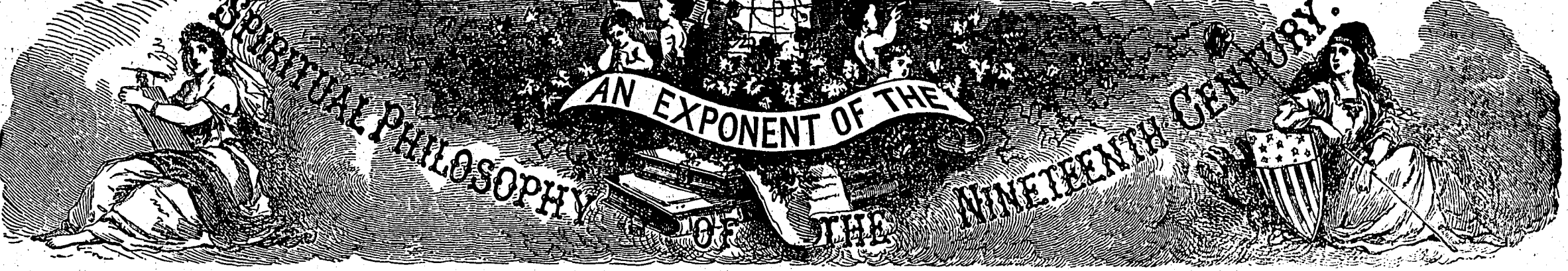


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The Reviewer.

THE WAY-MARKS OF A PILGRIM.
A REVIEW OF THE WRITINGS OF J. M. PEEBLES.
BY A. E. NEWTON.

To the Editor of the Banner of Light:

The literature of Spiritualism is of rapid growth, and the value of its products increases as greater maturity is attained. One of the most prolific contributors to this literature is Dr. James M. Peebles, otherwise known as "The Spiritual Pilgrim," whose writings, as well as his voice and personal presence, have become familiar in almost every quarter of the globe. Formerly a zealous clergyman of the Universalist persuasion, he became convinced of the reality of angelic ministrations in 1856, by demonstrations not less overwhelming in their force than those encountered by Saul of Tarsus when on his way to Damascus; and, like that apostle, he received a startling commission from a supernatural Voice. "You are appointed for a great work: gird up your loins, buckle on your sandals, . . . Go forth and teach the Ministry of Angels!" So ran the commission. "Like his apostolic prototype, he was not dissatisfied unto the heavenly vision." Being of an ardent temperament, thoroughly earnest in his convictions on whatever subject, restlessly active in both body and mind, he accepted the rôle of "Pilgrim," and went forth, becoming an effective and almost ubiquitous evangel of the new gospel, by both voice and pen. We hear of him, by rapid turns, in the interior and at the furthest extremes of our own land, and anon in Europe, Asia and Africa, Australia, the Isles of the Pacific, among the ruins of Central America, and the Indians of the Rocky Mountains, everywhere acquainting himself with the physical and social status, the religious notions and traditions of that many-phased creature called Man, and everywhere that a hearing can be obtained, dispensing that gospel with which he is commissioned.

Twice circumnavigating the globe, by different routes, within the last ten years, and meeting with the most advanced and emancipated minds of many lands, this "Pilgrim" has certainly enjoyed advantages for acquaintance with the world's condition and its best thought, which fall to the lot of few in a life-time. A traveler, explorer and antiquarian by natural bent, he is, besides, a most insatiable reader of books, both old and new, and has gathered a library of rich and rare extent. Added to all this, he is himself possessed of an inspirational or mediumistic temperament, which renders his mind open to suggestions from the angelic spheres; and has also in his travels usually been privileged with the companionship of some easily-controlled psychic subject, through whom spirits of a high order of intelligence, often claiming to be of ancient birth, have communicated their thoughts or their knowledge on many topics of the highest interest.

That, amid these travels and nearly continuous platform labors, with almost numberless contributions to the periodical press, our Pilgrim should find time for the preparation of a series of elaborate volumes, is a marvel; and it will not be strange if the careful reviewer shall detect in these "Way-marks" some evidences of haste and want of due deliberation in their production. The wonder is that such tokens are not more numerous and glaring.

I have before me a series of volumes and pamphlets which have been issued within the last twelve years, by Mr. Peebles. I propose to pass them in brief review, in the order of their production, for the purpose of making some estimate of their value to the grand spiritualistic movement of the age, in which their author has borne so conspicuous a part. First on the list is: "THE SPIRITUAL HARP, A Collection of Vocal Music for the Choir, Congregation and Social Circle." This is an elegant volume of about 300 pages, large octavo, published in 1868. In its preparation Mr. Peebles had the able assistance of his friend and former co-laborer in the ministry, Rev. J. O. Barrett, while the musical department was carefully edited by Prof. E. H. Bailey. Of this joint production it is not too much to say that, with its choice, varied and tasteful poetical selections, its sentences, chants and responses, its cheerful and sprightly music, mostly new, and, withal, its faultless typography and mechanical execution, it is the most attractive work of the kind ever published. It is a treasury of gems, the value of which cannot fail to be appreciated by cultivated, emancipated, and artistic minds for generations to come. Yet, if I mistake not, it has but partially met the want for which it was designed; and this, no doubt, in part, by reason of its highly artistic and pre-

dominantly intellectual character, [the main use of song, in a religious or spiritual gathering, being really to express emotion, rather than theory or philosophy,] and the newness of its music, as well as in part, also, because of being too large and costly a work for general use in Spiritualistic assemblies.

If I mistake not, Mr. Peebles has endeavored to supply the want, in some degree, by other publications, as we shall hereafter see; nevertheless the Harp has a value of its own which will probably be more widely appreciated in the future than at present, when perhaps it may be supplemented by additional selections of a somewhat different class, and more of the old familiar music.

The Pilgrim's next work was given to the world in 1869, and is entitled:

"SEERS OF THE AGES: embracing Spiritualism, Past and Present." This is a volume of 376 octavo pages. It shows the results of extensive reading, much thought, and laborious industry. In it the author has, with great research, grouped together in chronological order the chief historical evidences on record, that spiritual and inspirational phenomena, essentially identical with those of our own time, have existed from the remotest periods; with biographical sketches of the noted seers and wonder-workers of ancient times and countries. The subject is treated under these general divisions: Spirit of the Present Age, Ancient Historic Spiritualism, Christian Spiritualism, Medieval Spiritualism, Modern Spiritualism, Exegetical Spiritualism.

Under the head of "Christian Spiritualism," the author takes the ground that Jesus of Nazareth was an actual person, "the natural offspring of human parents," but begotten and reared under circumstances favorable to the development of a high spirituality, and hence became a spiritual teacher, wonder-worker and reformer of the noblest type; but that the New Testament histories, written years after his death, have gathered up and attributed to him many incidents and sayings that had become traditionally prevalent as relating to other noted spiritual teachers and wonder-workers of long previous times—particularly Krishna of India, and Pythagoras of Samos. From these records, part fact, part legendary myth, was evolved in later years the conception of the *theologic Christ*—"a strange Hebrew hybrid; half God, half man—a church monster, shapen by the old ecclesiastic fathers." Mr. Peebles attempts to discriminate between this monstrous conception, which has been widely adopted by the Christian world, and the *real Jesus*, whom he regards, to use Peter's words, as "a MAN approved of God," liberally endowed with the "Christ-spirit" of universal good-will, empowered to work wonders of healing and kindness among the people—a spiritually illumined teacher of truth and righteousness, not original in all his teachings, but mediocratically uttering the highest and best thoughts of sages who had preceded him, "reiterating them with a pathos peculiarly his own"—clayey and prophetic—"a balanced, summer-sunned man—a tropical heart, sweet, full of love flowers, and tempered to an intellectuality that weaves its silvery philosophic filling through the magnetic vesture that clothes our freezing humanity," etc., etc.

In "Exegetical Spiritualism," Dr. Peebles treats of the existence of God, the Divine Image, the Moral Status of Jesus, the Holy Spirit, Baptism, Inspiration, the Beauty of Faith, Repentance, Law of Judgment, Evil Spirits; Hell, Heaven, Historic Immortality, Resurrection, Prayer, Freedom and Function of Love, and the Genius of Spiritualism. This exposition presents a quite comprehensive and generally satisfactory statement of the religious and philosophic bearings of Spiritualism, concluding with the following general definition, than which nothing finer or truer has been written:

"Its fundamental idea is, God, the infinite Spirit-presence, immanent in all things.

"Its fundamental thought is, joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentality of media.

"Its fundamental purpose is, to rightly generate, educate and spiritualize all the races and nations of the earth.

"Its worship is aspiration; its symbols, circles; its prayers, good deeds; its incense, gentle words; its sacrament, the wine of holy affections; its baptisms, the fervent pressure of warm hands, and the sweet breathings of guardian angels; its mission, human redemption, and its temple, the universe.

"It underlies all genuine reform movements, physiological, temperamental, educational, parental, social, philanthropic and religious; and spurning all human interests with holy aim, it seeks to reconstruct society upon the principles of a universal brotherhood—the strict equality of the sexes."

The work under review is not free from faults as a literary production, showing, as might be expected, occasional traces of haste in composition; and the Pilgrim's impetuous temperament sometimes leads him into an indulgence in flights of rhetoric and effusions of sentiment which almost take the breath of a plodding reader. His intensity of convictions, too, now and then, impel to statements of a positive and seemingly dogmatic tone where a modest suggestiveness would be more in keeping. Yet, as a whole, the "Seers of the Ages" must be regarded as constituting one of the most—if not the most—valuable and unexceptionable presentations of Spiritualism in its historic and religious aspects that has yet been given to the public.

