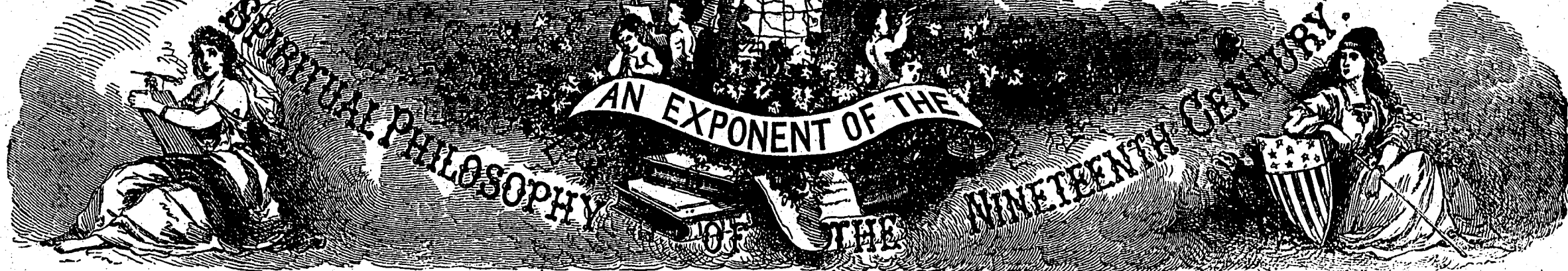


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BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[From the (Newburyport) Merrimack Valley Visitor.]

PROGRESS OF THE GREAT REFORMATION.

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

[Conclusion.]

Visions of a Theological Professor—How he Views Modern Spiritualism—Disorderly Manifestations Among the Ancients—Significant Examples from the Scriptures—Lying Under a Divine Commission—Unclean and Dumb Spirits—Swedish Antiquities—Denial of the Incarnation of the Son of God—Infidelity at the Baptism and the Communion—Low Mediums of Sacred History—Contest Between Science and Theology—Enlarging the Domain of Science—The Great Reformation.

It is with profound regret that I am obliged, under this indictment, to convict Prof. Phelps of a want of fidelity to the facts, and to impartial testimony. If this is important in secular affairs, it cannot be less so in the treatment of those grave questions which relate to religion and the immortal realities of the life hereafter. And here I must cite the following passage from his letter in the *Congregationalist*:

"That instructive faith in the supernatural, which the Bible feeds with dignity and purity, if denied such food, we might naturally expect to find rotting in some such putrescent heap as Modern Spiritualism."

I accept the issue made by the learned theologian who brings his little taper to warm the sunshine, and light the summer day. To determine with what degree of "dignity and purity" our "instinctive faith in the supernatural" is fed by the Bible, it will be necessary to look at that particular side of the subject which the Professor just now keeps in shadow. To this end I will refer to several significant passages in the Jewish and Christian Scriptures. I will not, however, offend the refined moral sense of your readers by reciting the vile proposition of Lot in respect to his virgin daughters—made to the populace of Sodom while he yet entertained "two angels" at a feast. Though a believer in angelic visitors he was a very weak man, as appears from the further history of his life; and the religious world should make haste to forget a bad example, which does not "feed the instinctive faith in the supernatural—with dignity and purity."

Among the ancient prophets—true and false—was Balaam, who, according to the account given in the twenty-second chapter of the book of Numbers, was instructed on a certain occasion to accompany the princes of Moab. The prophet may have had some private aim or object in view in obeying the Divine command, since the record represents that, notwithstanding he had been divinely directed to go, yet "God's anger was kindled because he went." This led to one of the most remarkable illustrations of Spirit Mediumship on record. Balaam rode on a beast, "equus asinus," the common English name of which has become a synonym for obstinacy and stupidity. The prophet was brutal in his treatment of the beast; and the angel of the Lord, using the dumb animal as both a seeing and speaking medium, sharply rebuked Balaam, and then reasoned the case with him in mild and persuasive Hebrew. We may naturally presume that there was at least an appearance of awful gravity in the demeanor of the animal—this is characteristic of his class—and, as we cannot impeach the morals of the species, we may as well frankly admit that, in this case, the "instinctive faith in the supernatural" was fed "with dignity and purity."

But there were cases in which the "dignity and purity" were not so clearly illustrated. Isaiah, (chapter xix: 14), in referring to the calamities which were to come upon Egypt, says, "The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit." The same prophet (Isa. viii: 19-20), reproved the people of his day for running after certain "familiar spirits," who had nothing of consequence to communicate, and the class of "wizards that peep and that mutter." To "peep" may mean to cry like a chicken, while to "mutter" is to utter with inaudible or otherwise imperfect articulations. Such stupid pretenders to mystical lore and spiritual insight were of no possible service to the people, and hence it was unwise to seek after them.

As a further illustration of the alleged superior "dignity and purity" of the manner in

which some of the Scripture writers minister to our "instinctive faith in the supernatural," I respectfully submit the following:

"And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth and do so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets." (I Kings: xxi: 20-24.)

Let the reader observe that it is not the spirit of some wanderer from this dim orb, deceived, benighted and lost; not a poor demon whose rudimentary life was blackened and blasted by fatal hereditary predispositions and the world's scorn, who is made to sanction this iniquity; but it is the Hebrew Jehovah, whom Christians worship as the Creator of the universe and the loving Father of the spirits of all flesh! Had the commission to engage in this foul business of systematic lying for the questionable purpose of leading even a bad man to ruin, emanated from Spirits who use our modern mediums, the fact would have been cited by every evangelist minister in the country as evidence of the faithless depravity of the whole system and the diabolical character of its invisible agents. And does it follow of necessity that our "instinctive faith in the supernatural" must be fed in this way alone? No! There is no divine affluence here, teaching celestial truths with "dignity and purity." It is no breath of God coming down out of heaven; but rather a foul Euroclydon, sweeping up from the nether depths of perdition, filling our sphere with a moral miasma and blighting the morning-glories of this world.

The phenomena illustrating the presence and power of Spirits were of frequent occurrence in the first century, and the constant references to the same in the New Testament clearly show that a large proportion of them were of a disorderly character. One of the biographers of Jesus declared that the Master was "led up of the Spirit into the wilderness to be tempted of the devil" (Matt. iv: 1). Another says, "the spirit driveth him into the wilderness" (Mark i: 12). When he was in the region of Tyre and Sidon a Syrophenician Greek woman came to him in behalf of her daughter who "had an unclean spirit," and she "besought him that he would cast forth the devil out of her daughter." Jesus complied with her request. (Mark vii: 25, 26.) After his transfiguration he was one day surrounded by a great crowd, when one of the multitude said: "Master, I have brought my son which hath a dumb spirit, and whosoever he taketh him, he teareth him, and whosoever he smeth with his teeth, he pineth away." This dumb spirit was cast out, the medium being thrown so violently to the ground that he appeared to be dead. (Mark ix: 17-26.) In the Synagogue at Capernaum "there was a man which had a spirit of an unclean devil," and he was very noisy. In the exorcism of this spirit the medium was prostrated but not injured. (Luke iv: 33-35.) Among the "women which had been healed of evil spirits and infirmities" was one "Mary called Magdalene, out of whom went seven devils." (Luke viii: 2.) It is recorded that while Philip was preaching in Samaria, "unclean spirits, crying with loud voice, came out of many." (Acts viii: 7.) When Paul and Silas were at Philippi, in Macedonia, they were met by "a certain damsel possessed with a spirit of divination, which brought her masters much gain by soothsaying"—fortune-telling under spirit influence. (Acts xvi: 16-18.)

In closing this summary of the New Testament illustrations, a more complete description of a single example, as presented in Mark's record of the Gospel, will afford a clearer conception of the more desperate phases of the spiritual phenomena of those times. Jesus had just crossed the sea of Galilee with his disciples and was in "the country of the Gadarenes."

"And when he was come out of the ship immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains broken in pieces; neither could any man tame him. . . . But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, 'What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.' For he said unto him, Come out of the man, thou unclean spirit. And he asked him, 'What is thy name?' And he answered, saying, 'My name is Legion, for we are many.' And he besought him much that he would not send them away out of the country.

Now there was high unto the mountains a great herd of swine feeding. And all the devils besought him, saying, 'Send us into the swine, that we may enter into them.' And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea." (Mark v: 1-13.)

The critical reader will not omit to observe that these disorderly spirits, endowed with such preternatural powers for mischief, were most orthodox in faith according to the approved standard of the modern Church. The spirit who spoke for the Legion declared with singular emphasis their faith in the divinity of Jesus; at the same time among them all there does not appear to have been one benighted soul who cared to hide the dismal aspects of a perverted nature and a wasted life. In view of all this, and much more of a similar character, it is still arrogantly assumed that our "instinctive faith in the supernatural" must derive all the means of its support from the Bible, to the exclusion of personal experience and a living inspiration. The Church may as well understand that if all the modern mysteries are to be explained with-

out reference to another world and the agency of spiritual beings in their production, then the Bible, and the sacred books of all heathen nations, must share the same fate."

I am pleased to know that ordinary infidels are not so illogical as to reject what is really good and true for the reason that the treasure may be surrounded by grosser elements in which no one may discover intrinsic value. We accept the exquisite poetry of the Psalmist as cordially as we condemn the gross sensuality and villany that blackened the character of the inspired author. We never quarrel with the poet's lyre, even when it is tuned to the unhappy strains of a penitent adulterer. The epistles of Paul are none the less instructive and forcible because some of the best ones were written to Christians who made a Bacchanalian entertainment of the Lord's supper, getting drunk, eating and drinking damnation to themselves; and—Paul being the witness—indulging in other crimes of so gross a nature that they "were not so much as named among the Gentiles." The impassioned eloquence of Peter was not less inspired because there were "dumb spirits" in Judea. The conduct of the Good Samaritan was altogether Godlike, in spite of the heartlessness of the priest and the Levite, who in conjunction represented the interests of religion and ceremonies of the Temple-service. The life of Jesus of Nazareth was not less a transcendent revelation of moral excellence and spiritual beauty because one of his earliest disciples delivered him into the hands of the enemies who led him to crucifixion.

The time has come when the moral sense and intelligence of the age will hold its religious teachers to more rigid rules of consistency. We have reached the limit of the period when fooling with a serious subject is likely to be tolerated. If the Church is full of baptized infidels, who uphold the ancient historical supernaturalism(?) while they yet wait for science to explain all modern mysteries on the principles of physics, they may as well understand that we fully comprehend their equivocal position and their shallow policy of evasion. They must either discard their religion, because through all the early history of its development it was mixed up with disorderly manifestations from Spirits, or they must cease to make such disorderly phenomena a ground of objection to the just claims of Modern Spiritualism. This is the issue which must be met here and now. Our clerical opposers have grown old and gray in superstitious efforts to assist the Lord by annihilating Spiritualism. Thus far the result only shows that

"Folly in fools bears not so strong a note
As folly in the wise when wit doth date."

If it were not a matter of daily observation, we should be amazed at the stupidity of the opposition. The stale objection that the communications from Spirits are either utterly worthless or manifestly unimportant, is constantly repeated by people who do not appear to have heard of the "dumb spirits" of the New Testament. While insisting that the Spirits should always be able to give learned tests to ambitious scholars, like "the gift of tongues," and demanding withal more "dignity and purity" on the part of our mediums, they still neglect to tell the truth about them, while they pay their respects to Balaam's ass. If there are undeveloped spirits and mediums now whose words are without wisdom—who give us nothing new—so there were peeping and muttering wizards in the days of the prophets. The masters and students of popular divinity talk about the superior truth and dignity of the Biblical methods of feeding the love of the supernatural, while they keep out of sight the amazing fact that a single spirit, under a contract sanctioned by the Lord—without even the poor motive of self-interest in justification—agreed to become a very common liar in the mouth of an indefinite number of Jewish prophets. It is said that our modern mediums are mostly ignorant and perverse, low in the scale of intellectual and moral development (this is not true); that they lack the fine quality of respectability, and the *celat* of social recognition in the gilded salons of our polite society. And yet the people who make these disparaging observations forget that the religion they have made fashionable had its ancient demoniacs from the catacombs of the Holy City; its Christian Magdalenes who embodied a community of devils; and the two thousand hogs, which—under the Christian dispensation—were developed as mediums for unclean spirits in a single day! How long, oh Lord, will our pious censors continue to "strain at a gnat and swallow a camel?"

Professor Phelps, with unequalled offensiveness of speech, characterizes Spiritualism as a "putrescent heap," and he professes to find our "instinctive faith in the supernatural" buried and "rotting" in this huge pile of infernal compost. His poor conception of its character, and this attempt to excite a feeling of disgust and hostility in the public mind, are so far beneath the dignity of the subject and the proper office of the religious teacher, that his words will have little weight with those who reach their conclusions by honest inquiry and logical reasoning. Unfortunately there are many whose views are determined by their own ignorance and the force of popular prejudice; but it is not a hopeful case which prompts a man of letters to make such an appeal in the name of Religion.

I am happy to know that the attitude of Pro-

fessor Phelps will neither prevent nor postpone the inevitable result. Material science will drive theology to the wall unless the Church makes a virtue of necessity by accepting Spiritualism. The doctors may speculate as they will; this is the only alternative. The essential facts and principles of Spiritualism are not mere fancies; they are not "profane and old wives' fables"; they are not flimsy trappings and the cheap tinsel of theatrical exhibition. On the contrary, they are everywhere and irresistible—substantial as solid spheres, and will remain when the last dismal wreck of the old theologies goes to pieces and is swallowed up in the dead sea of the past.

