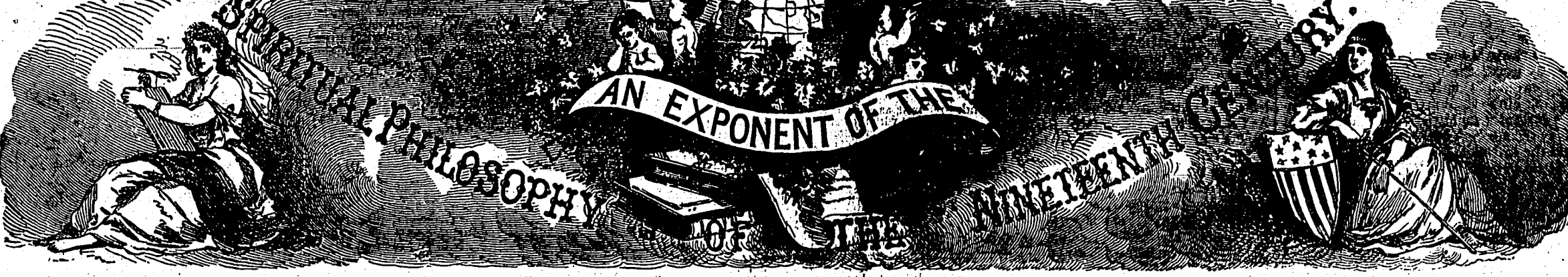


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## BRITTAN'S SECULAR PRESS COLUMN.

### The Editor-at-Large at his Work.

(Written for the Baltimore American.)  
OPPOSITION TO SPIRITUALISM IN BALTIMORE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4. "When the steamer *Atlantis* was missing, the witch

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

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

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

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

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

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

New York, March, 1881.

## Spiritual Phenomena.

### VARIOUS PHASES OF MATERIALIZING PHENOMENA.

BY THOMAS H. HAZARD.

To the Editor of the Banner of Light:

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

A SPIRIT FORM RESURRECTED FROM THE RECENTLY DEAD.

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

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

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

On Tuesday afternoon I attended a private séance for materialization at Mrs. Fay's, 13 Dover street, there being but four of us present in all, beside the medium and Mr. Hastings, the conductor of the circle. Almost immediately after the medium had taken her seat within the curtain cabinet, and before she had been thrown in a mesmeric sleep, a tall female form, clothed in white (known as a spirit aunt of Mrs. Fay), brushed quickly out, and striking me playfully on the head as she passed, proceeded to the light and in an instant adjusted it to a proper shade. Soon after "Aunt" told Mr. Hastings to get something, and put it across the bottom of the door, to keep out the light from another room. Mr. II., not readily finding anything suitable for the purpose, "Aunt" stepped quickly out, and opened a drawer, from which she took a suitable garment or piece of table furniture, and threw it to him. Probably as many as thirty spirits materialized their forms at this séance, among whom were three Indian spirits, viz., *Matagah*, a former guide of Mrs. Seaver, *Lotela*, the Indian guide of Miss Shellhammer, and *Molly*, the far-famed Indian guide of Mrs. II.—They were each clothed in entirely different Indian costumes—*Lotela's* particularly being very beautiful and picturesque, and of variegated colors. They were one and all fully materialized, and seemed as natural as life, *Lotela* dancing several times.

### MATERIALIZING AND DEMATERIALIZING SPIRIT FORMS.

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

### SPIRIT-LIGHTS.

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

### POWER OF THE HUMAN WILL IN SPIRIT-LIFE.

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

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

### SPIRIT PRESENCE.

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







From Concord, N. H., March 20th, Thomas C. Carter, aged 71 years July last.

Mr. Carter has been an earnest and outspoken Spiritist for the past twenty-five years; a genial and kind-hearted man, whose aim it was to *do good* when in his power. He was cheerful countenance and friendly greeting to all men, who knew him.

W. H.

From Portland, Ore., March 20th, Mr. R. S. Pond, in his 63th year of his age.

Mr. Pond was born in Massachusetts in 1812, and has been an active Spiritualist more than twenty years.