It, however, has not met the full endorsement of all classes of Spiritualists. Dr. Peebles' frankly expressed views of Jesus of Nazareth drew forth sharp protests, on the one hand, from certain "anti-Christian" Spiritualists, who deny in toto the existence of Jesus as a

historic personage, and on the other from certain extreme "Christian" Spiritualists, who cling to the medieval doctrine of his special divinity. To critics of both these classes our Pilgrim, on his return to London from a tour to the East in 1870, replied in a small work of one hundred and eight pages, octavo, entitled:

"JESUS: MYTH, MAN, OR GOD; or the Popular Theology and the Positive Religion Contrasted." In the first chapter of this treatise are collated and forcibly presented such evidences as our Pilgrim had been able to glean from all sources, outside of Bible and church histories, of the personal existence of the Nazarene. Some of these evidences are unfamiliar, at least to ordinary readers, and taken together with the New Testament writings and the undeniable existence of Christianity under many phases, as a powerful force in the world for centuries, certainly furnish strong probable grounds for the belief that a great spiritual teacher and worker of marvels, called Jesus, the Christ, did actually appear, about the time alleged, in the land of Judea.

The proofs, however, I am free to say, like those of many other events of the long past, can scarcely be called demonstrative. They are of such a character as to be differently estimated by different minds, according to educational or organizational bias. Fortunately, while the question of the personal existence of Jesus is one of much interest to the earnest Spiritualist and to the student of the religious history of man, yet to the *spiritually minded* it is not of essential moment. The cardinal truths of the fatherhood of God and the brotherhood of man—the duty of love and service to all, including enemies—the future life—the ministry and communion of spirits—the consequences of virtue and of vice—the beauty of humility, mercy, forgiveness, purity of heart, a peace-making disposition, and of hunger and thirst after righteousness, with repentance for all wrong-doing and faith in the Eternal Goodness—all these, which constitute the essence of the so-called Christian teachings, have their ground and validity in the spiritual nature of man, and in no way depend upon the authority or the personality of any annunciator.

In subsequent chapters of this work, Dr. Peebles discusses "The Origin & Mission of Jesus," "The Moral Teachings of Jesus Compared with the Old Philosophers," the "Influence of Christianity," and "Jesus and the Positive Religion." Space fails us to analyze the contents of these chapters further than briefly to say that the author vigorously combats the popular church theory of the supernatural origin of Jesus—denies the originality or superiority of many of his doctrines, quoting from other ancient teachers in proof—pungently charges upon (sectarian) "Christianity" the responsibility of the errors, crimes and untold horrors that have been perpetrated in its name or by its professors—in fact makes "Christianity" synonymous with these errors and crimes—and protests most vehemently against having the term "Christian" dragged in and imposed upon Spiritualism.

In writing these chapters, it would appear that our impetuous Pilgrim was incited by the ultra religious conservatism of certain English Spiritualists to express opinions and take a position which maturer reflection in later years has modified, as we shall hereafter see.

It is evident that the terms "Christian" and "Christianity" are used by different writers with widely different meanings. To one class they seem to be synonymous with error, bigotry, hypocrisy, persecution, cruelty, and almost everything that is false and foul; to another class they are the synonyms of truth, charity, sincerity, justice, purity, spirituality, and all that is beautiful and noble in human character. While this is so, the present writer has never deemed it desirable to attach the term "Christian" to Spiritualism, at least without an explicit definition of the sense in which it is used—although at times such a designation would be very convenient if rightly understood, as discriminating against a very un-Christian phase of Spiritualism sometimes exhibited. But at the same time he has had no repugnance to the term when used in its better significance. And he fails to see the fairness or reasonableness of those who insist that the term can mean only what is bad, and refuse to give those who choose to employ it credence for its better meaning. On some the use of the word, however innocently, seems to have much the same effect as waving a red flag in the face of an irate bovine. It would seem far more creditable to endeavor to rescue the term from its perversions, and to illustrate its better significance by fairness, courtesy and kindness to all. To this, no doubt, the Pilgrim will now agree.

In treating of "Jesus and the Positive Religion," Dr. Peebles has no special reference to the so-called "Positivism" of the disciples of Comte, but thus defines his meaning:

"The leading thoughts ever burning in his [Jesus'] being for acceptance and actualization, were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, good works. These, crystallizing into action as a reform-force for human education and redemption, I denominate the *positive religion*, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best estate. This pure religion, undisturbed, established in men's hearts and lives, and not on 'sacred' parchments, would soon be felt in states and kingdoms, promoting peace, justice and charity; venturing legal enactments wise and humanitarian, and causing the sweet waters of concord and good-will to flow over all the earth for the spiritual healing of the nations."

May such a religion, whatever it be called, soon prevail!

[To be continued.]

Original Essay.

MISAPPREHENSION OF "CHRISTIAN SPIRITUALISM."

To the Editor of the Banner of Light:

The philosophy of Christian Spiritualism, as given in my discourse "Why we are Christians," has been recognized with great pleasure by those whose ethical perceptions are sufficiently clear to realize the supremacy of man's religious nature. One of my most enlightened correspondents says, "I feel that you have closed the discussion, and set the matter at rest," and he is not mistaken in this, as the positions I assumed have not been directly assailed, and cannot be successfully. True science is a finality.

That the Divine influence which inspires all who approach it inspires in a preëminent degree those who have the noblest religious and intellectual organization, and sustains them before the world as an effulgent example and inspiration to mankind; and that these anointed teachers, or Christs, not only lead mankind in their earthly teachings and examples, but in a more preëminent sense continue to be our loved and revered teachers in the spirit-world, is the peculiar fundamental principle of Christian Spiritualism, recognized by all who commune with the higher spheres of spirit-life (which we are all free to approach by a proper life); and in the consciousness of this truth the Christian Spiritualist can but regret that there are so many in and out of the church, and especially so many who are acquainted with phenomenal Spiritualism, who occupy a plane of thought on which this truth is not attractive.

The skeptical or dogmatic mind is not hospitable to truth, but resists new ideas with vigor, generally proportioned to their grandeur and elevation. The higher spheres of thought do so abound in reverence, hope, love and faith, as to be shunned by those in the sphere of dogmatism, to whom the highest reverence appears as servility, the highest hope and love as unmanly sentiment, and the highest faith as weak credulity, merely because they are incapable of conceiving and realizing such sentiments, and do not comprehend that they embody the noblest manliness and the most sagacious wisdom.

A large portion of mankind is, therefore, constitutionally opposed to the highest development of religion, and constitutionally unfitted for a millennial organization of society, and cannot fully appreciate the character of Jesus, either as he was in Jerusalem or as he is now in a far higher spiritual condition. To such Christian Spiritualism is a sort of *terra incognita*. They do not like it, and do not comprehend it. They may discuss it, but when they do they are talking about something else. They take the church, as it has been and is, for the representative of Christianity, and they take Modern Spiritualism as it is and may become, and find the two utterly contradictory and incompatible, as indeed they are, and wonder why anybody should join together such contradictory expressions, and perhaps discharge a volley of uncomplimentary adjectives at those who make the absurd combination.

But this is merely beating a man of straw made by themselves; as no one ever seriously thought of combining such incongruities. The simple and rational idea that Spiritualists who wish to make Spiritualism a benefaction to the world, a new dispensation which shall change the whole face of society, propose to do it by living up to the highest standard of life as it comes to us from heaven now, and as it came to Jesus and the Apostles in the midst of superstitious darkness, is so obviously just and practical that the opposition to it is not the opposition of dispassionate thought, but the opposition of the rebellious, distrustful and willful impulses belonging to the lower half of the brain. Indeed, I believe the spiritual rostrum, occupied by those who speak completely under spiritual inspiration, is continually teaching this view—the sentiment and philosophy of Christian Spiritualism. It is none the less Christian Spiritualism if it seldom refers personally to Jesus. The highest Christian Spiritualism, or Christian religion, may exist among those who have never heard of the Nazarene, and whose inspiration comes through other channels. But it is difficult, if not impossible, for any one in this country to attain a high spiritual life without also attaining some interior cognition of his sphere and the spirits who are in that sphere.

The opposition to the phrase Christian Spiritualism arises, (among those who are sufficiently intelligent to know that it does not refer to the church) from the thought that it confines us dogmatically to the man Jesus, and that his character is to be learned from the New Testament and early Christian writers alone.

Against such views every enlightened Christian Spiritualist would earnestly protest. The reverential and loving recognition of Jesus does not hinder the reverential and loving recognition of other great teachers and exemplars, any more than the recognition of Jupiter hinders an astronomer from recognizing other planets or stars. There is no such absurd limitation in Christian Spiritualism.

A sincere Christianity may rely for its knowledge of Jesus upon the New Testament, and accept that book as its supreme guide, and it would be a very different Christianity from that of the church. But a Christian Spiritualist stands on higher ground and finds no infallible guide in the New Testament.

To Christian Spiritualists, Jesus Christ is a living guide and leader, and the question whether his words were accurately reported at Jerusalem is not a fundamental question. There is enough in the New Testament to show his transcendent character and powers—that he was as a religious teacher wiser, stronger and more

practical than his predecessors, and, though less gifted in eloquence and philosophic speculation, more highly gifted in a lofty inspiration. It is an unprofitable use of time to discuss with critical elaboration the language of the New Testament. It is the best book of ethics the world has had, but it is by no means perfect. It is the living spirit, and not the dead letter, from which we should learn. If we sought to follow the wisdom of a Baron or a Galileo we should seek the writings of their mature years, not schoolboy compositions. So with the founders of Christianity: their earthly writings were only in their primary school of wisdom, disturbed by the agitations of earth-life. To-day they are eighteen centuries older and wiser than they were in Jerusalem. Their wisdom is distilling upon us through many a channel which they influence, and in good time they will speak to us in person, when Christian Spiritualism shall have prepared a way for their reception.

I do not think it important to discuss the language of the New Testament and vindicate it against the narrow views and partisan distortions which do injustice to the intelligence and character of Jesus. Nor would I spend any time in discussing with a few eccentric skeptics the historical existence of Jesus, which has been recognized and permanently settled by the ablest scholars of all countries. Even if the historical evidence were less conclusive, there are thousands of living witnesses to-day who can testify to his living reality and spiritual power.

