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## The Spiritual Rostrom.

### Has God Ever Written a Bible?

Lecture Delivered through the Mediumship of  
**J. WILLIAM FLETCHER,**  
in the Columbia Conservatory of Music, Brooklyn, N. Y., Sept. 23d, 1883.

(Reported for the Banner of Light.)

As we step into the great libraries that are indeed the richest treasures of our civilization, we behold the records that wise and noble minds have left us. Every book seems to be endowed with a personality, to look kindly upon us, and then silently impart its secrets, and bid us go forward and make the highest possible use of the knowledge given. As we study these works we seem to link the present with the past, to drink with all the old-time enthusiasm from the fountain of knowledge, whose inspiring waters gave to the philosopher, scientist and poet, strength to toll on, despite the great wave of ignorance which in every age of the world has been the bitterest foe to the truth.

We can laugh with Kepler at the ignorance that sought to stay the hand of Science as she pointed to yonder starry worlds, and marked their trackless pathway through space; at that ignorance that sought to ignore facts because of old and long-established theories; and yet as we turn our eyes heavenward and study the majesty of its shining orbs, we see how from "lamps in sky" they have become worlds, destined to live on through time and eternity, as is this planet upon which you stand to-day. The words of the astronomer have been treasured, for they give to the universe a magnitude and a glory hitherto unknown.

We bless the bravery of a Columbus, who had the courage to rouse men from their slumbers to a knowledge of a duty they held toward posterity; we can almost hear his pleading words, that so touched the heart of a Queen that she sacrificed her jewels in order that the "scheme" might be carried out. We can feel something of what was endured, can realize what in fact must have suffered in that long and perilous voyage, for the dead speak in the records left behind, and find in our hearts an immortality.

But whatever work we study, whether it be the thoughts of Socrates, or Plato, or Aristotle, the result is all the same—the wisdom of the past must make way for the greater wisdom of the present. Because Socrates failed to see the potent power of electricity is no possible reason that it does not exist; and because the astronomer was not able to perceive the planets, that through our improved facilities for astronomical observations are now revealed to us, does not at all destroy the value of present knowledge; it but goes to show the supremacy of the present over the past. Every day we are compelled to modify and change our opinions, and every day the standards left us in the writings of men are changed, for all things are fallible.

Not so, however, when we come to the Bibles of the world; they are to stand throughout eternity unchanged, for their pages are all aglow, so says the believer, with the only words God ever has or ever will speak. So whatever comes, storm or sunshine, war or peace, life or death, this volume is the same, yesterday, to-day and forever. One is led to think that there must be some very important message, if the author of the book be the Mighty Spirit who has made worlds, holds the stars in their places, has ordered the seasons, given to the flower its bloom, and to man his life; that his words would be to all people and to all nations; and that truly they should be so plainly written that "he who runs may read." If there was one book, in every nation and every tongue, then, claiming the same origin and breathing the same commands, we might possibly be led to believe that God had spoken unto man in reality; but when I look over the nations of the earth, North, South, East and West, I find that each has its own system of government, its laws and tribunals, together with its religion, its Bible and its priestcraft, as diversified as are the people.

It is an erroneous idea, held by many, that the religious belief of a nation makes its civilization, some going so far as to say that all we have gained is due to the influence of religion; but you will surely find that the civilization makes the religion, and that the more advanced a people becomes the more humane, and charitable their religion. This ignorant cannibal fights his enemy, and feels happy to roast and eat him, while the ignorant Christian, with the same spirit, condemns his opponent, and leaves him to roast through eternity; the intelligent mind, however, gives to each as much mental freedom as he can take, and leaves him to fashion his life after the higher laws, that through absolute freedom are ever mirrored upon the inner consciousness. The various Bibles of the world indicate this, and the various modifications that some of these Bibles have received during the past decade, even, are sufficient to show that all things change, and need not be excepted.

