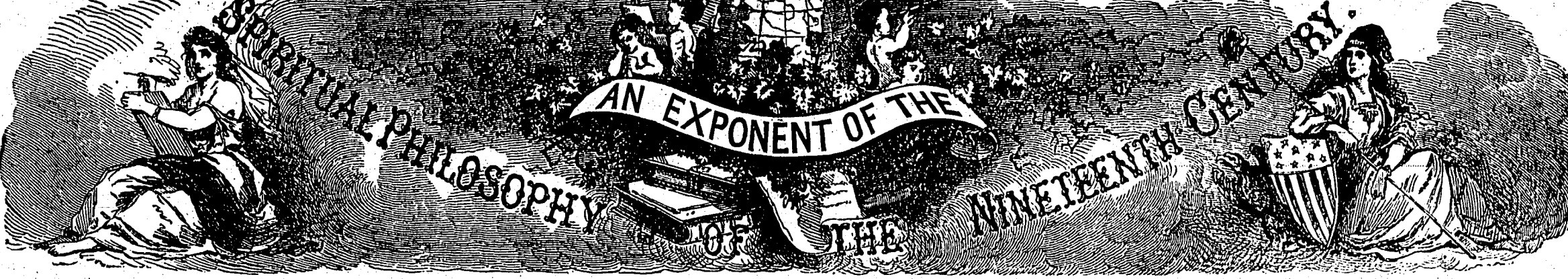


# BANNER OF LIGHT.



VOL. XLVIII.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 22, 1881.

\$3.00 Per Annum,  
Postage Free.

NO. 18.

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## BRITAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the (Newburyport) Merrimack Valley Visitor.]  
PROGRESS OF THE GREAT REFORMATION.

THE LIVING FORCE IN THE MORAL WORLD—SPIRITUALISM UNITES FAITH AND PHILOSOPHY—RELIGION RATIONALIZED AND SCIENCE SPIRITUALIZED.

BY S. B. BRITAN.

The Andover Professor on Spiritualism.—The Spirits at Stratford—Rev. Eliakim Phelps, D. D.—The Spirits and the Bible—Irreverent Handling of the Sacred Canon—Fancifully by the Invitations in the Wardrobe—Demons Suspected of Arson—Waiting for the Spirits—Falling Back on Demology—Science in Despair and Theology Desperate—Where are the Angels of Mercy?—Tartarus Jail Delivery—Power of Spirits over the Elements—Voices of the Ancient Greeks—Testimony of Philosophers, Apostles, Pagan Historians and Christian Fathers—The Truth about Demons.

When the general at the head of an army finds himself in an exposed position, and harassed by constant assaults from without—with a prospect of soon being obliged to surrender to the wily and powerful enemy that is thundering along his lines—he may not stop to discuss the morality of the measures to be adopted in this emergency. Under such circumstances saints and sinners look and behave so much alike that one may not recognize a difference so marked as to admit of a logical distinction. Each holds his ground as long as possible, repelling the assailants with such weapons as he may be able to find, only capitulating when further resistance is in vain. The individual in the battle of life acts from similar motives; and even the religious teacher, instead of bearing about him the shield of righteousness and the sword of the spirit, may perhaps be tempted to depend on some infernal magazine for his armor. Even doctors of divinity do not wait for the gods to place consecrated weapons in their hands. On the contrary, they strike back with a will, often in a spirit of unholy hostility, and with such implements as may enable them to serve the purpose of the hour by the circumvention of the enemy. The peculiar strategy exhibited of late in the war against Spiritualism, is a suggestive text which, in the mind of the reader, may justify some special application of the foregoing observations; at the same time the subject requires further elucidation.

We cannot pause in the midst of more important labors to notice the many frivolous objections to Spiritualism that daily fall from the lips of the unthinking multitude. But we are reminded that there are men of experience who long since had opportunities for personal observation, and who are admitted to possess a certain reputation for scholastic acquirements and intellectual ability. When, for example, such a man as Prof. Austin Phelps, of Andover, expresses his views on a subject which carries along with it the strongest evidences of our immortality, and is so closely allied to the fundamental principles and essential interests of all revealed religion, we can only treat him with proper respect by weighing his words, which I propose to do in this communication.

As early as 1850 remarkable spiritual phenomena occurred in the family mansion of Rev. Eliakim Phelps, D. D., of Stratford, Conn., father of the Andover professor, who was then about commencing his theological studies. At first he was supposed to entertain the suspicion that the manifestations were the mischievous tricks of the children of Mrs. Phelps by her former husband. At the solicitation of the venerable doctor, Mr. Austin Phelps went home on a visit, expecting to speedily explain the mystery and put an end to the disorderly proceedings at the old homestead. He soon satisfied himself, however, that the children had no voluntary or conscious agency in the matter. He pursued his investigation with a pious determination to stop the noisy demonstrations of the spirits; but they never recognized his authority. They did not even respect the wishes of the venerable master of the house. While he was engaged in prayer for deliverance from his infernal visitors the spirits would hurl the Bible at him. Sometimes the sacred canon would pass close enough to his head to brush his whiskers, but never doing him the slightest personal injury. We have no conclusive evidence that the invisible powers undervalued the truths contained in the book. One of the spirits declared "There was a good deal of truth in the Bible, but a good deal of nonsense, too." While

they did not regard it as a fetish to be worshipped, they took occasion to show that they had no special reverence for the chemical elements of paper, printer's ink, and the sheep, goat or calf-skin with which it was bound. Neither prayers, entreaties nor denunciations imposed the slightest check upon the daily and nightly serio-comic performance which the good doctor regarded as nothing less than the most diabolical infestation.

The assumption that the spirits at Stratford were all of an infernal type or degenerate character—diabolical in disposition and malicious in deed—is not supported by a rational analysis of the facts. The present writer lived at Bridgeport—within the distance of four miles—during the exciting period, and repeatedly visited the residence of Dr. Phelps. The facts plainly indicated that the spirits were determined to command attention. They had something which they deemed it important to communicate, and evidently resolved to be heard for the sake of their cause. Courteously people are accustomed to gracefully bow their intrusive visitors out of their presence; but when the doctor attempted to exercise his unwelcome guests by prayer and speeches referring to their characters in terms more orthodox than complimentary, they only manifested a still stronger determination to remain until the object of their mission should be fairly accomplished. When at length candid inquiry succeeded dogmatism and denunciation, the apparent violence ceased, and the manifestations assumed a more quiet and orderly character.

The phenomena at the Phelps mansion continued during a period of some seven months, and it is believed that a candid review of the facts would fail to discover any positive evidence that the spirits had the least disposition to inflict personal injury on any member of the family. They only emphasized the demonstrations of their presence in the degree necessary to secure respectful attention. If the silver spoons were "bent double by no visible agency," they were all made "straight as before, with no dent or crease, or sign of having been bent" at all. When the family wardrobe was mysteriously entered and emptied of its contents, and the garments so disposed as to represent the effigies of a number of human beings, the clothes were neither destroyed nor damaged. The doors were not materially injured by the "tremendous hammering," which always appeared to be on the opposite side from the observer. On one occasion, when the whole family went to church, leaving the house locked up, they returned finding the front door wide open, which suggested the idea that a robbery had been committed; but not an article of personal property was missing. It is true that the doctor's barn was one day destroyed by fire, and that the invisible powers fell under suspicion of being the authors of the mischief. I was never able to discover any reliable evidence that the spirits were guilty of arson; but as they were presumed to have come in hot haste from that realm of intense incandescence so glowingly described in the Calvinistic theology, it was but natural that those who were sound in the faith should look to hell for the incendiaries.