In the next century all historical questions may be settled. Psychometry is already taking hold of historical questions, over all of which its power will extend; and the personal return of historical characters will make the past a familiar story. The advent of that era of enlightenment will be hastened by the diffusion of Christian Spiritualism.

JOS. RODES BUCHANAN.

1 Livingston Place, New York, Jan. 16th, 1881.

THE LATE EPES SARGENT.

REMINISCENCES OF TWO SCORE YEARS AGO.

To the Editor of the Banner of Light:

Will you give a brief space to one who knew Mr. Sargent truly and well in the "long ago,"—with whom he was associated in literary work for more than two years—to testify to his great versatility of talent and his social worth?

My acquaintance with Epes Sargent began in the early summer of 1859, though with his brother John O. (who was then, I think, on the editorial staff of the *Courier and Enquirer*.) I was somewhat earlier acquainted.

Early in October, 1859, several eminent literary gentlemen, incited by the success of the "Brother Jonathan," a mammoth weekly paper, proposed the starting of another, and rival paper. The proposal was favorably entertained, and on the 19th of that month, without previous announcement, and consequently without a subscriber, I issued, as publisher and proprietor, the initial number of *The New World*, in large folio form. Its editors were Park Benjamin, Epes Sargent and Rufus Wilmot Griswold. Mr. Griswold retired after a few months; but Mr. Sargent continued on the paper for a year or more, when, at his suggestion, I commenced the publication of a magazine for young folks, entitled, "*Every Youth's Gazette*," of which Mr. Sargent was sole editor. This publication was continued for a year. The "Life of Henry Clay" was written by Mr. Sargent, and published by myself, with a very large sale in the presidential campaign of 1860, for which it was intended.

Our relations in social and business intimacy were of the most cordial character. I never knew one more gentle in nature, or who attracted to himself and retained such a host of warm friends. Though for the last thirty years we have not met, yet I ever followed his after course in life with deep interest, and felt proud of the fame he was daily winning in his literary labors.

All my *New World* editors are now gone, with scores of other literary men and women with whom I was happy to be associated in a common pursuit; but except my first partner in printing and publishing, Horace Greeley, none held a larger place in my esteem than the newly-arisen Epes Sargent. Happy his lot; grand and glorious his reception in the spheres of Light, Love and Wisdom.

J. WINCHESTER.

Columbia, Cal., Jan. 18th, 1881.

CORRECTION ON VACCINATION.—William Cobbett was an admirable detective, and had a sharp eye for a quack, and Jenner's quackery did not escape him. Thus he wrote of the occurrence of small-pox after vaccination, which Jenner and his accessories had pronounced impossible: "Now, here are instances enough; but every reader has heard of it, had seen scores of others. Young Mr. Cobb, who had been vaccinated by Jenner himself, caught the small pox at a school; and, if I recollect rightly, there were several other 'vaccinated' youths who did the same at the same time. Quackery, however, has always a shuffle left. Now that the cow-pox has been proved to be no guarantee against the small-pox, it makes it 'milder' when it comes! A pretty shuffle, indeed! You are to be all your life in fear of it, having as your sole consolation that when it comes and it may overtake you in a camp, or on the march it will be 'milder.' It was not too mild to kill at Ringwood, and its mildness, in the case of young Mr. Cobb, did not restrain it from blinding him for a suitable number of days. I shall not easily forget the alarm and anxiety of the father and mother upon this occasion: both of them the best of parents, and both of them now punished for having yielded to this fashionable quackery. I will not say, justly punished; for affection for their children, in which respect they were never surpassed by any parents on earth, was the cause of their listening to the danger-obliviating quackery. This, too, is the case with other parents; but parents should be under the influence of reason and experience, as well as under that of affection; and now, at any rate, they ought to set this really dangerous quackery at naught."—*Vaccination Inquirer and Health Reviewer*.

"Didn't I tell you to cook those eggs soft?" "Yes, massa, an' I got up at 2 o'clock dis mornin', and biled dem five hours, and it seems to me I never kin get dese eggs softer."

"You cast all sorts of things in metal, don't you?" said a would-be wit, as he peered in at Figgins's type foundry. "Yes; can't you see it's our business?" "Well, then," replied the w. b. w., as he edged toward the door, "cast me a shadow." He was promptly cast out.—*Paper and Printing Trades Journal.*

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The Removal of the Ponca Indians.

The President, appointed, on the 18th of last December, a Commission, consisting of Brigadier-General George Crook and Nelson N. Miles, of the United States Army; William Stickney, of Washington, and Walter Allen, of Newton, Mass., to proceed to the Indian Territory and confer with the Ponca tribe of Indians, for the purpose of ascertaining the facts in regard to their recent removal and present condition, so far as is necessary to determine the question, what do humanity and justice require should be done by the Government in the premises? The Commission last week submitted its report to the President, embodying the following conclusions and recommendations. We find four facts, as follows:

First, that the removal of the Ponca Indians from their reservation in Dakota and Nebraska, where they were living by virtue of treaties with the United States, of 1858 and 1867, was not only most unfortunate for the Indians, resulting in great hardships and serious loss of life and property, but was injudicious, and without sufficient cause.

Second, that the lands from which the Poncas were removed had been ceded and relinquished to them by the United States for ample consideration specified in the treaties; that the Government solemnly covenanted not only to warrant and defend their title to these lands, but also to protect their persons and property thereon; that the Indians had violated no condition of the treaty by which their title to the lands or claim to protection had been forfeited, and that this rightful claim still exists in full force and effect, notwithstanding all acts done by the Government of the United States.

Third, that up to within a few months of the present time, they have manifested the strongest desire to return to their reservation in Dakota, and a portion of the tribe succeeded in getting back to their native land. The remainder of the tribe were greatly discouraged in their efforts to return; and as they finally despaired of regaining their rights, under the belief that the Government would not regard their title to the land in Dakota as valid, and that they could obtain a stronger title to the land in the Indian Territory, as well as other prominent considerations, they decided to accept the best terms they could obtain. Their chiefs and head men agreed to remain in that Territory. Having once committed themselves in writing to that course, they regarded their action as sacred; and as they were concerned, and the majority of their people acquiesced and endorsed the action of their head men.

Fourth, that the Indians who have returned to their reservation in Dakota have the strongest possible attachment to their lands, and a resolute purpose to retain them. They have received no assistance from the government, and except the limited aid furnished by benevolent people they have been entirely self-sustaining. With few agricultural implements they have cultivated a considerable tract of land for their support. They are on friendly terms with all other Indian tribes, including the Sioux, as well as with the white settlers in their vicinity. They pray that they may not again be disturbed, and ask for a teacher to aid and instruct them in the arts of industry; and for a missionary to teach them the principles of morality and religion.

This is a plain and simple statement of a case that has been greatly befogged and bemuddled by interested parties. It likewise deserves to be especially noted that two United States army officers are on the Commission that finds the above facts, which show that it is the red men only who have been wronged by the government. It was time for the people to take up their cause as they have done, if only to redeem their government from disgrace in the eyes of the world. The Commission recommends, therefore, that the same principles control the government in this matter which would be applicable to any peaceable and law-abiding people in like circumstances. It thinks there should be an ample and speedy redress of wrongs, thus exhibiting a conspicuous example of the government's purpose to do justice to all. It therefore recommends that one hundred and sixty acres of land be allotted to each man, woman and child of the Ponca tribe of Indians, the lands to be selected by them on their old reservation in Dakota, or on the land now occupied by them in Indian Territory, within one year from the passage of an act of Congress granting such tracts; that in the interval free communi-

cation be allowed between the two branches of the tribe; that this land so granted be secured to them beyond the power of alienation, and without the reach of taxation for thirty years, or until the President may remove the restriction.

The Commission further recommends that the present annual appropriation of \$35,000 be continued to them for five years, for the benefit of the members of the tribe *pro rata*; that \$25,000 additional be at once appropriated and expended in the purchase of agricultural implements, stock and seed, \$5,000 to be for the exclusive benefit of the Poncas in Nebraska and Dakota, the remaining \$20,000 to be divided among families of the whole tribe, according to the number in each—which is to be accounted in full satisfaction for all depredations and losses of property sustained by these Indians in consequence of their removal; that an additional sum of \$5,000 be appropriated for the construction of comfortable dwellings, and not over \$5,000 more for building school-houses for the Poncas in Nebraska and Dakota. The recommendations are accompanied by the emphatic expression of the necessity of prompt action in settling the affairs of these Indians, in order that this long-pending controversy may be determined according to the dictates of humanity and justice.

Concluding their report and recommendations, the Commissioners say that they desire to express the conviction forced upon them by their investigation of this case, that it is of the utmost importance, to white and red men alike, that all Indians should have the opportunity of appealing to the courts for the protection and vindication of their rights of person and property. Indians, they remark, cannot be expected to understand the duties of men living under the forms of civilization, until they know, by being subject to it, the authority of stable law as administered by courts, and are relieved from the uncertainties and oppression frequently attending subjection to arbitrary personal authority.

Here, then, we have, at last, the substance of the history of the treatment of the Ponca Indians by the Government. It wronged them without a cause when it forcibly undertook their removal from their native land, in response to the demand of those who coveted it. It turned meanly and basely on a tribe that had never lifted a hand against its paternal authority, but on the contrary had always exerted itself on the side of the Government in disputes of the latter with other tribes. The driving away of the peaceful settlers from Acadia, over the recital of which in Longfellow's sweet and simple verse so many hearts swell and so many eyes moisten, was not more ruthless an act by another Government than was this forcible removal of the Poncas from their beloved native land by our own. It was an outrage that ought not to have been possible for any civilized government. The least it can hope to do is to try and redress the wrong without delay. Restore these poor Poncas to their former status. Secure them in homes from which they cannot be driven forth again. Give them the same standing in the courts that the white men have. And then see if it be not easier to deal justly and righteously than to practice robbery and slaughter.

