SMITH, ESQ.

Whereas, in

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In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impartial 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, they contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for "press."

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

Banner of Light.

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

Squalid Poverty at Home.

"The Greeks are at our doors." "Charity begins at home." There is no need of our sending aid to the heathen, who can live, half clad, on dates, bananas, yams, and rice food, while we have so many cases of actual and aggravated suffering right under our eyes. Here in rich and luxurious Boston, which is so ambitious of shedding its intellectual light over the rest of the country and of dispensing its charities on a magnificent scale to distant sufferers—right here in our midst are to be found cases of destitution and suffering, and among worthy and sensitive people, too, which are enough to make one's heart bleed to listen to the recital of. The sharp contrasts in a large city between wealth and want are calculated to move the hardest nature profoundly. Want is bad enough when it is the penalty paid for self-inflicted wrongs, such as result inevitably from evil courses and a low grade of morals and intelligence; but when it comes to individuals who have always fought the battle of life bravely, overwhelming them with the new and strange conditions into which it forces them, and revealing to them possibilities which are so shocking as to utterly discourage and dishearten them, it becomes the painful object of contemplation to a being of even ordinary human sensibilities.

We made the remark in a recent issue of the *Banner of Light* that squalid poverty is on the increase in this great, rich city of Boston at the present time; and that scarcely a day passes on which we are not called to render assistance to destitute ones. And we alluded to a single case of lamentable destitution, one out of many, to which we promised to refer at another time. The case referred to is the following, which made instantaneous relief imperative if it would be of any effect: It is that of a family of three persons—husband and wife, Americans, in the prime of life, and their three-year-old boy. The industrious husband had previously maintained his little family in circumstances of comfort by working at his trade. The hard times of two years ago threw him out of employment, and before he could obtain work again had exhausted all his small savings. A year ago he obtained work again, but not long afterwards he received a bodily injury of a very severe nature, which for a long time so disabled him as to make manual labor a practical impossibility. In consequence of this second misfortune, the little family was compelled to remove from where it was to a diminutive attic; and in order to procure the common necessities of life they parted with every article of furniture and clothing which they could possibly do without. At length they were obliged to leave their small quarters in the attic for others at a lower rent.

We found them, while engaged in investigating the case, in a close and contracted room, ten feet by twelve, in a basement, or cellar. The room was cold and damp. There was a stove, but no fire burned in it. The room contained no furniture that really deserved the name. In short, we met a scene of downright, unmitigated poverty, such as few of the well-to-do classes would be willing to believe exists in this city of ours. Here it was, right at our doors. There could be no need of going abroad to find objects on which to lavish our charity, when we had cases like this under our very eyes at home. The little boy in this wretched family is already a sufferer from the effects of living in so damp a place. The wife and mother is thin and somewhat emaciated, but continues to be hopeful of better days again, when her husband's restored health will allow him to go back actively to his trade. She was at work making overalls at five cents a pair!

In another part of this damp and unhealthy basement is a room of still smaller dimensions, in which we found a widow lady and her son—a lad six or seven years—both fit subjects for the hospital in consequence of their debilitated condition. The widowed mother is struggling with ill health and poverty, and trying to earn enough by her needle to keep her boy and herself from starvation.

We saw that these really deserving people needed to be provided with the means to secure, in the first place, a tenement fit to live in, and next to procure food enough to sustain life until the husband referred to is restored to health and able to provide for them, and we rendered them the needed temporary assistance. We are well aware that there is machinery in existence for publicly disbursing charity to people thus situated; but it never can do what per-

sonal interposition does, and it is never so welcome. We wrong ourselves in putting off upon committees those direct and simple duties, which, by performing, secures the secret and permanent blessing to ourselves.

Fifty-one Spirit Forms at a Seance.

We have received a report from Mr. P. H. Jackson of a materializing seance held at the residence of Mrs. A. B. Souther, 211 Ellis Street, San Francisco, Cal., on the evening of March 26th, the mediums being Mrs. Souther and Mr. Read. The seance commenced at 8:20 and continued until 10:10, during which time *fifty-one* spirits appeared in various degrees of materialization; some showing their faces only at the aperture of the curtain, while others came in full form into the room.

Of those who were recognized was the mother of Mr. Jackson; Mr. William J. Ralston, the California banker, identified by several in the circle; Charlie Rhodes, well-known in San Francisco, accompanied by a lady who played upon a musical instrument; and Mrs. Armistage, who appeared at the aperture holding an infant. Mrs. Warner, a lady of the circle, was called to and recognized and conversed with the spirit. As she did so the infant raised its head. At a previous seance Mrs. Warner had taken the spirit-infant in her arms, it having been handed to her by its spirit-mother. Next appeared, coming into the room plainly in view of all, three spirits, Miss Rosalie, a large man and a little girl. "Rosie," as the first is usually called, passed to where her medium sat in the circle and embraced her. The name Ellen Seymour was called from the cabinet, and Mrs. Dr. Wakeling recognized the name as that of a long-forgotten schoolmate. Mrs. W. then went to the cabinet and conversed with the spirit. Miss Lucy Miller, called "Grandma Miller," (one of Mrs. Souther's controls) next came, accompanied by a young lady. The former said she was seventy-six years old when she passed from this life twenty-two years ago, at Concord, N. H. Her appearance on this occasion was rendered as nearly as possible like that of her last days on earth. Our correspondent states that he has at previous seances seen her come out and seat herself with those in the circle, remarking that she wished to see for herself the materializations at the aperture the same as others did.

The next spirit that appeared—the fortieth—was recognized by Mr. Jackson to be John Tyerman of Australia, he being able to do so from having attended lectures given by Mr. T. in San Francisco. The spirit engaged, in conversation with Mr. J. On a previous evening this spirit came, was recognized by and shook hands with a gentleman who knew him in Australia. The chief control of Mrs. Souther, Dr. Charles Morris, formerly of New York, accompanied by a lady, came, after whom a tall man, recognized by Col. A. W. Taylor to be his son; then Inez Logan and another lady passed to several of the circle and shook hands with each.

The large number of spirits that came during the less than two hours, served to make it an occasion peculiarly worthy of note. The forms that appeared were of various sizes; they differed in features, voices, and dress, and manifested different characteristics; some conversed, others shook hands and embraced their friends in the circle; and they came singly, and in twos and threes.

The gentleman to whom we are indebted for the report states that during the entire evening there was a light at his side sufficient for him to write memoranda of all that transpired. The account made from those memoranda is subscribed and sworn to by him before E. H. Thorp, Notary Public of San Francisco.

The extended reports of Anniversary proceedings appearing in our columns at this time, necessitate a condensation of Mr. Jackson's article; but we have given its most important points, and have no doubt the statements will be read with interest as additional to the rapidly accumulating evidence of the truth of this phase of spirit manifestations.

On the eve of his departure from New York for his home, recently, Bjornstjerne Bjornson, the Norwegian poet, novelist and orator, delivered a farewell address to his countrymen in the Teutonia Assembly Rooms on Third Avenue. He was heartily received by a large audience of Scandinavians. His lecture dealt with the principles upon which religious instruction in our age should rest. The canker in the system, he said, was the worn-out, untrue dogmas imposed upon a people, fostered in superstition instilled in childhood, and carefully nurtured in the man. For this he held responsible a priest-craft that has forever stood, said the poet, in the way of human progress and liberty, and stands to-day arrayed against science, art, the emancipation of woman, and every effort for truth made by nations in the struggle of a slow but sure awakening. The speaker himself had been in these fetters, and remembered now with shame the cowardice that prevented him from shaking them off. Now that he was free and could see the way clear ahead to the attainment of real divine truth, he shouted to those behind him to do as he had done—throw over the old fallacies, think for themselves, and be free. With the nations themselves lies the choice of freedom or bondage. A brighter day was coming, when these things would be seen more clearly.

It will be remembered that Dr. Thomas, of the Methodist church, having outgrown the limitations of his creed, gave expression, many months since, to views that led the Rock River (Illinois) Conference to appoint a committee of two to prepare charges of heresy against him. Five months have passed since their appointment, and it is now ascertained that finding their task a difficult one they will allow it to go by default, and thus leave the accused ignorant of the crime he is charged of committing, and without an opportunity of proving his innocence. In the meantime Dr. Thomas is preaching his "heretical doctrines" in Chicago, to large audiences every Sunday, Hooley's Theatre, in which they are delivered, being too small to accommodate all who wish to hear him.

A London despatch announces the death of Mr. Edward Miall, one of the leaders of the Anti-State-Church party in England. In 1841 Mr. Miall established in London the *Nonconformist*, a religious newspaper, which he edited and published from that time until his death. In 1845 and 1847 he ran for Parliament without success, but secured an election for Rochdale in 1852. In 1857 he was defeated, and running for Tavistock in the same year suffered still another defeat. He was returned in 1867 for Bradford, and sat for that borough until 1874. Mr. Miall was an advocate of manhood suffrage and of religious equality, and was the author of several works in the line of his views on religion, and of politics in their relation to religion.

The California Medical Boomerang.

To the aborigines of Australia is due the credit of inventing a missile called a Boomerang, with which in war, sport and the chase they perform most marvelous feats, but which to one unskilled in its use, as nearly all except themselves are, is found to be anything but a pleasant thing to handle; for, though the natives of those colonies hurl it safely and with unerring precision at a distant object, the harder one unaccustomed to its use throws it, the more certain it is not to strike the point aimed at, but to return and inflict upon the person who throws it a fearful blow.

It seems from recent accounts that the regularly diplomated physicians of California have found out that the law they have caused to be enacted to favor themselves is nothing more nor less than a Medical Boomerang, and that in their efforts to enforce it to the detriment of others it is speedily to return to themselves, possibly to inflict upon them a blow from the effects of which many of them may find it difficult to recover.