For a solution of the problem involved in the modern spiritual mysteries, Prof. Phelps, having waited long and in vain for science to explain the facts, reluctantly rests for the present on the demology of the Bible, as will be perceived on perusal of his recent letter to the *Congregationalist*. The professor occupies his present position from necessity rather than choice. He does not seriously object to the historical evil demons of the Jews and Greeks, but timidly shrinks from those whose incursions cross the orbit of his life. He still indulges a lingering hope that the *secrets* may yet "give us something better"—vain hope, since the scientists who honestly investigate are converted. In the mean time the "despair of science" is the desperation of theology. I extract the following paragraph from the Professor's letter:

"I do not hold to the hypothesis that Spiritualism is of Satanic origin, without qualification. I hold it as a hypothesis, the probability of which must depend on the degree of mystery which science obtains over the whole subject. It is only under the condition that, before some of the phenomena in question, science is dumb, that I resort to the supernatural theory at all. In common with the rest of the world, I am waiting for science to recover from its 'despair,' and to give us some explanation of the facts which shall deserve respect. It is not wise to find more of the demological in the universe than we are compelled to find. But so long as science gives us nothing better, my mind falls back upon the Biblical demology, as being the most probable thing we have, within the range of human knowledge, in explanation of the mystery."

It may seem a little singular that a man who sincerely accepts a religious system for which he claims a supernatural origin, should question physical science for over thirty years for an explanation of similar mysteries, and that we should still find him patiently "waiting for science to recover from its despair." Is there not something anomalous in the Professor's attitude? Why should a man who really believes in the power and disposition of God and his invisible ministers, and of the devil and his angels, to work in opposition to natural laws and all ordinary methods, manifest such extreme reluctance in accepting the present application of his theory?

It will be observed that Prof. Phelps, Rev. Charles Beecher, Rev. Joseph Cook and others, in accepting the demological theory, admit the spiritual origin of the modern phenomena. This is a most important concession to Spiritualism, and these men are on record as leading the way for its final acceptance by the Church.

\*For Professor Phelps's own narrative of his observations at his father's residence, the reader is referred to "Spiritual Manifestations," by Rev. Charles Beecher.

They seem to have discovered that this is the only way in which they may hope to successfully defend the claims of revealed religion against the scientific materialism of the age. Forced to retreat from a field that is lost, and to reluctantly fall back on the demology of the Bible as the fortress from which alone they may hope to vindicate their own claims, these gentlemen appear to derive a melancholy satisfaction from the reflection that the Spirits in these days are all evil, and therefore proper subjects of our pious displeasure and of the Divine reprobation.

But how is it possible for the rational mind to have a preference for this view of the subject? Can it afford any sane man or woman—any creature in human shape—pleasure to believe that while there has been a general jail-delivery in the infernal regions, to the imminent peril of this world, still the celestial angels are all either cooped up in the orthodox heaven, or off on an everlasting pleasure excursion to other worlds? Are there indeed no angels of mercy who enjoy their freedom, and will come at our call to shield the helpless, and lead earth's poor wanderers home?

Perhaps the ostensible motive of some of our modern divines is not the one that really determines their action. I certainly have no disposition to judge them uncharitably. It would seem, however, to an unregenerate observer that the chief purpose in accepting the phenomena of Modern Spiritualism as illustrations of ancient demology, is to turn the essential facts to practical account in the clerical war against the materialism of science. That these facts furnish the clergy with powerful weapons which may be used with great force in that particular direction, there can be no doubt. And as nothing can have been made or permitted to exist in vain, our religious people may finally be able to utilize hell and Modern Spiritualism by converting the whole into an armory, from which the soldiers of the cross may be able to draw their implements and means of defense in their war against the most formidable enemy of the Church.

I trust I shall not make the mistake of treating the superficial views of even the enemies of Spiritualism with undue levity or severity. The truth I am called to defend is one of grave importance and far-reaching in its relations to the highest human interests. A subject of such solemn moment, so profound in its principles; so subtle, irresistible and universal in its influence, should inspire a just sense of personal responsibility in the public teacher, and it should be treated in a manner becomingly high quality. I do not propose to temporize, nor to diminish the force of a great truth by unnecessary qualifications. If this truth is the sword of the spirit, who shall venture to blunt its edge, or permit it to be tarnished by unworthy hands?

In the history of the early nations, especially in their sacred literature and monumental remains, we discover many evidences of the occult mysteries which appear to have been everywhere identified with the origin of religious ideas. Indeed, it may be safely affirmed that every religious system which has exerted any strong and lasting influence on the human mind and character, has been founded on certain spiritual facts, or phenomena illustrating the intimate relations of the physical world and the realms of incorporeal life and intelligence. The ancient nations not only believed in the existence and presence of invisible intelligent beings, but they recognized their power over the elements and forms of the physical world, their capacity to influence human feeling, thought and action, and to direct the current of public affairs. The religious ceremonies of ancient Greece; her esthetic revelations, dramatic creations and every form of commemorative art, history and poetry—all abound with evidences of the recognition of Spirits from another world. Hesiod, one of the earliest Greek writers, believed that Spirits presided over the destinies of men. His views concerning their existence, presence and influence within the sphere of human life on earth are expressed in the following lines:

"Aerial Spirits by great Jove designed  
To be on earth the guardians of mankind;  
Invisible to mortal eyes they go,  
And mark our actions, good or bad, below;  
The immortal spies with watchful care preside,  
And three ten thousand round their charges glide;  
They can reward with glory or with gold,  
Such power divine permission bids them hold."

The most gifted minds, in all countries and in every period of the world's history, have entertained the spiritual idea, and given it various forms of expression. The Hebrews, Greeks and Romans ascribed important facts in their experience, and many events of national importance, to the interposition of invisible intelligences. The sacred books of the Hindus and other Pagan nations recognize the powers of the unseen world in the management of human affairs. The Jewish, Christian and Moslem Scriptures are filled with allusions to Spirits, their positive existence, the revelation of their presence among men, and the diversified exhibitions of their power. St. Paul speaks of "the prince of the power of the air," and St. Jerome assures us that in his time the doctors of the Church entertained the opinion that the air was peopled by Spirits. Such references are often met with in the writings of the apostolic fathers and early historians of the Church, who believed that the more impure spirits did not occupy the higher or more ethereal regions of the atmosphere, but were disposed to dwell below in intimate relations with the earth. The fundamental fact of the constant interpenetration of the mortal realm of being by the inspiring influences and moral forces of the Spirit-Spheres, was so generally accepted among the

ancients that their eminent authors do not appear to have thought it necessary to marshal proofs in support of a proposition which no competent authority was likely to dispute.

And here I must mention the fact that a very common theological assumption has been the means at once of leading multitudes of sincere believers into a mischievous error, and of libeling millions of saints in heaven. It is boldly assumed that all demons must necessarily be evil spirits. Prof. Phelps, being a Greek scholar, is of course better informed, and might readily correct this error if so disposed. And yet he falls back on the demology of the Bible without so much as a single intimation that a demon may be a pure and good spirit in spite of the bad name given him by the translators. The truth is, the Greek word is altogether neutral as to any moral suggestions respecting the character of the intelligences to which it was applied. The Platonists recognized the presence of invisible geni, and believed that men were incited to both good and evil deeds by their influence. Socrates was visited by spirits of opposite characters, and a good demon was his counselor. Lactantius accepted the idea that there are two general classes of demons, celestial and terrestrial, and he regarded the latter as primarily the authors of all the wrongs perpetrated on earth. The original word is very improperly rendered devil in the English version of the New Testament. The demons of the Greeks were evidently spirits of men who had previously existed on earth. To say the least, they were individualized intelligences of the human stamp. The word signified nothing more. It certainly did not determine the moral character of these intelligences, since there were both celestial and terrestrial demons, or good and evil Spirits.

The false idea I have attempted to expose has no better foundation than a dogmatic assumption without proof and against reason. It has been long and tenderly cultivated by those who know how sadly this thorn in the world's path has scratched and lacerated our poor humanity. Let it now be plucked up by the roots and destroyed by the consuming fire which is the most expressive symbol of the Truth. We cannot exhaust the evidences in support of our position. According to Hesiod, when men of the Golden Age died and became demons, the change was viewed as an "honorable promotion." Rev. Charles Beecher, in his "Review of the Spiritual Manifestations," published in 1853, quotes the words of Plato to show that, in the opinion of that illustrious philosopher, "when good men die they attain honor and become demons"; also the testimony of Philo to prove that "soul and demon are different names for the same thing." In this sense the word was used in the Greek Scriptures. Hence when we read that certain persons were "possessed of devils," we are not necessarily to infer that they were under the dominion of evil spirits, since the shades of noble men, celestial demons, or (if we must follow the translators) very good devils, might exercise a controlling influence over mortals.