The poor time-servers, who balance truth and popularity, have nearly had their day; they will finish their little work and go away to be forgotten; but the truth of a demonstrated immortality will endure forever to inspire the hopes of all the living by pouring the golden splendors of the immortal morning over and through the portals of the grave! In the coming century, Spiritualism will extend the boundaries of science into other worlds; and the little child shall hold the unbroken chain of that sublime induction which like the patriarch's ladder leads up from earth to heaven: Then will the truth appear in all the majesty of its power, and Modern Spiritualism be recognized as the great Reformation of all the ages.

S. B. BRITTAN, M. D.

The Lexington, 165 East 49th Street,
New York City.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

The *Revue Spirite*, Paris, for Dec., closes its 23d year with the present number; adding an "Index" that has a value appreciable by all who have many works to consult. Enriched by long experience, the glorious fruitage of the *Revue*, science, philosophy, religion, illuminated truth, has become in a large degree a necessity with the French people, who have found the Dead Sea bables, the husks of prodigality, the falsity of material appearances, unsatisfying if not actually deluding. The first pages of the issue in hand are very attractive as a record of the "Anniversary in Commemoration of the Dead," a service which the Spiritualists of Boston and other large places might imitate with advantage to themselves, and it seems a benison upon many a suffering spirit in the vast "realm of shades"; for if, as Cicero says, *Elleo animas inferorum*, such can be evoked, and aided by our prayers, the duty is apparent and obligatory. At the anniversary referred to, short speeches were made, appropriate poems recited, many touching sentiments expressed by the ladies as well as the gentlemen present, while a number of communications through accredited mediums were suffused with a pathos and earnestness that left little to be added. "It is with a joy always new," said one spirit, "that we see your reunion for a communion of thoughts, souvenirs of the departed. At your call we hasten hither, and though invisible, you have a certitude that we are near you." Another said: "Shining spirits surround you—what joy to all!" A third said: "On this day, those who have lost dear relatives come and unite your prayers. . . . It is preferable to a solitary petition." Again: "Souls, though lost to sight, like stars in a stormy night, can be seen by the feeling heart, can be reached by sympathy." The poetic diction in which the above, with pages more, was rendered, can hardly be put into English. How satisfying must be such gatherings! At such times, the names of the year's departed ones are rehearsed. On this occasion no less than forty-seven of those especially dear to the friends of our cause were enumerated—including the Baroness du Potet; Mons. Davenign, Consul in Egypt; M. Boyer, Captain of Gen-darmes; Judge Pierre Constant; Mmes. Claire Chaveau; Violet and Marguerite Chebanee, "a young lady whose ideal beauty made one think of an angel upon earth."

At a recent assembly of the "Society for Psychological Studies" the award was made of the prize offered by Mons. Godin (the distinguished founder of the Institution at Guise, where capital and labor are admirably united for the best psychological essay. Mme. Rosen, Secretary of said Society, made the report, and added no little to that distinction she has obtained for forensic and literary abilities. It seems that two contestants, Mons. Guistiniani, of Smyrna, and Mons. Bonnemere, the historian, had produced works so equally commendable no preference could be made, hence a resort to "lot," as I understand it. The pleasure of the occasion was enhanced by a recitation of Lamartine's "The Fall of an Angel," by the "grande tragedienne, Mme. Favety," some songs by noted artists, and a poem and a floral offering to Mons. Chaigneau, as a token of appreciation of his new poetical work, entitled "*Les Chrysalides de Marie*."

Following the above is a letter from S. D. Denny Alphonse, of Mexico, which I will endeavor to condense into a few lines: "In 1870 I founded," he says, "in Guanajuato the first circle of Spiritualists, but it was broken up at the end of the year by the absence of the writing medium. Two other small societies I formed, which, owing to the apathy of the mediums, were of short duration. In 1868 I started and carried on alone for a year the *Illustracion Esprita*. During this time I translated and published at my own expense extracts from the works of M. Flammarion; also, for the readers

of my magazine, Kardec's 'Book of Spirits'; I wrote, also, for Sr. D. Gonzales's *Illustracion* of the City of Mexico. Three times my life has been attempted. Though idle for a while I am again enjoying the presence of the spirits through my medium." The editor thinks that the perseverance of this octogenarian is worthy of imitation.

The *Revue* is indebted to M. Amand Gressiez for one of the most comprehensive articles on what Spiritualism really is and what it is accomplishing that in spiritualistic literature it is our good fortune to encounter. Several pages of fine print are given to his pen, which here and there expresses such sentiments as the following—in brief: "The cause, or rather the aim (*but*), of Spiritualism is the complete transformation of terrestrial humanity, in its religious, moral, social and political aspect. Everything is engendered in religious principle, positive or negative, patent or latent. Transform the religion, the rest follows of necessity. . . . The doctrine of Spiritualism has already powerfully ameliorated the religious and moral character of those who have adopted it with proper sentiments and comprehension. . . . The interpretation of the precepts of Jesus has been in the hands of sincere men, but little illumined; in fact, their *siècle* did not enjoy the same degree of light that we have to-day. Jesus understood this when he said to his apostles: 'I have other things that I would tell you,' &c. . . . To interpret the precepts of Jesus there was established a priesthood—finding an example for it among Jews and Pagans; but the Spiritualists will have none of it. . . . If Christianity has played a *grande rôle* in the history of humanity, Spiritualism will greatly surpass it. . . . Science and truth are one, hence . . . the spiritual religion will inevitably become universal."

Mons. René Caillié merits also particular notice. In his "Free Thoughts," his thoughts about ourselves, he says: "Man begins by impotency, *l'impuissance*, and passivity in the mineral; he organizes under the direction of Providence in the vegetable; acquires the faculty of spontaneous movement and of sensation in becoming animal; then, through the faculty of *sensit*, accompanied with the sentiment of conservation, . . . gradually grows into the light, *la sagesse*, love and wisdom." . . . But these few words can only show the drift of Mr. C.'s thoughts. Mr. Chaigneau's "*Etudes*" and observations about our religion are worthy of note; also the obsequies of Dr. Lerch, and of the workman, the good man and student, Raison, whose remains were followed to the grave by six thousand citizens.

Of books which the *Revue* especially criticizes are a grand work by the noted Spiritualist, Mme. Audouard, "a profound and interesting study," a "*Voyage en Pays des Bogards*," finely illustrated, "a work of a high literary order." Its first title is "*Un amour de Paris*."

The *Courier de Bruxelles* announces that the Spiritualistic Society of Mt. St. Guilbert has obtained a signal victory before a court of justice. Though for a long time this Society has been subject "to outrageous calumnies and its members vowed to eternal flames by the gentle representatives of Christ—though especially vilified because these honest people healed the sick gratuitously," the Minister of Justice regarded them as innocent and honorably acquitted them.

BELGIUM.

The *Messenger*, of Liege (1st and 15th December), has come to hand, with its usual amount of sound, sensible matter, every line of which is worthy of attention. "*The New Church*," its first article, considers the decline, on account of its suicidal course, of that which now exists: "for nothing is solid that rests not upon the truth. . . . At the present time, men, sincere and to some degree enlightened, are not disposed to bow before priestly *fantasies*. They seek God otherwise than in ceremonies. . . . It does not suffice to say, 'Here is God' (in a material form). . . . All the world now knows that the Supreme is not the slave of the priest. . . . Jesus would have a religion without priests. . . . He came to destroy this impious *sacerdoce*, which set 'the law' at defiance. He wished to save the precious inspiration of the Father from the grip of personages who never saw in religion anything but their personal interest, their own enrichment and that of their relatives. . . . 'Race perverse,' was from the lips of Jesus," &c.

Under the heading, "Social Study," an extract is given from the *Dévoir*, which treats of intolerance. It is from the pen of M. Godin himself (founder of the institution at Guise of which the *Dévoir* is a noble representative), who says: "Man was not created to put in action only his physical force, but to ripen idea and thought by intelligence and reason."

"Direct writing," from the *Avenir de Spa*, is partially copied from the *Banner of Light*. It relates to Mrs. Mosser's mediumship; also some account of what had been seen in the presence of Messrs. William Crookes and Home, and Miss Fox; and the writer adds: "This phenomenon has been produced lately in our presence, in an honorable family of Spa, which sometimes occupies itself with Spiritualism, the medium being a young man of fifteen years of age. The blank paper and pencil were placed upon the table, around which all joined hands, but the writing was done in the dark, and hence lacked the force of a rigorous experiment; still a clairvoyant present so well described the spirits who wrote their names that they were recognized."

One who signs himself a "Spiritual Co-laborer" contributes an able article to the *Messenger*, on Christ's mission—gradually being ac-

*I fear that this splendid magazine, so ably edited by S. D. Gonzales, has been discontinued.

complished while the "old church is crumbling to pieces"—that institution through which, by blind credulity, money is made, fortunes amassed, etc., and, of course, the people impoverished.

An extract from a recent publication—"The Soul of Man in the Past and in the Future," communicated through the medium, W. N. Rose, an architect of the Netherlands—portrays a strange people, if such they can be called, known to the ancient Germans as *Wendos*, denominated generally as *Agénies*, or demons of the forest. They often conquered the more civilized by surprising them, using massive clubs and stones. They could keep a fire but could not light one, and could use pottery but not make it. They fought often among themselves, and not rarely ate human flesh.

The French journal, *L'Univers*, has the following: "Point out a single serious book treating of Spiritualism, and in general of the influence of evil spirits." Response: "*La Mystique Occulte, Naturelle et Diabolique, de Gervais; Des Rapports de l'Homme avec le Démon, par J. B. Zola, etc. vol. in 8vo: Le Livre des Esprits, de M. de Mirville* to be consulted with reservation; *Le Spirituel, de P. Matignon; Les Oubliés, de M. Gougenot de Mousseaux.*" Note—"It is to be observed that no mention is made of the works of Allan Kardec and others, who have written with authority about Spiritualism."

SPAIN.

The November number of *El Criterio Espiritista*, Madrid, has come to hand. "How a Conception of God is Formed," is its first article, and is a succinct and rapid view of the philosophical systems treating of the idea of a Supreme Being. The *Vedas* of India, it says, "confirm a conception of the Infinite." "From eternity Brahma existed." In the Bible we observe that Aelmo, plural of Eli, is the name of the Supreme One, given by the Hebrews and Chaldeans, derived from Al, the elevation, the expansive force, and in the universal sentiment (*sentido*) Dios. Anaxagoras, of the Ionian School of Greece, sustained the idea of God as the base of all philosophy, and Anaximandros considered said base the *infinite*, and matter as uncreated and eternal." The writer then quotes from Pythagoras, Lucian, the metaphysics of Elea, the Sophists, Socrates, etc. Of a later date he names Bacon, Descartes, Leibnitz, Condillac, Dugald Stewart, Kant. But, when all these bright intelligences are consulted, what is known of God? In the interior of our souls only can we obtain any conception of what the "Light of Life" is.

Under the heading, "*Física Psicológica*," I find what is credited to M. Pouillet (being taken from "his magnificent work, *de Física*"), and which, though bold in assumption and deduction, is probably in part correct. After stating that in a church in Chateaufort, in 1859, when the sacristan was chanting one of the litanies, a ray or spark descended upon his book and tore it in pieces; that then he was, by the electric fluid, lifted up and carried unharmed over the heads of the people to the outside of the building; that the pulpit and the chair of the curate were destroyed, while at the same time a child was torn from the breast of its mother and carried, also unharmed, from one side of the church to the other—after stating this, a more than *quasi* assent is given to the idea that there is no force without some intelligence behind it, "all being a part of the grand Cosmos which the Infinite fills, and to which everything is related and in which all is united"; deducing thence the divine electric power exhibited by our eminent pianists, Gottschalk and others—"Gottschalk seeming to hold in his hands the key of Nature," he conversing with those about him, while pouring out exquisite harmonies, and playing no heed to what his fingers were executing, by, as it were, a superior volition; further deducing, "as we have shown, that electricity is the only fluid through whose mediumship come the movements of our organs."

The *Critic* gives credit to the Bishop of Barcelona for having used in his sermons "language dignified and prudent" respecting Spiritualism, "which is contrary to what generally happens." It also says that the "Society of Teresianas" has distributed among the people of Artana four thousand chickens that are to be grown to produce eggs, and recommends that the Government distribute millions among the charitable institutions; adding, perhaps somewhat facetiously, that the "religious communities of men" should be thus favored.

At the grave of the aged, noble-hearted Spiritualist of Caliz, Don Pedro Juan Orrs, a touching oration was delivered by Sr. D. Mariu y Contreras.

It is with no little satisfaction I again note the arrival of *La Luz del Porvenir*, of Barcelona; and though its editress, Donna Amalia Domingo y Soler, is feeble and nearly blind—for whom, in fact, a subscription has been started by the editor of *La Revelación* of Lerida, and to which it is thought the Americans as well as Europeans will and ought generously to contribute—though prostrated by her arduous labors, her paper exhibits none the less the characteristic enthusiasm and force of diction which have made for her a wide-wide reputation. Four numbers of *La Luz* are in hand, but as they are principally occupied with chapters of a "Philosophical Reply" to a Catholic priest—and hardly anything could have been written containing more grace and power—no extract in the space here permitted me could do the authoress the least possible justice.

ITALY.