The law professedly for the purpose of regulating the practice of medicine in California, known as the Doctors' Act, was passed on the 3d of April, 1878. At the session of the Legislature of 1877-78, an Act was passed supplementary to and amendatory of the Act of 1876. This Act of 1878 was not approved by the Governor; but appended to the Act is the certificate of the Secretary of State that the bill "remained with the Governor ten days (Sundays excepted), and the Legislature being in session, it became a law" on the 1st day of April—All Fools' Day—1878, which now appears to have been a very appropriate day for its enactment. Section 6 of this Supplementary Act was, in the estimation of the medical fraternity, one of the most important features of the statute. It was intended by it that those whom they deemed pretenders to the possession of medical skill should, in addition to the other disabling provisions of the Act, be placed under a very heavy license, sufficient to preclude the probability of their being able to pay it. Of course the regular profession did not intend to include themselves in the license section, and had their idea that such was the effect of its language. It is as follows:

"SECTION 6. Section 12 of the said Act is hereby amended to read as follows: Section 12.—Any itinerant vendor who shall sell, or offer for sale, any drug, nostrum, ointment of any kind intended for the treatment of disease or injury, or any other person who shall by writing, printing, or by any other method, publicly profess to cure or treat any disease or injury, or deformity, by any medicine, drug or drugs, nostrum, manipulation or other expedient, shall pay a license of ten per cent. Such license shall be collected as other licenses are."

A short time since the License Collector of San Francisco was warned, through the Secretary of the Board of Examiners of the Medical Society of California, to enforce the license section against certain persons named. The Collector, referring the matter to eminent counsel, was advised, after a careful diagnosis of the section, that it included every person engaged in the practice of medicine, as shown in the words, "or any person who shall, by writing or printing, or by any other method, publicly profess to cure or treat diseases," etc.

Under this view of the Act, says the *Alta* of April 20th, the Medical Examiners themselves, and all the other regular doctors, must pay \$100 per month license, the same as the itinerant vender of nostrums and alleged specifics or ready reliefs for distempers of any kind.

The License Collector must enforce the law impartially, and intends to perform that duty. In carrying out the law it will be necessary to collect back licenses for three years. The magnitude of the amount involved will appear, on a little calculation, to be rather more formidable than is apparent upon a hasty view. It is estimated that there are in that city at least 600 medical practitioners. The license fee per year for each is \$1,200 for three years, \$3,600; and this sum, multiplied by six, gives the nice little revenue of \$21,600,000, due and collectable for medical licenses, under the action demanded by the Medical Board. Under an enforcement of the license section, there can be no escape, the back license not being within the Statute of Limitations.

How do the Medical Regulars in California like the outcome of their successful efforts at getting legal protection!

"A Passing Incident."

Under the above heading the *Boston Investigator* of a late date pays a merited tribute to a lady well known among the Spiritualists of Massachusetts. By so doing Bro. Seaver shows his goodness of heart, and we especially thank him, as it shows that Infidels are often more liberal than professed Christians in regard to Spiritualists and Spiritualism.

In a great city there are many good deeds performed—little wayside charities, as it were, of humble life—which are never told in the papers, but which are as meritorious as if they were thus publicly proclaimed, and which show quite as truthfully the goodness of human nature. The following is one of these pleasing and unobtrusive incidents of which we happened to have read, though the kind person, former of it will wonder to see her name in print, but she will please excuse the liberty we take, and remember that editors are privileged characters, and say pretty much what they like! One cold day last winter, in the midst of a driving snow-storm, an aged lady sought out, after much trouble, a poor and destitute family in the south part of this city, supplied their wants, and also raised a contribution for them from among the neighbors. She did not come from the church, for she is a believer in Humanity and not in a sectarian creed, nor was she acquainted with the poor family that she relieved, but hearing they were in distress, she went of her own accord, like a genuine "Sister of Mercy," to their assistance and proved her faith by her works. This kind-hearted, benevolent woman, is Mrs. MARY STREANS, probably of three score and ten, a most devoted Spiritualist, and a prominent member of the Ladies' Aid Society, whose object is, like good Samaritans, to help the suffering poor regardless of their religion, color, sex or nationality. The theory of Spiritualism we have no faith in and cannot accept, but its practice as related in this incident is worthy of all praise.

Massachusetts "Pharmacy" Bill.

Up to time of going to press no additional information has reached us as to the fate of the so-called "Pharmacy" bill (really an M. D. plot in disguise). At last accounts, covered with amendments, and coldly received, it was referred back to the Committee by the law-makers on Beacon Hill, and perhaps will be heard of no more. The friends of freedom for medical practice in Massachusetts now in the Legislature (and we are glad to say there are such there) will do well, however, to watch the field, and see that the bill is not sprung upon the State at some unguarded moment during the last hours of the session.

Our friend Morrell, of the *Home Journal*, Gardiner, Me., has been severely afflicted by the sudden departure of a nephew, Harry, the only son of his brother William. His transition was caused by diphtheria. The mother was also attacked by the same disease, and was compelled to remain away from her suffering child as a means of safety. "Harry" was a pet of Mr. Morrell, and he feels his loss as keenly as though a child of his own had passed away; but his knowledge of the facts of Spiritualism, and of the possibility that at no distant time he may commune with him, will prove the silver lining to a cloud that otherwise might darken the remaining pathway of his earthly life.

Read what Lyman C. Howe has to say—under "Banner Correspondence"—concerning the next Camp-Meeting at Lilly Dale.

A Leaf from History—Testimony from Allen Putnam, Esq., as to the Value of the Banner of Light Message Department.

To the Editor of the Banner of Light:

You think, and I agree with you, that by publishing many pertinent and weighty testimonials favoring the genuineness and value of the varied communications from diverse grades of spirits which you have long been putting forth, you have established your point firmly enough to satisfy any reasonable mind. But those communications, by their own inherent properties, silently, gradually converted me from an opponent to a friend, and I feel disposed to outline the history of my conversion; stating first, however, my position when you started your paper in 1857.

You may know, while few of your readers do, that in 1854 a small band of Spiritualists formed the "New England Spiritualist Association," and sent forth Herman Snow as missionary to preach our glad tidings to the people round about. In the spring of 1855 some of the more active members of that Association started the *New England Spiritualist*, employing A. E. Newton as editor. The Association chose me to be its President, and my associates made me chief manager of the financial affairs pertaining to the paper. My connection with both those movements was very close, from the autumn of '54 till the termination of their existence, with the paper till the close of the year '57.

So far as I was concerned, I may say that the spirit-world was not supposed to project those schemes, or to specially befriended them. Ours were mundane projects for advancing a cause which we loved and valued. Let this point be noted. We conducted our matters upon common business principles, and sought to fit our paper to meet the tastes and wants of the cultured and respectable.

Theoretically I knew a wiser course; but impatience ruled me, as it did many other Spiritualists then, and continues to down to this day. I then said to the Association: "It is obvious that the efficient actors—the moving powers—are hidden from most of us. We should be no more than humble co-workers with the unseen. Our province is to follow, rather than to lead; to execute, rather than to plan." Thus you see that at that time I was wiser in word than in action. Subsequent events proved that the spirit-world was already preparing to start a paper for Spiritualists, and we ought to have waited the consummation of their scheme; waited till they had planned, and had selected mundane helpers for carrying out their purposes.

Turn to the third page of "Flashes of Light," and you will learn from Theodore Parker that near the beginning of 1853 "a band of far-seeing, energetic spirits resolved that they would be heard on earth through the press. . . . would start a journal of their own." They occupied about four years in selecting and training their agents, their instruments and co-laborers on the mundane side, and in the spring of 1857 put out their *Banner* to float upon the breeze. But they had not told us of their purpose.

You may well suppose that one deeply interested, financially and otherwise, in the *New England Spiritualist*, was in no condition to welcome a new competitor into the field of its special labor. And the earlier numbers of the *Banner of Light* were not such in tone and character as to win the approbation of one in my position. Truth and fact will let me say, that many articles in the earlier numbers were offensive to my taste, and void of fitness, as I judged, to meet the tastes and wants of Spiritualists and the public. I mentally predicted for the rival paper a speedy demise. But at that time I had no conviction, or even surmise, that spirits had any closer connection with that imprudent (shall I say *harsh*?)—that imprudent sheet than with ours, whose respectability and adaptation to the tastes and needs of the cultured, refined and religious were so solicitous to obtain and preserve. The *Banner of Light* was not a welcome competitor; but we had no special privileges in the New England field—we were peaceful men, we made no contest, and at the end of the year 1857, retired. The project of the spirits was wiser than ours, or at least had more abundant elements of vitality.

I was not an early lover of the *Banner of Light*; although I read it with much regularity its course was, in many points, out of harmony with my judgment as to what would best serve to advance the cause of Spiritualism and the good of humanity. Its Message Department contained many things which seemed to me offensive to refined taste, and others which could not fail to agonize the surviving relatives and friends of many of the communicators. Year after year elapsed—I think nearly ten in all—before I felt an inclination to enter the *Banner* office and seek acquaintance with its editor and managers.

And what won me there at last? I think the contents of the Message Department, including all its varied communications from all grades of spirits, by virtue of their inherent lessons and intrinsic merits, silently and gradually, did as much as any other force to win my favorable regard for the paper and all concerned in putting it forth. That department came in time to be the page which I first turned to and read as each week a new number came to hand, and I now feel that the communications by individual spirits, varied and unequal as they are, and partly because of their diversity, have been among the most suggestive and instructive portions of spiritualistic literature which I have perused.

The Message Department of the *Banner of Light* is managed more immediately by spirits than any other part of that paper, and in it is manifested their editorial judgment. I am prepared to concede to them power to judge of the fitness of a communication to accomplish a beneficent end in one sphere or the other, vastly superior to my own. Can there be reasonable doubt that wise dwellers in the world above are more competent than we to learn by observation what experimentally proves to be helpful and what obstructive to the attainment of desired results? For more than twenty-four years they have kept up a supply of matter, some of it childish, some rude, some wise, some rough, and some smooth. Would they have so long put forth this mixture had not they seen that somewhere each part would be helpful to their cause? I think not.

Spirits projected, and in part they manage the *Banner of Light*. This fact I wish to emphasize. My earlier projects soon failed—their survive. Experience has taught me to be slow to disparage their works and methods, and prepared me to give most hearty amen to the following statement recently put forth through W. J. Colville:

"We claim that the spiritual movement is in

the hands of its invisible promoters; they having set the machine in motion, are all capable of running it successfully along its way; that while they solicit your kindly cooperation as junior partners in the spiritual firm, they, as the senior partners, must always be consulted, and must always take the lead."

