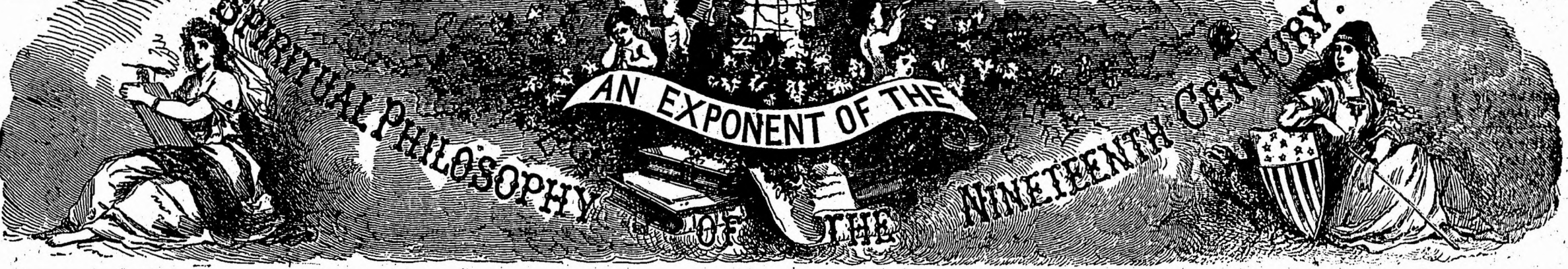


# BANNER OF LIGHT.



VOL. XLIX.

COLEY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 14, 1881.

\$3.00 Per Annum,  
Postage Free.

NO. 8.

## CONTENTS.

FIRST PAGE.—The Rostrum: Mediumship: Its Laws and Uses. *Spiritual Phenomena: Various Phases of Materializing Phenomena.*  
SECOND PAGE.—Poetry: Oh, Do Not Grieve. Materializations Artistically Considered. Reminiscences of Theodore Parker. The Scientific Basis of Spiritualism.  
THIRD PAGE.—Poetry: A Way for All. *Banner Correspondence: Letters from New York, Kansas, Idaho, Massachusetts, California, New Hampshire, and Illinois. Verifications of Spirit Messages. "A Novel Interpretation." New Publications. Spiritualist Meetings, etc.*  
FOURTH PAGE.—Washington's Spirit. Spiritualism at Law. Information Wanted. The Fletcher Case—Additional Particulars. The Coming Camp-Meetings, etc.  
FIFTH PAGE.—The Magazines. Spiritualist Meetings in Boston. W. J. Colville's Meetings. New Advertisements, etc.  
SIXTH PAGE.—Message Department: Spirit Messages given through the Mediumship of Miss M. T. Shelton.  
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—Dr. Slade in Washington. *Foreign Correspondence: Mrs. Fletcher at Tivoli Falls. Spiritualist Meetings in Brooklyn, N. Y.—Spiritual Fraternity. Letter from Chicago, etc.*

## The Rostrum.

### Mediumship: Its Laws and Uses.

A Lecture Delivered by  
**GEORGE A. FULLER,**  
Of Dover, Mass., in Berkeley Hall, Boston, Jan.  
22d, 1881, under Spirit-Influence.

(Reported for the Banner of Light.)

#### INVOCATION.

Our Father, whose divine love falls like the dew upon all thy children, we would offer to thee the feeble tribute of our praise. This beautiful winter's day, when all the imperfections of Nature are covered by a mantle of the purest whiteness, our human hearts and souls would leap up toward thee with songs of thankfulness for the manifold beauties of the ever-changing seasons. Through all the breathing pipes of the great organ of Nature, awells the triumphant song of thy praise. The lofty hills, and mountains crowned by the eternal frosts of winter, the deep valleys, teeming with fertility, and resonant with the busy hum of civilized life, the untrailing seas, making melodies untold through the ages, and the lengthening shadows—all unite their voices in praise of thee, Oh, Infinite Spirit! It is thy voice which has awakened Nature into the consciousness of life; it is thy voice that stirs into divine melody the finer qualities of our natures; it is thy inspiration that kindles the flickering fires upon the altars of our souls into newness of life; and it is thy love that gives us hope in hours of darkest trials. From thee we have received all that makes us what we are. All that we are, or may have been, or yet will be, is the resultant of thy will. May we ever be humble recipients of thy tender mercy, and may thy love flood all the chambers of our souls. May our labors, as angels ministrant between human hearts and thee, ever be worthy of thy sanction and blessing; may those instruments endowed by thee with special gifts, and delegated to the uses of the spirit-world, be blessed with the rich increase of all earthly blessings and spiritual unfoldments. And may all thy children be baptized with the spirit of truth, and overshadowed by the mantle of thy love, and lifted out of the darkness of materialism into the consciousness of immortal life by the ministrations of angels. This prayer, Oh, Infinite Spirit, we would offer in thy name, for humanity's sake, now and evermore. Amen.

#### LECTURE.

"Now there are diversities of gifts, but the same spirit." In all ages and lands, marvels and wonders have occurred in the presence of peculiarly sensitive individuals. And these manifestations, although variable in their nature, are clearly traceable to spirit origin. The wild, unintelligible howlings of the savage medicine man; the sublime exaltation of the Hindu enthusiast; the lofty and prophetic utterances of Hebrew prophets and seers; the mighty power for good manifested in modern mediumship, all form links in the great chain of spiritual unfoldment and progress. Those individuals who have been specially endowed with remarkable spiritual gifts have been termed the Messiahs or Saviors of mankind. Expunge from the lives of these great Saviors of the world all spiritual experience, and little would be left likely to benefit humanity. It was wisely said, long ago, "The letter killeth, but the spirit giveth life." Nations may rise, attain the zenith of their glory, and go down forgotten beneath the horizon of obscurity, yet man's spiritual experiences survive the shocks of change.

"Undimmed through time's all-devastating flight." A medium is one through whose organism is reflected the will of the spirit-world. Standing upon the mount of inspiration, behind him floats materiality like a dispersing mist, while the spiritual, to all his awakened senses, becomes alone the tangible and real. From the world of effects he proceeds into the world of causes. He it is who solves the great problems of nature, and unravels all her mysteries, while the materialistic savants come plodding slowly after, picking up the crumbs he has scattered by the wayside.

Mediumship has been the basis of all the religions of the past. Among the Hindus, mediumship, culminating in inspired teachings of a most lofty spiritual and ethical nature, and the transfiguration scene, where, in the presence of the beloved disciple Arjuna, the divine nature of the man Krishna was revealed, became the basis of the Brahmanical faith.

The teachings of Guatama Buddha have exerted a benign influence upon the habits and characteristics of the Hindu, and other races of southern and eastern Asia. The potency of those teachings is due to their spiritual character. The marvels recorded in the sacred books of the East as occurring in the presence of this exalted prince, show that he was one of God's instrumentalities, raised up by the spirit-world for the special purpose of revealing that path which leads to the Nirvana of the soul, where

"spring the blooming streams,  
Quenching all thirst; There bloometh immortal flowers,  
Carpeting all the way with joy; there through  
Sweetest and sweetest hours."

In the earthly experiences of Jesus of Nazareth, as recorded in the New Testament, are to be found marvelous psychological phenomena attributable only to a spiritual origin. Beyond the boundary line of physical existence he saw

the shining ones of heaven arrayed in all the glory of their attained immortality.

Thus are we led to perceive that man has acquired all his religious knowledge from the higher spheres of spiritual existence. Through partial upliftings of the veil, spirit has revealed itself. Visions, dreams, ecstasies and trances, all the resultant of spiritual intervention, have occupied remarkably significant places in the development of religious ideas. We perceive that "Sons of God," angels and spirits, attended, watched over and communicated through the ancient Hebrew prophets and seers; that good and evil demons or spirits appeared to Greek and Roman philosophers, at times conversing with them, declaring the destinies of cities, nations and empires; also, that among the early Christians spirit-manifestation was as frequent and as varied in its nature as that of the spirit-phenomena of the present age, plainly showing that the early promulgators of the Christian faith were instruments in the hands of the high and holy intelligences of the spirit-world.

Upon this same basis of mediumship rests Modern Spiritualism. If we discard mediumship, as some now seem desirous of doing, and seek to establish Spiritualism upon a purely scientific foundation, ignoring the moral and religious requirements of mankind, we shall sail on like a vessel without rudder or compass, upon the boisterous sea of human ignorance, until either swallowed by the Charybdis of materialism, or dashed to pieces by the Scylla of theological disputations. The spirit-world has already raised the signals, betokening danger ahead—and it behooves us to heed the warning, and not rush heedlessly into a condition of darkness from which we may not be able to extricate ourselves without the greatest difficulty. The spirit-world is all-powerful for good, when we have confidence in those who are always seeking to benefit us.

The medium occupies an intermediate condition between the two worlds. He looks upon spirit-life with the same familiarity as he does upon scenes associated with the present mundane existence. He is, or should be, constantly alert and ready, like an exquisitely sensitive musical instrument, to vibrate at the slightest touch of unseen fingers. This harp of a thousand strings, so sensitive as to quiver at the slightest breath of inspiration—how easily unstrung, and then how discordant the notes! This fact was thoroughly understood by the ancient Greeks and Romans, and the sybil, or medium, was most scrupulously shielded from all disagreeable sights and sounds, and surrounded by everything that would tend toward producing a harmonious and passive condition of receptivity. If modern mediums could be cared for in like manner, what a beneficial influence would be exerted over the manifestations obtained. Mediums are persecuted and made martyrs of instead of being received with honors as messengers of light. They are imposed upon, treated with insolence, and when the spirit-world dares to interfere on their behalf, these acts are redoubled, and the judgment of earth is set up as though it was superior to that of the spirit-world. Oftentimes the demands upon them are unjust and unwarrantable.

How little the nature of mediumship is understood in the world. Mediumship necessitates in the individual both a nervous and sensitive temperament. Generally it is not an acquired faculty of the soul, but a spiritual gift. The world's great artists, poets, musicians and philosophers are born richly endowed with mental and spiritual perceptions which fit them for special fields of labor. Scientific training, when in harmony with the bent of genius, often exerts a beneficial influence, but never can succeed in lifting an intellectual dullard into a position where his magic wand will sway the pulses of the world. Educational institutions may aid in developing the latent genius of a Shakespeare or a Beethoven, but they can never create either the poet or the musician. All men are destined to occupy their proper positions in the Divine economy of the universe. We are free only to move within the prescribed limits of the circle of our destiny.

We look, then, upon mediumship of the higher order as a special gift. All men are endowed with certain spiritual perceptions, but few of the many ever unfold, during their mundane existence, into great spiritual teachers. It was said of old, "Many are called, but few are chosen." Only a few who have heard the voice of the spirit, are chosen to do the work of the Master, as spiritual instructors and teachers.

"Now there are diversities of gifts," and modern mediumship embraces them all. The word of wisdom falls like a mantle upon one; intuitive perception of the truth begets knowledge in another; the quickening of the spiritual faculties engenders faith in the Infinite, and confidence in spirit-guidance in another; in some the chord of sympathy is touched and healing virtues go forth; in another are concentrated mysterious forces, which produce marvelous physical phenomena; in others the soul peers out beyond the veil of materiality, and utters prophecies of the Yet-to-be; others behold the faces of the so-called dead; to another is given "divers kinds of tongues; and to another the interpretation of tongues." These gifts, so graphically described by the apostle Paul, are identical with those of mediumship. In fact, the possession of one or more of these gifts constitutes mediumship.