We take pleasure in subjoining the opinions and comments of a leading New York journal—the *Daily Times*—on this report and on the whole subject, which declare both the report and the recommendations to be "directly in the face of the assertions and against the policy of the Interior Department." It says that the removal of the Ponca Indians did not begin until two months after Mr. Schurz went into office. "It was insisted upon," says the *Times*, "with an inexplicable and most suspicious pertinacity, in spite of the entreaties of the Indians and the remonstrances of white citizens and the missionaries. The Interior Department has urged that as the work (admitted to be an evil one) was done, it would weaken the Government with the other tribes if the unfortunate Poncas were allowed to return to Dakota. As if the Government of the republic could not afford to right a wrong, lest it should thereby lose ground with the dwindling tribes of red men!"

And it goes on to say that "the history of the dealings of the Government with Indians is a history of obligations constantly renewed and constantly broken on our part, and of dire calamity, distress, and perpetual discouragement on the part of the Indians. Fortunate circumstances have combined to draw public attention to the case of the Poncas more closely than it has ever before been concentrated upon any similar outrage. But flagrant and inexcusable as this crime has been, it is not worse than many other offences committed upon the aborigines of the country in the name of the people of the United States. The present opportunity to prove that the Government can be honest and just to its Indian wards is one which we cannot afford to neglect." Plain and truer words on this subject cannot be spoken. The public has awakened to this Ponca outrage, but long and long before that the *Banner of Light* urged that justice be done the other tribes, against which, as is now openly confessed, as great wrongs had been done as against the Poncas.

"The Scientific Basis of Spiritualism."

It gives us great satisfaction to be able to record that Epes Sargent's valedictory work on Spiritualism—titled as above—has in the short space of time which has elapsed since its advent in the world of letters reached a second edition! This speaks well, alike for the book and its readers—since the volume must be excellent in character to attract so wide a share of attention on the part of the public, while a rapidly multiplying class in community must, as may be noted by their increasing demand, possess a clear sense of what constitutes a good article, and that that sense is fully met by the "Basis." The book may be purchased of the publishers, Messrs. Colby & Rich, No. 9 Montgomery Place, Boston, either by personal call or order.

A Grand Sacred Concert, the second of a series, will be given next Sunday evening, Feb. 6th, at Berkeley Hall. The programme consists of a selection of very fine music, vocal and instrumental, interspersed with excellent readings from the poets. Mrs. Fries-Bishop, Mrs. R. I. Hull, Mrs. Jennie Morris, Mrs. F. E. Crane, the Misses Bigelow, Miss Mabel Bills, Master and Miss Eichler and Mr. W. J. Colville, will participate; and between the two parts Mr. Colville will recite an impromptu poem. The affair will be a very attractive one, and the price of admission being low, 25 cents each, or five for a dollar, a full attendance is anticipated.

"THE DAY AFTER DEATH"—a discourse dictated by the spirit of EPES SARGENT, and delivered by the guides of Mrs. Cora L. V. Richmond, in Chicago, Ill., Sunday evening, Jan. 16th—will be printed in our next issue.

"A Doctors' Crusade" Once More.

Again the bigoted medics are moving on the Legislative bodies of various States, with a hope to institute within their bounds a protective tariff, whereby public patronage shall be forced to flow in and through the Allopathic channel only—far, notwithstanding their appeals for aid made to the Homoeopaths and Eclectics, it still remains a truth that had they the power the Regulars would sweep every other system of practice out of existence. We have embodied under the present head notes of what is going on in the way of providing "Doctors' Plot Laws" for Massachusetts, Connecticut and Ohio, and a protest from the Spiritualists of Texas against the M. D.'s law already on the statute books of that State, together with the account of a victory for "free medicine" in Kansas. These accounts cannot fail of being read with interest.

Medical "Wolves in Sheep's Clothing."

In Massachusetts, the doctors, warned by repeated failures, have adopted a more guileful policy than is their wont; but though it is unostentatious and lamb-like, the ears of the wolf protrude through the covering in the so-called "Pharmacy" bill now offered to the consideration of our law-makers. This bill, ostensibly, is aimed only at druggists, apothecaries, or whatever name may be assigned to those whose business verges upon what may be termed the mechanical section of the remedial art. But the specious measure has evidently another purpose: Since, although the managers have flooded the State with appeals to them issued in the name of the "Essex County Druggists' Association," etc., etc., it has already transpired that the druggists themselves, as a general thing, are decidedly opposed to the projected bill, even as a pharmacy law, and are circulating a petition for signatures, and will oppose the measure before the Committee on the ground that it is not needed, and that it has no practical utility.

The sections of the proposed act which show its animus most clearly are the following:

"SECTION 3. Any person who shall engage in the business of retailing drugs and chemicals, dispensing medicines, and compounding physicians' prescriptions in this Commonwealth, except those now engaged therein, without such a certificate as is provided in Section one of this act, shall be punished by a fine not less than one hundred, or more than five hundred dollars, or by imprisonment not less than thirty days, or by both such fine and imprisonment, and the other half to the Commonwealth."

"SECTION 5. Nothing in this act shall interfere with the making and dealing in proprietary medicines, popularly called patent medicines, or with the sale of the same, or with the sale of medicines, put up by a registered pharmacist and marked with his label, giving the dose thereof, nor shall it apply to physicians putting up their own prescriptions."

We print to-day (eight page) a remonstrance petition against this "Pharmacy" rise, which tells its own story, and we request that the petition-head be cut out, pasted on paper and circulated for signatures by all friends of freedom in medical practice in this State. Upon each list being completed, it can be forwarded to this office, when it will be presented, or it can be given to some senator or representative of the district in which it is filled out, with the request that he present it before the Legislature. Personal efforts should be made by the opposers of the bill to interest the attention of the respective senators or representatives of their district regarding this odious plot against the liberties of their constituents.

If there are any marked cases of cure which have been accomplished by simple remedies suggested by persons not members of the regular practice, and the persons cured are willing to appear before a hearing which will no doubt take place soon, let such send in their names, and the nature and form of cure, to this office, at the earliest opportunity.

This bill should not be fought merely on the ground of protection to the person acting in the capacity of a physician, but also that the sick may have the privilege of employing any one whom they may desire: The opposition to the measure rests logically on the principle of justice and equality. A remonstrance petition for signatures will be at the *Banner of Light* Bookstore, and at the spiritual meetings on Sundays.

Protest Against the Doctors' Law in Texas.

Agreeably to a resolution adopted by the Spiritual and Liberal Association held at Waco, Texas, in November last, a Memorial, signed by F. B. Jewett, C. T. Booth and J. B. Cone, has been presented to the Legislature of that State, now in session at Austin, calling for the repeal or modification of certain laws affecting the interests of the members of that Association, chief among which are those relating to the practice of medicine. The petitioners claim that the Association they represent is chartered under the laws of the State as a religious organization, and hence the imposition of a tax upon it is unconstitutional. Furthermore, that the teachings of Spiritualism are given through lecturers and mediums, or, as the latter are termed in the Scriptures, "prophets and seers"; that these mediums have the power, by the aid of spirits, to cure the sick by the laying on of hands, and other modes of treatment, and many well-informed people believing them to possess this power, prefer to employ them in sickness. The Memorialists also say "that the healing of the sick by these mediums is one of the most effective methods of propagating the religion of Spiritualism, just as it was a method of propagating Christianity in the days of Christ and his apostles; and that the taxing of them or the prohibiting of them from thus healing the sick is a violation of their constitutional right to propagate their religion, without unjust restraint and discrimination."

A Victory in Kansas!

A verbatim report of the trial of G. G. W. Van Horn, the well-known magnetic healer, for practicing medicine without a license, is given in the *South Kansas Tribune* of the 19th ult. It was shown by the evidence that the defendant had produced many remarkable cures, but that his practice was entirely that of "laying on of hands"; consequently, as it was impossible for a jury to convict a person of the practice of medicine when no medicine was employed in his practice, he was acquitted, much to the chagrin of the "regulars," and the rejoicing of those who have more faith in the virtues of magnetism than in displays of diplomas as remedial agents.

An "M. D." Movement in Connecticut.

Mr. W. Constock, Esq., Willimantic, Conn., writes, Jan. 23d: "I see by the papers that a bill has been introduced in the Connecticut Legislature to 'regulate' the practice of medicine. I have not yet seen the text of the proposed statute, but presume it is much the same as that attempted to be carried through in Massachusetts last winter. I hope the M. D.'s will experience a defeat in their efforts to carry their point in our State. The liberal people in Connecticut should not leave a stone unturned to defeat any bill that will deprive them of their rights. See to this bill in its infancy!"

Ohio.

There is now pending before the Ohio Legislature, "A Bill to prevent the irregular practice of Medicine and Surgery within the State." It

provides that Section 6992 be so amended as to read as follows:

"No person shall not practice medicine or surgery within this State, unless he is twenty-one years old and has attended two full courses of lectures, and graduated at a school of medicine, or has a certificate of qualifications to practice medicine and surgery from a county or State Medical Society."

The penalty for a violation of the above, should it become a law, is to be a fine of from fifty to five hundred dollars, or imprisonment for from thirty to ninety days, one-half of the fine to be paid to the person or corporation making the complaint.

The sections of the bill additional to the above specify forms of proceeding and particulars in reference to graduates of universities in other States coming to Ohio, the principal feature of which is that such a person is to exhibit his diploma to the faculty of an Ohio medical college, and pay the dean of said faculty twenty dollars for endorsing the same.

The correspondent who sends us a full copy of the proposed law, remarks as follows:

"Our daily papers call no attention to the matter, and the 'regulars' seem to keep the pending bill from the general public besides. In this city (Cleveland) we have commenced a movement in opposition, and I find the majority of people consider the bill unconstitutional; but very few know that such a law is liable to be thrust upon them at any moment. Of course the bill does not speak of magnetic healers, but it will be a grand step toward drawing the knot tighter in the future."