Yes, experience and observation have brought me to a firm conviction that in the matters of large organizations, and of periodical publications, it is not wise for Spiritualists to start, until, beyond all question, wise spirits lead. Whithersoever such lead it becomes us to follow, trusting their wisdom. The communications in your Message Department come to us, Mr. Editor, under their supervision, and that fact calls for toleration by all true Spiritualists, even if their own tastes and judgment cannot give them hearty approval.

ALLEN PUTNAM.

"Light" on the Fletcher Case.

The new Spiritualist paper, *Light*, published in London, has in its issue for April 16th an editorial regarding Spiritualism and the Fletcher case, from which we append the following extracts. After saying that it was willing to concede honesty of motive on the part of judge and jury from their standpoint, the editor goes on to remark:

"Still, as Spiritualists, we must look at the case from our own standpoint, and must direct attention to the fact that to Spiritualism, as matters stand, a fair, full, and true head is not being done. The salient points for the defense were shortly these—that no messages, as alleged by the prosecution, were given or pretended to be given from Mrs. Hart-Davies's spirit mother, or her sister, or her brother, or her father; that the evidence to the contrary was the evidence of Mrs. Hart-Davies only, the prisoner's mouth being closed, as would also have been the mouths of Mr. Fletcher and Mr. Morton had they surrendered, seeing that they would have been put into the dock by Mrs. Fletcher's side; and that even had such messages been given the fact in itself was no proof of fraud, as such communications were possible in proof of the further contention Mrs. Fletcher's counsel intimated that he could adduce the testimony of men of the highest social and literary attainments, clergymen, magistrates, and eminent scientific gentlemen, including members of the Royal Society. To the judge, however, that such witnesses could only testify to their belief, (b) but the jury, as intelligent men, would have to look at the matter in the light of 'ordinary experience.'"

The judge, no doubt, in saying this was speaking in accordance with the recognized rules of evidence—and we find no fault with his decision. What we contend is this: that, if Mr. Justice Hawkins was right, as the laws of evidence are now understood, the laws of evidence must be altered. The eminent authorities whom the prisoner's counsel said that he was prepared to call, would, we presume, have been able to give good and substantial grounds for what Mr. Justice Hawkins testified as their belief, but which, as every one is well acquainted with, can be tested by any man of the highest literary, social and scientific rank, after careful research, must be carefully excluded from a court of justice, because they are not yet common enough to be familiar to the ordinary ear, every eye in the land. While this is so, justice to Spiritualism is practically denied.

We offer these remarks with no reference to the guilt or innocence of Mrs. Fletcher. On that point there may be differences of opinion even among Spiritualists. But the case which has just been heard has made it apparent that it is a foregone conclusion in law that every profession of spirit communion is a profession with fraudulent intent. It is no less than Spiritualists themselves to sweep away this monstrous injustice."

Materializations in Colorado.

The *Daily News* of Denver, Colorado, gives a report, nearly two columns in length, of a seance for materialization given by Mrs. Miller, the medium through whose instrumentality Mr. Samuel Watson received many proofs of the truth of Spiritualism, and to whom frequent allusion is made in his book, "The Religion of Spiritualism." After describing the precautions taken to insure the genuineness of the manifestations, various appearances are reported, and then the following:

"The strangest apparition was yet to come. There suddenly appeared at the door of the cabinet what appeared to be a beautiful young woman dressed in white, and apparently about twenty years of age, with dark eyes, oval face and fair complexion. Approaching the writer, she stood before him and held out her hand, which was instantly taken and found to have the usual feeling of a delicate woman's hand. Placing her arm beneath his she led him up and down the room, her face within a few inches of his, so that every feature could be easily distinguished. She waved her hand toward the cabinet door, the curtain was lifted and she disappeared. Here it was, much darker, and the figure was scarcely visible beyond the white outline of the dress. Taking one hand and still holding the other she placed it on the medium's face sitting in the chair; then the medium's hands were searched after and found to be still tied with the cords. In the meantime the figure had gone and a careful search showed nothing to be in the cabinet but Mrs. Miller, sitting apparently unconscious in the chair, in her white black dress. The cabinet had not been left a moment before another white figure appeared, then another, both emerging at the same time from different sides of the cabinet curtain."

Small-Pox.

A May 1st telegram from London, Eng., informs us that at a meeting of the Metropolitan Asylum Board the previous day, it was announced that within twenty-eight days 1500 cases of small-pox had been refused admission in the hospitals, because they were full! During the same period 237 persons died in their own homes from small-pox! The epidemic, it is also stated, is on the increase and violent, ten per cent. of the cases proving fatal. Inside of a fortnight 153 patients have died in the hospital of the disease. And this awful fatality has occurred in the face and eyes of the fact that the British law compels everybody to be vaccinated! Are not the above authentic statistics a terrible comment upon the credulity of the English lawmakers and the stupid physicians? Had not these people been vaccinated there would have been fewer fatal results.

The *Fountain of Light*, published in Quincy, Ill., by Mrs. Dr. Herriek, contains in its April number an endorsement of this paper as follows:

"The good old *Banner of Light* that is waving over the world, floating in distant lands, filled with goodness and glad tidings to humanity, bearing spirit messages of loving kindness to friends both far and near, saying, 'It is I, your darling child, or friend who desires to communicate with you through this centre of spiritual power,' has its standard raised upon a solid foundation, and will stand the attacks of the enemy from whatever quarter without a tremor. It waded its inscriptions in the spirit realm before it floated on the breeze of earth, and the light it spreads over the darkness of men's minds will float on forever."

CONNECTION.—Mr. S. B. Nichols wishes to correct an error in two names mentioned in his report of the Brooklyn Fraternity Meetings, published in our issue of April 23d. "W. S. Coltman" should have been W. C. Courtney, and "Perley" should have been Purdy.

O. Edison Smith, writing under date of Community, N. Y., desires us to state that the medium, Mr. France, is suffering so severely from ill health that he will be unable to answer Western calls before next fall.

A Pleasant Occasion.

So says the *Chicago Daily Times*, was recently participated in by the Spiritualists of that city—Mrs. Cora L. V. Richmond, who has charge of the First Society, being made the recipient of a surprise tendered her by the members of that organization on Thursday evening, April 21st, the date being that of this lady's birthday. The "Ladies' Union," a benevolent organization of ladies belonging to this society, presented Mrs. Richmond with a beautiful sapphire ring, while the gentlemen added a purse of \$50. The occasion was celebrated at Martin's parlors, corner of Wood and Walnut streets, a place dedicated by the benevolent gentleman whose name it bears for the use of the ladies' society. The room was beautifully decorated with flowers and plants. Another interesting incident was the christening of an infant by Mrs. Richmond, which had been adopted by the Ladies' Union the week previous—the child of a widow, who would have been obliged to have parted with it but for this timely good fortune. The *Times* closes its account by remarking that "The crowded room, the enthusiasm of the company, and the heartfelt and complimentary words spoken to Mrs. Richmond, together formed an occasion long to be remembered by all who participated in the pleasant reunion."

Concert Complimentary to W. J. Colville.

On Sunday evening, May 1st, Berkeley Hall, Boston, was crowded with an audience assembled to practically testify its appreciation of Mr. Colville's labors in Boston, and also to enjoy the rich musical and literary feast which was so temptingly arrayed upon the printed order of exercises. During the evening Madame Fries-Bishop, Mabel Bills, Mrs. Jennie Morris, and Mr. Colville rendered vocal selections to the evident satisfaction of all present; Mons. Edward N. L'Affricaine, the celebrated French cornetist, gave frequent demonstrations of high proficiency in the line of his art; Master (with violin) and Miss Elchler (piano) rendered two duets which were warmly received, and were really remarkable performances on the part of such young persons; Annie Higelow gave a piano solo, and Misses Louise Bigelow and Emma Greenleaf participated in readings; Madame Dietrich Strong acted as accompanist. Mr. Colville also improvised two poems from the following themes suggested by the audience: "The Other Shore" and "Flowers of Spring." Our old friend, Timothy Bigelow, Esq., presided during the evening in behalf of the Berkeley Hall Congregation, under whose auspices the concert was so successfully brought to pass as to its details.

The Advertiser and the Fletchers.

It gives us pleasure—as it always does when we can chronicle anything which can be legitimately carried to the credit side of human nature—to be able to record that the Boston *Daily Advertiser* has of late opened its columns to a more just and equitable statement of the Fletcher case than was given in previous issues of that journal. In another column will be found Mr. J. W. Fletcher's letter, as printed in its issue for May 2d; and, in addition to this, the *Advertiser* editor has made an extended and pertinent extract from our article (of April 30th) in defense of these persecuted media.

Neshaminy Falls.

By reference to an announcement on our fifth page it will be seen that the First Association of Spiritualists of Philadelphia will hold a Camp-Meeting (the third annual), from the 15th of next July to the 15th of August at Neshaminy Falls Grove, on the Bound Brook route to New York. There is every evidence that the Camp-Meeting of '81 at this point will be—as it richly deserves—a pronounced success.

"A paragraph has been going the rounds of the newspapers to the effect that Susie Willis Fletcher had been convicted in England for defrauding Juliette Theodora Healy-Hart, Bayles. Now a case of fraud or cheating is not so curious or rare as to be sent over the wires from England, ordinarily—not even had it been that of a clergyman or other dignitary. Then why is it that one unprotected and humble female is selected for this high and exceptional distinction?" Thus queries the *Gardner* (Me.) *Home Journal* for April 27th, and it then proceeds to answer its own question by remarking: "Simply this and nothing more: She is a noted spiritualist medium, and the religious and secular press pretty generally make haste to spread the news, without at all inquiring into the true merits of the case."

The Institute of Heredity will hold a public convention in Wesleyan Hall, 36 Bromfield street, Boston, Mass., on Wednesday, May 25th, 1881, beginning at 10 o'clock A. M., and continue through the day and evening. Addresses will be made by able speakers that will, doubtless, awaken a renewed interest in a subject second to none in importance to the permanent improvement and welfare of the human race.

Those desiring to form circles in which media may be developed and communication established with the spirit-world, will find instructions for doing so in "Rules and Advice," by J. H. Young; appended to which are Hymns and Songs designed for circle and social singing. The price of the book is fifteen cents, and copies may be obtained of Colby & Rich.