Mediumship converts the laborer at his plow into a prophet; the mechanic at the workbench into a rational philosopher, thus showing down its rays of light upon all, irrespective of conditions of life, speaking unto all the language of universal progress and immortal life.

Psychological researches have brought to

light occult powers in man, and revealed forces in nature previously unknown. Through these avenues man has cautiously felt his way out from the world of effects into the world of causes—from the physical, or world of matter, into the psychical, or world of soul. The theories and facts of the past have proven beneficial as stepping-stones to the higher light. As all nature reveals the existence of the Over-Soul, manifesting itself through all the varied and wonderful changes she has been subjected to through wons of time, so the varied phenomena of man's existence reveal the same principle, individualized by means of the peculiar organism through which it acts. This intelligent, thinking power within man, survives all changes, ever retaining its identity.

When separated from its material body, the spirit is still encompassed by a body, although of a more rarefied and ethereal nature. The individuality does not fall off with the physical nature. All the faculties remain intact. The real man is simply brought into closer relationships with the unseen forces in the great workshop of nature. Psychical problems are readily solved, and he is enabled to grasp the law that regulates the control of matter by mind. Understanding the law whereby mind controls matter, and already having solved the problem involving the control of matter by mind, the spirit is enabled to reincarnate itself, although the body may serve as the envelope of another spirit.

Through the ever-open door of mediumship a flood of light is constantly streaming in upon the world. It has "brought immortality to light," demonstrated the continued existence of the spirit beyond the dissolution of the physical organism, and answered the question, "What of the Dead?" by giving them an opportunity to speak for themselves. It has always been in reformation a powerful ally, strenuously opposing every kind of oppression. Yet in spite of the work it has accomplished, it has been looked upon by scientists, until recently, with indifference, as though totally unworthy their careful consideration and thorough investigation. They have judged too hastily of the worth of mediumship by the froth and scum constantly appearing upon the surface. So might they also be led to deny the existence of clear and pure waters in the bosom of a sea, by the filthy scum floating amid the foam upon its surface. Precious gems are never found lying closely heaped together, but are scattered about amid the debris of countless centuries. The precious metals are always found associated with scoria. Yet no one denies for a single moment the existence of the gem because it is surrounded with the accumulated rubbish of by-gone years, nor that of the precious metal because of the dross with which it affiliates.

The recent investigations of scientists point toward a substratum of truth underneath the apparently capricious phenomena of modern mediumship. And now they are making a great noise over this new discovery. They have been slow to learn what the common people discovered over a quarter of a century ago. Confronted with manifestations contrary to all known laws of physics, they are forced to acknowledge the existence in the universe of subtle laws not discoverable by the physical senses. New fields of research open up before them rich with the varied phenomena of mediumship. Beyond the rapidly dispersing mists a new continent waits for the ship of some Columbus to cleave the bosom of the intervening sea and bear back to the world positive knowledge of its existence and a description of the ravishing beauty of its scenery.

Although we look upon mediumship as a special gift, and know that it is not absolutely necessary for the medium to be educated, yet we feel that to be so is an advantage not to be ignored. If we seek to cultivate our own minds, improving all our mental faculties, we most certainly will approach unto higher spiritual intelligences. By a constant application to study we enlarge the domain of our knowledge. As in earth-life rich mental endowments attract to the circle of our acquaintance minds equally as gifted, so the educated medium will attract unto himself as inspirers, profound and learned spirits. It should not be our aim to drag the spirit-world down to our level, but we should rather seek to lift ourselves up to the level of the most exalted spirits. The medium should always feel as though great responsibility was resting upon him. He should never forget that character yields a most powerful influence over mediumship. He should never swerve from the path of rectitude and virtue. His life should be an example worthy of pattern unto all those who listen to his inspired teachings. If the medium lives up to the teachings of the Sermon on the Mount, and recognizes the influences of the Christ-spirit for good, great will be his reward in spiritual unfoldment. Contemplation of spiritual teachings engenders in the human breast a desire to live a more spiritual life. And the exercise of the higher phases of mediumship lifts the individual above the domain allotted to the carnal appetites and passions into the realm of spirituality, where his enraptured soul breathes in the harmonies of nature. Buddha taught that by trampling passion under foot, Nirvana might be attained. This exalted spiritual condition, called Nirvana, is the same as that condition of spiritualization and exaltation acquired through the exercise of the highest spiritual gifts. Jesus said, "The kingdom of heaven is within you." How often has the truth of this statement been made manifest through the exercise of mediumship. Purity of character, the key which unlocks the door of that "kingdom of heaven" within, also unbars the floodgates of inspiration.

While spirit-communication and manifestation demand investigation from all earnest seekers after philosophic truth, they never assert a claim of infallibility. Assertions without accompanying facts to substantiate their verity should never be entertained, no matter who may claim to be the communicant. Much of the so-called spiritual phenomena may be clearly traceable to mundane origin, yet one manifestation proven to be of supra-mundane origin would establish spirit-communication as firmly as a million.

The experiments of Baron Reichenbach with sensitives, and of Prof. Zöllner with Dr. Slade, with the compass, have demonstrated the magnetic nature of the force used in the production of the marvels of mediumship. We are somewhat acquainted with the magnetic forces of the animal and mineral kingdoms. But, until recently, there has been far more conjecture than research upon the subject of spiritual magnetism and the relations that it sustains to mediumship. Much that is known in the world of science with regard to the nature of mineral magnetism has been brought to light through mesmerism. The sensitive discovers through clairvoyance that every substance in the universe possesses magnetic properties peculiar to itself. Rocks, shells, animals, plants and minerals all emit perpetually an aura of their own. The life of the universe is the magnetic force inherent in all nature. Every human being is surrounded by an aura peculiar to himself, and this aura is at all times charged with the mental animus of the individual. The medium feels the condition of the individual as soon as he comes into contact with this aura. Therefore the nature of the manifestations received is often determined by the quality of the magnetic forces supplied by the person in the presence of the medium. The passivity of the medium and atmospheric conditions of course are also to be taken into consideration. Harmony must pervade the circle-room or manifestations of an inferior quality will occur. No persons objectionable to the medium should be present, and every effort made to bring the medium into a condition of passive receptivity. Music of a superior quality often induces this condition when all other methods fail.

When visiting a medium for the purpose of investigating psychic phenomena, the individual should always be actuated by a sincere desire to arrive at the truth, and be willing to comply with all necessary conditions imposed by the spirit-world. On the other hand, the medium should be only too willing to comply with simple, yet efficient test conditions; should have the utmost confidence in his guides, and ever seek to be in the very best condition to receive and impart spirit-teachings. Thus will he be able to influence humanity for good. For it is the chief aim of mediumship to make the world better. The medium should never become a slave to any class of tyrannizing spirits, but use his mediumship for the especial purpose of communing with intelligent and rational spirits. Mediumship, one of the noblest gifts that can be bestowed upon a human being, is not without its perils. Its frequent exercise renders the individual extremely sensitive to earthly as well as spiritual influences. All spirits are not angels of light, therefore the apostolic injunction, "Try the spirits." Therefore there are many dangers surrounding mediumship for a single moment entertained by the cold, unfeeling, skeptical world. The world should exercise the greatest charity toward those sensitives, oscillating between two worlds, feeling the perturbations, discords and jars of the one, while they voice the divine harmonies of the other, and should ever seek to surround them with the very best conditions, in order that they may be the recipients of the highest spiritual truth, and thus become the moral teachers and saviors of the world.

The medium should ever seek to use his gifts as a means of culture. For if he seeks to understand the laws of spirit-control, and to become conversant with the denizens of another world, his desires will be gratified. We never acquire earthly knowledge without a close and persistent application to study. So the medium need never expect to have a true conception of the future life and a knowledge of spiritual sciences flashed upon his mind in the twinkling of an eye. But most assuredly if he seeks after a knowledge of those things, it shall be given unto him. Nature holds no inscrutable mysteries within her breast. She never works a miracle, nor ever seeks to hide the laws which control all her acts. By constant effort mind is enabled to solve all problems. The scholar finds no veil of mystery concealing the face of nature.

In nature we meet with marvelous phenomena, but how simple when the law is discovered. We never seek to impose our conditions upon her and demand that her wonders shall then occur. But how many ignoramuses, who know nothing of the necessary conditions for the manifestation of spirit power, seek to impose these conditions upon the medium, demanding that under those conditions the customary manifestations shall occur. We may be led to pity such individuals for their willful ignorance, but we can never be led to tolerate them in the spirit-circle. With many justice is demanded only for the investigator, but we would demand it alike for spirit-world, medium and investigator.

The good likely to be accomplished by enlightened and cultured mediumship is inestimable. In every part of the world we behold already the fruit of its labors. Its work has been one of purification and enlightenment. Before its invincible logic erroneous teachings and false conceptions have dwindled into nothingness. The harbinger of truth, the messenger of glad tidings, it has liberated countless millions of souls from the meshes of theological incrustations. It has brought the world into closer relationship with the Infinite and the inhabitants of the spirit-world.

Swing widely open thy doors, oh, mediumship! that every child of humanity may, through the opening catch a ray of hope that shall kindle within his breast a knowledge of the conscious immortality of the human soul, and bring to light the mercy of that Father beyond whose love we cannot drift.

## Spiritual Phenomena.

### VARIOUS PHASES OF MATERIALIZING PHENOMENA.

BY THOMAS H. HAZARD.

[Conclusion.]

SPIRITS ARE FOND OF INNOCENT HILARITY AND SPORT.

During the séance I was beckoned to the cabinet by a spirit-form who claimed to be that of my wife. I at once declared it was not my wife, notwithstanding her insinuating pretensions to the contrary. As I turned away to take my seat, "Aunt," the medium's guide, said: "Why, Mr. Hazard, don't you know your own wife?" or words to that effect. Said I in reply: "If my wife expects me to know her she must come looking like herself." Directly after I was again called to the cabinet, when my wife in her own proper person, facial features and other characteristics embraced and kissed me. "Aunt," then told us that the spirit that had attempted to put a trick on me was a cabinet spirit by the name of Emma, who, just as my wife was in the act of presenting herself to me, had, in sportive mood, pushed her one side and taken her place. To keep up the frolic, my daughter Esther came rushing to me from the cabinet, and, after earnestly embracing and kissing me, seemed to endeavor to distort her features so that I should not recognize her. For a few moments she succeeded in rather bewildering me, but I soon saw what she was at, and said so, whereupon she turned and ran back into the cabinet, breaking into a loud laugh as she went.

#### AN INDIAN SPIRIT FORGIVES.

Last night (Sunday, the 13th Feb.) I attended a public séance at Mrs. Fay's, 14 Dover street. Mrs. Fay has recently adopted the rule—that all materializing mediums should most rigidly pursue—of admitting no individuals into her séances except those who are approved by her spirit-guides. In consequence of this mode of proceeding the séance was very harmonious, although there were seventeen sitters present besides the conductor of the circle and the husband of the medium. Forty-one spirits in all manifested on this occasion, among whom were several infants and young children.