I suppose if you were among Hindus, and were to ask, "What is the Word of God?" you would be pointed to the Vedas, the oldest sacred book extant. This volume purports to contain the inspired utterances of saints and prophets; it treats of the attributes of God, the doctrine of rewards and punishments, and con-

tains many grand and noble precepts. Horace Greeley, in the *Tribune*, said: "There is no doctrine in Christianity not anticipated in the Vedas;" surely the Christians can never in the future complain of the Hindus. There are also six rules of right, much the same as the ten commandments; that is, embodying nearly the same ideas. The Egyptian comes in to present his claim to recognition, and while he rejects the Vedas, he declares the "Hermas" is the only revelation of God to man. In this we find a striking resemblance to the old Jewish Testament, and there can be but little doubt that the book of Hermas furnished the material for the Old Testament. Moses was an Egyptian, and, as the Bible says, skilled in the learning and wisdom of that land; besides, nearly all the principal ideas of the Old Testament are elaborated in this ancient volume—Hermas takes the place of Moses. There was also the Ark of the Covenant, and many other lines of similarity. The Egyptians have a long line of kings, who ruled the empire from Menes to Amasis, Menes having—according to Herodotus—reigned more than seven thousand seven hundred years ago, which, by the way, was one thousand seven hundred years before Adam was born, or, in fact, the world created. The discoveries along the banks of the Nile corroborate this testimony as to Egypt's great antiquity.

The Zend-Avesta and the Sada, which are the sacred books of the Persians, constitute a strong enemy to all other Bibles. Their great antiquity is unquestionable, and the careful student cannot fail to see how one has been followed and imitated in making the other. The Sada depicts "the war in Heaven," in which the devil was luckily slain. Sin and repentance and forgiveness are all recognized and taught by the Persians. We might study the Chinese Bibles, the Parsee Bible, the Scandinavian Bible; they would all tell about the same story, differing only in style, not at all, however, in substance.

The Mohametan Bible, called the Koran, was penned about six hundred years later than the Christian Bible, and, being wholly the work of one man, is more consistent and less contradictory. Mahomet dictated it and Zaid wrote it down. This book had long been in the heart of Allah, and was obligingly handed down, one chapter at a time, by the Angel Gabriel to the prophet Mahomet. The book abounds in good moral teachings, as do the other Bibles, but differs from them inasmuch as it holds that Christ was created like Adam. The unity of the Godhead, the joys of Paradise, the burning terrors of those in hell, the grand day of judgment where the sheep and the goats play such a prominent part—in fact, all the concomitants of a Bible—are dilated upon, and those who accept and believe are to be forgiven and made happy.

In 1823 a youth by the name of Joseph Smith, under inspiration as it is claimed, declared that a new revelation had been made from God to man; a revelation destined to greatly influence, if not to revolutionize modern thought. The spot named was visited, and after careful search, leaves of gold—bound together by small rings—were found, upon which were inscribed strange characters. After great difficulty, Prof. Anthon translated them, and the Mormon Bible is launched upon the turbulent sea of religious thought. The book has just as much right to claim to be the Word of God as any other. To be sure, its morals might be criticized, yet those who read the lecherous lines of Solomon and David must not be too severe in their criticisms. In Salt Lake City to-day we see a nation, almost, who acknowledge the supremacy of this book over all others; while all civilization records practices on the part of world-Christians, even, not much at variance with Mormon doctrines.

"These are more or less histories," says the believer in theology; "but our Bible is the only true Word of God." And so with great complacency the subject is dismissed, and the Christian, thanking God he is not like other men, sits himself down upon the hard rock of his cheerless religion, never to move or think again. The Christian Bible—what stares you in the face which ever you turn; the common school must be opened with it; the halls of legislation render it every homage; it is the cornerstone of every church, while the railroad cars are often supplied with copies of the same, to help the weary traveler forget the passing hours.

Where came this volume? We are told that it was the result of a holy council, convened at the command of their king, with the purpose of selecting from the vast amount of sacred manuscripts what was the Word of God. Did the heavens open, and some angel leave his bright home in glory, and with finger tipped with fire from off the altar illumine the page? Did a voice break the silence, and in tones of thunder proclaim this to be of God? No; only a party of men met to vote upon this question of God's Word; and if prejudice and ignorance and intrigue were as rampant then as now, what possible reason have we for believing they acted according to their convictions? In this way the Jewish Bible was given to the world, and in the course of time men of science, men of learning and men of thought began to question its authority and to criticize its statements. It was never possible to reason upon the subject. Science has disproved every statement made as regards the formation of the planet, has shown that the sun and moon and stars fulfill some higher purpose than that of merely lighting the earth, and philosophy has shown the fallacy of that reasoning that admitted of two infinite powers in the universe—one good and the other bad; while common sense and reason have repudiated the whole Christian scheme of salvation as blasphemous in the extreme.