Mrs. A. B. Severance, at White Water, Walworth Co., Wis., is meeting with great success in the exercise of her remarkable gift of psychometry. Those of our readers who may wish to test the truth of the science will do well to avail themselves of her services.

Read what the new English spiritual paper, "Light," has to say on another page regarding the Fletcher case in its legal aspect; also the paragraph from the *Gardner* (Me.) *Home Journal*, treating of the same matter.

We call especial attention to the communication printed elsewhere giving an account of a unique séance with Mrs. Maud E. Lord. It is from the pen of Mrs. Cora L. V. Richmond, of Chicago.

All the Association cottages at Onset Bay Grove have been engaged for the season. The ante-rooms in the pavilion are thrown into the main hall to enlarge it, the restaurant is enlarged and the bridge strengthened.

We are informed that Dr. Carnes gives to patients a diagnosis of disease every Tuesday afternoon at his office, 15 Hancock street, Boston, free of charge.

The *Investigator* is getting to be a funny sheet. On its second page a correspondent wants to bet that a clairvoyant cannot tell where he will hide a certain number of dollars, and winds up his communication with this paragraph: "Will some demon turn his science into good account in this proposed test of clairvoyance?" "Demont!" forthwith! We were not aware Materialists believed in demons; but it seems that there is one who does so believe. On the third page of the same paper we find this paragraph: "The moon has twenty-eight mountains higher than Mont Blanc." How does the *Investigator* know that the moon has twenty-eight mountains higher than Mont Blanc?

The Magazines.

HARPER'S MAGAZINE for May—Harper Brothers, New York, publishers—has as usual a table of contents wide-reaching and varied in its character, and valuable as to the nature of its components. A pleasant frontispiece by E. A. Abbey—illustrating one of Herkier's poems—leads off, and an article on "Music and Musicians in New York," which follows, is rich with portraits of and information regarding the children of harmony, (in theory at least—since experience proves musicians to be pronouncedly demonstrative of the truth of the old saw concerning "two of a trade," etc.) Excellent (illustrated) papers on "Athens," "Camp Lou," "Thomas Carlyle," "George Eliot," etc., are given; Elizabeth Stuart Phelps has a fine poem on "The Indian Girl," illustrated by a reproduction in miniature, (by Krull), of Shirlaw's famous painting; other poems, stories, sketches, etc., are furnished, and the departments are of sustained interest. We find on page 954 of the present number a remembrance of one who has gone forth from the field of labor in the material form, when, speaking of "Harper's Cyclopaedia of British and American Poetry," edited by E. S. Sargent, the critic says:

"The late E. S. Sargent has left behind him a graceful and pleasant memory in the last work that resulted from his industry as a man of letters. For several years past he had been engaged in the preparation of *Harper's Cyclopaedia of British and American Poetry*, and he had completed and just given the final touches to it, when the inevitable summons came. As its title indicates, the work is an anthology of British and American poetry. Extending from the time of Chaucer to the present day, it contains more or less numerous examples of the verse of nearly all, during the five and a-half centuries that have elapsed since the dawn of English literature, who have earned the distinction of being called poets. How enormous this task really was may be conceived when we say that the volume comprises, in 658 double-column royal octavo pages, over two thousand examples, selected from the works of nearly two hundred authors."

WIDE AWAKE for May—D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers—opens with a striking frontispiece by F. H. Langren, illustrating Mrs. Caroline A. Mason's picturesque story of "A King's Bed"; "Henrietta's Herodism," by M. E. W. S. (Mrs. John Sherwood), is a May Day story, for which Miller and Hayden have made a beautiful full-page illustration; "Cousin Sallie's Wedding Slippers" is illustrated by a full-page drawing by J. Wells Champney; under the heading of "To-Day," Rev. E. E. Hale treats of the Boer question; "Borrowed Plumes," by Mrs. Ella Rodman Church, "An Evening with Columbus," by Frederick Abbott Stokes, the two-part story of "A Good Little Mother," and the serial stories of "Rocky Fork," by Mrs. Catherwood, and "Polly Cologne," by Mrs. A. M. Diaz, are worthy of attention. A generous installment is given of George McDonald's serial, "Warlock o' Glenwarlock." Several fine poems are furnished in this number by Rev. Theron Brown, Christine Chaplin Brush, M. E. B., and Mrs. Helen T. Clark. \$50 in prizes are offered for articles on "Home Amusements."

THE MAGAZINE OF ART for April—Cassell, Petter, Galpin & Co., 730 and 741 Broadway, New York City, publishers—has a fine display of engravings, combined with much good reading matter pertinent thereto. As a frontispiece a full page etching of "The Forbidden Book," (from a painting by M. Karl Ooms), is presented; and among other fine illustrations the following may be regarded as clearly worthy of special mention: "Two Spanish Peasant Boys," "St. Vincent de Paul taking the Place of a Convict," "Young Troubles," and "Queen Mary's First Love." The May issue of this excellent publication will contain an important article on "The Streets as Art Galleries."

THE PHRENOLOGICAL JOURNAL for May gives its usual variety of instructive articles, opening with a portrait and brief biography of R. S. Storrs, D. D., followed by The Songs of Human Life; Heads and Faces (illustrated); The Children of Society; A Musical Prodigy (with portrait); Popular Fallacies; Practical Vegetarianism in France; Notes in Science and Agriculture; Editorial Items, etc. Fowler & Wells, Publishers, 753 Broadway, New York.

THE NURSERY for May is the 173d number of the pioneer magazine for the youngest of readers, and is fully equal in merit to its previous issues, than which nothing better can be said in its praise. It contains The Bold Soldier-Boys; The Geese that came over the Lee; Carlo and the Ducks; Piggie's Spoon; Donner: The Naughty Cat; One Cat and Two Pigs, and other attractions all finely illustrated, together with a piece of music, "Daddy Frog." Nursery Publishing Co., 36 Bromfield street, Boston.

"OUR LITTLE ONES," for May, shows marks of steady improvement at every point. The engravings in this number are many and exquisite, and the letter-press has just the charm to attract and hold the attention of the buds and blossoms of humanity, for whom it is prepared. Of these we may mention A Little One's Welcome, Princess Futz, How Scamp had his Picture Taken, How a Butterfly Came, Polly White, The Froggies' Picnic, Asleep under the Lilac Bush, Little Miss Fidget, Tot and the Turkey Gobbler; these and the remaining articles, twenty in all, are finely illustrated. Russell Publishing Co., 140 A Tremont street, Boston.

THE ILLUSTRATED SCIENTIFIC NEWS, for April—Munn & Co., 37 Park Row, New York City, publishers—has a choice array of subjects, backed by appropriate pictures; among the list may be mentioned the Livadia (steam yacht of the late Czar of Russia); Prof. Sechi's solar photographic apparatus; Bee Culture, etc. The publication is evidently a practical one, and deserves special attention on the part of the reading public.

RECEIVED: ANDREWS' BAZAR—W. R. Andrews, Tribune Building, New York City, editor and publisher—for April.

THE MANUFACTURER AND BUILDER, for April, H. N. Black, publisher, 37 Park Row, New York; William H. Wahl, editor.

QUARTERLY REPORT OF THE KANSAS BOARD OF Agriculture, March 31st, 1881, contains much information respecting the productions and capabilities of that State. Received from J. K. Hudson, Secretary, Topeka, Kansas.

Movements of Lecturers and Mediums.

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

Mrs. H. Morse, late of Albany, now of this city, has lectured in April at Manchester, N. H., and in Plymouth, Mass., to large and appreciative audiences; will lecture in Greenwald on Sunday, May 8th, and on Wednesday and Sunday, 11th and 15th, in Plymouth; on Sunday, the 22d, in Orange; on the 29th at the Ladies' Aid Society in this city, and in Greenfield during the month of June. She is a very interesting and eloquent speaker, and when once heard is wanted a second time, and often.

Sidney Howe has located at Onset Bay for the season.

Dr. N. P. Smith, inspirational speaker, will lecture next Sunday evening in Boston Hall, 176 Tremont street. Mrs. Allison, test medium, will relate her experiences.

Dr. L. K. Cooley spoke Sunday, May 1st, for the Society at West Duxbury, Mass. Morning subject (the evergreen mottoes over the desk), "God is Love—Welcome." Afternoon, by the audience: "Christ said, 'In my Father's house are many mansions.' Question: Is there a place or home for every one on earth in the future life?" Large audience in the afternoon. Meetings are to be held every other Sunday. Sunday afternoon next, at 2 o'clock, a conference will be held, and spiritual readings will be given in parlors of the Doctor's summer residence, known as the "Payne Mansion," Marshfield, Mass. For engagements, address as above.

Miss Jennie B. Hagan, of South Royalty, Va., having completed a most successful lecturing tour through New England and the South, has returned to her home in Vermont. She would be pleased to make engagements in her own State, either for week-day evenings or Sundays between now and camp-meeting time.

Mrs. Clara A. Field, of Boston, lectured for the Portsmouth Society of Spiritualists, Sunday, May 1st, afternoon and evening, giving psychometric readings. Each session was largely attended, and the speaker received the closest attention throughout. The readings were pronounced correct, and at the close of the evening service there was much satisfaction expressed, and a strong desire to listen to the same speaker again

at an early date. Mrs. Field will speak at New Era Hall May 8th, also for the West Duxbury friends May 15th. She would like to make other engagements wherever her services may be required. Address her 19 Essex street, Boston, Mass.

J. Frank Baxter spoke on Sunday last at East Dennis to the satisfaction of large and appreciative audiences. During the week he has also lectured in Barnstable. On Sunday, May 8th, he will lecture before the Free Religious Association of Providence, R. I., and on Monday evening, May 9th, in Pawtucket, R. I. On Sunday afternoon, May 15th, he will lecture in Boston, and in the evening probably in Chelsea. Parties desiring evenings can address him at 181 Walnut street, Chelsea, Mass. Summer time is nearly taken, so if any Camp Associations are contemplating his services, and have not yet addressed him, it must be done at once.

Frank T. Ripley will lecture and give tests in May and June in Ohio, Indiana and Illinois. Address all letters for him to Post-Office box 320, Milan, Erie Co., Ohio.

Capt. H. H. Brown has now settled his family at Saratoga Springs, N. Y., and is ready for work wherever called. He spoke at the Springs Sunday, May 1st, and will speak there those Sundays not otherwise engaged. He is invited into several towns in Vermont, and will probably pass the last half of May in that State. Parties wishing him for May or June are requested to apply by letter soon, as above.