In the early part of the séance an Indian squaw spirit came to me from the cabinet, but immediately went back again. As she entered, the white dress of a female spirit was disclosed standing by her side. I recognized the Indian as being Matookah, a female Indian control of Mrs. Seaver. Said I, "Matookah is assisting some spirit present to come to her friend." Shortly after this the female spirit in white beckoned to a gentleman in the circle to come to her. He went up and soon recognized the form in white to be that of his relative (wife I think), with the Indian standing beside her. After he had taken his seat the gentleman said that there was much significance in the manifestation, as he had always been prejudiced against Indian spirits, supposing that the intelligence of our day was superior to theirs. Shortly after this Matookah came forth again, while the gentleman stood near the curtain in presence of his spirit-friend. She came directly to me and shook me heartily by the hand, but when the gentleman Indian-continuer offered his hand to her, Matookah spurned it and replied to his proffer of friendship with a token of displeasure, which was more than once repeated, until I interceded with her to forgive him on account of his "ignorance," which she finally did, and shook him cordially by the hand.

#### AN INDIAN SPIRIT-THIEF.

Matookah now came out of the cabinet, and sitting down on the floor in the midst of the circle, began to disengage from some kind of fastening a quantity of beads (apparently) which she first scattered about on the floor, and afterwards collected in her hands. She showed me quite a handful, and also exhibited them to other individuals in the room. She gave one gentleman three of these beads and one to me. As the séance was about to close, Aunt spoke and said that Matookah had stolen the beads. Said I, "That is nothing, as you know most spirits steal." Aunt rejoined: "Oh, Mr. Hazard, ain't you ashamed to say that?" Said I, "Why, Aunt, don't spirits steal flowers?" To which she replied that she did not call that stealing, as flowers grew. After the circle was over I found the bead Matookah had given me was a stone set in gold. Mr. Fay could tell me nothing about it; but on my showing it to Mrs. Fay, on her coming out of the séance room, she at once recognized it as belonging to her cross, which she said she kept locked up in her trunk in another apartment. Mrs. Fay, after receiving the four beads given to the company, took a light and searched the floor of the séance room in all directions to find the remainder, without success. She was evidently alarmed lest she should never find her lost treasures, but I have no doubt that Matookah will in the end see that she gets all the beads back, as I have known several instances of a similar character where articles have been taken by spirits and after a time restored.

#### A STIKING INSTANCE OF SPIRIT-POWER.

On Tuesday evening, the 15th Feb., I called to attend a séance of the excellent medium, Mrs. Ross, but found Mrs. R. absent, she having gone the day before to Providence, to hold a Monday evening séance. Instead of returning to Boston the next morning, so as to get rested and meet her engagement for Tuesday evening, Mrs. Ross and her husband unwisely permitted themselves to be over-persuaded to hold a séance in Providence before they left for Boston. Again, through some accident on the railroad they were detained several hours, and did not arrive at their rooms in this city until



half an hour after the advertised time for the séance, the medium being in a very exhausted and fatigued state, both in body and mind, owing to the vexatious delays she had been subjected to, besides a prolonged fast since morning. There had just twenty persons collected to attend the expected séance, among whom were some regular hard-shell skeptics, who made no secret of their lack of faith in the materialization of spirits. On her entering the séance room Mrs. Ross said she would keep her engagement and hold the séance if the company desired, though she felt that but little if any satisfaction would be given under the unfortunate circumstances. Mr. Ross again and again suggested to the company the propriety of postponing the séance, but said his wife would abide by their decision. A few manifested a willingness to depart, but a large majority quietly insisted upon the séance being held in accordance with its advertisement, which had brought several there from long distances.

Throughout the evening the captain cabinet had stood open before the company present, and subject to the inspection of all; and when this was added the evident wish of both Mrs. Ross and her husband to forego the twenty dollars ready to be paid them by those present for the séance, there seemed little room for even the most pronounced skeptic to hang a doubt upon respecting the entire honesty of Mr. and Mrs. Ross. Just as Mrs. Ross was about taking her seat within the curtain I observed to her *à cœur* that she must be a most powerful medium if, under the untoward circumstances, the séance proved a success! At this point she intimated to me a desire to give up holding the séance! Said I, "You have gone too far now, and all you can do is to enter the cabinet, and pray to the higher powers to assist you out of your trouble!" The company had all been seated in a double row, and when I handed my dollar fee to Mr. Ross I considered it so much money thrown away. The results that followed I think must have disappointed nearly every person present. Instead of being an utter failure, the séance proved to be a pronounced success. It is true the forms came out rather weakly, and seldom passed more than a few feet from the curtain, but then they were so varied in sex, height, size, age and costume that it seemed impossible that the most determined disbeliever in spirit power should doubt their genuineness. About midway the séance an old gentleman present who, previous to the arrival of Providence of the medium, had expressed great doubts of the reality of spirit materialization, although he said he had been for years an investigator, remarked aloud to me that what he then saw had worked a change in his convictions. Mrs. Ross looked like a strong, healthy lady, and it is probably owing to this fact, in part, at least, that her spirit guides were enabled on this occasion to concentrate sufficient power in her organism to counteract the inharmomies and other harmful conditions present.

#### AN ARABIAN SPIRIT.

On Thursday evening, the 17th Feb., I attended a private séance held for materialization of spirit forms at a private residence on Tremont street. Like most or all séances held by the medium then present, all that occurred was of the most beautiful and harmonious character. There were fifteen forms presented, a majority of which were distinctly identified by sitters in the circle. One spirit lady came arrayed in a magnificent white costume, having in front, from the breast to the bottom of the dress, at regular intervals, eight bright red stripes, some two inches in width, all of which were disposed in herring-bone order, somewhat in the shape of a letter V, the angle, however, being more obtuse. This spirit remained out a distance from the curtain several minutes.

During the séance a most remarkable Oriental male form presented itself, clothed in peculiar and nicely-fitting costume of a bright mixed silvery color, which, after walking out, he presented to each of the company to feel of and examine. It seemed to be a very rich satin or brocade. "The spirit wore white stockings, and slippers laced about the ankles with red tape. When asked in turn whether he was of the Egyptian, Hindoo, Persian, and several other Eastern races, the spirit shook his head to each and all. His face was of a swarthy complexion, and wonderfully intellectual. From the first moment I regarded it, the face looked familiar to me, and I soon determined that it might be an Arabian of great wisdom who, for several years, used to converse with me through the instrumentality of that wonderful medium, the late John C. Griunell, of Newbury, R. I. I saw that both the features and expression of the face strongly resembled those of a spirit photograph which I obtained some years ago, and supposed it to be that of my old friend, the Arabian chief, who passed from earth, as he alleged, in the southeastern part of Arabia some two thousand years ago. In point of acuteness and intelligence I ever heard or read of Arabian exceeded all spirits I think he alleged. The oral communications I received from him I think would, if taken down in writing, have made a volume of a thousand octavo pages, as instructive and eloquent as any that have been written by seers. On asking the spirit if he was an Arabian, he assented with great alacrity, and regarding me with an expression of cordiality and pleasure, he shook me heartily by the hand, whilst in answer to my questions he fully corroborated my surmise that he was no other than my old and loved friend, the Arabian chief, whose photograph I have in my possession. At the time I thought the complexion of the materialized spirit seemed too dark for that of an Arabian, but, singularly enough, on the following day, in passing up the north side of Bromfield street, I noticed in a shop window a great number of colored portraits of the different nations and tribes of men, among which was that of an Arabian, which, whether truthfully delineated or not, was apparently of the exact complexion of the spirit who claimed to be of that nation as above related.

#### BOTH SPIRIT AND MEDIUM EXHIBITED IN FULL GASLIGHT.

On the evening of Sunday, the 20th Feb., I attended a private séance given by Mrs. Fay at a lady friend's house in Tremont street. Some twenty and more spirits materialized their full forms, in varied costumes, some of them very striking and picturesque. In the course of the evening a full female spirit-form set the folds of the curtain wide apart, so as to exhibit the entire form of the medium as she sat on a sofa. The spirit next walked out to the gas-light, a few feet distance only in front of the medium, and raised the burner its full height, showing both spirit and medium as plainly to all present as if they had both stood in sunlight.

At this séance my daughter Anna stood outside the cabinet, in a good light, and manipulated her dark hair, for the gratification of the company present, until it increased several times in volume and reached to the floor. Anna

stood outside the curtain for some minutes, her hair touching the floor all the time.

#### DEMATERIALIZATION.

At this séance a small white cloud appeared on the floor, just at the edge of the cabinet. Very slowly it ascended until it assumed the form of a rather tall female, clothed in white. The spirit beckoned me to the cabinet, and by whispers and signs intimated to me that it was my sister Isabella, who passed away some forty years ago. Isabella took my hand in hers and then began to sink, as it were, into the floor, carrying my hand in hers until it lay on the carpet, when her hand dropped from mine apparently into the floor.

What I have written conveys no adequate idea of the hundreds of unique, striking and beautiful phases of the materializing phenomena that occurred at the séances I have referred to in the foregoing synopsis, nor can the pen or the imagination of any living person convey or conjure up in their fancy anything from the realms of beauty comparable to many of the scenes that were witnessed by all present. But such things can only be witnessed in perfection where there is perfect harmony between the sitters in the circle, the medium and the spirits. A thought strikes the mind of an entranced medium with all the force of a blow inflicted on the physical body, and one malignant or over-arching sifter at a séance will often, be fatal to the manifestations.

Boston, Feb. 23d, 1881.

Written for the Banner of Light.

#### OIL, DO NOT GRIEVE.

BY E. R. PLACE.

Oh, do not grieve for souls ascended;  
More truly than before,  
Their lives and ours are fondly blended,  
With no dividing shore.  
Yea, they are with us yet, and nearer,  
Unfading still their love;  
The wisest guardians, seeing clearer  
Our pathways to the above.  
All hail, the great awakening glory,  
A new world's golden morn;  
Farwell, ye hollow myths and hoary,  
In ancient darkness born.  
Now languid hope, dim-eyed and pining,  
Feels her dull torpor aspire,  
While angel groups, in white robes shining,  
Send down celestial fire.  
No night unstarred, no valley dismal,  
Awaits the pilgrim way;  
O'er whom is shed the flame baptismal,  
From shore to shore.  
Oh, bleeding heart! thy deep affliction  
Is but the summer shower;  
In peace receive its benediction,  
Of sweetness and of power!

#### MATERIALIZATIONS ARTISTICALLY CONSIDERED.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

It may be starting high to call it "artistically considered," and necessitating gravitation before I get through the article, for the writer is no artist, does not pretend to be one; but the *Banner*-readers know he is generally more inclined to present the picture of his subject rather than give the monotonous detail of facts, trusting they will see the facts through the picture presented; that, then, is the apology for my high assumption in the way of title.

I have just received a letter from a friend, who is a good, sensible Spiritualist, asking my "true inwardness" as regards materializations. He is rather inclined to think them fraudulent, and would be very glad to think otherwise, as he does of other phases of the manifestations. I took my pen and began to write an answer, and almost instantly the sweet lips of Leigh Hunt popped into my mind—

"How sweet it were it, without feeble flight,  
Or dying of the dreadful, beautiful sight,  
An angel came to us, and we could hear  
To see him issue from the silent air  
At evening, in our room."