Whenever any question was raised from any source, no matter how honest the inquiry, in regard to bible authority, the word "sacred" stopped the inquiry; and whenever any amendment was suggested that would make the Infinite a little more like a humane God and a little less like a demon, "He who adds a word thereto or takes away therefrom shall be in danger of hell fire," was sufficient to silence the boldest thinker. Yet in the process of time the doubters were heard, and with the "Age of Reason" and the works of Voltaire to lean upon, the timid gained courage. This the theologians saw, and while in the beginning they were prepared to burn and hang those who differed in a word even, as in the war of the Ku-chiarist, they now began to talk of a new translation and revision of the "Word of God," and those who in the early part of the century were told of the infallibility of the scriptures have lived to see them revised by a self-appointed committee of Christians! But how about the anathema? If Voltaire, Paine or Ingelsoll are in danger of everlasting punishment because of their adding to or taking away from the Bible, how sad must be the fate of those irreligious theologians who have added to and taken away according to their own sweet will. It is a poor rule that does not work both ways, my Christian brother.

And now in the evening of the nineteenth century the world is called upon to accept a new production of similar nature, under the name of "Oahspe," which, by the way, was produced under marvelous conditions, and in which God, or, "Jehovah," as he terms himself, speaks his mind. As might have been expected, the

usual plan of preceding Bibles is followed, and the veil is rent in twain that separates the known from the unknown. In these pages the reader will find much to interest; but to hold that this book, or any other for that matter, is of divine origin, is as absurd as it is untrue. There is no evidence in the work itself that bears the imprint of the Infinite mind; it does, however, suggest a certain class of minds not unknown in our midst, and the closing words of the preface that the book was not written "to blow anybody's horn" is refuted, when the manner and way of the so-called *Pathists* are observed. A new Bible necessary for man's happiness, when in defense of the old all Europe has been dyed with blood, and millions of the brave and the innocent sacrificed in its name! When, with Bible in hand, the slavemaster has lashed his victim until he could not stand, saying: "Servant, obey your master!" A new Bible, when the old one has been such a stumbling-block in the path of progress as to well-nigh hold the world back for centuries! No! The man (or men) who writes a new Bible in which he represents the will of God, has rendered the world a very poor service indeed; and "Oahspe," like all other ventures of that kind, will only serve to show how utterly impossible it is to compress the laws of an Infinite God within any book that man may make. And yet there is a Bible written in every tongue by the hand of the Infinite Father; it is the Bible of Nature. You look up to yonder heavens, studded with myriads of shining stars, whose light falls upon the world of sin and the world of truth alike, and you see one page of that mighty volume. You gaze over the deep blue ocean, beneath whose depths the treasures of the world are found, free to those who can claim them, and you behold another page from the same book. Look over the land, with its hills crowned with the glory of the golden harvest-time, its fertile plains all aglow with ripening grain, and read of the ever-thoughtful care of an Infinite Spirit; all the oceans with their hidden treasures, mark the ebbing and the flowing tide, listen to its deep whispering tones, and catch the unspoken language of the Almighty; ay, study the heart of man, with its varying impulses, its lofty aspirations and its unholy desires, and find there the imprint of a Divine power.

This great book of nature, open to all, the same in every language, and spoken in every tongue, this is the Bible that God has written, and every hill and valley and leaf and sandgrain bears the impress of his divinity. In the light of this volume how small and puny seem all the efforts of men, who at best can voice but a very small part of the truth, while his great work goes on from age to age, from sphere to sphere, from planet to planet. Wherever the voice of truth is heard, wherever the voice of liberty thunders forth its mighty proclamation, there God speaks; and those blessed are those who hear and heed his words.

The first law that is revealed in the book of nature is that of perfect adaptation; *supplies the demand* walking hand in hand; whatever the apparent loss in one quarter, a gain more than commensurate with it is sure to be found in another. And not only is the law of necessity so completely recognized, but there is also an appeal to the higher nature of man, through the spirit of the beautiful. Life could be sustained in a garret or cave, with a crust, but we find in the soul a love for all that is poetic and refined; the sense of the artistic is a strong one, and contributes more largely than any other to the happiness of mankind. Flowers, music, art, colors, all of these are not in the direct line of absolute necessity, but they certainly give to life one of its sweetest pleasures and enjoyments. With the sense of the beautiful within, the pathway of life is strewn with millions of bright blossoms responding to it; the sky is painted in varied hues, until it seems to be the floor upon which angel feet may tread; there is a love for music, and every tone in nature seems to blend into one mighty anthem, from the deep roll of the thunder to the night-bird's sweet song; and the eyes of the spirit see, and the ears of the spirit hear, all that is so wonderful in this universe, and at last the soul of man joins in the hymn of praise, not to the Jewish Jehovah, who with thunderbolt in hand has been the terror of the world, but to the sweet spirit of nature, and to that law of the universe which is the will of God manifest in the flesh.