It was the privilege of the clergy to "fall back upon the Biblical demology" for a probable solution of the modern mysteries. The time had come when they felt obliged to do something; and, because science could suggest nothing better, they have, alas, fallen back to perdition! In the words of the eloquent Roman—spoken at a funeral—"What a fall was there, my countrymen!"

But will they be able to rest any more comfortably in the present fallen state by longer cherishing the falsehood that the Spirits are all unclean? Have they such an unreasoning preference for foul demons that they must have such to the utter exclusion of all others? And must they continue to defame the characters of all the inhabitants of the Spirit-World of whose existence they have any positive knowledge? If they are going to depend on demons to arm them against the subtle materialism which, in the name of science and positive philosophy, now threatens the interests of the Church, they ought at least to have the grace and magnanimity to refrain from bearing false witness against their spiritual neighbors. Let them tell the whole truth about the demons, that their misguided followers may know there are some pure and wise Spirits still sent to this world on errands of angelic protection, of sweet fellowship and heavenly mercy.

"When the dark child learns to change his skin;  
When the fierce leopard takes away his spots;  
When wolves turn shepherds, and protect the sheep;  
When frosts grow kind, and kiss to life the flowers;  
When tyrants fall in love with Liberty,  
Sectarian creeds will cease to stab the soul."

[Concluded in our next.]

\*These lines are from the spirit of the author of the "Course of Time," whose theology has been radically reformed by his residence in the heavens.

†"That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief; not confined to rustic, but participated in by the intelligent. A pleasing terror gathers round the writer's evening fireside at the stories of apparitions, goblins, ghosts. In the old times the Romans had their lares, or spirits of those who had led virtuous lives; their larvæ or lenures, the spirits of the wicked; their manes, the spirits of those of whom the merits were doubtful. If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever; that these shades of the dead congregate near tombstones, or take up their secret abodes in the gloomy chambers of dilapidated castles, or walk by moonlight in moody solitude."—PROF. JOHN WILLIAM DRAVER, M. D., LL.D., in *History of Conflict between Religion and Science*.

Never does a man believe so strongly in the attraction of gravitation as when he sits down in a chair and finds it gone.—*Lincoln's Gazette*.

## Foreign Correspondence.

### LONDON LETTER.

The Case of the Fletchers: A Wonderful Manifestation of the Materializing Type, etc.

To the Editor of the Banner of Light:

I have thought that some account of the Fletcher case might be of interest to your readers in America and throughout the world. The *Banner of Light* goes everywhere, as is right, and your readers want the truth—no more and no less.

The presentation of Mr. and Mrs. Fletcher for fraud is one of a series of severe blows to Spiritualists. It is not the first and will not be the last. We had not most exactly similar case with Home, when he accepted a gift of three hundred thousand dollars from a wealthy Jewess, who insisted upon adopting him and making him her heir. The trial of that case brought out a great body of testimony to the facts of Spiritualism, and undoubtedly advanced the cause.

The prosecution of Stadel directly to the investigation of the phenomena by Prof. Zöllner and his fellow professors of Leipzig, and the publication of the splendid results of their investigations. The so-called exposures of mediums in England have been a means of advancing the cause. It is an unpleasant method, but very effective. The newspapers will not, because they dare not, publish the facts that are or would be offered to them by Spiritualists in favor of Spiritualism, but they give their columns freely to the smallest details of any scandal or prosecution. So the blood of the martyrs was the seed of the church. The spirits might save their mediums from these prosecutions, but they do not see fit to do so. Probably they have good reasons. Their work is to spread Spiritualism and they know what will do it.

It seemed to us that Mr. and Mrs. Fletcher committed a grave indiscretion in taking charge of the property and person of Mrs. Hart Davies, but after receiving a full account of the matter I am not disposed to blame them. She, it appears, appeared to their benevolence. They gave her an asylum and received her property, the amount of which has been, however, somewhat exaggerated. I can have no doubt that the Fletchers acted in simple kindness and good faith. It seemed a good arrangement for all parties that Mrs. Davies should have an asylum, and that her property should be saved for her own benefit. But from a worldly point of view, it was a great mistake, owing to the peculiar disposition of Mrs. Davies. I will not, however, anticipate the facts that must come out in the cross examination and in the course of the pending trial.

Mrs. Fletcher's coming to England under the circumstances was simply and sublimely heroic. She knew precisely what she had to encounter. She left New York with a telegram in her pocket assuring her that she would be arrested before she left the steamer at Greenock; yet she left her sick husband and family, determined to face a prison, perhaps penal servitude, to meet the charge against them. On the last day of a most tempestuous voyage she told the captain, to his great astonishment, that the police would come on board to take her to London. She sang her last song with her fellow-passengers, and quietly went on shore with the other in plain clothes who bore the warrant for her arrest, and who, to his honor be it said, was as kind to her on the journey and ever since as if he were her own brother. He did his best to find her decent accommodation in London, but was obliged to take her to Bow Street. The old Police Court and lock-up here is one of the worst in London, and in one of the lowest districts, including St. Giles and the Seven Dials. Fielding has left a graphic account of what he had to deal with when he was a Bow-street magistrate. A new Court and prison of magnificent proportions are nearly completed, but in the meantime the old ones are at their worst, and Mrs. Fletcher was obliged to stay for one night in a den of filth and vermin. Her friends who met her at the railway terminus did the best they could by buying rugs, &c., to make her comfortable, and in the morning, after the formal charge, she was remanded to the House of Detention, not so bad as Bow Street, but considerably worse than the usual prisons.

It is a principle of English law that an accused person is to be considered innocent until he is proven guilty. The *præsumptio* is to treat him worse than if he were guilty until he is proven to be innocent. Mr. Flowers, the Magistrate, considered the charge as made by the Jewish police lawyer Abrahams so serious that he refused bail, so Mrs. Fletcher was taken to Pentonville. Two persons were allowed to speak to her each day, for fifteen minutes, through a grating. She was compelled to live on prison fare, and all presents, even fruits and flowers, were rigidly excluded. This, however, did not last long. Mr. Lewis, one of the best London solicitors, was engaged, and when he stated to the Magistrate that the property of the prosecutrix had all been restored to her, and that he had a perfect defense, bail in \$5000 was accepted and given at once by two prominent Spiritualists, one of whom is himself a Magistrate, and a man of wealth and position.

The remand was for a week. A crowded court welcomed Mrs. Fletcher to her seat of honor in the prisoner's dock in the centre of the court. Her solicitor was ready to cross examine the prosecutrix, but there was a further delay. A few months ago a reform was made in English criminal proceedings by the appointment of a public prosecutor. This officer had decided that this case was one of public interest, and he took it out of the hands of Mr. Abrahams and instructed Mr. Wontner, who, of course, was of fine preparation; so the case went over to Dec. 21st.

Mrs. Fletcher has come here expressly to have a full investigation. Mr. Fletcher's medical adviser would not consent to his crossing the Atlantic. She is quite equal to the occasion, confident of success, and determined, at any risk, to have a full investigation. Her friends are, of course, perfectly satisfied of her innocence, and those who were disposed at first to blame her and her husband for imprudence, are obliged to admit, when they know the circumstances, that they would probably have done the same. It is not possible to predict the verdict of a British jury—perhaps of any jury. I have seen a man convicted and sentenced to death whom I knew to be innocent. He received, a few days later, Her Majesty's pardon. The real tape in the hangman's halter could be cut in no other way. I have not a shadow of doubt of the perfect innocence of Mr. and Mrs. Fletcher, nor that in all this matter they did what they thought was for the best in regard to the woman now appearing against them. I have no doubt that this is a malicious persecution, but I have the hope, also, that it will advance the cause of Spiritualism, more, perhaps, than many years of ordinary effort.

We have got through our Christmas—three successes.

[Continued on eighth page.]