I will pause to say here that this poet has lately purported to communicate with me rather singularly; I do not claim, however, that he had anything to do with the popping in of that poetic thought, but the coincidence set me thinking, and during the pause I remembered that I had received several other letters from other people, also, on the same subject; and I had been questioned orally, also; and I thought it would save time to write an article for the *Banner* instead of the letter, and that would answer the many with one effort. The following, then, is the outcome of the thought. I am not vain enough, let me add, to suppose the public care anything about my opinion, or "artistic considerations," for I am no authority. I seem, however, to have got a hearing among the reading Spiritualists—at least such men as the late Epes Sargent and others have said so—so I write this to any who are listening to me, and the others can very easily skip me if they choose.

My friend Hazard, after reading what I wrote in a late *Banner* of Mrs. Ross's séances, which was certainly favorable to her mediumship, said I only half endorsed her, or was only half a Spiritualist; well, if I am not a whole one, the best, or the only one, is that fact I have proved by measurement; that being so, I do not see how the apparitions can be anything else but materializations; and yet, as I have said before, I do not feel that I am in the presence of departed spirits, the souls that are marching on, whose bodies lie mouldering in the ground. A friend who was present said to me afterwards that he should think the medium would have no objection to have her cuffs stretched, so that she could use her hands; then if the apparitions appeared he would be perfectly satisfied. I don't see any objection either, unless it might disturb her. I remarked that I was as satisfied that it was not the medium as if her hands were secured; nothing would be any more convincing except my positive recognition of a departed friend, or the dissolution of one of the so-called floating apparitions in my presence. I do not know even then if I should have the feeling within that I ought to have an interview with a departed spirit, but I think I should have. I am waiting for and ready for the experience. I cannot help saying, though, that the solid hands and grip, the substantial bodies, even their natural breathing, so like a mortal, do not conform with my ideas of spirits, but I do not know as I ought to expect them to adapt themselves to my notions; but for all that I cannot help having notions, and if I am giving my "true inwardness" of the matter I must of course express them.

In other phases I find the control of a medium, when communicating from a friend of mine, writes or speaks in the first person singular, as if that control for the time was my friend. I have also known the control, and perhaps as often, to assume to be some familiar friend of mine,

when he or she was not, and when my friend was not round. The integrity of the spirits cannot always be depended upon. Now these assumptions may be, and very probably are, extended into the field of apparitions or materializations. It has occurred to me, and I see it has to others, also, that the guides or controls do the business. Washington, John Brown, or Brother James, or Sister Nancy, do not take on forms and thus manifest, but these controls, who may be adepts or experts by study and practice, model the forms, perhaps gather an idea from the minds in the audience; sometimes it is materialization, and sometimes it is transfiguration, and sometimes, I think, when the material is wanted, or the conditions, and it is more or less safe, the spirits cheat, and often the medium is perfectly innocent of being used. I do not say this is so, but may be so; and even if the adepts or guides are artists, and produce forms—the real Sister Marys, or models of Sister Marys—they are wonderful manifestations, and what I have said I do not mean to convey the idea that they are not and may not be the embodied souls of the departed that they claim to be. Certainly, in a séance where I am sure it is not the medium acting a part, or a confederate aiding her, as I have said of Mrs. Ross, I think people are justified, and I am justified, in giving the spirits the benefit of the doubt and consider them spirit-forms.

Let me illustrate the remarks just made with an experience from another phase. I have told the story before, so I will be brief. I bought two slates, and took them, new and clean and unopened, to Watkins, the slate-writing medium, laid them flat on the table, my hands on them, and he sitting *vis-à-vis*. I heard the pencil writing, and when it stopped, a very plain message from an aged relative of mine filled one of the sides of the closed slates. It was one of the most perfect evidences of an invisible spirit I ever had; but I said to the medium I knew the man well, and he wrote a perpendicular, bold hand, and this was not from him, either in writing or form of expression. Watkins wanted me to try again; so I closed the slate and the spirit wrote on the other slate, which was clean, and said, in beginning, he would try and write more as he used to; still he failed as before in the quality of his message, and it was not my friend. It was very clear that the spirit heard me refer to my friend's style of writing and tried it on. The spirit committed forgery, but I forgive him, for the intrinsic proof of a spirit presence, even though he was a bogus one; it answered Job's great question affirmatively. Now if that spirit could have materialized, and if it had been dark, perhaps he would have shown himself, as near as he could from my mind, as the apparition of my friend. I can only say even then it would be a wonderful phenomenon, and the manifestation would delight me; but I have a strange aversion to shedding tears before invisible strangers, supposing them to be cousins, sisters or aunts; so I keep dry as well as open eyes. I am hospitable to spirits, and am very happy to know they are present with me now and always; and I am sure I am somewhat influenced while writing this article, and I know my influences approve of what I say in this connection. I am glad the materialization phase is taking well with the people, and that the mediums of that class are increasing; and some ministers and very intelligent people have recently become Spiritualists by what they have seen of the materializations of spirit-forms. I have been converted before in other ways, so this last phase is not needed by me. Still I go, and I watch, and I hope, and perhaps some day the light of these ethereal forms will touch my soul, as they already have my head, which I consider level, and I am always going to try and keep it so.

It does not seem to me as if the spirits tried to appear at these materializations in their most recognizable shape. Why does Fannie Conant come in a white, airy rig, that she never wore in life? Why not come dressed as she is in her portrait? Why does my sister come (who claimed to appear by a nod of recognition,) with a white cloth covering part of her forehead, and with her chin hidden by the superabundance of her decorations? not a particle of her black hair visible? Who can tell any one by their eyes, nose, and mouth, minus the usual surroundings? I could not tell my sister in that way, if she came to me in daylight; perhaps they cannot come as we would wish. I suppose, then, to take a half a loaf and wait, and try to consider it bread, so long as my acuteness cannot detect the mundane source. I hope I do not offend the spirits, and I know I do not my friends, if I cannot assume the virtue of knowing them by their say-so, and express by a nod, when I ask if it is so-and-so, and they nod affirmatively.

Seems to me I have given my "true inwardness" on this subject, and that I consider the apparitions as the work of spirits. I have never recognized one visually; I have never seen two forms appear at the same time, or the medium in the cabinet while the apparition was in sight, though I have been present when others have, or said they could, but I thought it rather a doubtful see; therefore when I endorse them as being what they claim to be, it is an intellectual endorsement. I owe it to my understanding to say so; from the evidence that I have that there is no confederate, and knowing no woman of five feet can appear as a spirit-form of five feet nine, and therefore she is not acting a part, and the logical possibility favors it also; for if a hand can be materialized, which I positively know to be a fact, a form is not impossible.

I am making this article longer than I expected, but I will add in closing, that I think these materializations will both increase and improve, and that the time will come when spirit-forms will walk the earth visibly far oftener than they do now, and the whole subject be "a thing of beauty and a joy forever."

#### Discoverers.

One of our readers asks us who is the greatest discoverer of modern times? It is a difficult question to answer, as it depends much upon the opinion of the individual as to what discoveries are the most important to the race. In our view, Prof. Buchanan, of the New York Eclectic Medical College, is the greatest discoverer, as he has discovered and has developed the sciences of Psychometry and Anthropology. In the long run, we think these sciences will benefit the race more than any discoveries in physical science. We are aware that there are men of a materialistic turn of mind who will spend years investigating into the nature and habits of the tumble-bug, and who ridicule investigations into the nature and habits of the human soul, but for our part, we believe that the soul of man is of more importance to the race than the nature of the tumble-bug. It is largely a matter of taste, you see. The life-long delver into the bug question may pass as a great scientist with modern scientific societies, school teachers and Orthodox ministers, but, in the long run, the discoverers of the science of the soul will be recognized as the greatest benefactors of the race.—*Worthington (Minn.) Advance*.

#### Reminiscences of Theodore Parker.

To the Editor of the Banner of Light:

The interesting "Anecdotes of Theodore Parker" in the *Banner* of 22d January called to mind an incident of the winter of 1850-51 that I spent at Rome, when I rambled about the city with Mr. Parker about three days of each week, and often to the Pincian Hill.

He not unfrequently spoke of his deceased mother. On one occasion he remarked that he had never disobeyed her expecting, in my instance, and that she simply remarked, "My son, you will live to lament this." Mr. Parker's voice faltered as he spoke, and he immediately turned from me, and so stood about a minute in silence, apparently overcome with emotion, and probably in tears.

He was quite aware of his approaching end—that he must pass away in the prime of life—but was always cheerful, highly sensitive to the ludicrous, and very often merry. On one occasion he said to me—we were seated by the parapet, on the Pincian, at the time: "I care not for mere death, but regret that I cannot live ten years longer to accomplish the work I have already cut out"—or to such effect. It seemed to me, however, somewhat consoled for the time when, in reply, I reminded him that one like himself could never hope to be within ten years of the end of his projected work, however long he might live.

Mr. Parker was not a believer in "spiritual manifestations," though at one time he was convinced of their genuineness by a medium who moved a table under circumstances that he deemed superhuman; but he soon thereafter performed the same feat himself at his own house (doubtless by virtue of his own unconscious mediumship), and thereupon concluded he had been deceived by a charlatan. But he none the less, on that account, approved and defended doctrines of Spiritualism. Mr. Parker mentioned the circumstance to me about 1855, when our discussions of the subject were not infrequent, and myself a confirmed believer.

During that same winter he frequently spoke of Mrs. Cora Hatch, whose lectures he always attended when circumstances would permit. He considered her by far the most remarkable speaker he had ever known, and told me that it seemed to him "as if she must be possessed of some mysterious mode of power that enabled her to avail herself of all the intelligence and intellectual ability of her entire audience."

It was only a very short time after Mr. Parker's death, at Florence, in 1860, that I was awakened at night, in a hotel at Bologna, by a noise that I supposed must be in some bakery that might be in the neighborhood, where men were kneeling by leaping food; such was the extraordinary effort that it was necessary to break slumber sound as mine is apt to be.

I soon discovered, however, that it was in my chamber (a very large one), and that Mr. Parker was demonstrating his presence at its furthest extremity from me. Upon recognition he immediately came to my bedside, when I at once asked him (vocally) what he thought of spiritual manifestations now that he had opportunity to see for himself. He replied, "I must confess that you were wiser than I upon that subject."

During this shadowy interview I asked him if his family had yet left Florence. To my great surprise, he replied that they were already in Paris, and would sail for America in a very few days.

At that time I supposed this statement could not be correct, and that the spirit of Mr. Parker must have anticipated an event that he knew was pending; and so I continued to believe for twenty years, until when, in June last, I learned from one of the party that the spirit's statement was entirely correct.

JOS. P. HAZARD.

[Mr. Parker's intimate acquaintance and friendly relations with the writer of the above may be inferred from the fact that he expressed a wish that his funeral at Florence should be a private one, with the exception that three persons he named should be invited to attend, one of whom was Mr. Jos. P. Hazard.—Ed. B. of L.]