What a different world this is, when in place of "absolute evil," "total depravity" and "vicarious atonement," man is able to see that the lowest nature is but struggling toward the light, the failures with all their attendant sorrows being but stepping-stones toward ultimate success. Those who read the Bibles of men will learn a lesson of fear and jealousy and hatred; those who study the great work of the Infinite will indeed feel that "God is love." What religion is taught by all this "Naturalism"? It is frequently asked. The religion for which the world has been sighing since time began; it is the religion of human love and human sympathy. Humanity has been damned long enough; it is time to let blessings take the place of curses, and the light of hope shine in upon sorrowing and desponding hearts, until the shadows of doubt and despair have been forever driven out. The world's greatest saviours have worshipped at humanity's shrine; they have served God through love for his children instead of empty and idle prayers. Florence Nightingale, who went forth into the dangers and horrors of war to speak a word to the sorrowing, to bind up bleeding wounds, to close the eyes of the dying, to murmur a prayer over the dead, did so not in the name of religion, as it is understood, but in the name of humanity; she learned that lesson not from the ritual or creed, but from that element of the divine dwelling in every human soul. Thomas Paine, upon whose head the insults of a nation have been poured, none the less became a saviour to the race, inasmuch as he voiced truths of world-wide importance, and gave to man a rational idea of God. He has been condemned, crowned with thorns of malice, rebuked by the theologian, and finally accepted, and to-day the world owes much of its freedom of speech and of act to the wise and almost inspired words of this infidel teacher. It was not theology that impressed the ascended Lincoln with the necessity of freedom for the blacks, for theology and theologians always taught their absolute subjugation, and the church was the worst foe the poor slave had; if he had waited for her to free him he would be in bondage to-day. The hour had come when something must be done, and the universal blessings, in air, in sunshine, in all nature's good gifts, suggested liberty for black as well as white, and the foul stain of slavery was wiped out with the heart's blood of the brave and patriotic, and he took his place among those permitted to enjoy the inalienable right to "life, liberty and the pursuit of happiness," which is the proud boast of every American citizen.

And woman, who stands to-day on the threshold of a new era, wherein her power and genius shall receive recognition, will find that she will only gain "the desired step by virtue of her right." The sentiment of this Bible and Bible-believers has, ever been against woman; in fact, her worst enemy. The one who has humiliated her most has been the church, teaching that through woman sin came into the world, and enjoining upon her to "keep silent." This she has done until she began to realize herself, and from that moment she began to cry for what the caged bird sighs for—air, room and freedom. Theology will withhold these to the end of time, but the God of nature will give her strength, until, clothed with victory, she again proclaims that truth is mighty, and must prevail.

And so with every reform, of whatever nature. The advanced theology of Plymouth pulpit, the divines all over the land, are turning away from the God and the Bibles of the past; one has changed since days of old, when Calvin saw only wrath and vengeance for the offending sinner; the others have been revised and remodeled, until they are fast losing all hold on the public mind; and all this is bringing us nearer to nature and nature's God. The time is fast upon us when the only temple we shall know will be the home with its many tender associations, the only shrine the human heart, the only law that of right doing, the only Bible the bright page of nature, the only God the mighty Spirit of the Universe, who all space doth occupy, and all motion guide.

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## Spiritual Phenomena.

**Something for the Advocates of Capital Punishment to Ponder Upon; Sad Reminiscence of a By-Past Crime; A Dark Deed which Convulsed with Horror a Maine Village Twenty Years Ago; Denial, at One of the Berry Nances, of its Commitment, by the Spirit of the Man who was Convicted Therefor; Had Capital Punishment been Enforced in this Case, how Far would it have been Removed from Judicial Murder?**

One quiet Sabbath morning in the summer of 1863, a little girl bade good-by to her parents, took a Sunday-school book and a paper parcel containing a frugal lunch in hand, and started out, as usual, for the church. Her name was Lura Vellie Libby, and she was about ten years of age. Her home was situated some mile and a half from Strong Village, Me. She walked forward with no apprehension of danger—unconsciously following the road from her father's house on earth to one of the All-Father's many mansions in the skies! Passing down a hill from her home, she was lost to sight among the plentiful woods which grew on each side of the public way. About half way down the hill, and upon the south side of the road, was situated an open or cleared lot of some eight acres, surrounded by trees, and near the centre of this space a hut or hovel, about twelve feet square, had been erected at some time in the past. This cleared space amid the thick woods surrounding was reached from the main thoroughfare by traversing for some half-dozen rods a rude "wood-road," constructed for the convenience of teamsters, but little used.