G. H. Geopie in Stamford, Conn., May 1st, to good audiences. He will lecture in Glens Falls, N. Y., the balance of the month. His Eastern tour has been highly successful.

Lynn, Mass.

To the Editor of the Banner of Light: The subject for consideration at our morning conference, Sunday, May 1st, was, "What is our Duty to Ourselves, to Others, and to the Cause of Spiritualism?" which called out some practical suggestions from a large number of members, including Conway, Chase, Brazier, Fowler, Furbush, Ginnery, and Dr. J. H. Orne and Sister Dillingham, both under control, and was proven to be a very profitable session, following which was a business meeting of our society, new names being added to our list of members.

The announcement that Cephas B. Lynn would occupy our platform as lecturer called out large and intelligent audiences both morning and evening, and resulted in their enjoying rich intellectual feasts, such only as Bro. Lynn can prepare and serve. His morning subject was, "Chaos or Unity in Religion, Which?" and in the evening, "Modern Orthodoxy." Your crowded space will not allow me to do justice in an attempted report. Suffice it to say the audiences manifested their approval of the sentiments expressed by frequent applause, and at the close of the hour's exposition clamored for more. Mr. Lynn is too well known upon our lecture platform to need any commendation at our hands. Our speaker for next Sunday will be Mrs. Juliette Yeaw, of Northboro, Mass., and good singing will be provided.

Fraternally yours, G. W. FOWLER, 14 Highland Ave., Lynn, Mass., May 2d, 1881.

The Dr. Phelps Controversy.

To the Editor of the Banner of Light: Permit me to take a part in the controversy sprung up as to the status of the late Dr. and Rev. Eliakim Phelps in the matter of Modern Spiritualism. Some years ago Dr. Phelps was a resident of Providence. I know he was a Spiritualist through and through. I have attended circles with him, heard him on numerous occasions express his views, and in such decided terms that there was no mistaking his position. He was much interested in the subject, and heartily enjoyed the ministrations of spirits in our circles. He was decided and outspoken, so much so that some of the Orthodox people in Providence exhibited the spirit and leaven of the Jews in Christ's time, and their congeners through subsequent ages. In the course he has taken, Prof. Austin Phelps has done gross injustices to his father, if he blackened his memory. Wm. Foster, Jr., Providence, R. I.

Mrs. Field in Portsmouth.

To the Editor of the Banner of Light: Mrs. Clara A. Field (of 19 Essex street, Boston) was with us yesterday and gave us two excellent discourses in the afternoon and evening to good audiences. Mrs. Field has the faculty of driving straight at the mark in her platform talks, and so interests her hearers that she holds their attention whether they agree with her or not. Her pleasant, honest face convinces one at once of her sincerity, and that element of human nature counts for more than all others in the dissemination of any truths. If our exchequer will warrant it, we shall have Mrs. Field here again very soon.

We shall close our meetings at the last of May, resuming them again on the first of September. Fraternally, CHAS. W. GARDNER, Portsmouth, N. H., May 2d, 1881.

Letters from the Rev. W. H. Cudworth, of East Boston, announce his probable arrival home from his "round the world" journeyings next month.

Bradlaugh has been again unseated by British bigotry.

"I am Sir Oracle. When I open my mouth let no dog bark!"

Ireland is once more in a state of commotion.

The Secular Press Bureau.

Under the management of Prof. S. B. Brittan, 165 East 49th street, New York:

Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may there appear to the reality of its phenomena, and the philosophy of its teachings. Donations solicited.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.	
From Jan. 1st to March 31st, (three months).....	\$901.30
Elizabeth Mason, New York City.....	10.00
W. P. Maynard, Englewood, Ill.....	2.00
Daniel H. Hale, Chicago, Ill.....	5.00
The Standard, Chicago, Ill.....	100.15
Martin Hiseck, Providence, R. I.....	2.50
Harlan Tillson, San Jose, Cal.....	5.00
Sylvester Sawyer, Gardner, Mass.....	5.00
A Friend in Alabama.....	5.00
A Reader, Charleston, S. C.....	25
M. E. Conant, Chicago, Ill.....	1.00
A Woman who is not Rich.....	1.00
M. W. Wall, Victoria, B. C.....	5.00
A Brother Man.....	1.00
Edward S. Varney, Lowell, Mass.....	2.00
CASH PLEDGED.	
Melville C. Smith, New York.....	25.00
Alfred G. Badger, 129 Broadway, New York.....	10.00
S. B. Nichols, Brooklyn, N. Y.....	10.00
C. Snyder, Baltimore, Md.....	2.00
E. J. Durant, Lebanon, N. H.....	5.00
M. E. Conant, Chicago, Ill.....	1.00
Augustus Day, Detroit, Mich.....	3.00
B. F. Close, Columbia, Cal.....	3.00
C. W. Cotton, Portsmouth, O.....	5.00
DEAR BANNER—Since our last report we have received numerous subscriptions from all parts of the country, our total cash receipts being.....	\$22.00
Amounts pledged.....	222.00
Total.....	\$344.00

And still the good work goes on.

Fraternally, CHARLES S. KINNEY, Sec. Mediums' Home Ass'n.

Charity Fund.

In aid of the Medium, Mr. Alfred James.

A Friend.....	\$1.00
A Friend in Oswego, N. Y.....	1.00
A Friend in Oswego, N. Y.....	2.00

To Foreign Subscribers.

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

That Famous \$50 Organ.

KINGSTON, MO. I have had the organ tested by some of the best talent in our country, and they all pronounce it an excellent organ, equal to those which have been sold here for four times as much as you ask.

The above is a specimen of the enthusiastic commendations that come to us without solicitation. Get our Illustrated Catalogue before you buy. It gives information which protects the purchaser and makes deceit impossible. MARCHAL & SMITH, 3 West Eleventh street, New York City.

It is impossible for a woman to suffer from weakness after taking Lydia E. Pinkham's Vegetable Compound.

Ice water is rendered harmless and more refreshing with Hop Bitters in each draught.

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak *pro or con*, under the ten-minute rule.

J. DAVID, Chairman.

Removal and Change of Location.

The Brooklyn (N. Y.) Spiritual Fraternity Conference Meetings are held in Lodge Room 402 Fulton street, opposite Deland street, every Friday evening, at 8 o'clock. Seats free, and everybody welcome. Sunday meetings suspended until September.

S. B. NICHOLS, Pres.

Eastern District Brooklyn Spiritual Fraternity.

Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7 1/2 P. M.

D. M. COLE, Sec.

The Brooklyn Eastern District Spiritual Conference.

Meets every Wednesday evening, at Phoenix Hall, at 7 1/2 P. M.

CHARLES R. MILLER, President.

W. H. COFFIN, Secretary.

Two Days' Meeting.

The Spiritualists of Morrisville, Vt., will hold a two-days' meeting in Burke's Hall, Saturday and Sunday, May 7th and 8th, when they will dedicate their new hall to the cause of Spiritualism and the spirit-world.

Mrs. Fanny Davis Smith, Mrs. Emma M. Paul, and Mr. Joseph D. Bates, of Boston, Mass., and probably other speakers will be present. The session will be conducted by choice selections from the Duxbury Club.

Board at hotel one dollar per day. This expected the railroad and Sunday school children of return check.

Per order of Committee.

Sturgis, Mich.

The Annual Meeting in the Free Church will be held June 17th, when they will dedicate their new hall to the cause of Spiritualism and the spirit-world. A cordial welcome is extended to all.

Per order of Committee.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin street.

THOMAS MARSH, 919 Washington street (south of Pleasant street).

LUTHER W. BIXBY, 267 Washington street.

E. W. KEAN, 446 Union street.

G. W. WHEELER, Boston and Maine Depot, Haymarket Square.

A. HALL, 17 G street, South Boston Dist.

G. D. JOHNSON, 5 North Main street, Fall River, Mass.

E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 32 and 41 Chambers street.

J. C. H. L. & H. G. TYSON, 100 West 14th street, corner 6th avenue, near 16th street; and 745 6th avenue, near 24th street.

W. F. B. BROWN, 31 East 12th street.

W. H. LEECH, 631 Hudson street.

S. W. HOOVER, 51 East 12th street.

BRENTON'S LITERARY EMPORIUM, 39 Union Square.

TITUS MERRITT, Carter's Hall, 23 East 14th street.

BROOKLYN, N. Y.

G. R. MILLER & CO., 17 Withamby street.

FRANKLIN HALL, 311 Fulton street, and Gallatin Place, Friday evenings and Sundays.

EVERETT HALL, 398 Fulton street, Saturday evenings and Sundays.

WM. H. DENIKE, 555 Bedford avenue.

ROCHESTER, N. Y.

WILLIAMSON & HIGGIE, 62 West Main street.

JACKSON & BURLING, Arcade Hall.

OSWEGO, N. Y.

GEORGE H. HEES, west end Iron Bridge.

WASHINGTON, D. C.

RICHARD ROBERTS, 1010 Seventh street.

J. W. ADAMS, 1010 Seventh street, and 314 Patrest.

S. M. BALDWIN, 620 F street, N. W.

PHILADELPHIA, PA.

WILLIAM WADE, 820 Market street.

G. D. HENCK, 446 York Avenue.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 Broadway, Chelsea, Mass.

W. A. & C. S. HOUGHTON, 75 and 77 J street, Sacramento.

LEES' BAZAAR, 105 Cross street, Cleveland, O.

WASH. A. DANKIN, 705 Saratoga street, Baltimore, Md.

N. CHOYNSKI, 31 Geary street, San Francisco, Cal.

SMITH'S PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

ELERY MORTON, 162 Vine street, Cincinnati, Ohio.

G. H. ROSE, 56 Trumbull street, Hartford, Conn.

G. H. MATTHEWS, Central News Stand, Northeast corner Broadway and Nassau, New York.

P. F. MULLIGAN, 227 Broad street, Newark, N. J.

THE LIBERAL NEWS COMPANY, 620 North 5th street, Philadelphia, Pa.

WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis.