#### The Scientific Basis of Spiritualism.

Rather more than two years ago, as Mr. Sargent reminds us, Mr. Glendone, with reference to the subject of this book, said, "It is a question of science, of evidence; it then follows, to explain, so far as we can, such facts as may have been established." That, in a very simple and luminous manner, gives the key-note to the following treatise, and, in some respects, important book. The explanation of phenomena and the explanations of them; and all prepossessions, prejudices, arbitrary judgments, and foregone conclusions, are simply vulgar impediments. Mr. Sargent's policy is to "show the scientific basis of Spiritualism." The man who claims to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the known laws of nature, is himself under a hallucination more serious than any which he affects to deplore. "To the neglect or uninquiring repudiation of the spiritual phenomena," Mr. Sargent attributes much of the superstition and most of the delusions of the "revelations" of the past; and to that neglect or repudiation must be specially attributed the pernicious assumption that all that comes from the unseen world, certified by seeming minor or greater human power, must be from God or from Gods. Scientific investigation would have shown that these supposed divine interferences or revelations were more or less orderly disorderly workings of spirit influence to be taken for what they are rather than to be interpreted, unthinkingly with delusions self-generated or imposed by others. Spiritualism is the sure safeguard against all superstitions. It shows that the unseen world is as much within the sphere of universal nature as our own.

Mr. Sargent refers to an undoubted fact—that multitudes are convinced of the reality of the phenomena who do not care to say anything about it. He mentions two of the late leading Unitarian ministers of America as types of a large class. He says: "I have myself been present at séances with two eminent Unitarian clergymen, now deceased, one, the Rev. Dr. Hall, of Dorchester, Mass., the other the Rev. Dr. George Bulfinch, of Roxbury—both of whom admitted to me that they accepted the phenomena as genuine beyond all possibility of error or trick. The man who claims to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the known laws of nature, is himself under a hallucination more serious than any which he affects to deplore. "To the neglect or uninquiring repudiation of the spiritual phenomena," Mr. Sargent attributes much of the superstition and most of the delusions of the "revelations" of the past; and to that neglect or repudiation must be specially attributed the pernicious assumption that all that comes from the unseen world, certified by seeming minor or greater human power, must be from God or from Gods. Scientific investigation would have shown that these supposed divine interferences or revelations were more or less orderly disorderly workings of spirit influence to be taken for what they are rather than to be interpreted, unthinkingly with delusions self-generated or imposed by others. Spiritualism is the sure safeguard against all superstitions. It shows that the unseen world is as much within the sphere of universal nature as our own.

Mr. Sargent refers to an undoubted fact—that multitudes are convinced of the reality of the phenomena who do not care to say anything about it. He mentions two of the late leading Unitarian ministers of America as types of a large class. He says: "I have myself been present at séances with two eminent Unitarian clergymen, now deceased, one, the Rev. Dr. Hall, of Dorchester, Mass., the other the Rev. Dr. George Bulfinch, of Roxbury—both of whom admitted to me that they accepted the phenomena as genuine beyond all possibility of error or trick. The man who claims to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the known laws of nature, is himself under a hallucination more serious than any which he affects to deplore. "To the neglect or uninquiring repudiation of the spiritual phenomena," Mr. Sargent attributes much of the superstition and most of the delusions of the "revelations" of the past; and to that neglect or repudiation must be specially attributed the pernicious assumption that all that comes from the unseen world, certified by seeming minor or greater human power, must be from God or from Gods. Scientific investigation would have shown that these supposed divine interferences or revelations were more or less orderly disorderly workings of spirit influence to be taken for what they are rather than to be interpreted, unthinkingly with delusions self-generated or imposed by others. Spiritualism is the sure safeguard against all superstitions. It shows that the unseen world is as much within the sphere of universal nature as our own.







**TO BOOK-PURCHASERS.**  
 COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail. Books, to be sent by Express, must be accompanied by full cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. *We would remind our patrons that they can rely on the fact that all books are sent by Express, and are guaranteed to be perfect.* All business communications to the publishers should be addressed to COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass. Any book published in England or America (not out of print) will be sent by mail or express.  
*Catalogues of Books Published and for Sale by Colby & Rich sent free.*

#### SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications of our correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which our readers are entitled. We do not read anonymous letters and communications. The name and address of the writer are in all cases to be given as accurately as possible. We cannot undertake to return or preserve manuscripts that are not used. When new stories are forwarded which contain matter for our inspection, editors will confer a favor by drawing a line around the article they desire especially to recommend for publication. 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.

BOSTON, SATURDAY, MAY 14, 1881.

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

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

THE AMERICAN NEWS COMPANY,  
 39 and 41 Chambers Street, New York.

#### COLBY & RICH.

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.  
 LUTHER COLBY, Editor.  
 JOHN W. DAY, Assistant Editor.

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

THE WORK OF SPIRITUALISM is based on the universe, 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 B. Proust.*

#### Washington's Spirit.

It is highly instructive to note the numerous pretexts and excuses which are offered, on this side and that, to get rid of the admission of the simple truth of Spiritualism. Men are not apparently ashamed of practices in this respect which they would on no account be guilty of in any other. As if a matter of such supreme interest and importance to the human race as the fact of spirit-communication were to be pushed aside as of secondary, or even of no real influence and value.

We were led into this very natural reflection in reading one of Mr. Josiah Quincy's "Leaves from Old Journals," now in course of publication in the *Independent*, in which he says that his father, while occupying for a single night the room at Mt. Vernon in which Washington died, saw distinctly the spirit-form of the Father of his Country. "If I gave the particulars," says the writer, "I should feel bound to give a full explanation of them by Dr. Hammond, or some other expert in cerebral illusions; and this would occupy too much space for an episode. It may be worth while to say that nothing my father saw, or thought he saw, was useful in confirming his faith in a spiritual world. His assurance in this matter was perfect. He believed that brain action (if that is the correct expression) was at times set up in us by friends no longer in the flesh, and that his own life had been guided by these mysterious influences. Shortly before his death he spoke of reunion with those he loved, as men speak of what they know, not as they speak of what they hope or believe."

The apologetic strain in which the writer of the above introduces the final statement that his venerable father felt perfectly sure of reunion with those he loved, will not fail to be noticed as in the same spirit with the numerous other expressions to the same effect by those who really believe in spirit-communication, yet do not wish it to be thought of by others in connection with themselves. It is a wretched way of reaching the truth, and nothing could more lamentably show how strongly entangled people are in the meshes which lingering superstition has woven for their feet. The best minds cannot claim to be free from these old influences. Instead of proving anything, however, against Spiritualism, this habit only explains and emphasizes the need that exists for the presence of a new power, like that of Spiritualism, to clear away these fogs of the mind and impart a consistent courage to the reason.

Knowing the humorous tendencies of Mr. Quincy, the son, it is not so difficult to understand the "true inwardness" of his reference to Dr. Hammond as above, or to doubt that he must have Dr. Beard in his thought at the same time. The bare idea of obtaining a satisfactory explanation of this reported vision by resorting to the nonsensical theories of the above two gentlemen, is too ridiculous to be seriously entertained. The writer must have made his allusion to them only with a sly purpose to excite a smile at their expense. They are evidently ambitious of making a reputation by trying to account for what they are incapable of comprehending. No one in his senses pays any serious heed to their theoretic extravaganzas.

It was not long since that the Boston Transcript remarked as follows: "What used to be known as mesmerism, what has more recently been known as hypnotism, Dr. Hammond now 'prefers to call siggignocism,' but the public will 'prefer' not to follow him. It does not seem that Dr. Hammond's experiments reveal anything unknown before, except hard words." The last assertion contains the marrow of the whole subject. If both Dr. Hammond and Dr. Beard were to keep on in the direction in which they have set out to the end of their days, they would reach no more satisfactory conclusions than they have done already. Mr. Quincy unquestionably is convinced to this effect, as well as the rest of us, if he does not say so. He could have intended nothing more by his reference to Dr. Hammond than to "chaff" him on the subject which the latter seems so perfectly easy of explanation. He is careful, it will be noticed, before he gets through with the narrative of his father's Mt. Vernon experience, to say the latter's "assurance in this matter was perfect"; in other words, that he knew he had seen the spirit of Washington. He likewise believed that his own life "had been guided by these mysterious influences." He spoke of reunion with loved ones, not merely as if he believed, but "as men speak of what they know." That

is admission enough, and throws the *hypnotists* and the *siggignocists* wholly into the shade. We can only add, as seriously as the subject at this stage admits of, that if Dr. Hammond and Beard "prefer" to be known to the world as *siggignocists* rather than Spiritualists, nobody will covet them the distinction. But it is no company for Mr. Quincy to keep.

We quote in this connection what the *Catholic World*, of Baltimore, says of this recital of Mr. Quincy respecting his father and the spirit of Washington. The *World* remarks, to begin with, that men are always trying to lift the veil that conceals from mortal eyes what is hidden in the mystic depths of the other world; but it adds, that "there is no getting away from this kind of inquiry; all classes are equally curious, from the wisest and most learned to the simplest and most ignorant." After copying the story as given by Mr. Quincy respecting his father, the *World* remarks that "the elder Quincy saw Washington then, as he believed, and he was Spiritualist enough to accept as a fact the influence of the departed spirits upon the living." Then it proceeds to quote from a back number of the *Methodist Quarterly*, as follows:

"Our first historical 'thicket' is the phenomenon in the Wesley family ofappings and other manifestations, from no corporeally human source, for months continued. They were examined, under all conceivable theories, by the most skillful investigators, and set all theories at defiance which did not admit their super-physical character. The invisible agents of those phenomena acted with intelligent reference to the treatment they received. They had a palpable influence in producing that supernaturalism in the character of John Wesley, by which he became the apostle of the eighteenth century. They are unquestioned historical facts, facts irreconcilable with the theory of the mechanical 'course of nature,' as excluding all supernatural interference. There are, therefore, intelligent beings, invisible to man, who do, probably under certain permitting conditions, to us unknown, interpose in mundane affairs."

Therefore the *Catholic World* concludes, and rightly, that John Wesley was a Spiritualist. "In all ages and in all countries," admits the *World*, "there have been spirit manifestations, true or false, supernatural or at variance with natural phenomena." It then refers to the well-known case of Socrates and his demon, and quotes freely from Cardinal Manning's essay on Socrates; among the rest, that Socrates "fostered philosophy in the hands of the physicists, or physical theorists, and of sophists. He thought the physicists to be vainly curious, if not impious, in trying to discover what the gods kept secret; he thought the sophists to be venal, superficial, and immoral." Also, "he extricated the conceptions of God and of morality from the region and philosophy of matter, and set them in the sphere of mind." Yet "he brought down philosophy, as Cicero says, from heaven to earth, to the market-place and the streets, and the homes and the hearts of men."

Withal, concludes the *Catholic World*, "the Puritan Quincy, the Methodist Wesley, the Pagan Philosopher Socrates, all had, or believed in, communication or relations with the spirit-world. These partial glimpses in all times and places, seem to be odd scintillations from the established doctrines of the Catholic Church in regard to the Communion of Saints, which embraces, on the one hand, prayers for the dead, and, on the other, prayers by the spirits in heaven for their fellow-creatures yet making their pilgrimage." Here is a pertinent admission of the fact, fast becoming universally recognized, that disembodied spirits and mortals sustain really undivided relations—the main difference on this point between the relative positions of the church commentators and the rapidly awakening public generally, being the scope of that relationship—comparatively circumscribed as it is by the first, while it is daily more and more widely outbroadened in the conceptions of the latter class of minds.