"I, for one, will work against its passage with all mental and financial ability, as I feel such a law prevents the invalid public from choosing according to their own judgment what doctor to employ, and in reality compels them to employ such as peddle poisons, which invariably prepare the way for more."

Thomas Paine and Public Sentiment.

The years, as they proceed, work wonders regarding the views entertained by the masses, not alone concerning men and their actions, but also with reference to points of belief and doctrine. Never was truer statement placed on record than when Mackay wrote, "The demons of our sires become the saints whom we adore." Old laborers in the field of Modern Spiritualism's advance, while looking back wearily over the way they have trod, can, beside—in common with the advocates of all humanitarian reforms in the interests of free reason—lift up their eyes and feast their vision on the bright panorama of the world's progress; finding that the labors they have put forth for their cause have borne such rich and mainly unexpected fruit in society in general, that the tide of liberal sentiment among the people yet holding to the ordinary church organizations has gained such head and power that the whole ecclesiastical system is day by day demonstrating an utter inability to withstand its onward course.

This liberalization of sentiment (toward which Modern Spiritualism has as one among other agencies so grandly contributed) can best be demonstrated to those who—from constant business cares, and the many demands of civilized life and its usages—do not accustom themselves to habits of reflection, by suddenly calling up in their minds some special way-mark (intellectually speaking) of their childhood's days, and then directing their attention to the marked changes which have since supervened regarding its relative importance, and to the great distance at which society, the church or the forum has now left it behind. And no more striking example exists for such purpose than the case of the brave and fearless author-hero of the Revolution, Thomas Paine. The years are comparatively few since it was the fashion alike of pulpit and laity to make the most outrageous charges and utter the severest denunciations against him; those making them remaining almost entirely safe from the danger of being called upon to prove their statements. But one by one these myths of the church regarding him have been challenged by the disciples of a broader day—have been shown by Ingersoll and others to be baseless in verity; and the character of Paine shows the brighter as this analytical process is followed, and will shine with even added lustre when the names of his cowardly detractors have passed into what their ambitious souls while on earth would have regarded as the *ghenna* of forgetfulness.

We have been specially led to these reflections by the perusal of a letter in *Scribner's Illustrated Monthly Magazine* for February, wherein a gentleman who evidently knows whereof he speaks, makes a terse and pointed reply to the oft-repeated fulminations of Orthodox regarding Paine, his views, and his habits. We are astounded to meet with so able a defense of Mr. Paine—even through a correspondent—in the pages of this quite conservative magazine, and we regard it in itself as another indication of the general progress of mankind. After referring to a sentence in "Bordenstown and the Bonapartes" (appearing in that magazine for November), wherein those scurrilous attacks were repeated, W. J. Linton, the correspondent to whom we have above referred, puts on record on the pages of *Scribner* the following conclusive evidence in rebuttal thereof:

"These aspersions of atheism and brandy, like the insolent appellation 'Tom Paine' (to which even your contributor stoops, though he does not write Joe Hopkinson nor Jack Adams), deliberately intended to cloak him with an atmosphere of vulgarity, are but proofs of the reckless blackguardism of polemical writers of Paine's time. It is not at the present more courteous day, at least not in America, that the author of 'Common Sense' should be so treated."

Forty years ago I was employed to write 'Paine's Life.' Knowing nothing of the man, I was careful to examine everything I could find for or against him. I was also in communication with men who had known him personally. I found him to be that typical Englishman, honest, courageous, and constant; a lowly justifier of the Old and New England, religious according to his light, it may be pugnacious in attacking what to him seemed error, but at least more tolerant than his opponents, benevolent and generous. Born of the lower classes, with only a grammar-school education, he must have made something of himself, must have also acquired some decency of behavior, to become the friend of Franklin, Jefferson, and Lafayette, and for a time the companion of Lord Edward Fitzgerald, living in the same house with him in Paris. Of him, Lord Edward writes, October 30th, 1792, 'no such great while after the accustomed visits to the Bordenstown bar.'

"I lodge with my friend Paine. We breakfast, dine, and sup together. The more I see of his interior, the more I like and respect him. I cannot express how kind he is to me. There is a simplicity of manners, a goodness of heart, and a strength of mind in him that I never knew a man before possess."

So also Colonel Burr, who knew him after his return to America; and who replied to an inquirer as to Paine's habits (it was the inquirer himself who informed me), 'Sir, he dined at my table'; adding: 'I always considered Mr. Paine a gentleman, a pleasant companion, and a good-natured and intelligent man; decidedly temperate, with a proper regard to his personal appearance, whenever I saw him.' Of him, Lord Edward writes, October 30th, 1792, 'no such great while after the accustomed visits to the Bordenstown bar.'

in his own day, however buried now in the mud flung at him by calumniators, and heaped again by those who care not to learn the truth concerning him."

Paine's Birthday.

In this connection it gives us satisfaction to state that the one hundred and forty-fourth anniversary of the birth of Thomas Paine—which occurred Saturday, Jan. 20th—was appropriately celebrated in various parts of the country. Interesting and varied exercises were held in the Paine Memorial Building, Boston, on Saturday, Sunday and Monday, Jan. 20th, 21st and 22nd—each convocation after its order drawing together a good attendance. A business meeting of the Paine Memorial Corporation occurred on the first named day; on the second, meetings were held in Investigator Hall, morning, afternoon and evening—in the course of which eloquent speeches were made by Messrs. J. P. Mendum, (the veteran publisher), and Horace Seaver (editor of the *Boston Investigator*); G. N. Hill, John Verity, Mr. Hull, Dr. Lamb (of Portland), Dr. Field, Dr. Palmer, J. M. L. Babcock, W. S. Bell, Rev. Norwood Damon, and others. Good music was furnished by a select male quartette.

At the close of the meeting, the following resolution, offered by Mr. G. N. Hill, was unanimously adopted:

Resolved, That the friends of Liberalism and of Thomas Paine, this evening assembled in Paine Memorial Hall, hereby send thanks and best wishes to Col. T. W. Higginson, for his efforts to legislate to repeal the bigoted and unjust bi-penny law.

The annual Paine Ball, which closed the celebration, took place on Monday evening, and was well attended.

"Intimations of Immortality."

Colby & Rich have on sale at the *Banner of Light Bookstore*, 9 Montgomery Place, Boston, a well-digested pamphlet bearing the above title, and being from the pen of George A. Fuller. The following items of testimony as to the worth of the production have already been forwarded to its author by the well-known gentlemen whose names are cited in connection with them:

Dr. J. M. Peckhessays: "Your Pamphlet, 'Intimations of Immortality,' came safely, and I read it with great pleasure. Both the matter and style are excellent. Also the poems by Mrs. Staples are of a very high order. She ought to cultivate her gifts, and you ought to write a much larger work."

Capt. H. H. Brown writes: "I have read your published lecture, and like it very much indeed."

From Dr. Joseph Neals comes the assurance: "Your pamphlet containing address and poems was duly received and fully appreciated. It is truly a capital thing."

W. J. Colville writes to Mr. Fuller: "Your lecture is one of the finest I ever read."

The spiritual heaven is working. The Rev. W. H. Pierson, of the Somerville (Mass.) Broadway Orthodox Church, having changed his creed to Unitarianism, has resigned his charge. Last Sunday he delivered his farewell sermon, in which he said that the province of the minister is not like that of the mechanic, physician or teacher, for he is called upon to bear, in a measure, the troubles and misfortunes of the people entrusted to his spiritual care and guidance, which must of necessity affect him in different ways. In these days, in strict contrast to other days, no man is bowed down to as a doctor, esquire, or personages of a like distinction, but is held in high honor and respect as he makes his calling high and lofty. In viewing the case of this gentleman we note a step forward in his mental processes—experience having demonstrated that, like Universalism, Unitarianism is on the direct road to Spiritualism. We welcome all liberal-minded ministers into our ranks, who have outlived the credal bondage of the church. The spiritual heaven is indeed working to increase the already great army of Modern Spiritualism which is to disenthral our common humanity and smooth its pathway through the grave to life immortal.

T. L. Nichols has an interesting letter on our eighth page. Just as we go to press we are in receipt of another from him, which will appear hereafter; one paragraph, however, we now print in advance for the benefit of our readers:

"The best news I have to send you is that Her Majesty the Queen has granted to Mr. Alfred Russell Wallace, F. R. S., a Royal Pension of \$1000 per annum, no doubt for his services to science as a naturalist, notwithstanding he is known as a pronounced Spiritualist, and author of one of the best works on the subject published in this country. The Queen certainly no prejudice against Spiritualism, and such royal recognition of a distinguished Spiritualist will go far to remove the prejudices of many of her loyal, but not very enlightened subjects regarding it."

Rev. George Chainey, who has been previously announced in these columns to speak in Music Hall, Boston, but who was unavoidably prevented, will next Sunday evening deliver his lecture on "The Clergy," giving his reasons for withdrawing from the pulpit and engaging in the work of a Liberal lecturer. He is a young man of much ability, an excellent speaker, and highly recommended by Col. Robert Ingersoll. See his card in another column.

In another column will be found a tribute to the memory of May Shaw, the recently translated test-medium. The *Worthington* (Minn.) *Advocate*, says of her:

"May Shaw convinced hundreds of the most practical and sensible business men of Chicago and elsewhere of the fact of spirit-communication. Many of the leading business men believed in her, and many of the wealthiest and most cultivated ladies were her friends. There was no stain on her name."

Our Portland (Me.) correspondent, "C." (the remainder of whose favor we shall print next week), informs us that "On Sunday, Feb. 6th, Geo. A. Fuller, of Dover, Mass., will speak for us, and we anticipate a treat. He is to be followed by J. Wm. Fletcher the remaining three Sundays of February! Mr. Fletcher is a favorite with the Portland Spiritualists, and we shall all be very glad to welcome him back."