The last seen of this darling of the household, while alive, was on this morning when she left her home full of glad anticipations of meeting her mates at the village church—which meeting on the Sabbath all acquainted with country life and its necessary and enforced isolation during week days will remember to be quite a social event (even omitting its theological aspect) in the routine of the lives of both old and young. When she failed to return at night the alarm was raised in the neighborhood and search began to be instituted—she being supposed, perchance, to have lost her way. Nothing resulted from the night search, but the next day, within the little hovel in the cleared lot above described, a stone with blood upon it was found, also spots of blood were detected upon the boards of the building, which subsequent discovery proved to be that of the missing child.

The search proceeded, and the day after a large number of sympathizing neighbors, now quite certain of the worst, deployed themselves at stated distances in a long line, as in a skirmish detail, and proceeded slowly through the woods, armed with horns and other means for making a noise to attract attention in case any discovery was made at any point along the extended front. In due time the signal was given, the sorrowful company rallied to the spot from whence it proceeded, and all must have felt astonished at the keenness of perception evinced by the one making the discovery.

This man as he passed along saw a small patch of ground which appeared in every way in its normal condition except that upon it, and about it, were a number of brakes, twigs, etc., which had all begun in common to wither. Struck with the singular and universal fading out of this vegetation in that particular spot, he stopped to investigate, pulled up some of the twigs and brakes, and found that they had no roots; by disturbing them he further discovered an abrasion, hardly more—in the turf beneath them; inserted his fingers, and found the turf loose—exerted more strength, and rolling back a sheet of turf which had been disposed above her like a blanket, found the blood-drenched and mangled body of the young girl. Examination by the rest of the party, who hastened to the spot, showed that the body had been removed about ten rods from the hovel where the deed was committed to a place at the edge of the woods; the rich turf had then been, by the murderer, cut with a knife, or some sharp tool, in a slanting direction, and in the form of the cover of a book, and rolled back—the earth below, to a sufficient depth, removed by him and carried away (it was never afterward found), and the girl's body placed within the hollow thus formed. The brakes and twigs were arranged as found, to create the impression that the soil beneath them had not been disturbed—which impression they might successfully have conveyed but for their uniformly withering condition after their twenty-four-hour exposure having attracted experienced eyes.

The body had been found; foul murder had been discovered to have been committed; the post-mortem examination held next day after the remains were discovered, revealed a savage tale of cruelty and outrage; and the whole County and State became aroused, demanding that the human fiend who was the author of all this agony in victim and in family should be discovered and punished to the extent of the law. By one of those strange and inexplicable errors into which whole communities sometimes fall when the blast of a deadly and unexpected crime descends upon them all eyes instinctively turned upon Lawrence Doyle, a native of Nova Scotia, who had been for some year or two in the employment of Mr. Libby as a farm-hand; he was a man to whom the family had during that time become

much attached; the little girl Lura was a great favorite with him, and he seemed to think very much of her. He was among the first to rally in the hunting party on that fatal Sabbath evening, and during the long night seemed determined to lose no opportunity of discovering her whereabouts, if possible.

On the same Sabbath morning when Lura went forth to her death, Doyle had started before her to go down the same road, over which she traveled to the village, and beyond the village about one mile to a place where he had pastured some sheep—saying before going that he intended to "salt" them. In the intense excitement, and in the absence of any other probable clue, he (Doyle) was, notwithstanding all the points to be urged in his favor, arrested, and brought for trial for the murder on October 20th, 1863, before the Supreme Judicial Court of Maine at Farmington, Franklin County—Hon. Charles W. Walton, Justice, presiding. He was ably defended by Eben T. Pillsbury, Esq., the leading lawyer of Franklin County at that time, also known as a prominent criminal lawyer throughout the State of Maine—who is now in the practice of his profession in Boston, his office being in the Post Building, Milk street—and two associate counsel.