#### Spiritualism at Law—Information Needed.

*Light*, the new spiritual journal in London, speaking of the Fletcher trial, reports that Judge Hawkins said, setting aside testimony, which was waiting, from eminent men as to their knowledge of Spiritualism, that the case would have to be judged by the jury in the light of "ordinary experience."

We gave last week extracts from this same journal, wherein the position was editorially taken—in substance—that as matters now stand in the United Kingdom it was impossible—unless the laws governing the giving of evidence, and the rulings relative to what evidence consisted of, were radically changed—for Spiritualism and its public instruments to secure a fair trial or an adequate hearing in a British court of justice. (?)

One of the most significant results of the Davies-Fletcher case so recently closed—and in regard to which the language of *Light* was used—has been that it has awakened the attention of the believers in the New Dispensation in Great Britain in a greater degree than ever before as to the harness of statutory and prohibitory enactments with which they are really and hopelessly girt round about. In regard to this condition of affairs, *Light* admits virtually—and probably voices the opinion of the greater number of English Spiritualists—that it sees but little hope for the amelioration of existing conditions save in the increase of popular information concerning Spiritualism—its phenomena and teachings.

While invoking the aid of the courts for the settlement of mooted questions it is self-evident that the parties so invoking must not look to these tribunals for right reason, but for law, still it is also patent that law, as a system, can be kept right with reason only by the enlightenment of the public mind—which enlightenment tends to practical results at last upon the statute-books, through the recurrence of test-cases, and the self-sacrificing efforts of the few who in every country and community seek for honest legislation as the "pearl of great price."

By a curious coincidence (and as an echo, as it were, of the editorial declarations of *Light*) in the same number of that paper to which we have referred, appears a letter signed by "the author of *Friends in Council*," and headed "A Plea for Candid Investigation." It begins thus: "I wish I could persuade men of science and men who have peculiar gifts of investigation and examination, that that would be most desirable for them, and a worthy employment of their gifts, to examine what, for want of a better term, we may call Spiritual Phenomena." The name of that author is Arthur Helps. For many years—and he may be so still, for aught that we know to the contrary—Sir Arthur was private secretary to Queen Victoria.

#### Mr. Eglington Going Home.

Information reaches us, via Philadelphia, that William Eglington purposes embarking for England, May 14th. He, however, intends to return to the United States later in the season.

#### The Fletcher Case—Additional Particulars.

In a recent issue we reprinted a brief telegram which had been received from England by the American daily press regarding the proceedings against Mrs. Hart-Davies for perjury. We now subjoin the full details, as far as known up to date of going to press. We are indebted to the *Edinburgh Scotsman* for the account, which runs as follows:

"THE SPIRITUALIST CASE—ALLEGED PERJURY.—Mr. Edmund Lewis, applied to Sir James Ingilham at the Bow Street Police Court, London, yesterday (April 23rd), for a summons against Mrs. Hart-Davies, the prosecutrix in the celebrated Spiritualist case, on three assignments of perjury. Having referred to some facts of the case, already well known, he stated that the value of the property which Mrs. Fletcher and her husband Mr. Morton had been accused of obtaining had in America been put at \$150,000, but that it was most put at £1000, and rose gradually until it reached the Central Criminal Court it reached the extraordinary sum of £10,000. They alleged that this value was utterly preposterous, and was merely put forward to create an undue impression in the minds of the jury."

At the trial, too, although seventy or eighty letters from the Fletchers to Mrs. Hart-Davies had been produced, only one and a portion of another, written by Mrs. Hart-Davies to them in reply, had been brought forward. The letters of Mrs. Hart-Davies, if they could have been found, would have tended greatly to explain the reasons for the transfer of the property. The Fletchers alleged that these letters had been stolen by Mrs. Hart-Davies on the day when, accompanied by Dr. Mack, she went to the Fletchers' house in Gordon street, and took away her property. He (Mr. Lewis) would be able to call witnesses to prove that was the case, although Mrs. Hart-Davies had also denied it on oath. Mrs. Hart-Davies had also distinctly sworn that when she was divorced from her husband she had not committed adultery, although by the advice of her friends she had allowed it to appear so. He (Mr. Lewis) would be able to bring forward her own letters, and other most positive evidence, to show that she had committed adultery. Sir James Ingilham granted the summons asked for."

*Light* (of London) refers to the above matter in a brief paragraph, saying that its editor is not informed as to the party "at whose instance this step was taken." It adds, and we think our readers will agree with the position, since Mrs. Fletcher was convicted (?)—if she was on any evidence outside that of that nominally-by-Justice-Hawkins-excluded-witness George Second—on the sole and unsupported "say-so" of Mrs. Davies (such testimony for the defense as was not contemptuously brushed aside by the besom of judicial insolence, having had its mouth closed by temporary legal proceedings instituted for that purpose), "if it is made by friends of Mrs. Fletcher their failure to substantiate it will damage her more than ever. On the other hand, if they are sure of their facts, nobody can blame them for attempting to show that Mrs. Fletcher has been convicted on the evidence of one whose testimony was unworthy of credit. Nay, more! all who know, or think they know, that Mrs. Davies did not speak the truth will be moral cowards if they do not come forward and say so. If Mrs. Fletcher is really innocent, it is cruel that she should be allowed to suffer because some of those who profess to be her friends have not the necessary courage to give evidence in her behalf."

The following correspondence explains itself. Our Philadelphia friends, it will be observed, have held to the real cause of Mrs. Fletcher's conviction (?)—the witchcraft statute. We said in our issue of April 30th, "Whatever technicalities may have been resorted to by the Judge, whatever points may have nominally been abandoned, and whatever qualifications in the treatment of the case, apparently instituted, the real spring of the final action of both jury and judge, it is quite apparent, was the spirit and essence of this old law—statements to the contrary notwithstanding." And we have seen no occasion to change our mind since that date; while our view of the potency of this statute (as a power behind judge's chair and jury box [?]) if nothing more) in fatally prejudicing Mrs. F.'s case continues to receive additional endorsement on every hand.

COPIES OF LETTER FORWARDED TO MRS. SUSIE W. FLETCHER, FROM PHILADELPHIA.

Dear Imprisoned Sister:  
 The undersigned officers of the First Association of Spiritualists of Philadelphia, by the authority of that chartered body, hasten to extend to you the sympathy of its entire membership, and to say that the intelligence of your imprisonment, which has but just reached our shores by cable, fills our hearts and minds with grief and surprise.

The resort for your condemnation to a statute which the enlightened world regards as a relic of gross bigotry and ignorance, was confessed inability on the part of your prosecutors to find evidence sufficient to convict you of the wrong originally laid to your charge.

Time was when a belief in witchcraft sent hundreds of thousands in Europe to the gibbet and the guillotine, and in our own country the fearful judicial condemnations of witchcraft, which began in New England, were but an exhibition of the ideas and a repetition of the measures which had been in vogue for centuries; but it is hard to credit the fact that in enlightened England to-day a woman can be condemned to imprisonment with hard labor for the "crime" of witchcraft, sorcery, enchantment and conjuration. I when in sober fact she did not believe and teach what all the churches in Christendom claim—communication between spirits and mortals.

We assure you we shall do whatever may be in our power to alleviate your sad condition, and we have every reason to believe that notwithstanding you may seem alone, you will be aware of the presence of those who are able to sustain and strengthen you in your trying situation, until release shall be obtained.

We hardly need say to you ours is perhaps the latest and oldest association of Spiritualists in America. From the earliest times since the advent of Modern Spiritualism we have held meetings, and societies for the advocacy of our faith are now spreading over our great country, and we believe their sympathy, prayers and efforts will be yours as well as ours.

While we deeply sympathize with you, we are not unmindful of him who, though outside prison walls, must be almost as great a sufferer as you are, and we shall in the coming months, as in the last, welcome him to our homes, our hearts and our platform; and we feel that, though deeply stricken, yet he will have strength given to devote himself yet more fully to the great redemptive work to which we believe heaven has called both you and him.

May the courage and faith, dear sister, which took you across the stormy Atlantic, alone, from home and friends, to meet your persecutors, remain with you until the heavy affliction shall be seen by you to be the divine method of out-

Judge Billings, of Louisiana, in responding recently to a generous testimonial from the Jurors of the United States Circuit Court, made the following remarks concerning jury trials generally, which we quote for the benefit of the particular jury who tried Mrs. Fletcher in England. They certainly represent the "prejudice on the community" referred to, and as regards the rest of the paragraph, it is the most delicious piece of sarcasm, as applied to traction and verdict, which it is possible to conceive of.

"Juries may, and undoubtedly do, often err. They should be selected impartially, and are thus, by the very manner of their selection, representatives of the intelligence, the independence or the prejudice of the community, from which they are summoned. But, as a rule, and in the great majority of cases, their conclusions are wise and right. King Alfred was a serious monarch, and well merited the name of 'great.' If for no other achievement, for devising such a trustworthy and salutary agency in the administration of justice, as that of a jury, he would be worthy of a salutary that, after the lapse of upwards of nine hundred years, we have not materially improved upon its method of organization, or its efficiency, or its reliability."

working the best good of the cause you cherish and have so effectively promoted.

With confidence and hope in this dark hour, we remain yours fraternally.

J. P. LANSING, Pres.,  
 JOSEPH WOOD, Vice Pres.,  
 JAMES E. SHUMWAY, Rec. Sec.,  
 EDWARD S. WHEELER, Cor. Sec.  
 Philadelphia, April, 1881.

#### REPLY.

To the First Association of Spiritualists of Philadelphia:

LADIES AND GENTLEMEN—Dear Friends: Your letter of sympathy to Mrs. Fletcher has been handed to me, and I desire to express the deep appreciation with which I received it, and to say that it has been forwarded to her. She will be unable to reply to it for the present, but I know that she will value highly your kindly help in this dark hour, and be strengthened to bear her cross until deliverance shall come. A nature like hers is strong to suffer, realizing as she does the truth of her cause. Her last words, "All for Spiritualism," plainly show how closely wedded is her heart to the work of the spirit.

I have also to thank you most sincerely for the many kind words of sympathy which I have received, and to say that I fully appreciate your noble action in placing me upon your platform in the midst of this battle; when the truth is known, you will find that you have not judged wrongly.

I remain, very truly, your brother,  
 J. WILLIAM FLETCHER.

Philadelphia, Pa., May 2d.

The following passage from a letter written by a gentleman residing in Cincinnati, and enclosing to us a scurrilous article on Spiritualism and the Fletcher case as printed in the Cincinnati Commercial of a late date, is given as a specimen of the epistles which are now frequently received at this office:

"Fairness or justice on the subject of Spiritualism seems to be out of the question with the press of this country or England. Yet the Commercial claims to be a paper of liberal thought and independent position. The impression of many right-thinking minds here, non-Spiritualists, is that both Mrs. Fletcher and Mr. F. are very much misrepresented in this whole matter; that all the articles given to the Fletchers by the bill of sale or other instrument, were promptly returned on demand, after their arrival in America, and that Mrs. F. returned to London without compulsion, simply to establish her fair reputation."