By reference to his card elsewhere it will be seen that J. William Fletcher, lecturer, test and business medium, is soon to leave Boston. Those in this city who contemplate availing themselves of his choice and reliable mediumistic gifts, should call upon him at once at his rooms, 94 Pembroke street.

A letter from Mrs. Crindle, dated at Philadelphia, Pa., Jan. 24th, informs us that this lady has been called home to San Francisco by pressing business affairs. She will, therefore, return to California at once, but hopes to be in Boston in June next if possible.

Augustus Day, writing from Detroit, Mich., says: "Count me in on the Editor-at-Large fund for as much if not double my last year's contributions. God bless the dear old *Banner*."

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Providence street and Montgomery Place, every Tuesday
and Friday afternoons. The hall will be open at 3 o'clock
p.m., and services continue until 5 o'clock, unless in case of
illness, when 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 will
be those of spirits who have been in the body in an undeveloped
state, eventually progress to a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her own. An express mention of truth as they perceive it
more.

227 It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
quiring of the fact for publication.
228 As our angelic friends desire to be heard, we will place
upon our circular table, we select donations of such
from the friends in earth-life who may feel that it is a pleasure
to place upon the altar of spirituality their offerings.

Miss Schenker wishes it distinctly understood that she
does not receive sittings at any time, neither does she re-
ceive visitors on Tuesdays, Wednesdays or Fridays.

229 Letters pertaining to this department, in order to
ensure prompt attention, should be given in full, and be
addressed to only a Richard.

LEWIS B. WILSON, Chairman.

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

January Dec. 31, 1880.

Invocation.

Oh then, our Father and our God, whose love never
faltereth, but is forever extended toward his children,
we beseech thee to strengthen our souls for the daily
walks of life. We ask that thine influence of love may
roll on and on, till every heart be inspired and
anxious to perform some good work that will benefit
and bless some other soul as it would benefit itself.
May thy angelic spirits send downward from their
ancient homes an influence of strength, some portion
of consolation with which to feed the hungry, yearning
souls in earth. May the words that go forth from
thy spirit, dear Father, and encourage some lost soul
in earth, in its work, till it shall reach out and be-
come one with thine angels.

Rev. Thomas C. Moses.

As the days roll by, as the bodily powers be-
come enfeebled, and the spirit is unable to per-
form its work through the physical system, as
days and weeks of debility rest upon the mate-
rial, the spirit finds timely occupation in think-
ing over its past life, in desiring the presence of
spiritual helpers to assist it over the river of
death. Before my departure from the physical
body I had an opportunity to review my past
life. All the events of my life passed, one by
one, before my mind, as a panorama passes be-
fore the outward vision, and I perceived that,
as I thought over these events, which were of
my own creation, the mind seemed to have a
double action: for while I could plainly perceive
the events themselves, I could also witness the
motives which were the causes of all those
events, and, much to my surprise, I found that
as the motives were pure or otherwise, so did
the events stand out startlingly clear or become
dim and faded, and I perceived that the shadows
which rested upon my past existence were not
so much from any sin of commission, but rather
because of omission. I perceived times in the
past where I omitted to perform some work or
to do some little good, at the time scarcely
thought of, but which, in my spiritual condition,
stood out clear and distinct, telling me in tones
of thunder that I had not performed my whole
duty in life; and so I return to earth, and speak
to my friends, and to all those who in the past
listened to my voice, or knew of my existence.
I would say to them, Dear friends, "The light of
a pure life is a beacon star to salvation;" but a
pure life does not consist in merely refraining
from evil, in a lack of the performance of wrong,
not in a negative condition, but it is rather
in being found to possess a positive principle
of good; it consists in doing something with
one's whole might for others. A pure life is
one of activity, not of idleness. Although my
words went forth in the past, striving to teach
others the best I knew, yet now, had I the op-
portunity, and an instrument for my use, my
words should go forth in thunder tones, speak-
ing to my friends, to all who would listen, warn-
ing them of the days that are to come to their
spirits, when they shall see as they are seen,
when they shall be known as they really are;
asking them to live so wisely and well that they
shall not need to mourn for sins of commis-
sion nor of omission.

As I look abroad to-day, with my faculties
grown strong again, with my whole organism
on fire with a desire to speak and to be of use,
I find so much misery in the world, in our large
cities, that I must earnestly urge my friends to
perform deeds of goodness, charity and help-
fulness to those who are in need. What shall I
say of those who think nothing of paying a ten-
dollar bill to witness one performance of the
dramatic art, while there are hundreds close
around them who are starving and living with-
out fire enough to keep them warm? It is a
terrible state of things to contemplate. I am
not here to condemn the drama. I find that the
members of the profession, those who have
passed to the spirit-world, are, according to
their worth, as highly respected as those of any
other profession. I believe that the drama can
be the source of instruction and information to
the masses. But when one person is paid five
hundred dollars or more for one performance,
while hundreds are suffering for the necessities
of life, I think it is a most terrible blot upon
humanity at this present time. I would say to
my friends: Oh, work earnestly to extend help
to others from the abundance which the Lord
hath given to you. Where there is need give
wisely, but not with stinting. I sense, oh, so
keenly, the sufferings of the poor at this season
of the year, when the weather is so cold and in-
clement. I can perceive little children shiver-
ing with cold and crying with hunger; I can see
men and women with despair stamped upon
their features because they have nothing to
give their little ones. I say it is a shame and
disgrace to cities teeming with wealth, where
more is wasted every day than would be requir-
ed to supply the wants of those in need! Yet
this riotous living goes on and on, while God's
poor children are allowed to shiver on, hungry
and in need, without obtaining the help which
it is in the power of others to bestow.

I have never returned, through a mortal
frame, from my immortal home before, and I
cannot take hold of a foreign organism as I
would desire, but my heart burns within me to
speak some little word for the distressed and
needy. I say to all my friends once more:
Strive earnestly to be of use in this world; seek
to benefit others. Let your life be a practical
one, and you will receive a blessing from the
angel-world which shall be to your spirit more
than rubies and fine gold, more than any mate-
rial benefits which could be heaped upon you,
more than the plaudits of the world; it will be
unto your soul a crown of blessing which will
enrich all your future lives.

For many years I resided in Concord, N. H.,
where my labors ceased. I passed away a few
months ago. I have friends and those who knew
of me throughout Massachusetts. To one and
all I send my greeting, and I hope to meet them
all again in that grand and glorious world which

our Father has provided for the spirit. I am
Rev. Thomas C. Moses.

Lyman Odell.

I would like to say I can endorse every word
the old gentleman has uttered. An old man
myself, I feel to fraternize with him. Although
was not a member of the clerical profession,
I can say to-day, earnestly and from the bottom
of my heart, that were I in the body at this
time, with my present knowledge, I would seek
to spend my means for the benefit of others,
wisely if I could, but at least I would seek to
give to those in need, those who are really in
necessitous circumstances, of that which would
enable them to become lifted into a higher
and brighter condition, and be productive of
good, not only to themselves, outwardly and
spiritually, but also to those little ones depend-
ent upon them. I did not call myself a mean
man when I was in the body, but when I look
over my past life and find that there were many
opportunities that I let slip of doing good, I
feel abashed in the presence of that good old
man, who speaks of having come face to face
with his sins of omission. We give a dollar
here and there, more or less, as it may be, and
ease our consciences, and we go on spending
thousands of dollars in extravagant expendi-
ture, for so earthly use whatever except to fos-
ter our own pride and selfishness; but when
we cross over into the spiritual world we find
that those dollars we gave for conscience's sake
do not count for much to our credit; that, after
all, what we have left undone is of more ac-
count, is a larger obstacle in our way than
what we have performed, is to our advantage;
for, from those to whom much has been given
much is expected; and if but little is bestowed
upon others in blessing humanity, in making
the world better because we have lived, we do
not find our spiritual lives as beautiful as we
might expect. I desire to send out my greeting
and love to my friends and my family, to all
those with whom I was connected while in the
body; and I would say to them, The highest
good I can bring you is from the spiritual world,
and I would entreat you to live truly, uprightly
and honestly, kindly and beneficently toward
others; follow the golden rule in every depart-
ment of life, and you will be satisfied when you
come to this new life beyond the river of death.

My business was in the grain department. I
was very well known, I may say, in many places.
I have not been away very long. I have never
experimented in this direction before, but I
hope I shall be able to come again and send out
something more to my friends. I resided in
New York and carried on business in that city;
but I have friends in Preston and other places
in Connecticut. I hope they also will see my
message and feel that I have returned. My
condition in the spirit-world is very fair, al-
though I feel it might have been better. I shall
rejoice to meet my friends when they also come
to the spiritual world. My name is Lyman
Odell.

Mrs. C. H. Hardy.

I feel that I would like to send a message in
this way. Ever since I passed from the body, I
have sought to manifest to my family, and to
have my friends realize that I could return from
the spirit-world and speak to them. I have
been invited here to send out my letter, and I
hope it will be received, for if my friends can
know that I am with them, I shall feel so much
happier in the spirit-world. I lived a great
many years in the body, and had a large experi-
ence, although not such a large one as many I
find around me. I feel that I have a great deal
to learn that I never dreamed of here, and if I
can have the sympathy of my friends on earth,
I know I shall advance much more rapidly, and
feel better prepared to welcome them when they
join me in the spirit-world. I sought to
make my presence known to my husband, Na-
thaniel, immediately after my departure. I did
not break away from home-ties at once, but I
lingered in the dear familiar place, seeking so
earnestly to have them know I was present. To
counsel them in the hour of sadness; but months
have passed since that time, and I now rejoice
in my spirit-home. I feel happy, I feel that I
have all that I deserve, and that the dear friends
around me more than compensate me for the
loss or the privation of their society while I was
in the body. I send my love, and say to all, God
bless you; angels guide you; and they will wel-
come you when you too are called upon to lay
down the physical body. I am from Framing-
ham; my name, Mrs. C. H. Hardy.