In the course of the trial Doyle, we are informed, accounted by witnesses for all the time during which he was absent from the Libby homestead except one hour and ten minutes, which the defense claimed was utterly too short a period for him to return from the sheep lot (one witness testified that he heard the voice of a man "calling sheep" in the lot at the time when the accused declared that he was there—but unfortunately this witness could not positively swear to Doyle's voice, so that his testimony did not in law avail the persecuted prisoner), enact the murder, secrete the body and appear at the Libby home: wherefrom he subsequently went out with the search party on Sunday night; while the counsel for the State, in its course of prosecution, actually turned his good action against him by declaring that he had committed the murder in the morning, and trusting to the unrequited character of the place, had allowed the body to remain till evening, so that when he claimed to be hunting for her body, he was in reality hiding it in its singularly-prepared grave.

Notwithstanding the heavy psychological pressure of the public excitement upon them the jury in this first trial refused to convict him on the evidence presented; and upon their disagreement the case was carried over till the April term of the Court in 1864, before the same Justice. On the second trial poor Doyle was convicted, and sentenced to be hanged. Because, however, of various extenuating points in the case, and by reason of the powerful influence and exertions of his counsel, Mr. Pillsbury, who thoroughly believed in his innocence—and does so to this day—his sentence was commuted from hanging to imprisonment for life, and he was sent to the Maine State Prison at Thomaston, to spend his remaining days on earth. What was an unfortunate man to do, around whom a mass of the most inexplicable circumstantial evidence had concentrated, such as utterly overshadowed his own friends and neighbors, and led twelve citizens of the State to honestly declare that upon the law and evidence before them presented they believed him guilty? He remained in the Thomaston prison for several years, under the dark stigma of having brutally murdered a child whom he dearly loved (the commission of which crime to the last he strenuously denied, and then died really of a broken heart, whatever may have been the disease which nominally accomplished for him the service of dissolution).

During these years his indefatigable counsel, Mr. Pillsbury, spent days of time and hundreds of dollars out of his own working hours and private pocket to unravel the tangled web of this singular matter, whereby an innocent man, according to his deepest convictions, was suffering for a crime he had not committed, and to obtain new evidence which should offset the ground for the conviction of the case; and he had reached a position in this regard which seemed to be favorable for Doyle in the extreme, when the decease of the poor prisoner rendered any further efforts in his behalf unnecessary on the mortal plane. Mr. Pillsbury, as stated above, has never ceased to consider his client wholly innocent—as he (Doyle) maintained he was in his latest breath.

The views of the *Banner of Light* as to the utter failure of capital punishment to accomplish the results which the friends of "a tooth for a tooth" policy in human affairs claim for it, have been too frequently stated in these columns to need rehearsal now; but we have narrated this case at some length in order that those who really consider the death-penalty to be the panacea for murder may be brought to a just appreciation of what an edged tool it is: Making no allowance for the mistakes incident to human liability to err, it strikes down the convicted, asking nothing more, as a general rule—though the melancholy history of judicial proceedings everywhere and in every nation on the civilized globe has repeatedly demonstrated that conviction for a capital crime is by no means synonymous in fact with the guilt of its commission. We have, also, a second reason for emphasizing this case, which we will proceed to explain—with the hope that the lesson it contains may not be lost on all who may read the narration: We were put in possession of the details of the Libby-Doyle case by Dr. P. DYER—a settled and practicing physician at Farmington, Me.—during a call made by him at the *Banner* office recently. The Doctor is thoroughly conversant with the history of the case, and was the medical gentleman who performed the post-mortem of the remains of the unfortunate girl, to which examination we have above alluded. Dr. Dyer further stated to us that on Sunday evening, Dec. 23d, being temporarily in Boston on a visit, he attended a séance held by Miss Helen C. Berry, at No. 1 Arnold street, during which the following remarkable occurrences took place:

There were present at the sitting eleven persons—nine visitors, the medium, and Mr. Albro, the gentlemanly business manager of these circles; during the entire evening all who were present were fully satisfied, and so stated, with what they witnessed, also as to the verity of the tests by them received. The sitting was for physical manifestations. Dr. Dyer, while seated in the darkness waiting for what was to come, suddenly felt himself taken by the right shoulder by a heavy hand, as if by a man standing behind him, and a voice spoke to him, as if the spirit resting on his hand upon his shoulder leaned forward and around so as to speak directly in front of his face. This voice pronounced first the name "Doyle," continuing: "I did not



do it," repeating the assertion twice with emphasis, so that all in the circle heard it. "Didn't do what?" asked Dr. Dyer. "I did not kill the Libby girl," replied the voice; "I never did it." The hand remained on Dr. Dyer's shoulder, and the man remained by his side, simultaneously with the commencement of this colloquy, Miss Berry, who was seated near him, became much distressed, and said to him: "What is this? I never felt so in my life!" The Doctor, comprehending the situation, replied: "It is gone now," the hand ceasing its pressure upon his shoulder; but immediately the pressure was renewed, and he (Dyer) said: "Well, Doyle, I think you did. The voice spoke for it." The Doctor replied: "The spirit is satisfied now that you are innocent of that crime."