#### The Coming Camp-Meetings.

Although it seems an early date in the season to refer to the summer meetings which have become so fixed and prominent a feature of Spiritualism in New England and other sections of the United States, yet so rapid are the preparations being pushed, and so marked are the exertions being made to render the several enterprises worthy of the popular favor, that justice to the hard-working managers demands that brief notice be made of what they are doing:

##### ONSET MAY GROVE.

Already preparations for summer life by the seashore are rapidly going forward at this beautiful place. Several new cottages are in process of building, and the necessary repairs and alterations of the pavilion and restaurant are being made.

The opening day of the season will be observed by a Basket Picnic on the 17th of June next, and that will be a favorable opportunity for parties intending to locate at Onset to secure lots for building, or to arrange for lodgings and board.

The speakers and media who are to participate in the Camp-Meeting exercises are as follows: The time assigned to the various speakers will be hereafter announced: Prof. S. B. Brittan (Editor-at-Large), Miss Lizzie Daulton (author), Dr. H. B. Storer, Mrs. Emma Paul (a superior inspirational speaker, of Vermont), Dr. I. P. Greenleaf, Mrs. Anna Middlebrook-Twiss, (one of the first and ablest trance speakers of America), George A. Fuller (splendid trance lecturer), Mrs. Nellie J. T. Brigham (dilettante), W. J. Colville (the eloquent trance speaker), L. K. Washburne, Jennie B. Hagan (the young poetical improvisator and lecturer), Dr. George H. Geer (inspirational speaker), Mrs. R. Shepherd-Lille, of Brooklyn (inspired medium), and her husband, Mr. J. T. Lille (vocalist and organist), Edgar W. Emerson, of Manchester, N. H. (who gives tests from the public platform similar in character to those of Mr. Baxter), Ex Rev. George A. Chalmers, and others. The Onset May season—it is announced—opens with prospects of success even brighter than ever before.

##### LAKE PLEASANT.

Harvey Lyman, Esq., writes us from the Camp-Meeting grounds at this place that himself and wife have now located for the summer at their pleasant cottage on the bluff, we presume. He found on arrival "Mr. Norris Henry and family on the ground, who kept their post through the long cold winter and guarded the buildings, so that no damage has been done. He will receive the thanks of all interested. I understand Mrs. Amanda D. French, of Boston, will open the hotel in about four weeks, to receive visitors. Mr. Stedman is now on the ground at the restaurant near the depot, and is ready to afford food to the hungry, and rest to the weary. I am here with a team, ready to build cottages or make repairs, beautify the ground, and to carry to and from Miller's Falls to the grounds all at a moderate and reasonable price."

We printed a few weeks since the list of speakers engaged for this Camp-Meeting, and a reference to it will show that a brilliant array of eloquent and mediumistic talent has been secured for its sessions. "Lake Pleasant," too, has excellent prospects; and the immense crowds which have heretofore attended while it is in progress will be duplicated, if not surpassed, before the close of the meeting for '81.

##### NYANTICK, CT.

A communication from George W. Burnham, Esq., Willimantic, Ct.—President of the State Association of Spiritualists—informing us that there is a strong probability of a camp-meeting being held at Nyantick Village, in the town of East Lyme, the present summer. Mr. Burnham makes a strong appeal (which we shall print next week) to the Spiritualists of Connecticut to sustain their Association in this undertaking. The Committee having the matter in charge propose to hold a basket picnic at this place on Thursday, June 9th, if the weather is favorable, otherwise the trip will be deferred to the 10th.

##### P. G. Leymarie.

Editor of the *Revue Spirite*—and one who has in days now gone by been called upon in his own person, and because of his official position, to bear the persecution of legally-entrenched bigotry—writes us from Paris, France, under a recent date, as follows:

"Please announce in the *Banner of Light* that American mediums for materialization, and for direct writing also, will be well received in Paris, because we are a Republic, because our Society will protect them, and shield them completely in affirming their worth as mediums."

#### That "Pharmacy" (?) Law.

Which was the latest hiding-place of the "Regular" Allopathic felino, was rejected by the Massachusetts House of Representatives, on May 6th, by a vote of ninety-six to eighty-eight. The freedom of medical practice is not to be interfered with this year at least, Messrs. M. Ds. What new shift will you resort to before the next Legislature?

An interesting account of phenomena recently witnessed in the presence of Mrs. Fay, of Boston, by Abbot Walker, Esq., was put in type for the present issue; but its appearance is unavoidably delayed till next week.

We learn, just as we go to press, that our old contributor, Mrs. H. N. Greene-Butts, of Hopedale, Mass., passed to the higher life on the 6th inst.

#### Dr. Babbitt's New Work on Religion.

This elegantly printed and illustrated volume of 365 pages is now on sale at the *Dammer of Light Bookstore*, and is highly spoken of by those who have seen it. We shall print a review of the work at an early day. A. E. Newton, Esq., expresses his views regarding it in this wise:

"DR. BABBITT—My Dear Sir: I have read the advance sheets of your new book, 'Religion as Revealed by the Material and Spiritual Universe,' with great interest. It impresses me as a very able and valuable effort in a much needed direction. It comes at a time when many superficial and self-styled radicals and free thinkers, together with some so-called Spiritualists, are confidently proclaiming that all conceptions of God and of Religion are effects superstitious unworthy of further toleration by rational minds."

Your extended and marvelous discoveries of late years in the realm of the hitherto hidden operations and finer forces of the universe, as set forth in your previous works on *Light and Color* and *Therapeutics*, have eminently qualified you to deal with one portion of your task; while your personal knowledge of and experience with the spiritual phenomena and revelations of modern times have enabled you to apply these with telling force in establishing your positions. Your portrayal of the popular conception of God, as taught in the church where you as well as I received our early training, and your contrast of human life and death under the domination of the old religious ideas with the same in the light of modern revelations, is especially effective, and will be appreciated by thousands on whom the new light has dawned. May your work be the means of bringing thousands more 'out of darkness into light.' Yours fraternally, A. E. NEWTON."

On our second page this week will be found an interesting reminiscence of Theodore Parker, from the pen of Joseph P. Hazard, Esq. The cemetery at Florence where the earthly body of Mr. Parker was buried was, at the time of his departure from the physical, a retired spot on the outskirts; but the growing city has reached and encircled it; the grounds around it have been levelled; it is bounded by splendid boulevards, and the cemetery is now a beautiful knoll, thickly studded with monumental and memorial marbles and overhung by cypress trees and a few pines. No American who reaches Florence fails to visit the grave of the great iconoclast of musty creeds and giant wrongs.

The attention of our readers is called to the advertisement of Mr. Franklin Smith, printed in our last issue, as it furnishes an opportunity which seldom occurs to procure several works of the earlier literature of Modern Spiritualism, which are out of print. Mr. Smith can be addressed at Dedham, Mass., by all wishing further particulars.

On our eighth page will be found the report of an interesting séance had with Dr. Slade by a valued correspondent of ours in Washington. The same authority informs us that Dr. Slade left Washington on Friday, the 6th inst., for Philadelphia, to remain there one week.

The first number of the *Advance and Review*, to be hereafter published quarterly at No. 713 Sanson street, Philadelphia, by James A. Bliss, has been received at this office. We shall refer to it again next week.

NEW INSPIRATIONAL MUSIC.—The Saratoga Springs Quickstep and Banjo Solo, by Mrs. Mary F. Lovering, can be purchased at Oliver Ditson & Co.'s music store, 451 Washington street, Boston.

Just as we go to press we are in receipt of "Echoes from Everett Hall," Brooklyn, which we shall print next week.

#### Movements of Lecturers and Mediums.

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

Lottie Fowler was at last accounts at the Brainard House, Willimantic, Ct. From thence she was to go to the City Hotel, Providence, R. I. She then proposes to return to Boston.

Mrs. Wells, of Salem, was to speak for the Spiritualists of Newburyport, Mass., meeting at 38 State street, that city, on Sunday afternoon and evening, May 8th.

Mrs. Augusta Dwinelle, the fine clairvoyant medium, has removed, as will be seen by her card in another column, to 131 Tremont street, Boston.

Prof. A. E. Doty will respond to calls to lecture and attend funerals in Washington, D. C., and vicinity until June 15th.

Mrs. Clara A. Field will speak in West Duxbury, Mass., Sunday, May 15th; in Portsmouth, N. H., May 20th. Will answer calls to speak wherever her services are desired. Address, 19 Essex street, Boston, Mass.

Miss Jennie Ethel spoke in Good Templar's Hall, Haverhill, Mass., last Sunday; she will speak in Mechanic's Hall, Lynn, May 15th. She may be addressed at 10 Essex street, Boston, Mass.

Dr. L. E. H. Jackson will go to Fitchburg, Mass., between the 9th and 22d of May, by way of Troy and Greenfield, Mass. Any one desiring her services by way of lecturing, or otherwise, can address her, at once, P. O. Drawer 139, Hudson, New York.

Capt. H. B. Brown has most of the evenings engaged in Vermont this month between the 14th and 25th. He will be at West Pawlet, Vt., the 22d, and those wishing his services can address him till that date there. He will pass over the Bennington and Rutland and Fitchburg Railroads to East Princeton, Mass., where he speaks Sunday, the 29th, and on the 30th, Decoration Day, he will give the oration at Barre, Mass. Would like a few week-day engagements on this route. He would also like to engage for Sunday, June 6th. Address as above, or at his permanent address, Saratoga Springs, N. Y.

L. T. Conoley, M. D., will speak morning and afternoon, Sunday, May 22d, in Haverhill, Mass. Will hold public sances every Thursday evening at his residence, "Payne Mansion," Marshfield, Mass. Wishes engagements to lecture Sunday.

J. Wm. Van Namee, M. D., is now located at 8 Davis street, Boston. He will for the present hold social receptions at his residence on Thursday evening of each week.

On Sunday, May 22d, Mrs. Sarah A. Byrnes, of East Boston, will occupy the platform for the Braintree (Mass.) society.

T. Warren Lincoln, alias Carbonell, alias Mansfield, alias Warren, et cetera, on Sunday evening last, humbugged the people of Boston under the guise of "Miss W. Teanne, from London, assisted by three of the best mediums in the world," at the Howard Athenaeum. Scarcely anything was done that was advertised for a time with dissatisfaction; but the shrewd operator informed them that he didn't care a fig for their clamor, as he had got the best of the bargain. This was simply a second edition of the Elder Walte hum.

A noble ox strode proudly by,  
 In yonder Quaker town;  
 Upon his back was Esop's fly,  
 And near his tail, a clown!

A correspondent, writing from Washington, says, "We have had the *lock-jaw* here of late very bad." This is just what the whole country thinks. But now that the "jaw" has been broken, it is to be hoped that the healing process will speedily begin.

The British steam sloop-of-war "Dotterer" blew up in the Strait of Magellan, April 20th, and out of 156 men on board only 11 were saved.







their sex was first freely permitted to practice the healing art in Europe.