John A. Barnard.

I feel at this moment as though passing through
the fiery furnace, but I am determined to come,
if such a thing is possible. I was ill a very long
time—confined to my house, I may say, for years
—unable to visit my friends as I had desired,
and I used to say, if ever I got out of the body,
and it was possible for me to travel around, I
would visit them all in their various homes, and
would make up for the lost years of my man-
hood. I have friends in many places in the
United States, although I belonged in Toronto
myself; and I want all my friends to know I
have visited them, just as I said I would. When
my family wrote to any friend, I would always
have inserted in the letter: "After I am dead,
and gone from earthly scenes, I shall visit you,
if I cannot do it now"; and I have kept my
promise. Some of my friends have felt it impos-
sible for me to come, and have also fancied that
I was present with them, and I wish to say it
is all true. I did not believe in Spiritualism
when I was here, for I did not know anything
about it, except that there was such a belief
in the world. I did not know about spirits coming
back to manifest tangibly, but still I felt it pos-
sible that I might be able to roam around, for I
never felt contented to be confined to one spot,
no matter how pleasant it might have been. I
did not believe the great Creator was going to
chain down one of his creatures who had no de-
sire to be kept in one locality. So I have been
roaming, making up for lost time. I have been
in Europe, and have visited some places that I
had heard my grandfather tell about. I have
been with him, and have enjoyed myself. All
this may not be a very pleasant record to bring
back. People may think I ought to have some
better business than roaming around and enjoy-
ing myself. When I get through with this part
of my life I shall probably settle down, but I
do not contemplate that for a good many years
yet to come.

Somehow I feel that my friends, some of them,
will see my message, and I shall feel better af-
ter they do so. I shall think that I have done my
duty. I don't know whether I shall ever come
back again or not; it all depends upon circum-
stances. I would like to say that I have the
perfect use of my body—for I have a body, and
a good one; it is not feeble and lame and crook-
ed, not a bit of it—it is as straight and good as
any one's. Now I don't know as I can say any

more, only I know I shall get good by coming
here. My name is John A. Barnard.

Nancy Packard.

I don't know as any one is looking for me,
but I feel to come back. I felt pretty old when
I passed away; I felt as if I was pretty well tired
out, but I am strong and young now, and I would
like to have my friends know it. Of course they
feel that I am happy and well in another life,
but I cannot see that they have any real idea of
the future, and I want them to know that it is
a beautiful world; that I have a home which is
tangible and bright, just as I would desire, were
I in the body. I would like them to feel that I
am comfortable and well satisfied. I come
around to the old places once in a while, and try
to make them see me or feel me; but I don't
succeed very well. I am going to try to again,
and see if they won't feel that I am there, that
I can come, and know all that is going on. It is
some time since I passed on, but I am always
going to take an interest in what concerns my
friends; so they may expect to hear from me
any time where I can get opportunity to come.
I would like to send them my love, and to say
that I thank them all for their attention and
care, and some day I shall rejoice to meet them
in my beautiful home in the spirit-world. I
lived in Brockton, what we used to call North
Bridgewater, but they gave it a new name, so
it is Brockton, and was before I passed away.
My name is Nancy Packard.

Sarah Jane Reed.

My friends, Mr. Chairman, are in Brooklyn,
N. Y. I have a strong desire to reach them if
possible. My name is Sarah Jane Reed. I have
never before tried to come, because I have felt
timid about doing so; I feared I should not be
successful in manifesting, but I was encouraged
to come by friends who said that even if I did
not express myself as well as I desired, yet I
should gain experience which would be of ben-
efit to me in my future attempts. I have a strong
desire to return privately to my friends and
speak to them. I am not so much interested in
material things as I once was. Life seemed
very pleasant to me; I enjoyed material exist-
ence with all my soul for many long years; but
after a few brief days of illness I was suddenly
called from the body. I found myself in a dif-
ferent world indeed, and, on looking around, I
saw that it was not in catering to the pleasures
of life that we find happiness, but that it was
to be found in striving to assist others. I felt
then that were it possible for me to announce
this to my earthly friends I would feel happier,
because it would give them an incentive to
action and something to live for higher than
material things. But I did not know that spirits
could come back at that time; I did not know
it was possible for them to return and speak to
earthly friends. I was invited to attend what
they call a spiritual circle, in the other life,
where instruction from advanced spirits was
received and brought down to earth by "mes-
senger" spirits. I became associated with a
medium who was a stranger to me. I sought
to impress her to write to my friends. She did
so, but they wondered what it could mean, and
gave it no further notice. After that I be-
came discouraged, and felt that I had no desire
to return. But now I feel that I must return
and speak to them. Oh, there is much more
truth in this, friends, than you can ever real-
ize on earth; but it may be well for you to seek
for some knowledge of your future, to un-
derstand something concerning the spirit-life
whither you are going, because unless you do
when you arrive upon the other side you will
regret your misapprehensions.

Jonathan Berry.

[To the Chairman:] I presume all are wel-
come, sir. I have visited this place for about a
month. I presume you have no idea of the
spiritual gathering which is to be found here
on your session days. We, too, have a meeting
open where any spirit may enter in and witness
what is going on. I may say, also, that the ex-
ercises are not entirely confined to what you
perceive given through this organism, but we
have words of advice and counsel from exalted
spirits who work for the good of others, and we
feel refreshed and strengthened. I have be-
come very much interested in witnessing the
endeavors of spirits to control this medium, and
I have been gaining a little information for my-
self. I perceive that a number strive to con-
trol at each session, but have to fall back.
Some of them, I find, gain control at the next
circle, as you call it, and express themselves;
others do not. This is my first attempt, and I
am glad to find myself succeeding so well. I
was very interesting to me to observe so many
aged people manifesting. I find more who were
advanced and aged when in the body striving
to make themselves known than I do young
persons. I account for it, in one particular at
least, and that is, many old persons find them-
selves, in passing over the river Jordan, in a
cramped and confined condition, owing to their
superstitious beliefs or theological ideas, with
which they were imbued when on earth; being
mentally deformed, they cannot see clearly.
Some of them emerge from this condition in a
little while, and others remain in it for a long
time.

Now, my idea is, that these old persons re-
turning desire to manifest to their friends, in
order not only to lift this mental darkness from
their own spirits, but also to give their mortal
friends a knowledge of spirit communion, that
they may break the shackles of superstitious
belief which bind them; that they may emerge
out into the field where reason and personal
thought hold sway, before they pass over the
river, so that their condition, when they do
enter the eternal world, may be brighter than
that of their predecessors. It is a worthy work,
and I rejoice to find these spirits returning. My
friends will wonder what in the world has
brought me back. I desire to make myself
known as well as others. I was pretty well
known in my abiding place, when in the form,
and I generally made myself known where it
was necessary. I feel now to send out my word
of greeting and love to friends, and to say, I re-
turn to bear my testimony to the return of
spirits. I was snuffed out like a rush-light, so
to speak; my departure was sudden, but not
disagreeable, and I have been looking around
me from that date, to see if there was not some-
thing I could grasp for the benefit of my spirit.
Now, this may appear selfish, but it was only
spiritual knowledge that I desired, and I feel
that it was not altogether for selfish purposes,

because the more we know the better we are
able to work intelligently for others, as well as
for ourselves. My friends are in Middletown,
Mass. I resided there, was a citizen of the
place, and was known in business circles. My
name is Jonathan Berry. You will probably
surmise that I am one of those aged people I
have been talking about; your surmises are
correct, for I resided in the material body
almost four-score years. Thank you, Mr. Chair-
man, for this privilege, a great one to me.

Séance Dec. 7th, 1880.

Hattie M. Barnes.

Oh, it seems too good to be true that from be-
yond the valley and shadow of death the departed
spirit may return unto mortal earth and greet
its loved friends! Many times in the past few
months I have sought to make my spirit-pres-
ence known to loved ones in the form, and yet
I found it again and again impossible for me to
break down the barriers that stood between my
spirit and the spirits of those I loved. And now
I feel a great joy breaking over my spirit, be-
cause I can return and speak and say unto my
friends, I live, and can return to bless and coun-
sel you; I desire to send you my love and greet-
ing from my spirit-home. I have been welcomed
by dear ones in the spiritual world, and found
a home prepared for me, not builded with hands,
but which, I am assured, is eternal, a home as
material to the spiritual senses as any abiding
place can be upon the earth, one that is beau-
tiful, surrounded by blooming flowers and waving
trees. I sense no cloud nor gloom of darkness,
and my great desire is to send out from that
natural, beautiful home, a ray of light that shall
stream down upon the pathway of those I love
so dear, and guide them onward to my resting-
place. I do not wish this to be my last appear-
ance through medium channels. I desire to
reach my friends in other places than this. I do
most earnestly hope that they will give me an
opportunity to return to them privately, and
speak concerning my life in the immortal
spheres, and also concerning my life upon
earth. There are some little things I would like
to speak about, and it will give me great joy if
I can do so. I was thirty-two years of age when
I died. I lived in Cambridge. I can perceive
the shadow of a coming change, and I wish to
say to my friends, although I may not speak
concerning it here, yet I would have you know
that I am pleased with the coming change. I
shall be satisfied. My name is Hattie M. Barnes.
My husband is L. H. Barnes.

Hugh Cowan.