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 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (submitted or otherwise) of correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the various shades of opinion which correspondents may utter.  
 We do not read anonymous letters and communications. The name and address of the writer must be given in legible handwriting, and the name must be underlined. When necessary, the sender will confer a favor by drawing a line around the article he desires specially to recommend for publication.  
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Mondays, as the BANNER OF LIGHT goes to press every Tuesday.

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

### Squalid Poverty at Home.

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

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

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

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

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

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

### Fifty-one Spirit Forms at a Seance.

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

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

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

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

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

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

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

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

A London despatch announces the death of Mr. Edward Mill, one of the leaders of the Anti-Slavery Church party in England. In 1831 Mr. Mill established in London the *Nonconformist*, a religious newspaper, which he edited and published from that time until his death. In 1845 and 1847 he ran for Parliament without success, but secured an election for Rochdale in 1852. In 1857 he was defeated, and running for Tavistock in the same year suffered still another defeat. He was returned in 1867 for Bradford, and sat for that borough until 1874. Mr. Mill was an advocate of manhood suffrage and of religious equality, and was the author of several works in the line of his views on religion, and of politics in their relation to religion.

### The California Medical Boomerang.

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

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

The law passed for the purpose of regulating the practice of medicine in California, known as the Doctors' Act, was passed on the 3d of April, 1876. At the session of the Legislature of 1877-78, an Act was passed supplementary to and amendatory of the Act of 1876. This Act of 1878 was not approved by the Governor; but appended to the Act is the certificate of the Secretary of State that the bill "remained with the Governor ten days (Sundays excepted), and the Legislature being in session, it became a law" on the 1st day of April—All Fools' Day—1878, which now appears to have been a very appropriate day for its enactment. Section 6 of this Supplementary Act was, in the estimation of the medical fraternity, one of the most important features of the statute. It was intended by it that those whom they deemed pretenders to the possession of medical skill should, in addition to the other disabling provisions of the Act, be placed under a very heavy license, sufficient to preclude the probability of their being able to pay it. Of course the regular profession did not intend to include themselves in the license section, and had no idea that such was the effect of its language. It is as follows:

"SECTION 6. Section 12 of the said Act is hereby amended so that it shall read:—Any person who shall sell, or offer for sale, any drug, nostrum, or medicine of any kind intended for the treatment of disease or injury, or any other person who shall pretend to cure or treat any disease or injury, or deformity, by any medicine, drug or drugs, nostrum, manipulation or other expedient, shall pay a license fee of ten dollars, and shall be liable to be arrested and imprisoned for six months."

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

Under this view of the Act, says the *Alta* of April 20th, the Medical Examiners themselves, and all the other regular doctors, must pay \$100 per month license, the same as the itinerant vender of nostrums and alleged specifics or ready reliefs for distempers of any kind. The License Collector must enforce the law impartially, and intends to perform that duty. In carrying out the law it will be necessary to collect back licenses for three years. The magnitude of the amount involved will appear, on a little calculation, to be rather more formidable than is apparent upon a hasty view. It is estimated that there are in the city at least 600 medical practitioners. The license fee per year for each is \$1,200; for three years, \$3,600; and this sum, multiplied by 600, gives the nice little revenue of \$2,160,000, due and collectable for medical licenses, under the action demanded by the Medical Board under an enforcement of the license section, there can be no escape, the back license not being within the Statute of Limitations.

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

### "A Passing Incident."

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

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

### Massachusetts "Pharmacy" Bill.

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

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

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

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

To the Editor of the Banner of Light:

You think, and I agree with you, that by publishing many pertinent and weighty testimonials favoring the genuineness and value of the varied communications from diverse grades of spirits which you have long been putting forth, you have established your point firmly enough to satisfy any reasonable mind. But these communications, by their own inherent properties, silently, gradually converted me from an opponent to a friend, and I feel disposed to outline the history of my conversion; stating first, however, my position when you started your paper in 1877.

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

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

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

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

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

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

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

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

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

"We claim that the spiritual movement is in

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

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

ALLEN PUTNAM.