The medium, who had seen the form with her inner vision all the time, and who could not comprehend at first the singular effect its coming brought upon her, now said: "You ought to see his face light up; he feels so happy when you say so."

Dr. Dyer then briefly explained to the company that it was a remarkable occurrence, promising at the close of the sitting to give the history connected with this manifestation if those present wished to hear it. It would suffice for the present for him to say that it pertained to a murder committed in his vicinity some twenty years ago; and the spirit manifesting claimed to be that of the man who was convicted of the murder. Some one present asked: "What was the man's name who was murdered?"

"It was not a man, but a woman," replied the Doctor, without stopping to make the distinction of age, whereupon the medium at once replied: "Not a woman, but a little girl," to which the Doctor assented. "The medium was then troubled and distressed as before, exclaiming: 'Oh! here comes the girl; I see her, and she says to me that Mr. Doyle was always her friend; that he was not guilty.' The medium said that the spirit showed her the real murderer—a young man some eighteen or nineteen years old, with reddish hair; a gross, repulsive-looking fellow; his name she refused to give, however, as he was now on the spirit's life, and she did not desire to call up the dark past. The spirit then showed the medium the place where she was murdered—Miss Berry accurately describing the distant Maine village, the home of the father, the road winding down the hill, the Sunday-school book Laura carried, the open lot, the fatal bowl, the bloody stone with which she was first struck upon the head, the murder, the place of burial and the singular grave—with the turf cut on three sides like a book-cover and other particulars. Dr. Dyer informed us that Miss Berry's reliability of whose personal knowledge of these things no reasonable idea can be entertained—described the details of the affair as well or even better than he could have done himself. And that her descriptions of the personal appearance of the little girl and of Doyle were more accurate than he could possibly have given from memory after twenty years had passed. At the close of the séance, the company were anxious for particulars, and the Doctor redeemed his promise made during the sitting—all agreeing in a request that he put this account in the way of appearing before the public in the columns of the *Banner of Light*. The story as related to us by Dr. Dyer has its marked lessons, both judicial and spiritual in their nature, which can be profitably considered on every hand.

#### LATER DEVELOPMENTS—THE SPIRIT MATERIALIZES!

After the foregoing sketch was put in type, the following letter, descriptive of what resulted from a séance held on Saturday Dec. 29th, was received; and we recommend its earnest sentences to the attention of all our readers; adding by way of further introduction to their author, that Dr. Dyer holds a high place in the esteem of the community where he resides, and anything from his pen will receive respectful consideration there:

To the Editor of the *Banner of Light*:

As a supplement to the account given you of a manifestation relating to the murder of the Libby girl in Maine, I desire to further state that at a materializing séance held on Saturday afternoon last, at No. 1 Arnold street, wherein Miss Gertrude Berry was the medium, a form appeared and announced the name of "Doyle." The name was spoken in a tone sufficiently loud to be heard by all in the room. Recognizing the voice, I immediately went to the cabinet and greeted the speaker. It was *Lawrence Doyle*, the man convicted of the murder of Lura Velle Libby, in the town of Strong, Maine, twenty years ago! It was him and no one else! I grasped him by the hand; I looked him in the face; it was he!

He said: "Doctor, it is an awful thing for a man to have such a stain upon him and upon his name." I replied, assuring him that the stain should be removed as far forth as I could accomplish its removal, and expressing sympathy with and for him. He then said: "Tell Mr. Pillsbury I did all I could to establish my innocence; and I thank him a thousand times for what he did in my behalf."

The account given in advance of this will sufficiently explain the tragedy to which this refers. Doyle was convicted of murder upon purely circumstantial evidence. That he was innocent of the crime I have no doubt. That I met Lawrence Doyle face to face, at No. 1 Arnold street, Boston, on Saturday last, Dec. 29th, I have not the shadow of a doubt. It was him, and no one else! I was a witness in the case when he was convicted. I knew him well, and I was in the full possession of my faculties when I met him last Saturday.