The present number, for December, of the *Annali dello Spiritismo*, of Turin, just received, concludes (with a valuable "Index") its seventeenth year of existence. Though almost wholly made up of extracts, it is managed with so much discrimination it must command the attention and admiration of all who have the good fortune to peruse it. Its continuation of Viscount Torres-Solanot's "Catholicism Before the time of Christ," is one of its attractive features: Chapter XXIII, being of its present issue, treating of the similar grades of Brahmanical and Catholic priests, of the origin of celibacy, of anchorites, *fakirs* and their phenomena, the priesthood of all times, etc. The *Annali* quotes from the *Banner* its letter from London about Mr. Herne; also, with some critical remarks, an article from *Il Corriere di Novara*, which seems, like the secular press in general, to manifest its ignorance or ignore the widespread influence of Spiritualism—"Judging it a system contrary to our system, also hostile to our institutions, though embraced by some men of learning and piety; and," it continues, "one should not pronounce it wholly foolish when it has been investigated and accepted by such as Judge Edmonds, Dr. Hare, Elder Evans and Prof. Bush." In part, as a response, the *Annali* then copies from the periodical *Filosofia*

delle *Senole Italiane* what the Count Torenzio Mamiani has to say of our cause, having evidently seen that what Profs. Wallace, Crookes, Zöllner, and the like, have given their scientific scrutiny to and accepted as a fact, "as experimentally proven," is not to be laughed at.

SOUTH AMERICA.

The *Constancia*, of Buenos Ayres, for November, comes laden with good things. The speech made by Don H. Mayor, before the "Constancia Society" at its third annual gathering, though short, is full of strength and dignity. He recognizes the struggle Spiritualists have been called upon to endure, both from evil spirits in the flesh and out of it. "Yet, thanks to our spiritual guide," he says, "we have been prepared for it, and with calmness and firmness fought, showing a serene front to the hurricane that would engulf our frail barque. . . . But so long as the members of our Society are united in faith in our good Mother, in the Son of God, and are full of charity, we shall find that felicity with which God surrounds his children; those who by love and good works draw nigher to Him." With this faint shadow of the address, I must turn to a noble act, which is: That the Society having raised by subscription during three months, the sum of \$1200, made a present of it to a deserving widow. At a special session of this Society, the medium was taken possession of by a spirit, "an enemy of the 'Constancia,' and of Spiritualism in general"; a spirit that claimed to have controlled Lucian, the classic satirist and humorist, when in his dark moods; now Lucian comes and asks prayers that he may rise from the obscurity in which he still is. On another occasion, two spirits were brought together that required reconciliation, and the dialogue that comes between them—an injured woman and a faithless lover—is one that will long be remembered as showing that "our deeds do follow us." Twenty pages more might be taken from the magazine in hand, and yet not exhaust it of what would interest us all.

The *Revista Espiritista*, of Montevideo, in its non-pretentious aspect, has always eight pages of readable matter. Its first article is a lengthy notice of the new paper, *El Espiritismo*, that has just appeared in Buenos Ayres, and was noticed in my late "Review." Under the heading of "*En los principios* all evil has a remedy," the writer bespeaks progress in this wise: "Without Pontificate or priesthood; without dogmas, rites or ceremonies; without other standard than the good we can do for the sake of the good. . . . never forgetting the maxim of the Master, 'By the fruit the tree shall be known.'" Then follow the "Parasites of Humanity," from the able pen of D. Joaquin Calero, and two interesting "spirit communications."

MISCELLANEOUS.

Licht, mehr Licht! Paris, 41 Rue de Trovise. I have in hand five numbers of this important Spiritualistic weekly paper—dating to Dec. 26th—but I have hardly space in which to enumerate its varied and valuable contents. Its third column is devoted to Mme. Blavatsky's visit to Allahabad, copied from the *Pioneer* of that city; further on, "Materialization with H. Bastian in Hamburg," from the prolific pen of Mr. C. Reimers; "The Devil in the School at Iowa"; "Observations on the progress of Spiritualism," from Mr. Reimers; also a lengthy communication from Mons. Leymarie on the "Trinity"; tracing through the Writings of the Old Philosophers and Buddhism what is known upon the Subject; "Mediumship," by Louise Braune, of St. Petersburg, with many more that must impart *licht, mehr licht* to its numerous readers.

Op de Grenzen van Twaalven, &c., with the present issue, concludes a work of four hundred and sixty pages that Mme. Eliza van Calcar may well be proud of. It comes with a title page and "Index," and has embraced, as far as I understand it, a minute history of our religion.

Die Laterne, a handsome magazine in the German language, published in Newark, N. J., gives in its January issue several pages to Spiritualism. What with poetry, stories and a drama, I cannot doubt that it will obtain large attention.

Rothgrypen (The Radical), published at fifty cents a year in Litchfield, Minn., is printed in the Swedish language, and is evidently intended to enlighten the Swedes of this country concerning their interests in government, finance and labor.

Il Dante-Popolare—The Divine Commedia—edited by Don Domenico Jaccarino, will soon appear in three volumes—a cheap edition, that can be subscribed for at Naples, *Vico lungo Concordia* No. 2.

The *Chaine Magnétique*, with a portrait of M. Francesco Guidi, and the *Journal du Magnétisme*, both of great value, must await another opportunity for a review. They are published in Paris at only six francs a year.

A late number of the *Lancet* hints that the world eats too much in positive bulk of food, especially the great bread-eaters—a distinct type—and thinks men have been induced to regard appetite, rather than hunger, as the guide in eating. As at present habited, the civilized world eats three meals during ten hours of the day, and nothing at all during the remaining fourteen hours. It is doubtful whether the powerfully-built races of Upper India, who eat only twice a day, at ten A. M. and ten P. M., are not in the right, exactly equalizing, as they do, the periods of abstinence. The great evil to be removed, however, is the profound ignorance, even of educated men, as to the quantity of food indispensable to health and the quantity most beneficial to it. It might be surprising, on careful examination, to find how low this would be, and how very much most people exceed it.

"TRANSCENDENTAL PHYSICS," an Account of Experimental Investigations from the Scientific Treatises of Johann C. F. Zöllner, Professor of Physics at Leipzig University, etc., etc. Colby & Rich, Boston, publishers; 250 pages.

This is a handsome American reprint of a London book—a translation by C. C. Maclean, and a lister-at-law, of Zöllner's investigations of Spiritualism with Henry Slade, the celebrated American "medium." It is a careful statement of facts examined with scientific care, and of experiments with Slade at the presence of his friends, Weber, Scheibner and Fechner, all professors and eminent scientists. To many this book will prove of more than ordinary interest.

"NEW ENGLAND WITCHCRAFT EXPLAINED BY MODERN SPIRITUALISM," by Allen Putnam. Colby & Rich, Boston, publishers; 480 pages.

This book is both a clear and condensed history of Salem witchcraft and an effort to account for it rationally. The author is a well-known citizen of Dorchester, near Boston, a native of Salem, and from ancestors living in the old town in the days of this world and painful era of witchcraft. He quotes from the best historians, gathers other matters, draws his own conclusions in a true way, and presents the subject in a better light than many do. We must say of this interesting and curious volume that it is the product of an honest mind, and presents the subject in such lights as must materially help its final elucidation.—*Detroit (Mich.) Commercial Advertiser*.

The circulating library of *Middle* in London subscribed for 3000 copies of "Endymion" to meet the calls of its patrons.

For the Banner of Light. THE CROSSING OF THE WAYS.

BY EDWARD R. PLACE.

At cross of roads a youthful traveler stood,
Which path to try, he paused in doubting mood.
"This way with me," a dashing horseman said.
"Nay, nay, with me; be not by him misled,"
A groping footman, shuffling up, did shout,
As if his roaring would remove all doubt,
"Be warned, young man, you fellow's raving mad,
Untamed the steed; the way, I know, is bad.
Wouldst thou discover a most fair abode,
Here, walk with me; there is no other road."

"Heed not the fool," the fiery horseman cried.
"His road, indeed, who never road hath spied!
Barely one way, oh stranger, knoweth he—
The path his dog foreleads across the lea.
Nor deem it strange—in this, good reason find—
His mother 'll own it—he was born stone blind!
On, on with me! you pleasure-beaming way
With golden transport bathes the night and day;
With him, and find, ere yet the day be o'er,
Some pit or jungle thy sole bed and store."

"Nay, heed him not; his road is not with fires;
No place of rest when a wrought nature tires;
Above thy head, the sky but molten brass,
Beneath thy feet, a blistering sand for grass.
Dim are the valleys where thy path doth run;
Continual shadows drape th' unwelcome sun;
A churchyard stillness chains all nature there;
Not e'en a bird to music stirs the air."

"Oh sirs, forbear! A simple youth, astray,
Had hoped through you to learn the right way.
Both wrong, perhaps; both right, you cannot be;
Or friend or foe, alike no guide for me."
Away he turned; oh, not was he, and vexed,
So many paths his halting feet perplexed.
Soon he espied, approaching straight and near,
A gray-beard stood, with aspect of a seer;
A staff he held, but little aid it gave
A step so agile and a mien so brave;
Far had he come, o'er many a rocky steep—
His rich browned face bore many a furrow deep!
Pleased was the youth a high repose to trace,
And noble honor, in that rugged face.

"Speak, honor'd sir, if thine a tongue of truth;
Which road to bliss, instruct a wayward youth.
You babbling fools confound me with their noise;
Some knave has set them for the road's decoys."

Raising his staff, and pointing o'er the way,
He answered, "Read, 't is writ upon the day."
Quick sped the youth upon the lettered air—
"Tread Nature's pathways; Bliss shall greet thee there."

Ah! now knew he *Experience*, the Sage,
Whose timely counsel served his tender age.

"Revered good sir, accord an humble youth,
Whose mind aspires to fellowship of truth,
Here meekly seated on this mossy stone,
While you green mound may be thy fitting throne,
A gift of what thou'st gathered from afar,
Of human lore; where rarest treasures are;
Where, without cost, much wisdom may be got,
And every ill be banished from his lot—
So joy's bright orb be ever at high noon,
And life exult in one perpetual June.
For him, be anguish a sweet violet bed;
His moans, a chant by rapturous seraphs led,
With truth, as lovers, would he sit and talk—
Not hunt her blindfold through the tangled balk."

"Misguided youth!" the old man gravely said,
As mild reproof slow moved his noble head,
"What thou desirest, is not mine to give:
Live thine own life; of me learn how to live.
This first—that taught of wisdom's waiting lore,
Art's cunning hand may trundle to thy door.
As soon transfer, in all its amber glow,
The radiant morn to wooded hollows low.
Deep are the mines where wisdom stores her gems;
The patient diggers wear her diadems.
Drop not at failure; when thy feet go wrong,
Renew the struggle, and grow bravely strong.
Disaster oft a rare achievement brings,
As raven clouds shake blossoms from their wings;
Ay, all the heart-rubs of this life's career,
May teach the wiser for each sigh or tear.
When thou, to day, from hoarded gold dost draw,
The less thy ballast for to-morrow's law:
When wisdom uses what experience gains,
The treasure swells, a larger sum remains.
Behold! how they who late confused thy feet
Lie fountaining low—a sorry fate, but meet.
There let them ponder on their self-wrought shame,
The rider horseless, and the footman lame!"

YOUTH.

Nay, my good sir, oh call to them aloud,
The ditch and mire will be their tomb and shroud.
Like me, they seek the rightful road to bliss—
Oh tell them, sire, 't is only here, and this.

SAGE.

Their names, my son, both answer thee, and warn—
Blind ignorance and reckless folly born!
Call and implore as loudly as we will,
Folly shall race, and Ignorance stumble still.
No teacher molds, as rolling years elapse,
Like lessons taught us in our daily laps.
The whirling globe bears all alike through space;
So all are folded in God's ample grace.
Good cheer, oh heart! In nature's normal school,
Abreast the sage may walk, transformed, the fool.
E'en you poor dupes with joy at last return,
And find the path they cannot now discern.

YOUTH.

Pardon, good sir, but go they not by rule
Thyself hast taught, the maxim of thy school?
With you device, "Tread Nature's paths to Bliss,"
Say; where the folly, choose I that or this?
"If Nature's roads to one grand centre tend,
Can I mistake, which way so'er I bend?
What comes but this? the heart's supreme desire
Is my true guide, through flowery paths or mire."

SAGE.

Our chief desire reins right or left the will,
And drives us onward to our good or ill.
I charge thee here, oh too impetuous youth,
Mark well the line betwixt desire and truth.
Vain, all the lessons of life's toll and reach,
If how to walk our stumbling do not teach.
From man to brute, from shining star to sod,
The soul of Nature is the heart of God.
Conscript not nature, then, in sinful cause;
Call that not natural, cursed by nature's laws.
To tread her path, be thoughtful of the modes
By which earth's tenants move to high abodes.
Lives there the yeoman, man of brains, who sees
No leaves of wisdom in the growing trees?
Or deems the scrub no less a goal of toil
Than fructed glories of the cultured soil?
Yet, mark the truth, on every hand so clear,
Sorrow instructs who will not wisdom hear.
For not all minds the same experience need:
Doth the same diet differing bodies feed?

YOUTH.

Yet, shines not virtue more supremely fair,
Where vice pollutes, and crime disturbs the air?

SAGE.

Wouldst thou by quaterl show thy hate of strife?
By murder prove thy reverence for life?
Or court contagion, that the body's laws
More strongly move thee to their due applause?

YOUTH.