\*The case came up at the above date, and after some local searching and the presentation of some testimony on the side of the government, was, at the request of the Public Prosecutor himself, postponed till Jan. 27th, when which time we have no advices regarding it.—*Ed. B.*











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 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condemned or otherwise) of correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer in all cases indispensable. Quotations of good faith. We must undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the publisher will confer a favor by drawing a line around the article he desires specially to recommend for perusal.  
 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, JANUARY 22, 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,  
 33 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 broad as the universe. It reaches from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. *John Pierpont.*

### "Transcendental Physics."

In this third volume of Prof. Zöllner's Scientific Treatises, translated from the German into English, the translator remarks, in his preface, that it is not surprising that the testimony of German scientists, who are named, publicly given to such facts as are described in this book, should cause much excitement and controversy in Germany. He also remarks that the disposition to see in the alleged phenomena of Spiritualism, as regards their reality and independence of known causes, a simple question of evidence, has been everywhere apparent. Nevertheless, it is just from this point of view that the public must by degrees be brought to regard the subject—says the translator. The irrelevance of any other mode of treating it will sooner or later be recognized. The value of human testimony is determinable by known criteria, which can only be applied by a critical examination of the statements made, having regard, also, to what is ascertained about the witnesses. What Zöllner is pleased to call "transcendental physics," merely to escape the necessity of admitting the existence and operation of intelligence according to the belief of Spiritualists, means a fourth dimension of space—length, breadth, and thickness being the other three. In the term Space is obviously included all Matter. This novel hypothesis of a fourth dimension is traced by Prof. Zöllner historically, in the writings of some of the most eminent philosophers and mathematicians; yet he almost necessarily involves it, in his account of it, with scientific and metaphysical discussions, and with controversial topics. The first chapter of his book is a very general abstract of the subject by Mr. Crookes, an article originally published in the *Quarterly Journal of Science*, in April, 1878, when the first volume of the author's treatises appeared.

The investigations of Prof. Zöllner were carried on with the distinguished medium, Henry Slade, who, as the world at large knows, was convicted, a few years ago, at Bow-street Police Court in London, under the fourth section of the Vagrant Act, of using "subtle crafts and devices, by palmistry or otherwise," to deceive Prof. Lankester, F. R. S., and certain others; and was sentenced by the magistrate to three-months' imprisonment, with hard labor; but the conviction was afterwards quashed on appeal to the Middlesex Sessions, for a formal error in it, as returned to that court. Prof. Lankester had but two sittings with Mr. Slade, and professed to believe that at each of them he had detected the mode in which the writing was produced on the slate. It was subsequently to having left England and taken a long rest on the Continent, that Slade gave the wonderful séances with Zöllner which are faithfully recorded and theoretically explained in the present volume.

Prof. Zöllner, in all his volumes, speaking from the high standpoint of a true man of science, does not hesitate to express his indignation at these transactions in England, and at the unmeasured abuse of Slade in the German press, in strong terms. In his dedication to Mr. Crookes he refers to the polemic in which, in the course of these several treatises, he has undertaken to encounter with unsparring force certain tendencies among men of science and in the press, which he regards as demoralizing in the highest degree. In the course of it he says: "It is necessary that the truth should be regardlessly out-spoken, in order to encounter lies and tyranny, no matter under what shape they threaten to impede human progress." And it is in this sense that he invites judgment on his combat against scientific and moral offences, not only in Germany, but in England.

A certain *Free Religious* insect, which buzzed in vain against the late Epes Sargent's admirable work "The Scientific Basis of Spiritualism," even before the book had been brought out, has now adopted new tactics, and has endeavored to implant its puny sting upon the literary fame of this gentleman *even after his decease*—at least so far as that reputation is involved in the production of spiritualistic literature. Our valued correspondent, "D. L." of Washington, plainly shows up the "feebledog" of Mr. Sargent's detractor, as will be seen by reference to our second page. In other parts of the present number will also be noted words of kindly appreciation from widely distant sources concerning Mr. Sargent's work, which we transfer from the columns of the *Saratoga* (N. Y.) Sun, the *Gardiner* (Me.) Home Journal, and the *Cape Ann* (Mass.) Advertiser.

### A Nut for Infidel and Christian Unbelievers to Crack.

On Sunday evening last we attended with a few personal friends a private spiritual séance in this city, when, to our utter surprise, we were forwarded through the agency of the medium the following communication:

"I am glad to meet you—to return to you and testify to the great truth and stupendous fact of immortality. I will own up, fair and square, that I was mistaken—that all my ideas and opinions in the earth-life in regard to a future state of existence were false; hence I had the wind taken out of my sails when I found myself a conscious, living man, after my demise. So today I am here to say that I am glad to come to you, to express myself as satisfied with this life; but I have to work, work early and late, for the welfare of my own spirit. I missed so much on earth that I feel as though I were only about half made up. I am now busy rounding out my being. Your father is here tonight, and wishes me to give you his love. You were right, and I was wrong. Yours cordially,  
 SAM. SMITH COLBY."

Mr. Colby, who passed on not long since, was a native of Salisbury, Mass. He was an out-spoken infidel, a patron for years of the *Boston Investigator*; he was honest in his views that at the death of the body he should cease to exist, and many times wondered that we should believe in the fallacy, as he expressed it, of spirit-communion and the alleged immortality of the soul. As often did we asseverate the fact that we were fully convinced that our spirit-friends could and did return to earth through the instrumentality of media, thus giving us indubitable evidence that man was not only a physical, but likewise a spiritual being.

His expression, "I had the wind taken out of my sails," may be explained by the fact that he was a mariner by profession. Another point in his message, viz., "You were right, and I was wrong," is of marked significance, as on a certain occasion we said to him, "If you die first, and find that you 'still live,' as an individualized being, I want you to promise me that you will return and say, 'You were right, and I was wrong.'" He has faithfully kept his promise. Neither the medium nor any one else except himself was aware that such a promise had been made, and the circumstance had gone entirely from our mind until the spirit repeated it at the séance in question. We then asked him if he had seen, since his translation, his old friend, William D. Bartlett, of Amesbury. His reply was in the affirmative; when he remarked that Mr. B. was a mechanical medium, and had been from his youth up, although he was not aware of the fact, and that he was always assisted by kindred spirits in the useful inventions he had from time to time produced for the benefit of mankind.

### Materializing Mediums.

When a critic takes the ground that investigators—not the spirits—should provide the conditions at all spiritual circles, and that the practice of non-testing mediums would make no distinction between true and false mediums, we think, to say the least, that an untenable position has been assumed. The fact is, that the spiritual world has ever advocated the reasonable testing of its mediums. It has never objected to honest investigators taking proper precautions against the practice of deception and imposture, until the system of testing, and of accusing mediums of trickery, became so brutal and unmanly that they—the spirits—were obliged to take the matter of providing conditions into their own hands—in justice to their sensitive instruments and to themselves. The maxim of "believing every man innocent until he is proven guilty," is reversed by many of our (so-called) investigators, and the motto, "Believe every medium guilty of trickery until he is proven innocent to my satisfaction," seems to be the standard by which they live. Of course no medium with a spark of self-respect will submit to such a mandate.

### The 33d Anniversary.

By reference to the card of J. B. Hatch, on our fifth page, it will be seen that additional attractions are announced, and more details given in connection with the Anniversary exercises to be held under the auspices of the Shawmut Spiritual Lyceum by the Spiritualists of Boston and vicinity, at Music Hall, next March. It gives us pleasure to announce that the cordial invitation extended by the management to the Spiritualist organizations of Boston to join in the services, has already been accepted by the Berkeley Hall and Ladies' Aid Societies; and we hope that others may follow this kindly example, and unite their forces to make the occasion indeed worthy the great cause whose modern advent it seeks to commemorate.

Prof. Kant says, "I confess I am much inclined to assert the existence of immaterial beings in this world, and to class myself in the category of these beings. We can imagine the possibility of the existence of immaterial beings without the fear of being refuted, though, at the same time, without the hope of being able to demonstrate their existence by reason. Such spiritual beings would exist in space, and the latter notwithstanding would remain penetrable for material beings, because their presence would imply an acting power in space, but not a filling of it, that is, a resistance causing solidity. It is, therefore, as good as demonstrated, or it could easily be proved, if we were to enter into it at some length; or, better still, it will be proved in the future—I do not know where and when—that also in this life the human soul stands in an indivisible communion with all the immaterial beings of the spiritual world; that it produces effects in them, and in exchange receives impressions from them, without, however, becoming humanly conscious of them, so long as all stands well. It would be a blessing if such a systematic constitution of the spiritual world, as conceived by us, had not merely to be inferred from the too hypothetical conception of the spiritual nature generally; but would be inferred, or at least conjectured, as probable from some real and generally acknowledged observation." Thus speaks Kant, the great German philosopher; and Modern Spiritualism responds to his wish and call almost in the exact manner he signifies.