### "Light" on the Fletcher Case.

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

"Still, as Spiritualists, we must look at the case from our own standpoint, and must direct attention to the fact that to Spiritualism, as matters now stand, a fair, full, and impartial hearing is impossible.

The salient points for the defense were shortly these—that no messages, as alleged by the prosecution, were given or pretended to be given from Mrs. Hart-Davies's spirit-mother until her death; that the evidence to the contrary was the evidence of Mrs. Hart-Davies only; the prisoner's mouth being closed, as would also have been the mouths of Mr. Fletcher and Mr. Morton had they surrendered, seeing that they would have been put into the dock by Mrs. Fletcher's side; and that even had such messages been given the fact in itself was no proof of fraud, as such communications were possible. In proof of the latter contention Mrs. Fletcher's counsel intimated that he could adduce the testimony of men of the highest social and literary attainments, clergymen, magistrates, and eminent scientific gentlemen, including members of the Royal Society. To this the judge replied that such witnesses could only testify to their belief, (b) but the jury, as intelligent men, would have to look at the matter in the light of 'ordinary experience'."

The judge, no doubt, in saying this was speaking in accordance with the recognized rules of evidence, and we had no fault with his decision. What we contend is this: that, if Mr. Justice Hawkins was right, as the laws of evidence are now understood, the laws of evidence must be altered. "The defendant authorities would not be altered." The defendant authorities would not be altered, seeing that they would have been put into the dock by Mrs. Fletcher's side; and that even had such messages been given the fact in itself was no proof of fraud, as such communications were possible. In proof of the latter contention Mrs. Fletcher's counsel intimated that he could adduce the testimony of men of the highest social and literary attainments, clergymen, magistrates, and eminent scientific gentlemen, including members of the Royal Society. To this the judge replied that such witnesses could only testify to their belief, (b) but the jury, as intelligent men, would have to look at the matter in the light of 'ordinary experience'."

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

### Materializations in Colorado.

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

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

### Small-Pox.

A May 1st telegram from London, Eng., informs us that at a meeting of the Metropolitan Asylum Board the previous day, it was announced that within twenty-eight days 1600 cases of small-pox had been refused admission in the hospitals, because they were full! During the same period 287 persons died in their own homes from small-pox! The epidemic, it is also stated, is on the increase and violent, ten per cent of the cases proving fatal. Inside of a fortnight 153 patients have died in the hospital of the disease. And this awful fatality has occurred in the face and eyes of the fact that the British law compels everybody to be vaccinated! Are not the above authentic statistics a terrible comment upon the credulity of the English lawmakers and the stupid physicians? Had not these people been vaccinated there would have been fewer fatal results.

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

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

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

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







## Message Department.

**Public Free-Circle Meetings.**  
Are held at the HANSEN OF LIGHT OFFICE, corner of  
Princeton street and Montgomery place, every Tuesday  
and Friday afternoon. The hall will be open at 2  
o'clock, and services commence at 3 o'clock precisely,  
at which time the doors will be closed, allowing no ingress  
until the conclusion of the service. The public are cordially  
invited. The public are cordially invited.  
The messages published under the above heading indicate  
that spirits carry with them the characteristics of their  
earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her own. All express much of truth as they perceive—no more.

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

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

(Miss Shelmaher wishes it distinctly understood, that she gives no private sittings, at any time, or for any fee, and receives visitors on Tuesdays, Wednesdays or Fridays.)  
Letters pertaining to this department, in order to ensure prompt attention, should be addressed to the editor, addressed to Colby & Hitch, or to  
LEWIS B. WILSON, Chairman.

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

Stance held Feb. 1st, 1881.

### Invocation.

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

### Questions and Answers.

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

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

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

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

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

**Q.**—(By A. Tillotson.) Is it a well-known fact that some spiritual mediums can discover names and questions in pellets, without physical eyesight. Is there, in the medium, an inherent human faculty, like psychometry or clairvoyance, that will account for the fact, or is the medium dependent upon a spirit-intelligence apart from himself?