What, then, is nature, but a nightmare dream?
Nay, she decoys with worse than wrecker's gleam.
Farewell, Experience! for while we praise
Thy roughest roads as bravest of all ways,
When our young feet would try the path elate,
"No passing through!" forestops us at the gate.

SAGE.

False is the man to nature's purpose kind,
Who only license in her code doth find.

YOUTH.

What brings me joy brings proof of nature's gift;
My part it is to take—'t is hers to sift.

SAGE.

True nature's joy flows not the cup of sense;
Her joy is wisdom—peace, her recompense.

Some men cry "peace," as tyrants cry "The State,"
Or burglars hush their footsteps to our plate.
No peace they preach, but true with public wrong,
No discord hear but in truth's battle song.
There is no peace; all nature is a strife;
No peace but death. Our conflicts are our life.

SAGE.

All life is action; 't is not strife to grow;
False loves bring life's, thence all of strife below.
In passion's fury or in passion's lust,
We swap life's verdure for blank fields of dust.
On yonder road, if walk'st thou nobly there,
Thou'lt find a peace no battle can impair.
Who wars to kill, makes war on peace, and slays
The soul's great life, where truth her sceptre sways;
While he whose power's to truth's high quest are given
Walks in the calm and majesty of heaven.
He hears the tumult, but feels not the storm;
Safe amidst wrecks; in ice-bound oceans, warm.
Cambridgeport, Mass.

Original Essay.

Healing by the Laying On of Hands Punishable by Crucifixion in the First, Hanging in the Seventeenth, and Fine and Imprisonment in the Nineteenth Century.

To the Editor of the Banner of Light:

I have just got so far as page ninety-seven in Mr. Putnam's recently published interesting work entitled "Witchcraft Explained by Modern Spiritualism," and feel assured that the author must have been occupied some years in compiling the work, otherwise he could never have been led into penning the specious involved in the following passage:

Referring to the case of Margaret Jones, of Charlestown, who was hanged in Boston in 1648 for healing the sick by manipulation, and other "diabolisms," Mr. Putnam says, pages 96-97, "Upham detected the significant fact in the case, that her simple remedies were so efficacious as to make her a successful practitioner; yes; but was simply medical practice the chief reason why her neighbors charged diabolism? What amount of success in alleviating the sufferings that flesh is heir to would invoke public vengeance? How much beneficence did one then need to perform before public sentiment could reprobate the author? Could such facilities and agents alone as are normally and ordinarily used, enable a woman to achieve such success in curing diseases, healing wounds and alleviating pains as to arouse an intelligent and religious community to arrest and try her for a capital offence against the well-being of society? Never. Did the historian notice his own back-handed imputation of atrocious diabolism upon the population of Charlestown when he led his readers to infer that they prosecuted one of their number unto an ignominious death, solely because 'she was a successful practitioner using only simple remedies'? Whether he saw it or not, his explanation made her neighbors take the life of this woman because of the good works she had done among them. Some theory of explanation which will exempt us from the necessity of assenting to gratuitous aspersions of the sagacity and sentiments of justice pertaining to our ancestry in the mass is very desirable. Margaret Jones was a very successful healing medium, and therefore her works were mysterious."

In the preceding passages Mr. Putnam distinctly intimates that it is preposterous to suppose that our ancestors should in that century have persecuted unto death Margaret Jones "because she was a successful practitioner" of the healing art, "using only simple remedies." Again, "What amount of success in alleviating the sufferings that flesh is heir to would invoke public vengeance? How much beneficence did one then need to perform before public sentiment could reprobate the author?" In the imperfect light reflected by prejudiced history we may not be able to estimate exactly how much "beneficence" in the art of healing Margaret Jones might have been guilty of to entitle her to the crown of martyrdom at the hands of the privileged classes of doctors of divinity, medicine and law, in the year 1648, but in this blessed year of 1861 we know beyond doubt that "alleviating the sufferings that flesh is heir to," by the "use of simple remedies" alone, has precipitated on the heads of healing mediums the direst vengeance, at the hands of the diplomated doctors of physic, divinity and law, society will permit them to inflict through the action of law.

Nay, after having procured the passage of laws in very many States of the Union, making it a penal offence to cure the sick by "using only simple remedies," the persecuting diplomats, after repeated amendments of the enactments of their own framing, to meet their necessities, have succeeded at last in getting a law enacted in the State of New York (that went into force Oct. 1st, 1860), making the cure of disease even without the use of "simple remedies," but only after the mode prescribed and practiced by Jesus of Nazareth, viz., by "manipulation" of the hands, a crime against Christian society, punishable with heavy fines and long imprisonment. A like amendment, I understand, has recently been made to the "Doctors' law" in California, to test the constitutionality of which a circular has been sent about by the Spiritualists of that State to raise contributions. Mr. Putnam must certainly be aware that in many other States (including several in New England) similar laws have been enacted within a few years past, whilst several frantic attempts have been made to the same effect in Massachusetts, with the prospect of another soon to follow. The first of these attempts to make "alleviating the sufferings that flesh is heir to," by the "use of simple remedies" only, and the "laying on of hands," or by manipulation or rubbing, crimes punishable by fine and imprisonment, by the laws of Massachusetts, after the manner of its witch-burning ancestors, was instituted on behalf of the allopathic doctors alone. Failing in their object, the allopaths, before the manner of Pilate and Herod, "who before were at enmity between themselves," when they sought the life of Jesus, the innocent healer of disease, "were made friends together," struck hands with their hitherto hated diplomated rivals, the homeopathic and eclectic physicians, so that they might bring all the power of the three conspiring classes of doctors to bear upon the devoted heads of the inoffensive healing mediums, who, by their multitude of painless and inexpensive cures of disease, are at the present time fast undermining the false foundations upon which the mineral and drug fabrics of the diplomated physicians are erected.

And yet, with all this knowledge within his reach, we find Mr. Putnam scouting the thought that it was possible that the people of Massachusetts, in the middle of the seventeenth century, should have been so ignorant, wicked and dark in their minds as to have inflicted them-

selves to be led by the three dominant and privileged orders of men, viz., the doctors of divinity, medicine, and law, or all other means, to suffer Margaret Jones to be hanged for a like offence that a majority of the people of New York, California and other States in this latter part of the nineteenth century deem worthy of heavy fine and long imprisonment! Can there be any doubt in the mind of any reflecting, unprejudiced man or woman, that had the same legislators who in this present enlightened age have been inveigled to vote for the enactment of laws making the healing of disease by the use of "simple remedies" alone, or by simple "manipulation" of the hands, after the mode prescribed and practiced by Jesus and the Apostles, a crime, deserving heavy fine and long imprisonment, lived in the darker year 1648, they would have been just as easily incited to pass enactments sentencing Margaret Jones to be hanged for a like offence! Although Mr. Putnam may answer me with his emphatic "Never!" I must say that I have not a doubt that such would have been the disposition in the year 1648 of the present persecutors of mediums, had they then lived in Boston and been imbued with all the educational prejudices of that period, and surrounded by the dark and demoralizing influences that then existed in the community.

Nay, further, I have scarce a doubt in my mind that the Doctors of Medicine and other persecutors of the healing mediums of this day will have even more to answer for in "kingdom come" than will those who persecuted "spiritual mediums" in past ages, not excepting the Doctors of the Sanhedrim who sentenced to crucifixion and death Jesus, the great mediumistic healer of human infirmities, who, when the fore-runner, John the Baptist, sent to query of him whether he was really the promised Christ, "or look we for another?" answered John's messengers by immediately curing in their sight many persons present of their infirmities, and plagues, and of evil spirits; and unto many that were born blind he gave sight; and then sent them away with the memorable answer, "Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Who, too, when he sent forth his twelve chosen apostles to preach his gospel of love and good will, included it all in the twelve simple words, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." And again, addressing a gathering of his disciples, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," from whence Jesus and the good angels are in this our day inspiring tens of thousands of spiritual mediums to do the beneficent works that were performed by the heavenly hosts through the mediumship of Jesus of Nazareth, in testimony of which he suffered death on the cross.

It is not that the healing mediums of to-day injure or kill their patients that such a persecuting warfare is being prosecuted against them by the "regulars," but most emphatically because they cure, and that in humbler instances where the diplomated doctors have given poor suffering patients over to die, as being past medical help. I myself, with thousands of others, can testify to the fact of being cured of serious maladies by healing mediums, simply through manipulation and other methods, without the use of any drugs or medicine whatever, whilst I doubt if there can be a single well-authenticated instance adduced of a patient being injured by the process. This is what causes the less successful allopaths and other "regulars" to gnash their teeth. It is gall and wormwood to them to not only lose their fees and practice, but to see also poor illiterate men and women succeed in making cures of maladies that they, with all their learning acquired from books and schools of medicine, are unable to accomplish.

I have known of cases where patients with dislocated and broken bones have been subjected by surgeons to all the tortures of the damned (so to speak), finally sending for one of the natural bone-setters of the Sweet family, who in a few moments relieved the sufferer, and restored the painful and useless limb—up to which time the physician of no value stood placidly by, hoping and expecting to witness the failure of the "ignorant" bone-setter; but no sooner was the difficult fracture put right, and the sufferer made happy, than the doctor's eyes would assume the expression of a demon, and instead of rejoicing in the restoration of his suffering patient, every word and expression showed too plainly that if it was in his power he would doom the audacious interferer with his practice, profits and professional fame, to prison and to death simply because he cured instead of killed the patient. After all, there is a great deal of human nature in this phase of thought and action. Corporations are well said to have no souls. The individual members are apt to partake of the same quality that pervades the body as a whole, and to become utterly reckless of principle, and callous to human suffering, and even the death of the patient, when the interest or influence of the profession is at stake. The *esprit du corps* that attaches to members of all organized bodies and privileged orders of men, compels alike the soldier; the lawyer, the doctor and the priest or minister to sacrifice private principle and feeling when they conflict with the honors or interests of the corporate body. I think history contains no account of any important reform or beneficent revolution being accomplished on earth which has not been attended with great individual suffering to the instruments used by the higher powers in its accomplishment. "Modern Spiritualism," whose advent was probably the greatest event that has occurred on earth since that of the Christian era, can hardly hope to be an exception to the rule. Our materializing mediums may perhaps be suffered to pass without much outside persecution, because of the terrible abuse and obliquity that has assailed their progress, and is still assailing them, from members of the spiritual fraternity itself. Our healing mediums so far have not suffered much from internal foes, but it looks to me as if the time might be nearer at hand than many suppose when all the powers of persecution combined will be brought to bear on their devoted heads, and it is devoutly to be hoped, should a fiery trial await them, such as the Quakers and mediums called witches were subjected to in Massachusetts, New York, and other of the then colonies, in the seventeenth century, that they will not flinch in bearing their testimony to the truth, but if need be go to prison, and even to death, if required in its defense.

THOMAS R. HAZARD.

Vauluse, R. I., Jan. 15th, 1861.

The Bishop of Liverpool put his foot into it sweetly the other day in a speech to some medical men, leading to be highly complimentary, he said: "I am not ashamed to say I have a son a doctor."—*London Herald of Health*.

leaves three children, a mother in feeble health, brother and sisters home. We feel loss by her departure from her earthly home. We feel that she will rest in peace.

L. A. P.

[Obituary Notices not exceeding twenty lines, published gratuitously. Where they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agate type averages ten words. Poetry inadmissible in this department.]

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Business Letters should be addressed to ISAAC B. RICH, Banner of Light, 9 Montgomery Place, Boston, Mass. All other letters and communications should be forwarded to LESTER COLBY.

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

The Spiritual and Material Worlds.

The views of Swedenborg on the correspondence of the things in the two worlds have been set forth of late to popular audiences in this city by the pastor of the Swedenborgian, or New Church, on Bowdoin street, and have deservedly attracted much attention. People are rapidly becoming interested in spiritual matters, even in this material age. All life, said Mr. Reed, the pastor, flows from within outward. He who is the source is also the inmost centre of being. The life of man is communicated from within, from the soul to the body, not from the body to the soul. Man himself is a soul, or spirit, living for a time in an earthly body, which does not turn into dust when the spirit is withdrawn from it. The home of the spirit is the spiritual world. While we look out through the eyes of the body and see only material objects, we are ourselves in the spiritual world; we live unconsciously there now, but consciously when we leave the body.

Divine truth, said the speaker, in its communication to human beings passes through the spiritual world into the natural, through the heavens to the earth. The order of revelation is the same as that of creation. The spiritual world, as we know, is not far distant from us. The heavens are round about our souls, associated, though we are unconscious of their presence, with the higher and better part of our natures. All things in the created universe have relation to man. It is no less true of the spiritual than of the physical creation. Whatever is useful to man's natural life, represents something which is correspondingly useful to his spiritual life. The food which nourishes his body corresponds to that which nourishes his mind. The ancient philosophers were right, when they said that man is a microcosm, or universe in miniature. God and man are the sum total of existence. God did not create the universe and go away and leave it, but the life which proceeded from him as the inmost source of being flows forth unceasingly. Preservation is perpetual creation.

There is abundant evidence that men were not always ignorant of the doctrine of correspondences, as they are now. Nearly all the ancient mythologies point to a symbolic meaning hid within the literal stories. Many immemorial customs tell of a period when the spiritual significance of outward actions was understood. Swedenborg says that the knowledge of correspondences was lost, "because the representative rites of the Church, which were correspondences, in process of time began to be converted into things idolatrous and magical." The connection between the spirit and the body illustrates the law of correspondence. While the body lives, the spirit acts as one within it, and yet is distinct from it. No amount of natural sharp-sightedness will reveal the spirit to us. We look upon our friend, and all that we see is his body; but we know that his spirit is there, and that his body is only the earthly house which it inhabits.