A. PEASE, P. O. Bookstore, Moberly, Mo.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Providence street and Montgomery Place, every TUESDAY
and FRIDAY. The hall will be open at 2
o'clock, and services commence at 2:30. At
which time the doors will be closed, allowing no access
until the conclusion of the service, except in case of absolute
necessity.

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

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

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

[Miss Shellenhamer wishes it distinctly understood that she
gives no private sittings, and that neither she nor her re-
spective visitors on Tuesdays, Wednesdays or Fridays.]

Letters pertaining to this department, in order to
ensure prompt attention, should in every instance be ad-
dressed to C. B. & F. H. or to

Lewis B. Wilson, Chairman.

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

Séance held Feb. 1st, 1881.

Invocation.

Oh, thou ever-present and ever-living God, whose
past no eye can scan, whose future no thought can
fathom, we adore thee as the source of all love, all
wisdom and all knowledge. Thou art the life of all
things; we recognize thee as that spirit whose power
quickens into activity and consciousness every other
spirit; we approach thee with reverence this hour,
acknowledging thee as our Father, as the author of
our being, the sustainer of all life, the ordainer of all
laws, whose ways are infinite and past finding out by
finite minds, yet whose laws are so grand and glorious
that all who walk in accordance with them walk in
the light, and perfect their own existence. We come
to thee with hearts and souls extended to receive thy
baptism of tenderness, that their own lives may blossom
out and expand, even as the lilies blossom out in
beauty and fragrance. We recognize the manifestation
of thy love in the tiny blossom and in the snow-
flake; in the sunbeam and in the whirlwind; we feel
thy presence continually all about us; and may we
ever realize that thou art indeed the strength of all
life, the vigor and the power of all things, causing
each and every one to grow upward toward thee, who
art their support. We ask that thou wilt send down
thy angels this hour, that they may give forth unto
us, faithful souls, that have faith in thee, and may
sustain and nourish. And oh, may weary hearts be
comforted; may struggling souls receive the light of
truth and knowledge, and may all rejoice in feeling
that thou art indeed their friend and benefactor.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we
will now consider your questions.

QUES.—A call is occasionally made from the
ranks of effete theology, upon those who are
supposed to stand over or guard its interests,
for light in reference to the future; but, so far
as the questioner can ascertain from reasonable
search through the old church literature, with
no satisfactory response. It looks like an illustration
used by Jesus of Nazareth, of "asking
for bread and receiving a stone." Can we not
ask with profit of our "sentinels on the walls,"
on the commencement of this ominous year,
"Watchman, what of the night?"

ANS.—The question goes forth from hundreds
of minds to-day: "Watchman, what of the
night?" A writer, who is a religiousist, in-
quires: "Why are the people getting away from
God?" We are questioned on every hand—
"Why does not the light penetrate into the
churches, and permeate the religionists with
its warming rays of truth?" And we reply:
The religionists, those who follow the teach-
ings of the old theology, reject the spirit which
giveth light and life, and live by the letter,
which is dead. The lonely watcher on the tower
may, even now, perceive the dawning of the
star which heralds the coming day of knowledge
and of truth, and when we cry to him to know
of the signs of the times, we receive the reply,
"The day dawneth; peace on earth, good will
to men." And yet the churches sit in darkness,
and will not open their doors and their win-
dows to receive the light; they draw around
them their mantles of superstition and of blind
faith, and reject that knowledge which is pour-
ing down from on high. And you who are out-
side of the pale of the church, you whose souls
are receptive to the teachings of the spiritual
world, may receive the glowing beams of light
and splendor, and your souls shall blossom out
into that divine knowledge of the immortal
world which bringeth hope, faith and undying
cheer. The churches can never receive light,
can never receive the proper reply to their ques-
tioning, till they are ready to open their doors
to the angel of truth who is without; till they
are ready to throw aside their old superstitions
and beliefs and to receive the spirit, which even
to-day manifests through matter, and demon-
strates the immortal existence of every soul.
By-and-by this spirit of truth will permeate
the darkness, will penetrate every church and
system and dogma with its undying light; then,
and not till then, will our religionists receive
the answer to the question: "Why are the peo-
ple getting away from God?" The true an-
swer is, because you feed them with a stone
when they seek for bread.

Q.—Is not the dark pall of ignorance and su-
perstition, the incubus of oppression that has
long rested on the breast of humanity, about to
be swept into the abyss of oblivion? Or will
the bright arch of promise that has, in these
latter days, spanned the Orient, be dissolved,
without the full fruition of the tokens of the hour?

A.—The bright ray of promise gleams and
glows over all people, and yet the promised time
may be afar off. Nature, in even her wildest
moods, never causes a revolution of all things.
We cannot in an hour, or a week, or a month,
overthrow all old existing systems, and cause
the bright, spiritual truth to sweep in upon all
mankind. The spiritualizing process goes on
continually, gradually creeping into the midst
of every system, of every organization, liberal-
izing its people and glorifying all things. We
believe that this present year will be a year
long to be remembered in all religious systems,
for you will find more of liberalism, more of
tolerance exhibiting itself in the hearts and
minds of the people, but you will not perceive
the old systems swept away; you will still find
intolerance and bigotry and superstition, and
the casting away of spiritual truths, while the
glorious sun of light and knowledge will still
shine on in warming and vivifying rays. Not
in a year will the great revolution take place,
but silently, slowly, yet surely, will the great
heart of humanity open and expand to receive
the divine truth and knowledge of eternal life,
till mankind shall exist freed from bigotry;
having received the truth from heaven, they
will feed upon living waters.

Q.—[By A. Tillotson.] It is a well-known
fact that some spiritual mediums can discover
names and questions in pellets, without physi-
cal eyesight. Is there, in the medium, an in-
herent human faculty, like psychometry or clair-
voyance, that will account for the fact, or is the
medium dependent upon a spirit-intelligence
apart from himself?

A.—Many mediums are clairvoyant; some of
them have their clairvoyance developed by the

action of spirit-power; others possess an in-
dependent clairvoyance born in them, and in ac-
tive existence from infancy. It is true that a
medium who is a clairvoyant can very readily
peruse what is written upon a folded pellet, and
if all the intelligence given was contained with-
in the folded pellet, you might readily ascribe
the phenomena to clairvoyance; but very many
times there is intelligence given which clairvoy-
ance will not account for—intelligence that does
not, perhaps, exist in the mind of the sitter who
has written the pellet, that is not within the
pellet or within the knowledge of the inquirer.
Certainly clairvoyance will not explain this
phenomenon. There must be a spirit acting in-
dependently of the medium, who possesses the
knowledge given, in order to have it transmitted
through the medium's mind or hand. There-
fore, when a medium reads what is written in a
pellet and gives no other information, you may
set it down to clairvoyance, or to an imperfect
control of spirit; but when the medium reads the
pellet and gives added information required
by the sitter, and also gives information and
knowledge concerning things of which the sitter
is ignorant, you may ascribe the phenomenon
to the action of an independent spirit upon the
medium's brain.

Sebastian Streeter.

"Though I speak with the tongues of men and
of angels and have not charity, I am become as
sounding brass or a tinkling cymbal." And
though I have the gift of prophecy, and under-
stand all mysteries, and all knowledge; and
though I have all faith, so that I could remove
mountains, and have not charity, I am nothing.
And though I bestow all my goods to feed the
poor, and though I give my body to be burned,
and have not charity, it profiteth me nothing.
Charity suffereth long and is kind; envieth
not; charity vaunteth not itself, is not puffed
up; thinketh no evil, hopeth all things, endureth
all things."

Though we may reject many of the utter-
ances contained in the old book as effete, as but
the outcome of the superstitions of a groveling
age, yet these sentences are as applicable to hu-
manity to-day as when they were given to the
Corinthians. I feel impelled to come and con-
trol the medium to-day, to speak these words,
for I am pained and troubled at heart by what
I observe in your midst. From those who are
still bound down by old superstitions and beliefs,
and are wrangling because of various denom-
inational sects and creeds, we do not expect such
a largeness of charity and good will, of kindly
feeling, one toward another, as we look for
from Spiritualists, who profess to receive the
bread of life from on high, and to drink from
the waters that die not; yet I have perceived,
in the past few weeks, much of inharmonious
discord and confusion in the ranks of Spiritualism.
I have found envy, I have found a spirit of
slander going forth among our people, and I am
saddened at heart. The admonitions of the
ancient Paul, seemed to come up before me
in lines of living light, and I say unto you
all, seek to cultivate that charity which envieth
not, vaunteth not itself, thinketh no evil, endureth
all things; that charity which covereth a
multitude of sins, and which, if need be, will
take the offender by the hand, and surround
him with an influence of good; which will cheer
him onward, and lift him up above the slough
of despond or of evil-doing.

It is not charity, as our ancient one implies,
to distribute all one's goods to feed the poor,
while we have an ill opinion of another. True
charity thinketh no evil of any one, speaketh
always good of all, and sends abroad an influ-
ence that benefiteth each. Now I would say
to you, oh, Spiritualists, seek to cultivate in
your hearts this blossom, which shall bloom and
enrich your lives; seek to reach out for the angel
of harmony, that he may come down into your
lives and sweeten all your daily actions; then
will you find no inharmonious rising up like a cloud
of sorrow, like a bird of ill omen, toward the
spirit-world, and striking with its beak at the
hearts of those exalted ones who are continually
seeking to spread abroad concord, unity and
eternal peace. If you would have your spirit-
friends work with you and for you, if you would
have them come down to your homes and enter
into your every-day occupations, you must cul-
tivate harmony, good feeling one toward another;
you must extend the hand of friendship unto
all with whom you are called upon to associate;
you must seek for the benefit of the spiritual,
even though it be at the expense of the material
or the outward man. A blessing goes forth from
the eternal world unto every soul of earth, not
only unto you who have entered into the path
of truth and have received of the fruit of knowl-
edge, but also unto those who sit in the dark-
ness of ignorance and mourn because they know
not whether their loved ones have fled. Unto
every soul, whether walking in the paths of
righteousness or cramped down in the haunts of
sin and wrong-doing, a blessing goes forth from
the angels that shall in good time penetrate
each life and ripen it with knowledge, truth and
understanding, which shall indeed cause hu-
manity to blossom out in loveliness, purity and
sincerity. Oh, friends, receive the words from
the spiritual world; receive the exhortation to
go forth in harmony, exercising charity, kindly
good-will one toward another; then shall you
receive an influx of inspiration and strength
from on high that shall benefit you through all
your daily lives and on every occasion; you will
also be able to extend that strength to the spirits
who are striving to work for humanity which
shall encourage them on and give them that
peace which is of all things required for a good
and lasting work. Sebastian Streeter.