## Advertisements.

## BALTIMORE ADVERTISEMENT.

## SARAH A. DANSKIN,

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

Office 58 North Charles Street, BALTIMORE, MD.

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

Application by letter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

**The American Lung Healer,**

Prepared and Magnetized by Mrs. Danskin.

Is an unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price \$2.00 per bottle. Three bottles for \$5.00. Address WASH. A. DANSKIN, Baltimore, Md. May 7.

## Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass.

Dr. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by hand and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with knowledge and searching psychometry. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Erysipelas, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must be paid a return postage stamp.

Send for Circulars and References. April 2.

## DR. J. R. NEWTON

CURES all Chronic Diseases by magnetized letters. Re-

quirements are: age, sex, and a description of the case, and a P. O. Order for \$5.00. In many cases one letter is sufficient, but in a few cases two or three are needed. The treatment will be continued by return postage stamp, \$1.00 each. Post Office address, Station G, New York City.

April 2.

## 70 YOUR NAME IN NEW TYPE

New styles, by best artists; Bouquet, Birds, Old

Chromos, Landscapes, Water Scenes, etc.—no two alike. Agents direct from the printer. Lowest prices to

advertisers and printers. 100 Samples Fancy Advertising Cards, Sent. Address STEVENS BROS., Box 22, Northford, Ct.

Feb. 24—2000

ISOULD like to correspond confidentially

with some person of means, or one who can command

at least \$5,000. JOHN WETTERBERG, No. 18 Old State

House, Boston. May 7.

## 50 All Gold, Chromo &amp; Lit. Cards, (No. 2) Alike,

Name on, 10c. CLINTON BROS., Clintonville, Conn.,

Oct. 2—2000

## "Light for All."

A MONTHLY JOURNAL, devoted to the interests of

A Modern Spiritualism. Terms—\$1.00 per year; 3 copies,

\$2.75; 5 copies, \$4.00; 10 copies, \$7.00. Single copies,

25c. Sent by mail. Address: THE BANNER OF LIGHT, 13

Whitworth Street, Fleet Street, London, E. C., England.

## A New, High-Class Spiritualist Journal.

**LIGHT:**

A Weekly Journal devoted to the highest inter-

ests of humanity both here and hereafter.

"LIGHT" MORE LIGHT!—Gaelic.

The contents of the new paper comprise:

(1) ORIGINAL ARTICLES on the science and philosophy

of Spiritualism.

(2) RECORDS OF FACTS AND PHENOMENA, both physical

and mental.

(3) MISCELLANEOUS LITERATURE connected with the

movement, including Poetry and Fiction.

(4) REVIEWS OF BOOKS.

(5) A résumé of the periodical Press, both British and

Foreign, dealing with allied subjects.

(6) QUESTIONS AND ANSWERS.

Subscriptions will be taken at this office at \$3.00 per year,

which will be forwarded by the publisher. The paper

will be sent direct from office of publication; or the sub-

scription price of 10 shillings and 10 pence per annum, post

paid, can be forwarded by post to the publisher, Messrs.

JOHN WETTERBERG, 13 Whitworth Street, Fleet Street,

London, E. C., England. Jan. 8.

## MIND AND MATTER.

A WEEKLY INDEPENDENT LIBERAL SPIRIT-

UAL JOURNAL, DEVOTED TO THE

Advocacy of General Reform and Progress.

A PAPER especially original in its character, and largely

devoted to the DEFENCE OF ALIENS against

the misrepresentation and calumnies of their enemies. It

recognizes the right of the spirit friends of Spiritualism

to lead and direct the Spiritual Movement.

and insists on the recognition of the subordinate duty of

Spiritualists to aid in every way possible the work of the

workers in multiplying the proofs of the

TRUTHS OF THE AFTER-LIFE.

and resists all interference with the operation of spirits in

the production of the manifestations. It is published every

Friday, monthly, and quarterly. The price of the paper

is 10 shillings and 10 pence per annum; \$1.00 six

months; 50 cents three months.

For sample copies to any address free.—G.A.

Address: J. M. ROBERTS, Editor, 713 Sanson street,

Philadelphia, Penna. Feb. 12.

## "A Fountain of Light."

DEDICATED TO LIGHT-SEEKERS.

TO ALL FRIENDS OF TRUTH: We send greeting

and ask your cooperation with us in the cause of

truth, and in the cause of the human race. We are

believers in a soul, a future life, and a hereafter. We

believe in the great truth, that we are our brothers;

and we believe in the great truth, that we are our

brothers. We believe in the great truth, that we are

our brothers. We believe in the great truth, that we

are our brothers. We believe in the great truth, that

we are our brothers. We believe in the great truth,

## Mediums in Boston.

## Dr. Main's Health Institute,

AT NO. 60 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, will

please enclose \$1.00, a lock of hair, a return postage

stamp, and the address of the patient. Enclose \$2

for medicine only. No charge for consultation. Nov. 30.

## DR. H. B. STORER.

Office 29 Indiana Place, Boston.

Specialty is the treatment of Nervous and

Send leading symptoms, and if the medicine sent ever fails

to cure, the medicine will be refunded. Enclose \$2

for medicine only. No charge for consultation. Nov. 30.

## MISS JENNIE RHIND,

TYPICAL MEDIUM. Psychometrist and Seer. Will

answer letters. Send own handwriting, sex, age, and

\$1.00, stamped and directed envelope. Business letters given

daily. Will answer calls to lecture. 10 Essex street, Boston.

May 14.

## A. P. WEBBER,

MAGNETIC PHYSICIAN.

OFFICE, 157 WEST NEWTON STREET. Hours from

10 A. M. to 4 P. M. Will visit patients. [Is at present

in the West; will return May 1st.] March 19.

## DR. J. WM. VAN NAME, celebrated Clair-

voyant, has located at 8 Davis street, Boston, Mass.

Office days Tuesday, Wednesday, Thursday and Friday,

10 A. M. to 6 P. M. Will answer calls to lecture near Boston.

Terms moderate. Examinations made from lock of hair.

April 20—14

## MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, Test Medium, 41 Tremont

street, between Tremont Temple and Montgomery Sts.

May 14—14

## Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass.

Office hours from 10 A. M. to 4 P. M. Examinations

from lock of hair by letter, \$2.00. April 2.

## MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometrist

Readings by letter, \$2.00; age and sex. 19 Essex street.

April 2.

## CELIA M. NICKERSON,

TRANCE and Writing Medium, 1618 Washington street,

Boston. Hours 9 to 4. Will lecture and attend funerals.

Jan. 20—2000

## MRS. L. W. LITCH,

PHYSICIAN and Test Medium, No. 28 South Russell

street, (near Court street), Boston. Office hours

evenings and Thursday afternoons. 1897—April 23.

## Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, 1166 Wash-

ington street, Boston. Hours 9 to 5. 1897—April 30.

## Susie Nickerson-White,

TRANCE and MEDICAL MEDIUM, 148 West Newton

street, Boston. Hours 9 to 2. 2000—Feb. 14.

## A. S. HAYWARD, Magnetic Physician, 11

Dwight street, Boston. Office hours 9 to 4. Other

hours will visit patients. Two packages of his powerful

and powerful Paper sent on receipt of 10c. and 2 stamps.

7 Kendall street, Boston. Jan. 29.

## MRS. JENNIE CROSSE, Test, Clairvoyant,

Business and Healing Medium. Sit questions by mail

50 cents and stamp. Whole-life-reading, \$1.00 and 2 stamps.

7 Kendall street, Boston. Jan. 29.

## MRS. FLANDERS gives Magnetic treatment.

Also a Prophetic Medium, 70 Leverett street, Boston.

May 7—2000

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

82 Montgomery Place, Room 4, Boston. Office

hours, from 1 to 4 P. M. 1897—Feb. 6.

## SAMUEL GROVER, Healing Medium, 162 West

Concord street, Dr. G. will attend funerals if requested.

Nov. 27.

## DR. FANNIE C. DEXTER, Test Medium. Ex-

amines hair. Treats magnetically. 470 Tremont street-

Boston. 470—May 7.

## I. P. GREENLEAF,

TRANCE AND INSPIRATIONAL SPEAKER.

WILL attend to calls to speak at short notice. Also

Funerals attended on notice. No. 7 Beacon street,

Chelsea, Mass. April 2.

## Mrs. M. C. Bagley,

TRANCE, BUSINESS AND MEDICAL MEDIUM, No.

188 Broadway, Chelsea Square, Chelsea.

May 7—14

## MAGNETIZED PAPER.

To Heal the Sick or Develop Mediumship.

Special Notice from "Bliss' Chief's" Band.

"ME, Red Cloud, speak for Blackfoot, the great

Medicine Chief from happy hunting-grounds. He says he

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

loves white chiefs and says, 'I travel like the wind. He

## New Books.

## TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations

from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER

Professor of Physical Astronomy at the University of

Leipzig, etc., etc.

Translated from the German, with a Preface and

Appendices, by

CHARLES CARLETON MASSEY,

Of Lincoln's Inn, London, England, Barrister-at-Law.

CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S.

CHAP. I.—Gauss' and Kant's Theory of Space. The

Practical Application of Gauss' and Kant's Theory to

Henry St. John's True Knots produced upon a Cord with

its ends in view and sealed together.

CHAP. 2.—Magnetic Experiments. Physical Phenomena.

State-Writing under Test Conditions.

CHAP. 3.—Permanent Impressions Obtained of Hands

and Feet. Proposed Chemical Experiment. Sticks' Abnor-

mal Vision. Impressions in a Closed Space. Enclosed

Space of Three Dimensions open to Four-Dimensional

Beings.

CHAP. 4.—Conditions of Investigation. Unscientific Men-

of Science. Science's Answer to Professor Barrett.

CHAP. 5.—Proof of the Existence of an Etheric Struc-

ture. Further Experiments. Materialization of Hands. Dis-

appearance and Reappearance of Solid Objects. A Table Van-

ishes, and afterwards Descends from the Ceiling in Full

Light.

CHAP. 6.—Theoretical Considerations. Projected Ex-

periments for Proof of the Fourth Dimension. The Unex-

pected in Nature and Life. Schopenhauer's "Transcen-

dent Fate."

CHAP. 7.—Various Instances of the so-called Passage of

Matter through Matter.

CHAP. 8.—The Phenomena Suitable for Scientific Re-

search. The necessary conditions of Success. Dr. Fries's and

Professor Wagner's Experiments in Con-

firmation of the Author's.

CHAP. 9.—Theoretical. "The Fourth Dimension." Pro-

posed Experiments. Further Experiments of the

Author with Shells. Coins Transferred from Closed and

Fastened Boxes. Clairvoyance.

CHAP. 10.—An Experiment for Spirits. A Wager.

CHAP. 11.—The "Fire Breathers." An Unexpected

Result. Captions Objections.

CHAP. 12.—Writing through a Table. A Test in State-

Writing Conclusively Disproving State's Agency.

CHAP. 13.—A "Faint" in the Cable. A Jet of Water.

CHAP. 14.—"The Fire Breathers." A Further Experi-

ment upon the Hypothesis of the Fourth Dimension.

A Science in Dim Light. Movement of Objects. A Lum-

inous Medium.

CHAP. 15.—Phenomena Described by Others.

APPENDICES.