The scientist applies his microscope to the bodily tissues, but discovers nothing beyond what is physical and material; he points his telescope to the terrestrial heavens, but sees not even the flashings of an angel's robes. Matter and spirit are not convertible; they answer back and forth, act and react on each other, being perfectly distinct and yet perfectly united. And this relationship is discernible in all the particulars of a man's life. Not only does the body in a general sense correspond to the spirit within it, but every action or operation of the body corresponds to some action or operation of the spirit. The hands and feet do not move of themselves, but it is a mental, or spiritual, influence which moves them. Words are nothing, except for the thoughts which fill them. Kind deeds are nothing, except for the affections which prompt them. There is an external effect and an internal cause which are related to each other—as the soul and body are related.

The *Index* points the wrong way. It mourns over "the loss of the Parker Memorial Meeting-house," while the Old South Church is "saved," it says. What a burlesque statement in both cases! In the first place the Parker Building will be sacredly preserved as a memorial of the great liberal preacher. The Spiritualists of Boston fully appreciate this fact. On the other hand, the Old South Church is not saved, for it is said to be in the hands of greedy speculators.

Unfinished Things.

There is always to be found in the Sunday discourses of Mr. Savage, of the Unity Church pulpit in this city, an abundance of fruitful suggestiveness, and he is doing excellent work in brushing away the clouds of superstition and unbelief from the minds of his younger hearers. Among his more recent discourses which contain vital truths of value, is one on "Unfinished Things," in which he seeks to reconcile the apparent interruptions in Nature's regular course and laws with the larger truths to whose illustration they continually contribute. He speaks of the innumerable things which we intend to do, and of our discouragement at seeing how many things we have left undone. Life's incompleteness is a theme that weighs heavily on his thought.

It forces him to exclaim on the apparent wastefulness, thoughtlessness, prodigality and capriciousness of the Power that works through and controls the affairs of the world. Why, he would know, was so finely tuned an instrument as this wondrous part created only to be dashed to the ground again? As though, he says, some one should invent a new and wondrous vase, should paint it with marvelous color and delicate taste, and, when it is done, shatter it to fragments. As though one should build a many-keyed organ, tune it most carefully to the most delicate touch in every key, and then smite it with heavy, careless hand, and turn all its divine possibility into silence, or discord worse than silence. Only now and then are there lives that seem to us rounded and finished. It seems the same in the ordinary method of nature; hardly anything is finished; so that in the inanimate world it is the same as in the realm of human life.

In order to illustrate and emphasize the lesson which he derives from this state of things, otherwise past our finding out in respect to their meaning, and to impress upon us the single and simple duty of attending faithfully to the duties of to-day, leaving those of to-morrow to take care of themselves, he presents the following case: "You are out in a ship at sea. You are not obliged to reach the harbor, at least until you get to it. But you are under obligation to keep the ship in order, the deck washed down, the rigging everywhere taut and in its place, the boats rowed to lower in case of need, the men at their stations, the sail properly set, the rudder held in its place, and the ship pointed toward the harbor."

The concluding paragraph of this discourse deserves to be reproduced as it was spoken. Says the speaker: "You go into a ship-yard and see a ship upon the ways, and you say to the master-builder: What is this, and why are you building such a thing here upon the land? What power is to propel this over the land? It does not need to be adapted by its shape, either, to land travel. And the master-builder points to the blue waters; and far outside the harbor, and beyond the meeting of sea and sky on the verge of the horizon; and talks of the cities and civilizations on the other side of the world; and says, That is the element in which this ship is built to find itself mighty and fulfill its career. You go into a hot-house, and you see there growing, just developing, a little shrub that you know by its nature, if it attained complete development, would burst through the glassy canopy and find its way into the illimitable air. And you say, Why is this, of such a nature, here in this little crowded, confined place? And the gardener tells you it is only rooting here; it cannot find its complete development in this contracted hot-house; its home is to be the universe; the illimitable sky and every wind of heaven is to contribute to its life and its complete development."

"And so, when I see a character like that of the great poet Goethe, at eighty years of age complete and wonderful so far as he had gone, but yet only feeling that he was beginning to master his tools, and dying with a cry for 'More light!' when I see a man like Newton, talking about himself in his old age as only a little child playing with the pebbles on the seashore, while the illimitable stretches still undiscovered and unexplored before him; when I see a man like Keats going out in the midst of his days, and crying, 'Can this be all? It cannot be! We are not meant for such sorrow.' When I look upon any incomplete life, and then put that alongside with the faith that we must hold, if we are true, that there is justice, there is love, there is wisdom in the universe and at the helm of affairs—then I feel that we are right in believing that, though now we are the sons of God, and it doth not yet appear what we shall be, we are justified in looking forward to a scene where every faculty shall unfold itself, and the whole life of man shall develop beneath softer skies and in a kindlier air."

Blow for Blow—A Creedal "Re-count" of the Golden Rule!

As our readers well know, war is now raging in the Transvaal, South Africa, and is looming up to larger proportions day by day. We do not intend to speak of the matter from a political point of view at this time—although as a citizen of a free republic we naturally find it impossible to deny that our sympathies are strongly with the brave Boers who are continuing in this year of grace a struggle for independence which has been bequeathed to them by their forefather Hollanders.

But this is not the point on which we now desire to speak. We wish to record the fact that in this strife, as in that with the Zulus, the element of religion has been called into the arena by the English missionaries and churchmen in a manner which is anything but reputable to it, to say nothing worse. In this opinion we are far from alone. Not many months have elapsed since that outspoken Unitarian publication, the *Truth-Seeker*, issued in London by the Rev. John P. Hoppis, indignantly condemned the practice of encouraging young ladies to sing religious hymns at the exhibition, by a former officer of the British army, of bloody scenes in the Zulu campaign. Other periodicals have followed in the train of this magazine, and now to the list of these protestants against the defilement of man's highest sentiments—to the expression of which what is currently known as "religion" is conventionally regarded to be the vehicle—we may add the name of *The Port Elizabeth Telegraph*, of South Africa (and published not so very far from the seat of war). The editor of that paper, having evidently been in this regard in the condition of the long-suffering camel for some time, now breaks down under a "poetical" retroversion of the Golden Rule, which he has encountered, and vents his indignation in the following stinging sarcasm:

"The disturbances on the frontier have given creation to an entirely new arrangement—the *warmer*. No body of volunteers above a dozen in number—no troop of burghers numerically in excess of a score, are now allowed to depart

for the field without the public infliction of a war sermon. We hope war sermons do good. Some that we have heard sounded bloodthirsty enough to gratify the readers of the most ferocious of the penny dreadfuls or the most constant habitué of the gallery of the 'Vic.' We read that the 'war sermon' at Beaufort West terminated with a piece of poetry which we are assured the preacher 'made all out of his own head.' The last four lines of this gentleman's war Ode are:

But if men say or do to you
That which is neither kind nor true,
Take a good stick and stick to men,
Don't say or do that same again!"

A contemporary calls these lines 'stirring.' Possibly so. *Blue-stirring!* The editor, then, by implication at least, unites with other reflecting minds, in demanding what possible connection such bloodthirsty sentiments—and their public rehearsal—can have with the mild and brotherly teachings of him upon whose doctrines the Christian establishment claims to be founded. And we are obliged frankly to confess that, looking at the subject from this distance—or, for that matter, from any other—we cannot see! It is, however, patent to our mind, as also to those of thousands to-day, that credal Christianity is, by the influence of such preachers as the one noted by *The Telegraph*—and the corresponding practical response to their teachings on the part of the laymen—rapidly losing the respect of the thinking portion of mankind; and that the "Jesus" of the Church Militant has no connection whatever, in reason, with the Christ-Spirit of Love whose mission is "not to one sole race" but to all the world, and whose second advent at this modern era is significantly marked to all who will make the slightest effort to read the signs of the times!

At their Old Tricks.

A correspondent writes us from Lincoln, Neb., Jan. 20th, inclosing a flaming hand-bill wherein the (presumably) eloquent "C. C. Braddon" was announced as about to favor the people there with a "Religious Illustrated Lecture"—whatever that may be—his great powers as a speaker receiving additional backing by the presence of "three of the best mediums in the world, including the celebrated Annie Eva Fay, of London, Eng." Our correspondent states that, his suspicions being aroused, he went to the hall to attend, found the place packed at a high price of admission, and was totally disgusted with what he witnessed. He supports his assertions by slips cut from the Lincoln papers, in which the performance (the principal actors in which left the city next morning), is denounced—one of them declaring the "show," "we say show, because it was nothing more than a fifth-rate sleight-of-hand show, and a mighty poor one at that," to be "the worst fraud ever perpetrated upon a Lincoln audience," and the other ejaculating: "Respectable Spiritualist papers, look after the itinerant Braddon and Fay"—and asks us that we warn our patrons against these precious philanthropists, "so that they may be warmly received in other places where the *Banner* is read." He concludes his letter as follows:

"We have been blest with several 'exposures' here. The mass of the people are so ignorant of Spiritualism they are easily imposed upon, and are ready to believe the most ridiculous lies and misrepresentations. A reliable test medium would do good here."

We cheerfully comply with his request, although to do so would almost seem a work of supererogation, so frequently and repeatedly have we, during the last fifteen years, referred to the shrewd and tortuous windings of these parties, in their efforts to obtain the funds of an unsuspecting public. Upon the best evidence we have, "C. C. Braddon" is no other than H. Melville Fay, whose renown either as a medium or an exposé—for he has alternately, and with varying success, posed before the public in both characters—is far from desirable. We have repeatedly warned the public against him; at one time we were even privileged to prevent his operations in England by publishing a column article explaining his career in this country, and he returned to America without the golden harvest he contemplated reaping. Later on, he visited Great Britain again, and the friends there having forgotten him, or being dazzled perhaps by the brilliant manner and marked dexterity of his *petite* spouse—was able to occupy for a time quite a prominent position. The less said of his finally leaving that country the better; but for himself or Annie Eva Fay to "hail" from London, is only a piece with their usual effrontery. We advise the Spiritualists everywhere to give the "C. C. Braddon-Annie-Eva-Fay" combination a cold shoulder whenever it makes its appearance in their midst.

Onset Bay Grove Association.

The annual meeting of this prosperous Association of Spiritualists was held in Boston on Wednesday, Jan. 12th. An unusual interest was manifested by the stockholders, ninety-six of the one hundred shares being represented in person or by proxy. The report of the Treasurer, W. W. Currier, Esq., of Haverhill, will be found in another column. It appears from this report that the Association is entirely free from debt. During the past year it has built four cottages for camping purposes; rebuilt the auditorium, giving a seating capacity for about twenty-five hundred persons; also built a new speakers' stand, one of the handsomest and most convenient structures of the kind in New England; and a fish-market. Cottage building the past year has been all that could be expected, the names of twenty-two persons being given in the report who have signified their appreciation of Onset Bay Grove as a summer resort by building cottages.

The idea of a home for mediums, recently proposed through the Spiritualist press, has already taken form at Onset through the generosity of Maj. T. B. Griffith, of Carver. A building was erected last year for the free occupancy of mediums, and those desiring such a home through the summer months should correspond with him.

PROF. F. W. NEWMAN, speaking of vaccination, says: "I have seen an infant miserably perishing from erysipelas induced by the surgeon's puncture, and the mother wasted by watching day and night over the babe's agonies." Regarding a law making vaccination compulsory he affirms: "As an Englishman and a man of common sense I deplore and denounce this tyrannical, this usurping law. To forbid perfect health, as the law does, I hold to be beyond the legitimate power of any legislature."

The Message Department—sixth page present issue—has much that is of interest and cheer embodied in the communications of the spirits manifesting. Spirit Dr. HENRY CLARK gives some excellent medical advice, which is worth retaining in the memory.

A Prophecy Unfulfilled.

In a valedictory address delivered at the University Medical College, Burlington, Vt., June 2d, 1851, S. W. Thayer, M. D., a Professor of Medicine in that institution, said:

"Although the country is flooded with Homoeopaths, Hydropaths, Thomsonians, Botanics, Eclectics, Electrotherapists, Analytists, Heliologists, Indian Doctors, Female Physicians and a host of others of the same category, who accommodate themselves to the prejudices and peculiarities of the people, it is by no means to be found that the Regular Physician will ever want for employment. No more false doctrines and running after strange gods to-day than a century ago. It is true that the magic power formerly vested in the hands of royalty and the seventh son of the seventh son is now possessed by a band of Spiritualists and sleeping maidens, and the mysterious virtues which would accumulate upon the dead felon's brow are transferred to infinitesimal doses. A century hence these will have passed away, and only found, like Perkins's tractors, amongst the cast-away rubbish and trumpery, and their place occupied by something equally ridiculous to tickle the fancy of the gaping multitude. No impediment to the progress of the Physician are the false doctrines of the times; more frequently they contribute to its advancement, and place within his reach advantages to be gained by no species of argument or exercise of reason."