John G. Whittier, alluding to Gov. Long's suggestions in his message relative to capital punishment and woman suffrage, very truly remarks: "Gov. Long has spoken not only with the courage of his convictions, but with the foresight of a man who understands the logic of events and the general drift of public sentiment."

The *Commonwealth*, referring to a successful effort made by the pastor and members of the Bromfield-street Methodist Church, in this city, last Sunday, to raise \$25,355 for the purpose of canceling its debts, says: "We don't object; but did not it have a slight shade of doing secular business on the Lord's day?"

### The Answer to Andover.

On our first page will be found the opening installment of S. B. Brittan's admirable reply to the animadversions urged by Prof. Austin Phelps against the philosophy and phenomena of Spiritualism. We shall give the concluding portion next week.

The editor of the *Merimac Valley Visitor* has indeed set an example of manly fairness and unimpeachable justice which strongly illustrates the improved tone of the Press and is worthy of all imitation. Regarding Spiritualism as a subject of such importance as to merit a candid and fearless consideration of its claims, he presents to his readers one of the most elaborate papers from the pen of the Editor-at-Large. Nor does he hesitate to express his estimate of its quality. The answer to Prof. Austin Phelps, D. D., of the Andover Theological Seminary, and indirectly to the Orthodox clergy of New England, is one that may furnish them much food for reflection. Andover's assault upon Spiritualism was published in the *Congregationalist*. The editor of the *Visitor* informs his readers of this fact, and in further reference to the subject he says:

"An answer to Prof. Phelps was first sent to that paper (*Congregationalist*), but as religious papers have less liberality and a lower standard of justice than the secular press, it was rejected. . . . We give place to the reply to the Andover Professor. . . . All interested in Spiritualism will be pleased with this paper. . . . It deals with the subject with a strong and fearless hand. . . . It is written by a learned gentleman who has given years to the study of Spiritual Philosophy, and is known by his writings and addresses upon that subject in every State of this Union, if not in every civilized nation on the globe. We know it will interest thousands of people in this country who are not habitual readers of the *Visitor*."

The attention of those who have accustomed themselves to think that Dr. Brittan's labors as Editor-at-Large are not productive of adequate results, is respectfully called to the conclusiveness of this reply, and the signal advantage gained for the cause by its publication in a paper printed in the immediate vicinity of Professor Phelps's field of labor.

### Harry Bastian in London.

It may be considered as good evidence of the genuineness of Mr. Bastian's mediumship that though in a strange country, and depending altogether upon what came from his séances for his support, he has been unable for two months to give any, and has during that time been devoid of income, though under considerable expense. No cessation like this would have occurred had the materializations been, as some have unjustly intimated, produced by himself, or in any manner of way under his control. He was told by his guides that his mediumistic powers would be withdrawn, and they were. He was also told for what length of time: two months, and it proved to be so. The two months having expired, the power returned, and on Tuesday evening, Jan. 14th, he resumed his séances at 2 Vernon Place, Bloomsbury Square, London, proposing to continue them every Tuesday and Friday evening until further notice. In alluding to what we have above referred to, the *Medium and Daybreak* remarks: "Mr. Bastian has escaped the perplexing influences of a very turbulent time by his enforced yet necessary rest, and we hope his career will be all the brighter in the future on account of it."

On Thursday A. M., Jan. 6th, the first meeting of the Institute of Heredity was convened in Wesleyan Hall, 36 Bromfield street, Boston. This association has for its officers Hon. Daniel Needham as President, our friend Mr. Loring Moody as Secretary and Treasurer, and a good and representative list of Vice-Presidents, together with Society and Local Directors. The several boards of government are made up of ladies and gentlemen representing various parts of the country, and in the list of names are those of many who are prominently identified with movements for the development of social science. The object of the Institute is to reconstruct and establish the foundations of social order upon the natural laws of human life and relations by means of public meetings, lectures, and so forth.

From the New Orleans *Picayune* of the 9th we learn that Mr. Charles H. Foster, whose success during his present stay in that city in attracting the attention of large numbers of the most intelligent classes to the subject of Spiritualism, and in convincing them, through his mediumship, of its truth, has been quite marked, a few evenings previous entertained a select company of the *literati* at his rooms—persons well known to the reading public and others of culture, all of whom heartily participated in a most enjoyable occasion; and, notwithstanding the reporter says, "The talk was of literature and the arts—of all else polite, except spirits, which came not to the feast, unbidden nor at all," there were, doubtless, many "more guests than the host invited."

Dr. Ira Davenport, son, (who is located at 31 Indiana Place, Boston,) called on us recently and gave the information that he unqualifiedly recognized the message of Mrs. ALVIRA GARDNER, printed in the *Banner of Light* for Dec. 4th. He said he had known her intimately while she was in the mortal form, and living in Akron, O., in 1850. He made the lady's acquaintance through residing in her home with his daughter (now Mrs. Davenport Blandy). Through the peculiar characteristics of the matter given, also through the messages sent in the communication, he is certain that Mrs. GARDNER was the communicating spirit.

We shall print next week an admirable review of certain phases of the Indian question—from the pen of Rev. Geo. B. Cheever, D. D.—as contributed to the *Boston Advertiser* of a late date. Every friend of the red man will, we are sure, be pleased with its energetic sentences and fearless demands for justice.

The Boffin's Bower Fair in aid of free dinners for working girls will open, on the 25th inst., at the Bower, No. 1031 Washington street. Contributions may be sent to Macaulay, Parker & Co., and to the Bower. This is a laudable enterprise and should be liberally patronized.

Messrs. Keeler and Ackery gave very convincing proofs of spirit power on the evening of Jan. 14th, at Phoenix Hall, Brooklyn, writes Wm. Dunscomb; adding, "I believe a large majority of the audience went away satisfied with the result of the séance."

"Healing Through the Laying On of Hands Punishable by Death in the Eighteenth Century, and by Fine and Imprisonment in the Nineteenth Century," is the subject of an able article from the trenchant pen of Thomas R. Hazard, which we shall publish next week.

### Birthday Celebration.

The "Ladies' Aid Society" celebrated the twenty-second birthday of Aunt Mary Stearns in its parlors on Friday, the 14th instant, she being an active and much-esteemed member of that Society. We have made use of the popular prefix to her name in that if this most excellent lady and Spiritualist was referred to without it, few would know who was meant; but with the affectionate prefix of "Aunt," few are better known than she is in the ranks of Spiritualism in Boston. The nephews and nieces of this lady (to continue the appellation into its sequences), to the number of two to three hundred, met on that occasion to congratulate her with their tributes of flowers, gifts and speeches, and the evening was delightfully spent. Every one felt as if the expressions of good-will, however complimentary, were honestly given and well deserved, and the lady herself seemed the picture of happiness and health as she sat like a duchess—which she is, in the higher sense—on the platform, evidently proud of her "relations," who so completely filled all the space in the room.

Dr. A. H. Richardson presided during the evening, and offered introductory remarks. Capt. Richard Holmes was delegated to make the presentation speech (and he did so felicitously), whereby the various friendly tributes were transferred to the keeping of the donee; and further remarks were made by Geo. W. Smith, Esq., Mrs. Maggie Folsom, Mrs. H. W. Cushman, Mrs. Carlisle Ireland, J. B. Hatch, sen., John Wertheimer, Mr. Downing and others. Charles W. Sullivan added to the interest of the occasion by the rendition of songs and recitations. The closing word was spoken by J. William Fletcher, and the assembly adjourned with pleasant memories of the occasion.