Mr. Chairman, I give you greeting. I lived on
earth sixty-two years. I had somewhat of an
experience in the mortal life, and now I feel that
I would like to send out a word of greeting from
my spiritual home. I passed away from earthly
scenes early in January, nearly twenty years
ago. I resided in what was called Huron town-
ship, Ohio. I find the place and surroundings
have grown very much since my departure. I am
pleased to see the world advancing and hu-
manity growing. It does me a great deal of
good to return to earthly scenes and look around
upon the old familiar places. Although they
have changed, yet my internal vision can recog-
nize them, and I feel that they are changed for
the better. Now it seems to me that I can send
out a few words to those friends who yet remain
on earth; it will be a satisfaction to them, and
it certainly will be to myself. I have welcomed
friends upon the spiritual side of life since I
was called to go. I have seen changes come to
others—some sorrowful ones and others pleas-
ant—yet I say to them, Oh, friends, your lives
are for the best in every respect; they have
been led on by our Father who reigns above,
who understands your needs; and by-and-by,
when you join me in the other life, you will see
that every experience, whether of sorrow or
joy, good or ill, has been for the unfolding of
your spirits. I felt when in the body a reaching
out after something new; I felt that there was
something higher to be attained; that it would
never do to confine the spirit in old grooves and
channels; that we must not limit our inher-
ent capacities to that which has been and was called
wise and good by our ancestors; we must, in
fact, grow and expand with the times, and be-
come liberal.

I feel this to-day more than I ever did when
on earth, and I say to my friends, Let your souls
grow and expand; do not confine them at all
in any narrow groove; let your thought flow
outward; receive all that you can feel is for the
advancement of humanity. You are not called
upon to accept every teaching that is brought
to you, but give it a thorough overhauling; give
it the benefit of your reason and judgment,
then reject the crude and accept the good. In
this way your lives will unfold while in the
body, and when you come to the spirit-world
you will find your soul sufficiently developed to
press forward and receive the highest teachings
of the angel-world.

Now, friends, I do not know as I have any
particular message to give, but I felt that I
should be benefited by coming here; I felt, also,
that if I could draw the attention of any old
friend it might be not only of good to the spiri-
tual cause which I have at heart, but also of
benefit to my friend. I send my fraternal
greeting and love to all with whom I was as-
sociated when in the body. I had a dear family,
and I felt that my home-surroundings were
pleasant and harmonious; they have been of
great assistance to my spirit since my depart-
ure; for I know that the soul which can live in
harmonious relations with its associates upon
earth, will find itself fitted to enjoy the com-
pany of angels when it passes to the spirit-world.
My name is Hugh Cowan.

MESSAGES TO BE PUBLISHED.

Dec. 7.—Sylvia White; John Edwards; George P. Martin;
Mary Abbe; Peter; Aunt Chloe; Forest Flower.

Dec. 10.—Mrs. A. M. French; Flora B. Gammitt; Wil-
liam Butler; George P. Elliot; Elias Shaw; Nellie A. Lang-
muir; Simon; Thomas; Little Perkins.

Dec. 11.—Rev. E. W. Porter; John L. Chandler; James
Wood; Helen S. Lord; Frederic F. Fiske; Samuel Curtis;
Big Beaver.

Dec. 12.—Gideon Frost; Kattie F. Hand; Lizzie L. Graves;
John Leonard; Robert L. Tilden; Mary J. Knowles; Rosa-
bel Abbott; Jennie Ryder; Emma Gray.

Dec. 13.—Mrs. A. M. French; Flora B. Gammitt; Wil-
liam Butler; George P. Elliot; Elias Shaw; Nellie A. Lang-
muir; Simon; Thomas; Little Perkins.

Dec. 14.—Rev. E. W. Porter; John L. Chandler; James
Wood; Helen S. Lord; Frederic F. Fiske; Samuel Curtis;
Big Beaver.

Dec. 15.—Robert D. Owen; Louella D. Pughes; Eva May
Clark; Hattie A. Palmer; Mary E. Fuller; Frances Black;
Mattie Sayles; Flossie Reed.

Dec. 16.—Theresa Britton; Willie J. Bray; Thomas Ev-
ans; Mrs. A. M. French; Flora B. Gammitt; Catharine
Hutchinson; Mrs. Jennie Johnson; Daniel Bear.

Dec. 17.—Rev. Nathaniel Russell; Mrs. Betsey Moore;
G. H. P. Jones; S. S. Campbell; Leonard Degees; Capt. John
Cooley; Sarah J. Goss; Louella D. Pughes; Maria L. Gordon;
Noble Hill.

Dec. 18.—Robert D. Owen; Louella D. Pughes; Eva May
Clark; Hattie A. Palmer; Mary E. Fuller; Frances Black;
Mattie Sayles; Flossie Reed.

Dec. 19.—Samuel P. Moulton; Clarence Henry Gordon;
Clara L. Leeman; Martha A. Dodge; Joseph Hill; Char-
lotte Engler; Winnie Jackson.

Dec. 20.—Juliette Shand; Mrs. Mason; Joseph Clarke;
Henry Thornton; Sarah A. Waters; Mrs. Mattie J. Padi-
ford; William Morgan; Vasson.

Dec. 21.—Phony Adams; Havinia P. Gibbons; Cyrus
Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary
J. Ellis.

Dec. 22.—Benjamin Kenney; Dr. Artemus S. Gaylor;
Lizzie F. Woods; B. Thaxter; Rufus B. Kinsey; Clara
Morrison; George A. Barnes; Jennie Sprague.

Dec. 23.—Mrs. A. M. French; Flora B. Gammitt; Wil-
liam Butler; George P. Elliot; Elias Shaw; Nellie A. Lang-
muir; Simon; Thomas; Little Perkins.

Dec. 24.—Rev. Nathaniel Russell; Mrs. Betsey Moore;
G. H. P. Jones; S. S. Campbell; Leonard Degees; Capt. John
Cooley; Sarah J. Goss; Louella D. Pughes; Maria L. Gordon;
Noble Hill.

Dec. 25.—Juliette Shand; Mrs. Mason; Joseph Clarke;
Henry Thornton; Sarah A. Waters; Mrs. Mattie J. Padi-
ford; William Morgan; Vasson.

Dec. 26.—Phony Adams; Havinia P. Gibbons; Cyrus
Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary
J. Ellis.

Dec. 27.—Benjamin Kenney; Dr. Artemus S. Gaylor;
Lizzie F. Woods; B. Thaxter; Rufus B. Kinsey; Clara
Morrison; George A. Barnes; Jennie Sprague.

Dec. 28.—Mrs. A. M. French; Flora B. Gammitt; Wil-
liam Butler; George P. Elliot; Elias Shaw; Nellie A. Lang-
muir; Simon; Thomas; Little Perkins.

Dec. 29.—Rev. Nathaniel Russell; Mrs. Betsey Moore;
G. H. P. Jones; S. S. Campbell; Leonard Degees; Capt. John
Cooley; Sarah J. Goss; Louella D. Pughes; Maria L. Gordon;
Noble Hill.

Dec. 30.—Juliette Shand; Mrs. Mason; Joseph Clarke;
Henry Thornton; Sarah A. Waters; Mrs. Mattie J. Padi-
ford; William Morgan; Vasson.

Dec. 31.—Phony Adams; Havinia P. Gibbons; Cyrus
Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary
J. Ellis.

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 Charles C. Hayes, Union, N. H.]
Why does the magnetic needle point in a gen-
eral northerly direction?

ANS.—Because the magnetic needle points
inevitably to the brain of the earth. All sensa-
tion necessarily tends throughout the organ-
ism to the brain. Accumulated in the North-
ern Pole are all the powers and potencies of
that magnetism which is one of the quadruple
methods by which force acts. Permit us here
to lay down a proposition which may be con-
sidered a little apart from the question. We
have assumed that the second element in the
universe is force; that force acts in two modes,
attraction and repulsion; that force also ex-
tends in four modes throughout the universe.
By the motions from west to east is evolved
electricity; by the motions from north to south
is evolved magnetism. Northerly and southerly
directions only depend on our relations to
bodies outside of ourselves. Our own relations
in space are determined, first, by the sun,
which forms our equator, by maintaining us in
the plane with him; hence northerly and south-
erly directions are obtained by our relations
with other suns, which we call pole stars, for
the time being. North and south determine
the magnetic relations; west and east deter-
mine the electric relations. By virtue of this,
the magnet, which encloses a larger amount of
force than any other form of mineral, inevita-
bly points to the north till it becomes absorb-
ed in the great reservoir of force, generated in
the north. That causes the polarity which we
may term the perihelion of magnetism. Mag-
netism tends to perihelion with the northern
pole, till it arrives at its maximum; that maxi-
mum obtained, it becomes depolarized and
points to the south. It is then driven into ap-
heliion; hence the northern and southern
poles act in the same way upon the magnet.

Q.—[From the audience.] Does not each one
receive a call individually, a call specially, as
well as the entire community?

A.—Specially, yes, and generally, yes. Each
one has a call, a special call, to perform a spe-
cial work in the great body politic of humanity.
Each one has a general call. The general call
involves duty to the community; the special
call involves the performance of the best work
of which the individual is capable.

Q.—Is every one chosen?

A.—The term chosen simply means that you
have been successful in answering your call.
Many are called, but few chosen. Few are en-
abled, by virtue of answering their call, to take
the place in the army of activity which is per-
petually being demanded; hence while "all are
called," we again recur to the original sentence,
"but few are chosen," because few are able to
take the place for which they are called.

Q.—Is not the individual chosen so involved
in the power that chooses, that every one does
fill, according to his capacity, the place for
which he is chosen by the Infinite?

A.—We cannot admit this to the full. We
have yet to see the individual who outworks his
fullest capacity; we have yet to see the organ-
ism which expresses itself to the full. Were it
so, life would no longer be a battle. The main
purpose of life is to struggle between two con-
tending powers, the one which draws us down
to earth, which allies us with the lower king-
doms of simple instinctive passion, and the one
which elevates us, and enables us to triumph
over those passions, or only use them as a means
to an end. Life, therefore, is a warfare. We
do not admit that each individual is chosen and
can only perform that which belongs to him, by
virtue of absolute necessity. No; whilst each
one fills the place destined for him, each one
may fill it better to-morrow than to-day, better
in the last day of life than in the first, because
the battle of life is a perpetual series, either of
successes or defeats. Just so long as we yield to