If Dr. Thayer's success as a physician has been no better than his success as a prophet, his life has, in that particular, been a lamentable failure. It is apparent from recent events that those whom he names as constituting, from his point of view, "a flood of iniquity," with that "host of others" which he sees with his oblique vision, but which his pen fails to pinion, have, notwithstanding his declaration to the contrary, put the "regular physicians" to some anxiety in regard to a prospective want of employment; and has driven them to implore legislative protection against their more successful "irregular" rivals in many States of the Union. And furthermore, it is evident that the powers vested in the "Spiritualists and sleeping maidens" are not yet to be found as parts and parcels of earth's "cast-away rubbish and trumpery," nor is there much prospect that they will be in order that "it may be fulfilled" as spoken by the mouth of this Allopathic prophet. We will give Prof. Thayer credit for the enunciation of one solid truth in his remark: "False doctrine," not "Regular" doctrines contribute to the advancement and progress of the physician; and—[it may be truthfully interpolated, really "against his will"]—place within his reach advantages to be gained by no species of argument or exercise of reason." Fortunately the world is rapidly opening its eyes as to who are the propagators of and what truly constitute "false doctrines"; and on account of its doing so the advantages, pecuniary and otherwise, to the regularly ordained physicians are not so great as formerly, and the patronage of the public is diverted into other channels.

Lake Pleasant Camp-Meeting Association.

By reference to the third page of the present number the report of Mr. J. H. Smith, Secretary of this useful organization located in western Massachusetts, will be found. Reference to the document will demonstrate that the affairs of this important enterprise are in a highly flourishing condition.

The constructive use of the name and fame of prominent mediums appears to be the newly adopted order of proceedings by some exhibitors who, conscious of having but little if any merit of their own to commend them to the public, seek to avail themselves of the good reputation of others for that purpose. We lately alluded to an operation of this kind with the name of Mr. Colville of this city. Information comes to us now of a similar move on the name of Mr. Charles H. Foster, the world-renowned test medium, who it is well known to our readers has been in New Orleans for some time past. A Pensacola paper, the *Advocate* of Jan. 12th, announced a public spiritual séance to be held by an individual giving the name of "Mr. J. Foster, the celebrated medium of Boston," adding: "Mr. Foster has been giving his séances at New Orleans the past three months to large houses." Upon which the *New Orleans Picayune*, whose editor is evidently conversant with the facts in the case, cleverly punctures the nice plan of him of Pensacola, by remarking: "The people of New Orleans will wonder who this J. Foster is, that has been giving spirit séances with materialization, etc., to large houses in their midst unbeknown to them. Will the *Advocate* explain about this celebrated medium, whom nobody here seems to know?"

Our friend and correspondent, Judge A. G. W. Carter, in detailing some personal reminiscences of Sothorn, the actor, who has so recently passed on, says that he (S.) was a most remarkable physical medium; that he used to sit as a medium for a special circle of people in New York, and his manifestations were most remarkable. They included writing with ink; spirit-hands, the finding of lost articles, etc. "Matilda Hieron told me," says the Judge, "of being present at one of these and receiving a spirit-letter with a drop of blood upon the first page, which circumstance very much affected her, causing her no little alarm." After Sothorn went to London, however, in "Our American Cousin," finding Spiritualism unpopular, he published a denial of the fact that he was a medium. It is Judge Carter's opinion that Sothorn was aided on the stage by spirit-intelligences having kindred tastes with his own.

ANONYMOUS.—Last week we received a faint box, enclosing some fine cake of the wedding variety. It also contained a notice of the formal union in marriage of a lady and gentleman; but the party sending it omitted to sign any name as authority for its publication; and as it is one of the regular rules of journalism that no attention be paid to anonymous contributions, we ate the cake in silence, and placed the notice on file for publication when it should obtain an endorser. If the person who wrote this notice will forward his or her name to this office as a sponsor for its reliability, we shall be glad to print the account at once.

OUR LITTLE ONES for February, issued by the Russell Publishing Co., 149A Tremont street, Boston, is a good number of an excellent magazine, of which the children who may peruse it cannot help being fond. "What the Snow Birds Said" is the frontispiece, many other drawings being also given; "A Study in Black and White" is well achieved; and "Grandma and Little May," "Two Cherries," "The Mice in a Robin's Nest," etc., may be noted as among the chief attractions of the number. See announcement of terms of subscription, etc., in another column.

The Spiritualists' Union of Beverly, Mass., holds its meetings every Sunday at 2:30 and 7 P. M. G. P. Dole, President; Gustavus Ober, Treasurer; E. T. Shaw, Secretary.

A Just Statement.

The *Spectator*, London, in the course of a review of Zöllner's "Transcendental Physics" and works of a like class, says:

"We are bound to treat such evidence with courtesy and respect. There can be no doubt that these men believe that they saw what they say they saw. By long practice they have been trained to exclude the possibility of error in experiments, and we must assume that they took the usual precautions, as they say they did. . . . We have to deal with the phenomena—not at present with any theories about them, and only premise that we are not justified in treating them otherwise than as appearances which have the full testimony of experienced and competent observers."

Quoting which, the new Spiritualist journal, *Light*, remarks:

"This is fair and courteous treatment, and, if it be pursued, we have little doubt that the old bad method of stabbing a new and possibly unwelcome subject with a sneer, or backing it by angry declamation, will soon be numbered with the methods of the past, unfit for modern use. There have been various indications of late that Spiritualism, weighted as it is in so many ways, is mastering prejudice by sheer force of its facts. A happy augury for the New Year!"

Contributions for the Mediums' Home.

Since the announcement in our columns a short time since of the receipts in aid of the Mediums' Home, amounting to \$22.71, we have received from Charles S. Kinsey, Secretary of the Association, an acknowledgment of further receipts during the week ending Jan. 8th, \$13.00, making the total amount \$35.71. We regret our inability to give the names of the donors for want of room, but those interested will find them in *Mind and Matter*. Let the good work go on.

We are in receipt of the second number of the new English Spiritualist journal, "Light," and are gratified to see that it fully sustains the elevated tone and line of advocacy initiated in its first issue. Among its leading articles are, "The Prophecies for 1881," "Six Months with the Spirits, by a Swedenborgian," "Mistakes of Spiritualists and Investigators, by Morell Theobald," and "A Séance with the Duke of Cumberland, by W. Eglington." In "Notes by the Way," it alludes to a remarkable paper on "Invisible Beings," that appeared the previous week in the *Nonconformist*, remarking that "its appearance in the columns of that very orthodox journal is certainly a sign of the times."

Rev. W. R. Alger's discourse last Sunday, at the Parker Memorial, on the "Connection of Personal Improvement and Public Reform," was a capital production, and listened to with profound attention by a numerous and apparently highly appreciative audience. Here is a fair specimen of the learned speaker's remarks, the sentiments of which are similar to those enunciated by every true Spiritualist: "Those who practice the precepts of Jesus, and reproduce his example, will hold the standard of the gospel front to front with all social iniquities, and apply its principles, till the monster wrongs which yet lurk in our civilization are banished."

The 144th anniversary of Thomas Paine's birthday occurs on Saturday, the 29th, and preparations are completed for its observance in this city. On that day a business meeting of the Paine Memorial Corporation will be held at 11 o'clock. The celebration will take place in Investigator Hall the next day, Sunday, Jan. 30th, at 10:30 A. M., and continue forenoon, afternoon and evening. The meetings will be free, and the exercises will consist of brief addresses, vocal and instrumental music and recitations. On the evening of the following day (Monday) the celebration will close with a Grand Ball, in Paine Hall.

Rev. Dr. Bartol, last Sunday, discoursed upon "The Responsibility of One Person for Another." He said it was our duty to teach others by our good example, cautioning his hearers against the evils of temper, peevishness and kindred vices, which are as dangerous to the soul as are sewer gas or contagious diseases to the body. And he might have added, with great propriety, that the besetting sin of the present age is the tongue of the slanderer, the vileness of which is alike deleterious to the welfare of youth and age. It is the worst nuisance our civilization tolerates, and should be frowned down by all decent people.

Warren Sumner Barlow's superb volume, "THE VOICES," has reached a new edition—showing the hold the work has obtained on the popular estimation. The same author has also written a poetic brochure of some twenty-three pages, and entitled "Orthodox Hash, with Change of Diet," which Asa K. Butts, of New York, has put to press in good style. By reference to a business announcement made in another column, it will be seen that Colby & Rich, 9 Montgomery Place, Boston, will furnish a copy of this new pamphlet free to any person purchasing or ordering from them a copy of *THE VOICES*.

Attention is called to the original poem entitled "The Crossing of the Ways," (second page), which is contributed to these columns by E. R. Place, a life-long laborer in the field of reform. We think, on perusal and reflection, that our readers will agree with us when we affirm that the practical life-lessons, and the clear-cut apothegms to which it gives expression, would be in every way worthy of the pen of Pope.

Dr. H. B. Storer, of Boston, lectured Sunday afternoon and evening, Jan. 16, in Manchester, N. H. His theme in the first instance was "The Practical Value of Spiritualism," and in the second "Man's Relations to the Soul of the Universe." Large and appreciative audiences assembled to listen to his remarks, and his engagement on that occasion is regarded by those making it as a pronounced success.

J. Simmons informs us that Dr. Slade has been in Washington, D. C., since Jan. 10th, and that quite an interest is being awakened in that city. It is intimated that Dr. Slade may spend a few days in Baltimore before returning to New York.

James A. Bliss, 713 Sanson street, Philadelphia, has issued a Catalogue and Price List of all the spiritual and liberal books and pamphlets published in the United States, copies of which will be furnished free to all applicants. Address as above.

Our spirit friends say that this is a good season of the year for harmony to prevail in our ranks, and they pray that its blessed influence may pervade each soul.

The price of Mrs. Maria M. King's new work, "Real Life in the Spirit-Land," has been reduced. See fifth page.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Broadway and Montgomery streets, every Tuesday
and Friday, at 7 o'clock. The hall will be open at 2
o'clock, and services commence at 7 o'clock, at which
time the doors will be closed, allowing no access
until the conclusion of the service, except in case of
absolute necessity. The public are cordially invited.
The messages published under the above heading indi-
cate that spirits are with them, and are not the result
of the earth-life, but of the other side of the veil—con-
sequently those who are desirous of seeing them in an
unobscured state, should attend in a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his
own common sense. All expressions of truth as they perceive
it are true.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
terference of the net for publication.
As our circle is intended to be a household of prayer,
we are desirous of having the most perfect of such
from the friends in earth-life who may feel that it is a
place upon the altar of spirituality their moral offer-
ings.

Miss S. H. Wilson, at all times, understood that she
gives no private sittings at any time, neither does she re-
ceive visitors on Tuesday, Wednesday or Friday.

Letters addressed to this Department, in order to
ensure prompt attention, should in every instance be ad-
dressed to C. M. & L. H. or to
LEWIS B. WILSON, Chairman.

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

Seance Nov. 25th, 1880.

Invocation.

We come to thee, Oh our Father, conscious that we
comprise a portion of that great and grand family of
humanity of which thou art the head as well as the
center. We know that we may approach thee with
confidence, feeling that all the wants of our inner life
will be supplied, and that every need will be satisfied
in thine own good time, and although darkness may
cover the external vision, and we may not see which
way to go, still may the song of the soul ever rise upon
hazy pinions, and the cry go forth, "Nearer, my God,
to thee, nearer to thee." Even though the crown of
thorns and the cross be laid upon us, still may the
spirit rise above all material things, and reach out
unto thee, who art the life and the light of all. We ask
that thine angelic ministers may be permitted this
hour to send forth the glad tidings that there is no
death, but that life immortal awaits every soul.

Dr. Henry Clark.

"To the Chairman: I have been very cour-
teously invited to manifest my presence here,
and, if I desired, to speak to my friends. I am
glad to avail myself of this opportunity. I did
not expect to control a medium at a public cir-
cle and speak to my friends on earth; but, as
experiences very often come to a man which
are strange and unexpected, I feel that this
will be an advantage to my spirit. I do not de-
sire to dwell in idleness in the other world.
Now that I find myself possessed of capabilities
and faculties which may be put to use, and that
I may practice as I did on earth—only perhaps
in a wiser manner—I am anxious to learn all
that I can of knowledge and gain all that I can
of experience that will aid me in performing
any work which I deem of advantage to others.
It is not a great many months, counting after
the manner of earth, since my departure from
the mortal form. I was troubled at the last
with a difficulty of the lungs. An old-time dis-
ease, which has been given a new name, now
called pneumonia, attacked my system, and I
was obliged to give up the physical body; but I
find myself possessed of all the capabilities
that I had when in the form, and that I am
able to work even better than when on earth.
I am now studying the organism of man. I be-
lieve that our physicians do not understand
anatomy thoroughly; I believe they have not
started upon the right course; they do not give
the human system that searching investigation
which they should.

I find that people who are troubled with a
weakness of the lungs can strengthen those or-
gans and become almost invulnerable to the at-
tacks of disease, which even a slight cold seems
to entail upon them, if they are only wise. A
person possessing a pair of delicate lungs should
sponge the chest and back between the shoulders
frequently with warm, fresh milk, that has not
long been taken from the cow. It should be done
at night in a warm room, and the body quickly
dried. A piece of flannel should be placed across the chest and between
the shoulders at night during the inclement
season or in damp weather. Such persons
should be particular to have their lungs well
protected from the cold when out in the open
air, and keep their mouths closed, which is the
most important thing of all; for when they ad-
mit copious draughts of cold air into their
mouths, thence upon the delicate structure
covering the lungs, they are acting very un-
wisely. If they will breathe through the nos-
trils and keep the mouth closed, they will find
themselves less liable to attacks of lung disease.
There is a great deal that people should learn—I
was going to say the common people, but I
mean the people who do not pay strict atten-
tion to the simple laws of health, and who, con-
sequently, are always suffering from illness.
A good many physicians themselves do not take
due care of their own systems; they should
never enter a sick room with the stomach de-
void of nutriment, for at such times the system
is open to absorb those elements which are de-
leterious to the physical frame. They should
always look after their own systems first, then
they would be better able to care for others.