Bella W. Hamilton.

A gentleman helped me to come. I had a
sore throat, diphtheria, when I died. I was
twelve years old, and I lived in Boston. I tried
real hard to come back, but I did not succeed
very well. Mother wanted to come, too, and
send a message, and tell father and all at home
that we are happy and well, and that we love
them all, and always will do so; that we look
after and care for them. I came here two or
three times, but I could not speak, and the old
gentleman said he thought I could now, if I
tried when he left. I came to my sister, and I
wanted to touch her, but I thought I would
frighten her. I think I can make her feel me
when I come, and so I thought I would wait till
after I had been here, and then perhaps she
would not feel frightened if I should come. I
want them all to know that I come back, and
that I am happy now. I have a pretty home,
and don't get sick any more. I guess it is all
right that I died when I did. Now I shan't be
sick, and I think I would if I had staid here. If
I had got well I would have been weak; now I
am strong and happy. My name is Bella W.
Hamilton. My mother's name is Isabella, too.
My father's name is George F. Hamilton. I
have seen as many as six children here, and I
asked one of them, a little girl, why she didn't

come. She said she did come once, that the
Chairman asked her to come again, and she has
been trying ever since to do so, but they don't
like to let her in, because somebody else wants
to come that never came before.

Sarah A. F. Wilson.

I passed away from a lingering disease, which
seemed to sap my vitality and take away all my
strength. I was ill for many years. Even the
soft, genial climate of Santa Barbara—dear
Santa Barbara, where I found so much enjoy-
ment and pleasure, and met so many dear
friends—did not conduce to my health, but I
gradually pined away. Finding that I must go
to another world (I did not believe in a spirit-
world such as you believe in), I begged my
friends to bring me back to my dear old home
in New York, where I might pass my last hours.
It is many years since that period of time, and
I have found a new and enjoyable life in the
spirit-world. Many friends have joined me
there. I am indeed happy whenever I can wel-
come one dear one to my new, ever-beautiful
home. My friends who remain on earth have
passed through changes, some of them sad, oth-
ers joyful. A few have removed away to long
distances, and yet there are many in the dear
old place whom I feel that I would like to
reach, and assure them of my continued exist-
ence. There is much connected with my earth-
ly life that I would like to talk over with my
friends. I feel that it would be of benefit to us
all; and, perhaps, in that way, I could point out
many little occurrences which I did not under-
stand, but which I now know all tended to the
manifestation of a spiritual life for disembodied
intelligences. Many times I seemed to feel a
presence around me; when I knew I was alone
so far as mortals go; many times I would hear
sounds that I could not understand nor account
for, and occasionally I would see gleaming
lights flash before my vision. I did not know
but what I was going insane, but still there was
no other evidence of that. Now I know that
my spirit-mother and my dear sister were seek-
ing to impress me with their presence, and to
assure me that I should meet them again when
I passed from the body. Had I realized this,
my passing out would have been more sweet
and pleasant than it was; although I had no
fear of death, although I felt all would be right
whatever came to me, yet I know that I should
have left a blessing behind me had I known of
Spiritualism and its teachings. I feel that some
friend will see my words and be glad that I
have returned; and I ask my friends to give me
an opportunity of coming to them in private,
where I may go over those things and those
scenes, and point them out for their instruc-
tion. My friends know of my experiences, but
could not account for them any more than I
could myself. Sarah A. F. Wilson.

Charles Parker.

I am happy to meet you, friends, to announce
myself from this platform. It will be six years
in the spring, if memory serves me right, since I
passed from the body. Six years of conscious, ac-
tive existence as a spirit have brought me many
sweet experiences, have shown me many shadows,
and also many sunbeams. I feel that I am a
blessed being, and that all the shadows I have
perceived are for my instruction and my bene-
fit; they are passing away, one by one, even as
the moments fly, and I find a clear, steady light
shining upon me, which continually points out
the path of duty. I feel myself specially favored
in my spiritual experience, for I have met all
those dear ones who were united to me by ties
of closest tenderness; who were associated with
me in the conjugal, filial and parental relation-
ships; they all surround me; we dwell in har-
mony and unity together, and we understand
somewhat of the laws of relationship as they
exist in the spiritual. I have dear ones on the
earth, and to them I send out my love and bless-
ing. I trust this will reach them freighted with
cheer and peace, and tenderness; that good-
will may surround them as I wait out my spirit
greeting, and assure them that I bring my influ-
ence of protection constantly and freely, and
am seeking to guide them over the path of life,
that their road may be smooth; that they may
receive good and pleasant things in the daily
walks of their earthly existence.

I have many friends in Massachusetts, Ver-
mont, and other places, and unto all I send my
greeting. I assure them they are never forgot-
ten. Memory is eternally active; it presents
to the vision each dear familiar face, and the
sound of each voice that, in former times,
fell upon my ear in tones of friendship, and
holds them all in sacred remembrance. By-and-
by I expect to meet each one again, to extend
the welcome hand, and guide them to a new
place in the spiritual world. I rejoice that I
learned of these things, of Spiritualism, before
I passed out; it was a light to my feet, it gave
me strength, and knowledge, and encourage-
ment. I found more within its truths and tenets
to satisfy the cravings of my nature than in all
else besides. I could fling aside all past beliefs
and teachings, and when I emerged from the
body I accepted it as a grand light which bright-
ened my pathway, and gave me ready access to
the homes of my spirit-friends. I am from Shir-
ley Village, Mass. Charles Parker. I lived in
the body, three-score years and ten.

Lillian Smart.

My name is Lillian Smart. I have friends
who are spending the season in Washington;
two of them, young lady friends of mine, who
were dear companions, are visiting in the home
of a lady and gentleman who are interested in
Spiritualism, and I have seen your paper upon
their table. One of my friends, whose name is
Maud, recently took up one of these papers and
scanned the "Message Department." She be-
came very much interested in it, and, although
a member of the Church, an unbeliever in Spir-
itualism, yet she felt that while she remained
in Washington she would read that page, and
perhaps would see the name of some one she
had once known. This attracted me and gave
me power to come; it seemed as though it was
my duty to come and speak to her, for I am sure
that, if she became convinced of my return, she
would take the message to my friends and rela-
tives, in spite of perhaps calling down upon her
derision and scorn. I send my love to all my
friends, and assure them that I am well and
happy in the spirit-world. I perceive that this
is almost a stereotyped phrase with all who re-
turn, but yet it is true, and expresses my con-
dition of spirit so truly that I cannot refrain
from using it. I am well, well in every particu-
lar, and happy throughout all my nature, and I
feel to have my friends realize this—that I am
not shut away from them all, that the coffin-lid
did not hide me from them; nor did it cut away
the love which I held for them; it is still fast
and strong and clear, and surrounds them from
day to day.

I have met Georgiana. She is a beautiful
spirit; she seems to delight in ministering to

others, and she is initiating me in the myste-
ries of this new life. I frequently visit with her
the haunts of the weak and miserable, and it is
a pleasure to perceive her sending forth strength
and cheer and peace into the hearts of those
who toil unceasingly, and have not many of the
comforts of life. I feel that her ministrations are
perceived, even though the source from whence
they proceed is not. She is doing a good work,
and I feel to associate with her. My friends
will say: This is not much like Lillian, as she
was. I know that I was fond of pleasure; that
I spent a great deal of my time in the whirlpool
of fashionable life, and society seemed to de-
mand much of me; but now that I have stepped
out of this I perceive it is not the true life; that
if I would live in accordance with Nature and
with the spiritual laws, I must devote my en-
ergies and time to others.

John A. Moran.

Mr. Chairman, I feel to send a word or two to
Chicago. I have become aware of the fact that
friends of mine are investigating into this Spir-
itualism, and I wish to send out a word of warn-
ing. I find that they are not going to work in
the right direction; they are running about
here and there, to this medium and that, seek-
ing to find the marvelous; and not only this, but
they are anxiously inquiring of every medium
they visit what are to be their prospects and in-
terests in a financial, material point of view, this
coming year. Now, if my friends want to en-
counter obstacles and run into dangerous quag-
mires, in their investigations of Spiritualism,
they are pursuing the right method; but if they
wish to ascertain the truth and acquire spiritual
knowledge, and receive those friends who have
passed beyond death and are likely to know
something of the future life, and of their pros-
pects on earth, I would advise them to cease in-
quiring of fortune-tellers and clairvoyants, and
seeking for a knowledge of business prospects,
for they will become deceived, hoodwinked;
they will send out from themselves a magnetism
which will attract spirits from the lower planes,
who are interested in the material things of the
earthly. These spirits know no more of
my friends' future prospects and interests than
those friends do themselves, but they will en-
deavor to give something, and consequently I
feel that perhaps my friends may be led astray,
and eventually will denounce Spiritualism and
all it contains. That is what brings me here. I
am ready, at any time, to come to any medium
selected, and, if possible, to control the organ-
ism and speak, or manifest in some way, and
give instructions concerning spiritual things
and the life beyond, and if possible, to advise
my friends concerning their earthly lives; but I
cannot employ all my time in hunting up their
business prospects and interests; it is not to the
advantage of any spirit, embodied or disem-
bodied. My friends have trudged along in life,
and have received a fair proportion of the good
things of this world; they do not require any
financial assistance; their business prospects
are as flattering as they should look for, and
consequently I do not feel disposed to seek to
bring them any particular good luck, or any ac-
cession of fortune, but I do desire to send them
some knowledge of the immortal life, to guide
them on the path which leads to eternity, to in-
struct them as to the best status for their soul's
welfare. Their earthly life is but of short dur-
ation compared to this immortal life beyond the
grave; it is for them to look out for that new
existence, rather than to seek to accumulate
wealth and pelf of a material which they will
have to leave to others. I send out my word,
and I expect it will be noticed. I hope and
trust it will be considered, and perhaps I shall
be pleased to find my friends obeying my wishes
and desires. John A. Moran.

Mrs. Elizabeth Abbott.