### The Statue to Theodore Parker.

Elsewhere will be found the appeal of the Memorial Association of Boston, for the erection of monuments within the city to distinguished men, for contributions in aid of the proposed statue to Theodore Parker. The sum contemplated to be spent in securing this most worthy object is ten or twelve thousand dollars. The late Nathaniel C. Nash in his last will and testament bequeathed five thousand dollars to this purpose, and the rest it has been decided to ask for in the form of contributions, which will doubtless be forthcoming from many willing hands. The simple proposition to erect this statue to Theodore Parker in the city of Boston, made as it is by a number of our most prominent citizens, including an ex-Governor of the State and the present Mayor of the city, is the best practical evidence needed of the fact that a great change has taken place in public sentiment since Theodore Parker first preached the living truth with such boldness and courage to all men. It lends a St. Louis journal to remark that "the whirligig of time brings in its revenges, when, in a city where men and women were once imprisoned, whipped, and hanged for daring to worship God as conscience dictated, a statue rises to perpetuate the memory of a man, compared with whom the most heretical of these victims of Puritan intolerance was intensely orthodox. This statue will mark a grander and more fruitful victory than that commemorated by the granite obelisk on Bunker Hill." Which is all too impressively true and well said to need the addition of a single word to make it more so.

### "Light."

We are in receipt of the first number of the new English publication (an announcement concerning which appeared in these columns a few weeks since) "LIGHT; a Journal devoted to the Highest Interest of Humanity, both Here and Hereafter." It completely fulfills the promises of its projectors, both in its typographical appearance, which is unexceptionable, and the general tenor of its contents—which last are able and vigorous in their nature. The new paper will unquestionably prove a welcome visitor at many homes, an able advocate of the cause of Spiritualism, and a defender of the truth under whatever name it may present itself. It is brought out by the Electric Publishing Company, 15 Whitefriars street, London, E. C., England, and some of the brightest Spiritualist lights in the United Kingdom are to contribute to its columns. We heartily welcome this transatlantic co-worker, and trust its future may be all which its publishers and the people hope for it.

Mr. J. J. Morse, agent for the *Banner of Light* and our spiritual publications in England, informs us under a recent date that he has removed his office and residence to 53 Signon Road, Dalston, E., London, at the desire of the Dalston Association of Enquirers into Spiritualism. The Association will resume its regular sessions in the first week in February. Mr. Morse succeeds Mr. T. Blyton, who has assumed his new duties as Resident-Secretary of the B. N. A. S., and is now located at 38 Great Russell street, W. C. Mr. Morse says of the new paper, *Light*, to which we refer elsewhere, that it begins its new career under the most flattering prospects, and gives promise of accomplishing the fullest measure of good for the cause in Great Britain.

### The Magazines.

GOOD COMPANY.—No. 16 of this publication reaches us from its office in Springfield, Mass., and is the vehicle of much that is good in the way of articles embodying useful information, stories replete with dramatic interest, and poems instinct with inspirational fire. Still it cannot desert from keeping up its usual "bark" at Spiritualism—which is this month presented in the form of a brainless effusion by Sophie Swett (whoever that may be), entitled "Miss Melville's Romance," in which a fraudulent pretender is made to do duty toward the discrediting of the materializing and other phases of spirit-communion—the object of his introduction being evidently to create an impression in the minds of the uninformed that all which Spiritualism has to present in the way of phenomena, mental or physical, is of a like reprehensible and unworthy character. *Good Company* will learn better by-and-by.

THE MEDICAL TRIBUNE, a Monthly Journal of Medicine, Surgery and Collateral Sciences, edited by Alexander Wilder, M. D., and Robert A. Gunn, M. D., entered upon its third volume with the issue of the present month. This work is eminently worthy of patronage, as it has been and is now the champion of freedom to investigate, and the right to utter honest conviction. It is—and has ever been, strongly antagonistic to oppression and despotic rule, whether the pretext be science, religion, or the maintenance of social order, believing that every person has the right, as to his business or calling, to do what best suits his interests or tastes, provided he does not infringe on the same rights of others; hence it opposes all attempts to deprive any one of the right to heal the sick or do any other act beneficial to humanity. Issued by the Nichols Publishing Company, 69 Broadway, New York, at one dollar a year.

WHAT NEXT?—They are going to run street cars in Chicago by an endless underground cable. The horse-carriers will kick at this innovation upon their rights.

### Successful Séances for Materialization.

To the Editor of the Banner of Light:

Last Monday evening I attended a materializing séance at a private residence on Tremont street, where the conditions were so harmonious and appropriate that the angel friends of those present were able to materialize their spirit-forms so as to present themselves almost as tangibly and naturally as when they lived on earth. There were some ten or twelve sitters present, a very large proportion of whom recognized relatives, family connections or friends among the heavenly visitants, who nearly all walked out from the opened curtain (behind which the medium could at the same time be seen reclining on a sofa), and either went to their personal friends in the circle or beckoned them to come to where they stood, outside or just within the folds of the curtain. There were eighteen spirit-forms materialized in all, every one of which was perfect in feature and form, and clothed in the richest costume—such as progressed spirits always, or almost always, appear in. A highly-cultured gentleman present, who had never been at a materializing séance before, remarked at its close that he felt during the whole evening as if he should be on his knees in the presence of such sublime and beautiful manifestations of spirit-power.

Last evening (Thursday) I was at a séance held at a private residence on Hancock street, for spirit materialization, where a select company of seven individuals only (beside the medium and her husband) were present. There seemed not to be a breath of inharmonious present sufficient to move an aspen leaf. The consequence was that no less than twenty-four fully materialized spirits, perfect in form, feature and costume, came out from the curtained enclosure within which the medium was at the same time seen lying on a sofa, clothed in a tight-fitting crimson jacket, and dark skirt.

The beautiful and affecting scenes that then and there occurred between returning spirit parents, wives, sisters and children of those present no pen can adequately describe, nor would the space of a whole number of the *Banner of Light* be sufficient to contain a succinct narration of the half of what transpired on that glorious evening. The features of nearly all the spirits were not only plainly outlined, but absolutely chiseled in perfection. Many of them came without any veil whatever over their faces; and the identity of the majority it was impossible to mistake.

Such glorious and heavenly opportunities can only be partaken of and enjoyed by minds that have progressed beyond the idea of applying physical tests to spirit manifestations, which, so far as I have learned, always tend to confuse and bewilder rather than convince.

So perfect was all that occurred on this evening that I believe there was not a sitter in the circle present who felt any more doubt of the genuineness of the manifestations than of his or her own existence, and who would not have felt it akin to blasphemy or idleness to question the truth of what was witnessed. And yet there are honest individuals professing to be not only believers but instructors in the Spiritual Philosophy, who seem to be wholly incapable of understanding or abiding by the laws that govern in the beautiful phenomena of spirit-materialization—which disqualification entirely unfits them from becoming participants in witnessing successfully the manifestations that occur, however innocent of any evil intention they may be; whilst there is another class of investigators (so claimed) whose coarse and malignant natures seem totally incapable of grasping or acquiring anything of that last and highest of all the phases of spirit-power, "spirit-materialization," and whose poisonous presence at a materializing séance is sure to produce disastrous effects.

THOMAS R. HAZARD.

Boston, Jan. 14th, 1881.

ERRATUM.—In Mrs. Decker's accurate psychometric description of Epes Sargent, in our last issue, it was stated that he was "rather cold in expression." Owing to an error in the manuscript furnished us, it was printed "cold" instead of "bold," which materially changed the sense.

Epes Sargent, the well-known author and litterateur, died Thursday, Dec. 30th. He was one of the ablest and best-known defenders of Spiritualism, and his death will be mourned by every Spiritualist in the land.—*Gardiner* (Me.) Home Journal.

### Movements of Lecturers and Mediums.

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

Mrs. H. V. Ross, the excellent materializing medium, of Providence, R. I., is engaged to hold a series of séances at Dr. Jehl's, 207 East 62d street, New York City, the second week in February.

Will any reader of the *Banner of Light* be kind enough to forward the address of J. Edwin Churchill (spiritual lecturer, and last heard from in Florida), to his anxious sister, Julia A. Glass, Napoleon, Henry Co., Ohio.

Thomas Walker is very successful at present in his new field of labor, Fort Elizabeth, South Africa. The theatre is crowded every Sunday evening, and the city is alive with excitement on the subject of religious reformation.

Giles B. Stebbins is now at home, in Detroit, Mich., and is doing good service by his lectures delivered in the vicinity.

Mrs. Abby N. Burnham is drawing crowded and increasing audiences in East Braintree. She spoke there Sundays, Jan. 24, 11th, and 18th. Is engaged there Jan. 20th, 21st, and 23rd. The *Braintree Observer*, also the *Gazette*, gave very flattering notices of her lectures. Her permanent address is No. 9 Davis street, Boston.