I wish my friends to feel that I am at work,
not performing any prodigious labor, but sim-
ply striving to learn something more of the laws
of nature and the laws of God, that I may be
able to apply them first to myself, and then to
others. And why to myself first? Not, I hope,
from any selfish motive, but because I feel that,
in order to benefit others, each one must unfold
himself or herself, and be in good working order.
This is a feeble attempt of mine to speak
through mortality, but if it gives me the amount
of knowledge which I desire concerning the
law of spiritual control, I shall rest satisfied,
whether my friends are or not. I belonged in
Worcester. I am known pretty well through-
out that city, and I think my friends, some of
them at least, will believe that I have returned.
I am Dr. Henry Clark.

John Augustus.

"To the Chairman: I had a desire, friend,
to speak in this room, at your last meeting, but
I found so many others who were anxious to con-
trol, and who, it seemed to me, would receive
more benefit and instruction than I should, be-
cause they were in need, either of sending out
some word of love and greeting to friends, or of
gaining some experience for a work which they
had to perform, that I had not the heart to step
in and displace one of them. But I find myself
enabled to speak, to-day, without crowding any
other soul, and so it gives me exquisite pleas-
ure to say to old-time friends and associates,
those who, I feel, still think of me and remem-
ber my past with affectionate kindness, that I
return to-day and send out my love and greet-
ing. My friends can believe that since I have
been in the immortal world, I have not spent
the time in idleness. My work is but an exten-
sion of what it was in the earth-life. I

still pass on from place to place, striving to do
something that shall be of use. I need not speak
particularly of myself, but when I say to my
friends that my heart is in my work, and my
whole soul seems to pour itself forth in its ef-
forts to do something for others, they will realize
that I am as of old.

Oh, there is a great need of workers upon the
spiritual side of life as well as on the earth-
plane. There are many souls in darkness, bowed
down by conditions which degraded them on
earth, and which cramp their spiritual power
in the other life. Teachers go forth and take
them by the hand and strive to draw them up-
ward, and implant in their souls the knowledge
that there is hope for them; that there is a bet-
ter life for them to live; that they may become
pure and good and worthy. Friends, you have
no idea of this stupendous work; you cannot re-
alize how many souls are continually passing
out who were cramped upon earth, and, through
ignorance, erred, did not live in accordance
with the laws of life, and, consequently, are
warped and distorted when they come to us in
spirit-life. They need to be rounded out, pol-
ished and brightened for the higher life. Many
of us are working as missionaries in the
realms of spirit-life, striving to perform some
deeds which will be of benefit to others. And
still these unfortunate ones come over, still
they press into the other life. Some are earth-
bound and cannot get away from earthly scenes;
and then we are obliged to come down to this
sphere and work to uplift them.

Your courts, your houses of justice are thronged
with spirits who, when in the mortal flesh,
have been at these places for some misdemeanor,
and there they seem to be attracted back.
Your prison houses are, at times, thronged with
spirits, who, when in the mortal flesh, were
confined therein; who are tied, as it were, to
the old places, and we are obliged to come, and,
with a strong spiritual influence, seek to sever
the conditions which bind them here. We seek
to teach them of the higher life which is before
them, since they cannot, of themselves, realize
there is anything better or brighter. When
they begin to throw off the old conditions and
to aspire heavenward, to feel they must reach
for something that is better, then the work is
comparatively easy. Although it is a work of
years, yet every effort made to throw off some
badly-entrenched condition of earth, and every de-
sire born within the soul to live purer, creates
a new mantle of light which envelops the spirit.
Thus the time comes to every one to pass be-
yond earthly conditions, break away from the
result of those experiences which bind them to
earth, and themselves become missionaries of
light to those in darkness.

I feel that sometime I may come again, and
perhaps speak more clearly. I wish my friends
to know there is a grand work to be done. We
ask their cooperation; we ask that they will go
forth one by one performing whatever little
kindness they may, not scorning the degraded
and the debased, but feeling they are human
creatures, in need of assistance, and that per-
haps they may extend to them the hand that will
help them upward. There are none so degraded
but what they can be saved; there are none so
vile they cannot be reclaimed, and the life of
purity within allowed to germinate and blossom.
John Augustus.

Seance Nov. 30th, 1880.

Evelyn T. Chandler.

A yearning desire presses upon my spirit to
send forth through mortal lips tidings of the
angel-world. I have never before returned in
this way. I would have my friends know and
realize that their loved dead are not lost, are
not separated far from them even; that I can
return close to the side of each dear one and
bring my ministrations to their spirits, that a
balm of peace and consolation may fall upon them.

As I passed out from the material body, and
felt myself growing strong and free, felt all the
heat and fire pass away from the brain, and
knew myself conscious of my surroundings both
on the material and spiritual side, I felt that a
blessing had indeed fallen upon my life; that
death was only a deliverer, and not a tyrant or
an oppressor. I strove at that time to tell my
friends that I was beside them, conscious of
their feelings, knowing how they were situated,
but it was impossible for me to do so. Many
times have I returned since that period and
sought to give them some token of my presence.
At times I have known when their thoughts
have gone out to me, and they felt that I
was called to go early in life; they felt that I
should have remained here yet longer. But I
would say to them, All is well; my own life is
unfolding in a beautiful world.

I am satisfied with what has been done on the
material plane. I can see changes coming to
some whom I love. I wish to say to them; what-
ever comes to you, I perceive will be for the
best. I am satisfied; I know that you would
ask me, were I at hand, concerning my wishes
and desires, and so I send out, unsought and un-
asked for, my word, that I am satisfied with all
that can take place, and with whatever action
you see fit to perform; only feel that she who
was daughter, sister, wife, lives and loves you,
and would send back to you her greeting, and
tell you that her home beyond the river of death
is so beautiful and sweet that mortals could not
comprehend it; therefore I can give you but lit-
tle concerning the immortal home, only that if
you live seeking to do right as near as possible,
you will pass on to a world beautiful and sweet,
and you cannot fail to be satisfied with your
immortal heritage. I feel that God in his wis-
dom has decreed wisely and well; there is noth-
ing over which to murmur; and I am glad to see
my friends resigned, only I desire them to feel
that spirits of the so-called dead can return to
bless them, and give them greeting.

My name is Evelyn T. Chandler. My husband
is Rev. E. R. Chandler, of Saco, Me. I have
many friends and relatives in Gloucester whom
I would like to meet, and to whom I send my
greeting. I was the daughter of J. S. Tappan,
of Gloucester. I passed away when twenty-
seven years of age, some time ago.

Willie Foote.

"To the Chairman: How do you do, mister?
You have some pretty good pictures here. I like
to look at them. I like to hear the music, too.
I don't feel good, somoway, I don't, mister. I
feel good where I live, but I don't just now. I
was killed, I was. I guess it wasn't anybody's
fault; I heard people say it wasn't. I suppose
it was mine. If I had kept away I wouldn't
have been killed, would I? I am a little boy, I
am. I want people to know I aint killed so
much but what I can speak, and I want them to
know that when I was killed I went right to
another place where it is real nice and good.
People are real kind here. I can go to school,
too. Why, it is just like this world, but it is
warmer. It isn't awful cold over there, where

I live; the flowers are growing all the time, too.
They don't here, do they? And I can sail
boats if I want to. I can go round, too. I want
people to know it. Do you want to know my
father's name? It is John Foote. My name is
Willie Foote. Do n't you think they'll be glad
to know I aint killed real dead? I want to send
'em my love, too, and I want 'em to let me talk
to 'em so they'll know I aint dead. I lived in
Newton, Mass. I wanted to grow up a big man,
to work real hard, and have things real nice;
but then I don't know whether I will or not,
now. [How old are you?] Seven. Can I come
again. [Yes.] I want to say I am trying to be
a good boy, and I am real sorry I went away,
but I couldn't help it. I want to come and talk
somewhere. [How did you get killed?] By the
cars. I don't like to talk about it.

Asa Fletcher.

I am a stranger to this sort of thing, not hav-
ing had any experience in it before. It is barely
two weeks since I passed out of the body, but
I feel not only a curiosity but an interest in
this, and I am seeking to experience something
of the kind for myself, and also to send to my
friends a word from the other side of life. I ap-
pear to be the same as I was when in the body.
Although I am not yet an adept in spiritual
things, yet I can perceive truly that the mere
passing out of the body does not change a man
in the least. I appear to be the same in every
respect. It seems, at times, as though my eyes
were almost blinded by the largeness of this
new life which spreads out before me. I am in
the condition somewhat that an infant is in
when coming into material life, its vision not
very strong; still I expect I shall grow out of
this, and be able to perceive what lies before
and to adapt it to my circumstances. In a few
days I shall be sixty years old; I feel that I may
say the same as I would were I in the body, and
I believe my sixtieth birthday will be of more
practical use to me than any that has preceded
it. If my friends can give me a call I shall be
glad to have them do so; but I intend to search
around among the mediums till I find one thor-
oughly adapted to me, then to experiment upon
that person till I can gain control of the organ-
ism. When I can do this satisfactorily to my-
self, I shall make myself known, and perhaps
will be able to do some work. I am from Win-
chester, friends; my name is Asa Fletcher.

Mary Arnold.

Many, many, long years have passed away
since I was suddenly called from the body and it
was given to me to enter upon a larger work than
I had ever known before. I lived in Chicago.
After my departure from material things I was
welcomed to a spiritual home by dear friends
and by them allotted new labor, which has
been to the advantage of my spirit from that
time. For many years I have been present
with friends, with mediumistic beings through
whose organisms I have been enabled to send
forth something for the welfare of others, to
whom I have been able to bring an influence
from the other life which has been for the un-
folding of their spirits and for the guiding of
their souls home to that other life. I wish to
say to these friends: My work has extended
even further than you have dreamed. I could
not remain idle after my departure from the
body; I found so much to take up my attention
and to fill my mind that now it seems but a very
short period since I was an inhabitant of the
earthly sphere; but still the work has been grow-
ing larger and larger. My friends in spirit-life
have joined with me to bring to earth some tid-
ings of the immortal world, to teach mankind,
to teach lowly mortals who had no other way
of knowledge concerning the life which they
are to lead in the future. I wish to say to my
particular friends in Vermont, I have been by
your side in the past, I shall still be by your
side in the future, to guide and guard you. I
have been appointed, not by any higher power,
but through the sympathy that exists between
your souls and mine, a guardian spirit to you,
to teach you concerning my heavenly home and
to unfold the duties of piety toward one an-
other. You have been apt pupils; you have
learned well; your work has resulted in much
good. To-day it seems important I should bring
you more encouragement and cheer from the
other life. I wish to say that you have no idea
of what has been accomplished, because you
cannot see as we can see from our side. Still
press on; your words have gone forth in glad-
ness; your influence has spread abroad to ben-
efit others; there are hearts to-day in the mortal
form that rejoice because they have heard good
tidings from you and gained instruction. Let
not the pen rest idle; cease not speaking good
words of cheer; for this has been the labor al-
lotted to you from on high; your angel friends
will bring you love and sympathy, and will
bless you from the immortal home for well-do-
ing. We shall meet you when you cross the
river of death and welcome you to our own
sweet home.

Mr. Chairman, my friends will see my mes-
sage, as they read your paper. You may call
me, sir, Mary Arnold.

William Howland.

I have only a few words to say here. I would
like to reach my friends, if it is possible; will
you, therefore, kindly announce that William
Howland, who passed away suddenly, some time
ago, has returned to this place to report? I lived
in Chiltonville, Mass. After I found myself dis-
embodied of a mortal body, I became aware
that it was really possible for spirits to return
and speak to their friends. I felt how grand it
would be if I could control some organism and
speak to my friends, but I have not been able
to do what I have so long desired. I wish to
say there are affairs connected with my mortal
career that I would like to speak about. I can-
not feel that it would be wise to do so publicly,
but if my friends—some of them closely con-
nected with me—will seek out a good avenue
for my return, it will gratify me exceedingly.
They must know there are certain operations
which it would be well to hear my opinion about.
Although they may not personally feel satisfied
with whatever may be given through a medi-
um, yet if they will make the trial and give me
an opportunity to come, I think I can convince
them that I know what I am talking about. I
wish to send my greeting to one and all. I re-
member them all. I am satisfied pretty well
with what has been done, but it seems to me
that if I could give my opinion and advice I
should be highly gratified.

Henry S. Tolman.

"To the Chairman: Good afternoon, sir. I
was formerly pretty well known in Boston. I
had a great many friends in this city. It seems
to me that I cannot have been forgotten even
in the whirl and press of business, and I would
like to call myself to my friends' remembrance.
It has been very long, seemingly, since I passed

to the spirit-world, and I have not been able to
send back one little word to friends that they
might know I still live and hold an interest in
them. Now, many of my friends feel that I
have passed beyond material things entirely,
and that there is no such thing as a spirit inter-
esting himself in the concerns of mortals. I
would like to disabuse them of this. I wish to
say that many and strange experiences have
come to some of them since my decease, that
neither they nor I could ever have dreamed of,
and yet they have at last worked to their ad-
vantage; and now they can look back, and say
it was all right, after all, and they would not
have it otherwise, although at the time they
felt as though they could not bear some of those
things that were pressing upon them. Now,
through the shadows, I have been watching
what was going on. I have observed things that
they did not, and I could have told them long
ago—had they sought for an interview with
spirits—what the result would be. However, it
is just as well, as the experiences they have had
were sadly needed.