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

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

### Sebastian Streeter.

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

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

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

### Bella W. Hamilton.

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

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

### Sarah A. F. Wilson.

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

### Charles Parker.

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

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

### Lillian Smart.

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

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

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

### John A. Moran.

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

### Mrs. Elizabeth Abbott.

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

### Charles M. Tay.

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

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

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

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

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

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

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

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

### Nannie Graves.

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

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

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

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

### MESSAGES TO BE PUBLISHED.

Feb. 4.—Children's Day.—Clara Feige, Minnie Ryder; Carrie E. Hatch; Phoebe Clawson; Ada E. Ellingworth; Jessie May Spaulding; Carrie Gurney Shaw; Ralphie Fay; George L. Strong; Herbert Power; Susan Jenkins; Nellie Sunlight; Harry Woodward; George Wilson; Corn L. Witter.  
Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Eliza G. Sumner; Albert Mason; Mrs. Sallie Goodwin; Elias Brewer; William Barton; Lillian M. Smith.  
Feb. 11.—Ella Moore; Mrs. Louise Reed; George W. Jones; Susan W. Stanwood; William R. Lavender; Samuel Davidson; George H. Curtis.  
Feb. 14.—Amos Tuck; Mrs. Emma W. Jack; J. L. Rothrop; Lynna Strong; Susie Fisher; Hattie A. Davis; R. A. Bullock; Beulah Gray.  
Feb. 15.—William Atkins; Mrs. Mary W. Bartlett; Joseph Hatley; Isabel Huling; Estella Page; Ira Holt; Celia Thayer.  
Feb. 25.—Thomas Smallwood; Eliza B. Sanford; Charles B. Stetson; Lemuel Thompson; Eunice S. Somers; Henry Magill; O. M. Shedd; Sophia Havens.  
March 1.—George P. Morris; Maria Mitchell; Walter Evans; George Porter; Hannah N. Thresher; Otis Buckman; Clarence Paul.  
March 4.—Thomas Greene Mitchell; Alice Wilder; Lydia Ann A. Himes; Jennie D. Reed; George A. Riley; Lydia Laughlands; Dove E.  
March 8.—Sarah F. Sanborn; John S. Thomas; John Reardon; Ella Snow; Polly Loring; Elizabeth B. March 11.—Ella W. Lewis; John N. Maddox; Nathan Fletcher; Charity Lewis; George N. Rice; Dr. Thomas W. Flattery.  
March 15.—James Bowen; Henry A. Jenkins; Lizzie F. McIntosh; Capt. Samuel Searle; Mary E. Thayer; Abigail Cushing; Robert Bicknell.  
March 18.—Ella Spaulding; Nellie E. Street; George W. H. Bartlett; J. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Vaiskember.  
March 22.—Rev. Elliphalet P. Crafts; Marion White; William Jennings; George S. Reals; Ench Plummer.  
March 25.—Col. G. C. Benton; Hattie Ames; Jerome Morrill; Walter Bush; James Beard; Kate Seelye.  
March 29.—Hamilton Towne; Richard Lyon; Simon Ward; Capt. Samuel Penn; Lewis A. Hibbard; William E. Taylor.  
April 5.—Mrs. Lucetta Sanford; Ellen A. Walker; Austen Kent; W. S. Neal; Mary Ann E. Sawyer; William E. Taylor.  
April 8.—Samuel Shaw; Mrs. Lillian T. Hollander; Martha A. Lewis; George W. Hall; Susan Lovjoy; Maria Corbin; Ellen Ann Long.  
April 12.—M. L. Massey; J. W. Brown; Charles May; Mary A. Gilson; William Norton; Lizzie Welch; Charles B. Brown.  
April 15.—Ransom M. Gould; Jesse Dunbar; William Knight; John B. Pike; Nancy Goodwin; Mrs. Annie Wood.  
April 22.—Lucy Abbott; Mrs. Mary A. Wood; William Norris; Capt. James C. Fiedler; J. Bartley; Mrs. Emma Carter.  
April 26.—Lizzie A. J. Palmer; William Alderson; Edna B. Campbell; Henry Keep; Mary E. Henderson; Dr. John C. Warren.  
April 29.—Rev. George B. Jocelyn; Benjamin Moulton; Pauline Morris; Stephen Thatcher; Eliza Hathaway; Hattie E. Bigelow.