Prof. Wm. Denton spoke to crowded houses Sunday, Jan. 16th, at Carter's Hall, 23 East 14th street, New York City. On Jan. 23d his subjects will be, in the morning, "Prayer; in the Light of Science and Common Sense," and in the evening "William Lloyd Garrison in Heaven," and stereoscopic illustrations. Mr. Denton will give another course of lectures on Geology during next week, probably at Republican Hall, his first course of seven lectures being a success in every respect.

Dr. H. F. Fairchild will address the society at Meriden, Conn., on Sunday the 23d.

Mrs. M. S. T. Wood lectured before the Society of Liberalists and Spiritualists at East Dennis, Mass., on the 17th.

J. K. Cooley is to lecture for the society in Worcester, Mass., Sunday, Jan. 28th. He hopes to have Messrs. Keeler and Ackery with him at that place. For engagements address 9 Davis street, Boston, Mass.

### God's Poor Fund.

Received since our last acknowledgment:  
 From a friend, \$5.00; a friend, Worcester, Mass., \$1.00; Henry J. Horn, New York City, \$5.00; "G.," \$10.00; Solomon Eagle, Marblehead, Mass., \$1.00; a friend, Lebanon, N. H., \$2.00; M. M. New York City, \$1.00; "Four Score and Three," \$1.00; Eben Snow, Cambridge, Mass., \$10.00; John Backley, Waverly, N. Y., \$1.00; "T.," Lowell, Mass., \$1.00; R. N. S., 50 cents.

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

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## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Fifth Avenue and Broadway, New York, every Tuesday  
and Friday afternoons. The hour will be open at  
2 o'clock, and services commence at 2:30 o'clock. At  
which time the friends will be allowed to address  
until the conclusion of the service, except in case of  
necessity. The subjects are carefully selected.  
The messages published under the above heading indi-  
cate that spirits are with them, and that they are  
able to do so. The friends are invited to attend in an  
unobtrusive manner, and to remain in the room until  
they are dismissed. We are the readers to receive  
the messages, and to do so in a quiet and unobtrusive  
manner. All expressions of truth as they receive  
them.

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

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holds the power over you is soon coming to the  
spirit-world; in other words, he is soon to die;  
he cannot live much longer, as he has an in-  
curable disease. I am sure of this, because I  
have watched him from time to time; I have  
heard his opinion; and not only this, but I can  
see, from this side, that it is true, and he will  
soon pass away from earthly scenes. Then you  
will find yourself able to work out as you de-  
sire, and then I believe that you will try and  
turn your face in a different direction. I desire  
that you will. I want you to come East, be-  
cause here you will work into better conditions  
and find more opportunities to outwork your  
own wishes.

I was a poor old woman. I worked hard for a  
living. My fingers were bent and worn, and  
my son will know how my hand was bent; but  
still I could sew and strive to toil on and on,  
hoping for a better time; and I wish to say that  
were I in the body now I should do just the  
same if I had no more opportunity than I then  
had for doing better. But I have found those  
brighter times now, in the spirit-world. I do not  
take advantage of them as I might, because I  
am constantly drawn back to my son, who is  
unhappy, and I want to give him a word of  
cheer—to tell him that his unhappiness will  
pass away within another year, and for him to  
keep up his courage, because he will find him-  
self free and in better circumstances in a little  
while. I wish to add that when this happens  
and the party I refer to dies, I want my son  
George to go to my old friend Harrison—he will  
understand—and have a long and earnest talk  
with him, because he will receive from him such  
advice as will stand him in good service for all his  
future life. I wish my letter to go to Cleveland,  
Ohio; my son is there. My name is Sarah Miller.

**Clara Alice Morley.**  
My friends live in New York City. I passed  
away in New York. I lived there all my life.  
My name is Alice Morley. I was called Alice.  
I had another name; my first name was  
Clara. My mother is still living; I am more  
anxious to reach her than any one else, because  
it is she who feels my absence most keenly. It  
is a long time—it seems to me a long time—since  
I passed away, and still my mother mourns,  
and I find she is breaking down in health. I  
could not come to her anywhere else, and so I  
was directed here. I thought that perhaps if  
she could receive a message from me it would  
be of comfort to me, and would also cause her  
to cease her great grief. If she still continues  
to feel as she has done for the last few years, I  
am informed she will come to the spirit-world.  
Now it would give me great delight and pleasure  
to receive my mother in my new home—I  
know she would be charmed with it—but I have  
two little brothers still on earth, and I feel it  
would not be wise to draw my mother away  
from them, as they need her care and protection.  
She sometimes feels that if it was not for  
them she would like to go, but for their sakes  
she desires to remain. It seems to be a contin-  
ual struggle for the spirit to remain in the body;  
sometimes she is weak, ill and suffering, and  
then I feel that I would give anything to come  
and speak to her. I want to tell mother that  
father is with me; he passed away since I did.  
I was the first to meet him in the spirit-world;  
he felt so tired and worn-out that he was de-  
lighted to meet me and to go with me to my  
beautiful home. Now he is strong and happy;  
the old disease has left him entirely, because it  
was of the body, not of the spirit. The spirit  
was tired and weak and weary from long strug-  
gling for existence in the material, but that has  
passed away, and all is well. He wishes me to  
send his love to mother, to tell her we are all  
bright and happy; we are living in a beautiful  
home; we can often return to her to guide and  
guard her and the little boys.

I think perhaps my mother will seek out  
a medium now where I can come and talk to her.  
If she does it will give me great satisfaction,  
because there are so many things I can say to  
her which will be of comfort and cheer, which  
would also guide her in certain affairs of life.  
My mother's name is Clara, too—Clara Morley.

Science Nov. 26th, 1880.

**David S. Tarr.**

I feel drawn back to this place, for a great  
deal rests upon my spirit; I feel that I must  
speak, not only to the dear ones of my own  
family, but likewise to those friends and as-  
sociates who in olden times labored heart and  
hand with me for a good and worthy cause. I  
desire to send my love to my companion, and  
to say unto her, I am striving to guide and pro-  
tect you; keep up your spirits, for I will help  
you all in my power. I know what is taking  
place, and I come to bring a word of cheer.  
Tell our son that I am pained and mortified to  
witness the course he has chosen in life; I call  
upon him from mother life to mend his ways,  
and to seek to cheer the declining years of his  
mother. Oh, if he could realize what a store  
of sorrow he is laying up for himself, he would  
pause in his career, and turn unto a new path.  
If he values the love and respect of his ascended  
father, he will listen to my words of warning,  
and strive to live a useful and a manly life.

I feel a desire to wait my fraternal greeting  
to my former friends and associates; I extend  
the hand of friendship to them, and assure them  
that although years have rolled on since my  
departure from the body, yet I am frequently  
beside those who gather in council to speed the  
good work in which I was engaged. I come to  
bring a spiritual influence from the heavenly  
temples, that shall give them a new impetus to  
go forward fearlessly in their work. Oh, my  
friends and brothers, unto you who have labored  
side by side with me in the past, I would say,  
God speed your good work for the benefit of  
others. Go on; uplift the fallen, befriend the  
unfortunate, strengthen the weak. I feel that  
you are working for the right, and I rejoice in  
your labors; I remember you all with love, and  
I know that by-and-by we shall join hands upon  
a higher plane, where love, purity, fidelity and  
truth are realized in spirit as well as expressed  
by letter.

I say to you, my friends in Boston and sur-  
rounding places, although my voice is silent,  
and my words go not forth as in days of yore;  
although my presence is missed from the old  
familiar circles, yet I wish you to feel that the  
spirit liveth after death, and it can return to  
earth to interest itself in reality that concerns  
humanity. If you can only realize that I am  
with you, urging you on in your work, and giv-  
ing you my aid and blessing, I am persuaded it  
will be better for us all. Oh, my friends, there  
is a grand power before you; strive to put forth  
all your powers in the direction in which they  
are engaged; there is need of this; falter not by  
the way, become not disheartened at the fail-  
ures or mistakes of others. Persevere in your  
work, and you will find a grand success in the  
future; for after you have passed beyond the

earthly life you will find yourselves hailed with  
gratitude by noble souls who ever work for the  
elevation of humanity. I feel that I shall come  
again sometime and somewhere to speak to my  
friends even more fully than I have done here-  
to-day. I feel it a duty and a privilege to ex-  
press myself as I have done; if I find myself able  
to come again I shall certainly avail myself of  
the opportunity, to give my friends some knowl-  
edge of that beautiful temple of light and love  
which stands in the world beyond. Many of our  
old associates are with me in the eternal world;  
they send back their greeting. Bidding one and  
all Godspeed, I am, friends, David S. Tarr.