I died suddenly. I might pronounce it heart
disease—it is as good a term as any to use. I
died suddenly, and found myself upon the other
side of life. I met my companion and many
friends, and I was led to rejoice in my new ex-
istence, and to feel as one who was welcomed
home from a long journey, and who had met
with that preparation which was indeed cheer-
ing to the spirit; all seemed so sweet and sat-
isfying to my soul; but it seemed that if I re-
turned and manifested to my friends, I should
feel still happier. I would assure them of my
ability to return at times and acquaint myself
with their surroundings and conditions, and
that my affection flows out to them, for that
would still be conducive to their happiness and
to the enjoyment of those friends. My early
life was spent in Wilton, and there are friends
there who remember me. Should any of them
see my message I would have him or her feel
that I remember each one, and shall be glad at
any time to enter into communion with my
friends. I passed away in Lowell, and trust
that my friends there will realize that I have
returned to manifest and to send out my love
and the love of those who are with me. My
dear sister resides in Groton. She seemed to
draw me back to her side after my departure.
I sought to manifest, and I found that I could
receive strength from her spirit, while I im-
parted peace to her in return; thus do we ben-
efit each other almost unconsciously, yet truly
and deeply, and thus have I received a blessing,
and I trust that I shall now impart a blessing,
by assuring each dear one that I live and love
them, and shall some day welcome them all
home to my spiritual, eternal, beautiful habi-
tation. Mrs. Elizabeth Abbott.

Charles M. Tay.

Life is beautiful—life is sweet to the spirit
who desires to advance and grow upward from
material things! Life may glow with beauty
and fragrance for those encased in the mortal
flesh who strive to do their duty; but how much
more beautiful and fragrant must it be to the
spirit, who, having freed itself from the cares
and trials and perplexities of mortal existence,
has soared aloft to new realms of joy, where it
may advance in knowledge and truth, where it
may be surrounded by the loved and loving ones
who passed on before, and receive from them
strength, encouragement and inspiration! To
be able to press forward, to unfold all one's
powers and attributes, and to find one's wants
all supplied, how beautiful and good! And yet
how much more sweet than all this is the loving
tie of affection which binds heart to heart and
soul to soul; which causes the advanced spirit
to sympathize with those who are yet in the
earthly form, to weep with those who weep,
and endeavor at all times to send back some
good influence, some strength and magnetism
that will benefit and bless them.

I feel that I cannot fully express myself. I feel
cramped and limited in returning to physical
life and taking upon myself a mortal organism;
and yet I feel I must do the best I can, in order
to send out my love, my sympathy, with encour-
aging words to my friends, and to bear messages

of love and peace from those dear ones who are
with me in the spirit-world. Mother and father
—they, too, send their love and blessing to all
the dear ones left behind. They watch over
them, they will be with them through trial and
through storm as well as through the pleasant
places—through all the experiences of life—in
order to guard and guide them onward. Mother
wishes me to say that she is happy, and at rest
with her loved ones in the spirit-world. We are
united, a happy band, a loving family, rejoicing
in all the good that comes to humanity, and
seeking to receive more light, more truth, more
knowledge from on high, that we may dispense
it abroad to others.

I wish to say to those who remain: Feel not
that I have been blighted in my experience or
growth; rather feel that the powers within
have received opportunities for unfoldment;
rather feel that the powers which were mine on
earth have become enhanced and glorified in
the spirit-world. All that was given to me while
in the form has only blossomed out purer and
sweeter in the world beyond. The powers which
were mine I may still hold and bring back and
present to others, to benefit and bless them.

I know that I shall be able to express myself
satisfactorily by-and-by. I know that I shall be
able to come, because my nature assimilates
with those who possess spiritual gifts, and I feel
that I can perform a work in that direction—not
limited and cramped by the weak and weary
mortal frame, but strong and happy, in a world
where pain and sickness are unknown. I can
indeed go forward, receiving day by day some
new light and glory which will be for the bless-
ing of my soul.

I wish that Rufus and Joseph might feel that
I come to them at times to bring them strength,
to bring them assistance and to bless them. In
good time I shall indeed rejoice to meet them
in my spirit-home, where they, too, will receive
the love and blessing of all who have gone be-
fore.

I have been permitted to take under my care
and into my keeping one beautiful little human
blossom, which I am striving to unfold and in-
struct in the laws of spirituality, and I feel that
I shall be blessed in my efforts. Already this
sweet ministering angel frequently returns to
earthly scenes to bring his measure of love, and
to receive spiritual affection and sympathy in
return. I mean the dear little one, Charlie
Fowler.

Tell my friends, one and all, that we are all
happy in the home beyond, and that we are pre-
paring a sweet home for those who are to come
after us. Charles M. Tay, of Charlestown.
April 5.

Nannie Graves.

A gentleman in the spirit-world told me I
might come and give my message if I wished,
and I feel so pleased to do so; for I want to send
my love to my mother, and to my papa, and to
all my friends. I want to tell mother that we
are all with her, and helping her all we can.
Sometimes conditions seem to be unpleasant,
and clouds are around; we cannot come so close
then as we can at other times when all things
are clear and pleasant; but still we come, just
the same, always, to bring her love, and to
bring the beautiful flowers. Sometimes she
can see them, at other times she can't, but they
are always there to adorn her home and beau-
tify her spirit. I come, bringing the love of all
the dear ones—no need to mention them—little
sister and little brother, and my good uncles,
and dear old grandpa, all send their love, all
bless her for all she has done; and we shall
come again, as in days of old, bringing her sweet
tokens of affection from the spirit-world. We
have prepared a home for her. I think she
knows what it is—she has caught glimpses of
what it will be—and all can feel that we are in-
deed waiting for her to come where the perplex-
ities and trials of earthly life are unknown,
where the spirit may unfold in beauty like the
flowers, if it desires to do so.

I wish to say that I am growing in the spir-
it-world; that I have advanced now. I have at-
tained quite an age, and my little brother and
sister are growing, too. We are all kindly cared
for by loving friends, and we are all awaiting
the time when papa and mamma shall come to
us—where we shall all rejoice to be—in the
sweet Summer-Land.

I wish to tell my mother we will all be with
her, with garlands of flowers, with music and
with love, next week, on that day of days which
we always remember, which always brings us
close to her side. One spirit will be there, es-
pecially, bringing the white message of peace,
affection and promise, pointing to the Better
Land where we shall all meet by-and-by. We
wish her to feel that each and every one of her
birth who come to gladden her heart, to assure
her that one more year has passed, bringing
her nearer to the spirit-world; one more page
in the history of her life is closed, and she is
pressing forward to the great future. Tell my
dear, darling mamma that we know how she
feels; and that I come to her to bring a birth-
day gift from the spirit-world; tell her, when
she writes to my papa, to send him Winnie's
and Joann's and Nannie's love.

I have no more to say, only I bring to-day a
crown of flowers; no thorns are there. We
have seen the thorns beneath your earthly feet
that may be felt. In the spirit-world this shall
have passed away, and the flowers that will
spring up in the path will be created by love
and sympathy and undying peace. I am Nannie
Graves. My name is really Annie B. Graves,
but I am always called "Nannie." My moth-
er's name is Anna B. Graves, of Boston.
April 15.

MESSAGES TO BE PUBLISHED.

Feb. 4.—Children's Day.—Clara Felge; Minnie Ryder;
Carrie E. Hatch; Phoebe E. Hatch; Mary E. Hatch;
May Spaulding; Carrie Gurney Snow; Ralph; Fay
Jones; Lizzie Strong; Herbert Toward; Sadie Jenkins;
Selle Sunlight; Harry Woodward; George Wilson; Cora
L. Wither.

Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella
G. Sumner; Annie Mason; Mrs. S. M. Goodwin; James
Burr; Hilma Barton; John W. Knight; Mrs. Mary A.
Adams; Peter Vankenberg.

Feb. 11.—Ella Moore; Mrs. Louisa Reed; George W.
Jones; Susan W. Raymond; William R. Lavender;
Sabbard Davidson; Mrs. Gertrude A. Carter.

Feb. 14.—Anna Trunk; Mrs. Emma W. Jack; A. J. Lott-
ing; Lyman Strong; Susie Fisher; Hattie A. Davis; R. A.
Hill; Helen Gray.

Feb. 18.—William Atkins; Mrs. Mary W. Bartlett; Jo-
seph Hadley; Isabel Huling; Estella Page; Ira Holt; Cella
A. Thayer.

Feb. 25.—Thomas Smallwood; Eliza B. Safford; Charles
E. Stetson; Lemuel Thompson; Eunice S. Somers; Henry
Meredith; On M. Shedd; Sophia Haven; Charles
March 1.—George F. Morris; Maria Mitchell; Walter
Evans; George Moore; Hannah N. Thresher; Otis Buck-
more; Chauncey East.

March 4.—Thomas Greene Mitchell; Alice Wilder; Wil-
liam A. Haines; Jennie D. Reed; George A. Riley; Lydia
Langhake; Dove Eyo.

March 8.—Sarah A. Sanborn; John S. Thomas; John
Reidman; Ella Snow; Dolly Hartman; Mabel Tubbs.

March 11.—Eliza W. Lowe; John N. Madson; Nathan
Fletcher; Charity Aker; George N. Rice; Dr. Thomas W.
Pittsley.

March 15.—James Brown; Henry A. Jenckins; Lizzie F.
McIntosh; Capt. Samuel Sealer; Mary E. Thayer; Ab-
igail Cushing; Robert Bicknell.

March 18.—Eliza Spaulding; Nellie R. Street; George W.
H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A.
Adams; Peter Vankenberg.

March 22.—Rev. Elliphalet P. Crafts; Marlon White; Wil-
liam G. Sumner; Mrs. Gertrude A. Carter; John S. Thomas;
John Reidman; Ella Snow; Dolly Hartman; Mabel Tubbs.

March 25.—Col. G. C. Benton; Hattie Ames; Jerome
Morris; Walter Bush; James Beard; Kate Seelye.

March 29.—Hamilton Towne; Richard Lyon; Simon Ward;
Capt. Samuel Penn; Lewis C. Hubbard; Shiloh Star.

April 5.—Mrs. Lucretia Safford; Ellen A. Walker; Aus-
tin Kent; W. S. Neal; Markey Dodd; Alice.

April 12.—Samuel H. Brown;