Now, I wish to say to my friends, give me an
opportunity to speak to you; what you have ex-
perienced in the past is nothing to what you
will experience in the future. I wish to say to
one nearly related to myself, whom I will call
Samuel Sam, you have seen strange things,
but you had no idea that I was watching over
and striving to guide you in your course. I am
satisfied with all that has taken place, as you
cannot fail to be when you can see a little clearer.
Now, it is my earnest desire to speak to you pri-
vately; there are matters concerning your spiri-
tual as well as your material welfare, which
should be attended to at once; there are medi-
ums enough in Boston, I should think, for you
to find one suited to my purpose. Your little
Sammie is safe in the spirit-world. When he
passed away you felt that life had not much
left to care for. All his deformity has passed
away. Could you see him now, straight, beau-
tiful and strong, you would rejoice that he is
living in a beautiful world, free from pain and
suffering. I have him in my charge, and he is
growing and becoming a fine scholar. If you
can realize this, and realize that death is a ben-
efactor, I feel you will be comforted and be will-
ing to wait till you join your loved one in the
other life. I desire you to send forth my mes-
sage to others, and to hold what is called a fam-
ily circle. I know I can come. Irene is a medi-
um; she only needs development. If you will
sit weekly, patiently, I can return, in due time,
and manifest my presence.

I don't know as there is anything more that
need be said to-day; if my friends accept my
message, I shall be more than gratified; if they
do not, I shall still seek another opportunity to
return and make myself heard. Henry S. Tol-
man.

Jennie Wiley.

"To the Chairman: Please, sir, I should like
to say a few words. My name is Jennie Wiley.
I don't know very well how to proceed, but I
am anxious to reach a friend of mine whose
name is Mary N. Harvey. She was in Bridge-
port, Conn., at work, the last time I knew of
her—I presume she is still there. Since I died
I have not been able to come to her or to any of
my friends. There must be something keeping
me back; I don't know what it is. I have been
able to come close to strangers and to see them
perfectly well, also to see their surroundings,
but my friends seem to be encased in something
that I cannot penetrate. I was told if I came
and spoke here perhaps my friend would receive
my message, and even if she did not it would as-
sist me to find her, to come into communion
with her. I don't know how this will be, be-
cause she does not know anything about Spiritu-
alism that I know of. I didn't when I was
here. I wish to say to her, however: Mary, I
have long sought to communicate with you, be-
cause I felt that if I could do so you would feel
somewhat happier and more contented with
your lot. I know how you have felt for a long
time, because you were so before I passed
away, and I know you cannot be any different
now. If you could realize that your mother is
beside you often, that she is not far away, as
you used to say, you would feel much happier.

We often talked together of our lot; she felt
she was not well situated; after her mother
died she had to look out for herself a great deal,
and friends were few; she felt that if her moth-
er had only staid with her everything would
have been right. Her mother is very anxious
to have her realize that she is not far away, and
that she can comfort and sustain her as she did
when in the body. I want her to feel so, and
to feel that her friends can come to her. Those
who are so kind to her in the mortal have been
influenced to do so by friends on the other side.
Her mother tells me a change is to come before
another year closes; she will be taken from those
unpleasant conditions and placed in better ones,
but it depends a great deal upon herself; the
spirits will try to guide her, and if she can only
realize their presence it will be an easier task.

I don't get along very well; there are so many
things I wish to say I feel I cannot say them
all now; but there is one thing more that must
be said: please to tell Mary Ann that she will
hear from Henry, and he will want her to go
away a long distance. It is our desire that she
accept the offer and that she will go, because
so much more will be done for her than can
possibly be done now. She need not feel bad
to leave her old place; she will be leaving much
darkness and unpleasantness behind her. The
word of the spirits is, Go! Be sure and accept,
and all will be well. Ask Henry to search out
a medium where your mother and his can come
and speak and give you advice and counsel.

MESSAGES TO BE PUBLISHED.

Dec. 3.—Rev. Thomas C. Moore; Lyman Odell; Mrs. C.
H. Hardy; John A. Barnard; Nancy Packard; Sarah Jane
Reed; Jonathan Berry.
Dec. 7.—Hattie M. Barnes; Huel Cowan; Sybil White;
George Thorne; George F. Martin; Mary Abbie Poole; Aunt
Chloe; Forest Elder.
Dec. 10.—Mrs. M. F. French; Flora B. Cartmill; Wil-
liam Butler; George F. Elliot; Elias Shaw; Nellie A. Lang-
muir; Susan P. Palmer; Lillie Perkins.
Dec. 14.—Rev. E. W. Porter; John L. Chandler; James
Wood; Helen S. Loud; Freddie F. Fiske; Samuel Curtis;
Miss Gray.
Dec. 17.—Leonard Foster; Katie F. Hand; Lizzie L. Groves;
Julia Gleason; Robert L. Tilden; Mary J. Knowles; Rosa-
bel Abbott; Sarah A. Waters; Mary Abbie Poole; Aunt
Chloe; Forest Elder.
Dec. 21.—Mrs. Elsie J. Smith; Robert Rogers; Capt. John
Cooley; Sarah J. May; J. G. Birchall; Maria L. Gordon;
Miss Gray.
Dec. 23.—Robert Dale Owen; Louis R. Peophies; Eva May
Clark; Hattie A. Palmer; Mary E. Fuller; Frances Black;
Miss Saylor; Florence Reed.
Dec. 24.—Hannah Foster; Willie J. Bray; Thomas Evans;
Adeline Morrill; Henry J. Hubbard; Caleb Hutchinson;
Mrs. Joanne Johnson; Daniel Reed.
Dec. 25.—Rev. Nathaniel Russell; Mrs. Botsey Moore;
George W. Thompson; Ella Armstrong; Maria Lou; H.
F. Hughes; Samuel G. Howe.
Jan. 4.—James Moffit; Mary Goodwin; Isaac D. Smith;
S. P. Lake; Bethiah B. Collier.
Jan. 7.—Samuel F. Monro; Clarence Henry Gordon;
Charles L. Lehm; Martha A. Dodge; Joseph Hill; Char-
lotte Engle; Willie Jacobs.
Jan. 11.—Juliette Mailey; Myra S. Mason; Joseph Clarke;
John Edwards; George F. Martin; Mrs. Matilda J. Pad-
ford; William Morgan; Wess.
Jan. 14.—Henry Adams; Havinia F. Gibberson; Cyrus
Mason; B. Kent; Lucilla Warriner; Edmund Dole; Mary
Ellis.
Jan. 18.—Benjamin Kenney; Dr. Artemus S. Carter;
Lizzie J. Woods; B. B. Thaxter; Rufus B. Kinsey; Clara
Merrison; George A. Barnes; Jennie Sprague.
Jan. 21.—Laura Markham; P. B. Randolph; Eliza
W. Peacock; W. A. Cowing; Sarah Kettow; Charles S. Rich-
ardson; Willie Harris; Mary Ann Johnson.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF
MRS. EMMA HARDINGE BRITTON,
AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

QUES.—[By R. C. Napa, Cal.] It having been
said, in reply to a question, that each person
has a guardian spirit and a guardian angel, the
former being appointed by the latter, please
state the difference in duties of the two, and
by whom the guardian angel is appointed.

ANS.—The guardian angel is a superior power,
like the angel of the earth whom we call
God. When we use the term God, we speak of
the earth's angel; and when we vaguely recall
those high-sounding words which the ancients
employed in speaking of the tutelary spirits of
nations, of armies and of cities, we recall only
the angels of those high and mighty souls
who have progressed beyond the merely spiri-
tual condition, that spiritual condition which
outworks the purest powers and possibilities
of the soul. The spirit signifies still the pil-
grim. The spirit within man is the vitalizing
power. But when a spirit comes to minister to
another, when it holds another's destiny in
charge, when it is capable of guiding another,
when it has attained all the wisdom of spirit-
life, all the love and tenderness of the angel-
sphere, then it becomes a guardian angel. None
are guardian angels but those who are im-
pelled to the charge by love. It is love that
constitutes the angelic work which your guardi-
an angels perform; love which stimulates them
to the work. In the performance of this mis-
sion the only method of appointment is attrac-
tion. Those who are your guardian angels are
drawn to you, either by some similarity of
mental power, or by that higher attraction of
love which realizes that it can perform a work
for you which none other can do. It is not an
appointment, so far as we can recognize it,
which higher spheres bespeak, inasmuch as
in God's kingdom each one goes to his place,
each one fulfills his mission; and though we feel
the nameless and formless cords of attraction
drawing us to our place, we see not the judge,
we hear not the voice that pronounces sen-
tence; we do not take our commission from
spoken words, we only feel the impulse to do,
and we obey it; the charge is within us, and
the result is the mission of the guardian angel.
The guardian spirit, or the spirit associated
with you, realizes something of the ancient
idea, once held in abhorrence because not un-
derstood, of the familiar spirit. Each one of
you has a familiar spirit—a spirit whose mis-
sion is not yet done on earth—a spirit who, al-
though of the world of spirits, is still a dweller
on the threshold, finding opportunity to per-
form some special life-work through special as-
sociation with you. That spirit is rarely your
guardian angel. Your guardian angel, we re-
peat, has a higher, a more potential sphere of
ministry than mere association. It is one who
stands to you as the mother to the child; as the
hero to the nation; as the martyr to the cause;
as the good and true man to the people. Such
is your guardian angel. Your spirit friend or
associate, like the guardian angel, is not ap-
pointed; he is drawn to you, also, by the links
of attraction, and these attractions wear out;
they change; you sometimes grow apart; they
are most commonly temporary; hence it is that
your spirit-associate frequently leaves you and
another is attracted to your side. You are never
alone. Somewhere, in some corner of God's
universe, you have a circle, a home, a place of
abiding, some links that are close to you. So
in the spirit-world you have a home; you have
a nest there, a place of rest. You have very
constantly to pass much of your time in dream-
less sleep in this place of rest, this precious
home, this anchorage for your souls; you come
from dreamless sleep refreshed, because you
have lived and grown in the normal home of
the soul—the spiritual world. We do not recog-
nize those associates who feed the multitude,
as they rove hither and thither, propelled by
mere external ideas, the superficialities, arti-
fices and show of this meretricious age. They
keep not their surroundings; they know not of
the careless, idle, mocking spirit that is at-
tracted to them on their own plane; they know
not, also, that their guardian spirits are wait-
ing, waiting, knocking at the door of their
hearts for entrance; waiting for the fitting
moment to breathe the word and speak the
unspoken message of higher love and higher
thought! And then they pause for a moment;
they feel the touch of an angel's wing; a wave
of perfume from the better life meets their
senses. It is but for a moment, and they feel
a holy presence! It is but for a moment, and
they stand like the prophet in the desert, when,
in the midst of rending rock, in the midst of storm
and tempest and the crash of the thunderbolt,
he heard the still, small voice. It is but for a
moment, but, in that moment, the guardian
angel has been able to plant but one seed of
good, to lift up the thought but for one single
degree toward the higher world, his work is
done. Such, friends, is the separate mission of
the spirit and the angel.

Q.—[By O. S.] In high altitudes, say thou-
sands of feet above the sea, the pulse is quick-
ened, and the mental and bodily activity in-
creased. Does this increased activity tend to
shorten human life? And hence, is a residence
in such localities to be avoided?

ANS.—We would neither avoid it, nor would we
entirely concede the position assumed by your
questioner. The pulse quickened, all the men-
tal powers stimulated to excess by oxygen, this
we can obtain by artificial means, here upon
earth. We all know that if we burn out the
material too rapidly, if combustion is too strong,
the time of the combustion is shortened; hence
whilst we may shorten, in time, the processes of
life, by increasing their powers and activities,
we crowd into a short period of time all the
work, all the possibilities which the mental
power—that being the motor power—is able to
produce. We do not therefore admit that it
would be necessary to avoid such conditions,
neither would we force them upon you. We
admit that the best normal and healthy
conditions for the race are those which belong
to the immediate sphere of duty in which men
find themselves; thus, as we have stated, re-
curring to our first position, the engineer and
the miner, who are deprived of this excess of
oxygen, and even of the necessary amount for
the promotion of life, are still in the sphere of
duty, which we should not call upon them to
shrink from, because their lives are shortened
by want of the excess of oxygen found in high
altitudes. Even so the residence in high
altitudes of those who breathe these higher realms
of atmosphere, which stimulate and quicken
the faculties and promote an excess of activity,
is normal to their condition, is, in its place,
equally good. There is a high distributive jus-
tice throughout the universe of matter, which
we scarcely apprehend until we begin to realize
that each living creature is a microcosm in him-
self; that his duties surround him; that his pos-
sibilities are limited by his nature, and that he
sphere of life, and those attached whether to
long or short periods of time, constitute the
whole duty of man, the whole sum of life. The
attraction of happiness invites us on from the
present to the future, stimulates and encour-
ages us, beckons us to higher conditions, hence
we become motor powers of progress; we would
impress upon the listener only to avoid that
which is detrimental to the performance of the
best duties we can, concisely say, that the
attraction of happiness and the conditions may be
constitute the best theatre upon which we can
play the great drama of our individual lives.