**Lydia M. Flanders.**

[To the Chairman:] I felt that I would like  
to come back, sir; I would like to have my  
friends know that I can come. I lived in the  
body fifty-two years, and I feel that I was  
pretty well worn out. Now, when I come, I am  
a little tired, but I wish my friends to know  
that I am not tired in the spirit-world. I am  
well, and have a pretty home. I have met many  
who passed away before I did—some of them  
years before, others not so long; I do not miss  
even one from my circle of associates, and I am  
happy and in their company whenever I wish.  
This is all very pleasant to me. Then my sur-  
roundings are so bright and pleasant! I feel  
that I have nothing to wish for, only I desire  
to send back to my friends some little knowl-  
edge of my welfare. I lived in Woburn. Please  
to say that I send my love to all, and thank  
them for their attention to me. My name is  
Lydia M. Flanders.

**Lizzie Atkinson.**

[To the Chairman:] Do you welcome every  
one, no matter who or what they are? I haven't  
felt very well for a long time. It is a long time  
since I knew where I was, and I was in Portland  
last. I don't know what I am talking here for.  
But I feel as though I had been hardly used,  
that's a fact. I don't know but what it is all  
right.

I had a dream, or something—some one here  
says it was yesterday—it seemed to me like a  
dream. I thought I was in Portland, walking  
the streets, and looking round to see some of  
the people I used to know. I saw the old places  
and the old shops—the old shop, too, that I had  
something to do with—but nothing seemed to  
be right, nobody seemed to know me, they didn't  
take any notice of me at all. Then I heard  
somebody or something say it was Thanksgiv-  
ing day. I thought it was a pretty cold Thanksgiv-  
ing day for me. I used to know a good many  
people. I suppose they were rough. I didn't  
seem to know anybody then, and I felt as though  
I was left out in the cold entirely. Then I  
thought I would jump overboard. I went down  
to the wharf and I did jump in. And then I  
don't know whether I woke up or not, but I  
saw some strange people around me, and I heard  
one man say he guessed it was about time to  
take me in hand. And I thought it was, too,  
when I was left out in the cold Thanksgiving  
day, nobody taking any notice of me. They  
didn't even give me a drink. I used to get a  
drink when I wanted it, when I was here, be-  
cause you see I used to deal in it a little.

I don't know what to make of this, except  
that the man I heard talking when I woke up  
is here now, and he tells me to say what I have  
a mind to. The last thing I knew of here I was  
in the water, and then the last thing I knew of  
since then was my dream. I have got things a  
little mixed, because you see I am a little mixed  
up. I feel as if there was no chance for any-  
body anywhere. I don't know what to make  
of it.

I used to be in Portland, and I have some  
friends in New Hampshire. I don't know as  
they would know me now—they used to. I  
thought I'd like to come round and see them,  
and I couldn't find out anything I wanted to.  
Do you suppose I ever will? [Yes, that is prob-  
ably the object of your being brought here.] I  
don't see how that can be. I don't see much  
of anything, anyway. [Do you remember when  
you were in Portland—how long ago it was?] I  
don't know whether it is a year or more. It  
seems as though it was a year, but I can't tell,  
because I don't feel right in my head. Do you  
think it is wicked to sell liquor? Lots of people  
do sell it. Well, I don't know. I suppose it  
isn't right if it makes people bad in their heads;  
mine isn't anything extra, to tell you the truth.  
Do you think I will ever see those people I used  
to know? Do you think they will want to see  
me? Must I give my name? I was not very old.  
If the "old scribe" had not got into me I don't  
think I'd be here now. I hate to give my name.  
It is Lizzie Atkinson.

**Mary Beaman.**

[To the Chairman:] Are you willing I should  
come? I used to work in Fall River; it was a  
long time ago. I have friends there I feel I  
should like to send a letter to, and I have no  
other means of doing so unless you allow me to  
come here. My name is Mary Beaman. My  
lungs were bad, and I was sick for some time.  
I had to go away and try to get better, but in-  
stead I grew worse, and finally passed from the  
body. When I left Fall River I promised some  
friends that I would write to them, but I was  
never able to do so, and I have always felt that  
I ought to have sent them word concerning  
some things I left—certain little belongings of  
mine which I left with one of my friends; her  
name is Sarah Jenkins. I am pretty sure she  
is in Fall River now—for she has my things  
with her still. I told her to keep them till I  
came back or wrote for them, which I have  
never done. She knows where my brother  
lives, and I think if she gets my letter she will  
do as I want her to. I wish her to put all my  
things into a box, all but the book bound in  
blue and gold—I want her to keep that. The  
rest I would like to have her pack and send to  
my brother's care, for my mother. My mother  
knew that I had those things, and I want her  
to have them. If my friend will do this, I am  
sure I shall feel much happier. Mother will  
feel better, too. Then if they all feel that I  
have come back to speak of these things, I think  
it will perhaps lead them to look into Spiritual-  
ism, and in that way I may get opportunities  
of coming frequently to them in person—so I  
have many motives in returning. I think the  
greatest blessing that could come to me through  
this would be to get near to my friends, so that  
they could realize my presence. I have never  
been able to do this; there seems to be some-  
thing preventing me from coming—some obsta-  
cle in the way; I cannot define it. My friends  
don't believe in Spiritualism—they have never  
had any experience with it. I think if they  
could realize that I can come, they would be  
glad to have me; but there is something that  
keeps me back. I was told that if I came and  
gave my message here, I should gain power, and  
perhaps be able to come closer.

I want to tell my friend Sarah that her Uncle  
Henry, who died a good many years ago, is not

exactly with me, but I have seen him a good  
many times. I think she will be pleased to  
know this, and to hear that he sometimes tries  
to manifest to her. He has never been able to.  
If she can ever find an opportunity of sitting  
with a medium, I think he can come to her, be-  
cause he was very strong-willed, and I think he  
would succeed. I don't know as there is any-  
thing else I would like to say, only I hope I  
shall be able to come again and speak to my  
friends—not to take up the time here, but  
through some other medium.

**Samuel Taylor.**

[To the Chairman:] Well, comrade, I am glad  
to greet you. I am not personally acquainted  
with you, but I feel that I am friendly toward  
you. Now, I did not know anything about this  
Spiritualism when I passed over—I wish I had,  
for it would have been of great advantage to me.  
You see, I was all wrapped up in the clouds, so  
to speak. I believed in eternal punishment for  
the wicked, and endless happiness for the good;  
and all that sort of thing. Well, I don't mean  
to say I was particularly good myself, but I  
thought I could manage to slip through some  
way, and get into the higher place. It is quite  
a number of years since I went out. I went in  
a hurry, and if I haven't come back in a hurry,  
I have been scouring around somewhat ever  
since. I have some friends in Syracuse; it  
seems to me I would like to wake them up.  
They have not much idea of the future world,  
and the life they are to lead hereafter. I have  
had considerable experience in this spiritual  
life. It has not all been pleasant and agreeable,  
I assure you. In the first place I had to unlearn  
a great deal that I gathered here, to throw it off  
and begin anew; then I had to come to the  
knowledge that every other man is just as good  
as I am, only that he, being a creature of cir-  
cumstances, may not have been surrounded by  
the same conditions that I have been, and con-  
sequently was not in a favorable position to un-  
fold his goodness. Well, then, after that I  
learned that there was a great deal of goodness  
of which I had never dreamed; that there were  
beings so much higher than myself that it was  
impossible for me to comprehend their good-  
ness. I have been striving to reach up to that.  
I am very far below it yet, but still I am groping  
along.

Now I want my friends to know that, al-  
though they are not particularly wicked, they  
are not to pride themselves on their goodness,  
because