At the séance in question there were twenty-two persons present. The company was composed of refined and intelligent persons. They all saw and heard what I have related above, and would be ready to confirm the statement if requested to do so.

There were other and wonderful manifestations at the above séance to which I might refer, but suffice it to say that I regard the Berry Sisters as among the best mediums of the present day; and to those who have a desire to investigate the Spiritual Philosophy, and to study its great truths, I most earnestly recommend these, among other mediums in Boston, as offering an excellent and unquestionable opportunity to accomplish their object.

Yours in the cause of truth, P. DYER.  
Farmington, Me., Dec. 31st, 1883.

(From the Providence Journal.)

#### The Philosophy and Phenomena of Modern Spiritualism.

NUMBER SIX.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

One of the first, if not the very first exemplifications of the occult-phenomenon that I ever witnessed was performed through the mediumship of Mr. L., to whom I have referred in previous chapters. It was volunteered by Dr. Enoch Hazard to the late Dr. Robert Berry and myself, as a free gift offering (as Dr. said) because of the uniform kindness we had always manifested toward his medium, and was the first, and I think, the last time the feat was performed through Mr. L.'s instrumentality, he having at that time become so fully developed in mediumistic gifts that his guides used him mostly, if not exclusively, for the healing of the sick and infirm, hundreds, if not thousands of whom have both before and since expressed their gratitude to him, and his spirit guides for their beneficent and health-restoring ministrations.

Accordingly, by appointment, we all four met one evening at the house of Mr. L.'s host, in West 23d street, and were seated in the back parlor, engaged in conversation, when suddenly the medium (who was sitting beside me on a sofa) struck me smartly on the shoulder, and in the peculiar voice of Osceola, the Seminole Indian chief, signified to me to proceed with the proposed experiment. Upon this announcement Dr. Berry and myself accompanied the medium into the front parlor, and with a lengthy small cord we had furnished, ourselves with for the purpose, proceeded to tie the medium very much, if not exactly, after the following fashion: Putting the two ends of the cord together we

commenced at the knee, and tied his feet securely, both separately and together, around each strand of the rope spirally round the nether limb of the medium until they reached the trunk, when we tied them together once or twice about the body, and again securely to the chair upon which he was sitting. Next we tied each wrist separately, and again fast together, and after winding the two ends of the cord separately several times around each arm, we wound them both about the neck, and tied them fast, and again to the chair, when we finished by placing the two loose ends of the remainder of the cord under a piano some six or eight feet from the medium's seat, and, unobserved by him, quietly put a small key on the top of the extreme ends of the rope, so that the least movement could not fail to displace the key.

This done, Dr. Berry and myself joined our host and hostess in the back parlor, closing the sliding doors after us and leaving the medium in total darkness. Some minutes elapsed, when in response to a signal rap previously agreed upon with the guides of the medium, we all entered the front parlor, where we found the medium breathing heavily, in a deep trance sleep, with the cord intact as we left it, including the ticklish position of the little key, while his heavy broadcloth coat lay several feet away on the floor. I examined very closely the cord on the medium's arms, which we left tightly wound around the sleeves of his thick coat, but which now encircled but loosely the sleeves of his shirt only. Having examined everything with our satisfaction, we all returned to the back parlor, closing the doors as before after us, and thus again leaving the medium in total darkness. Upon the signal rap being repeated, we all again entered the front parlor, where we found the medium still in a deep trance, fast bound as before, with his coat upon him, apparently in every respect the same as it was when we so securely tied him both in limb and person and also to his seat.

From the period when the spirit-rappings first occurred at Hydesville, in New York, the human instruments used by the spirits for the production of the occult phenomena, including the two little children, Katie and Margaret Fox, in whose presence the initial of what is now known as Modern Spiritualism was inaugurated, have been almost invariably subjected to cruel persecution, such as has ever been accorded by ignorant, bigoted and interested misadvised opposers toward all innovations on established usages and beliefs, whether they relate to science and the arts, or to moral and spiritual progress of mankind. It must be confessed that some of the phenomena presented by the spirit-intelligences through the agency of their mediums are of so astonishing a character, when viewed in the light of modern science, that many minds find it easier to doubt the reliability of their natural senses than to accept them as truisms.

Take, for instance, the phenomenon of what is called by Spiritualists the "transfer of color," as it has often occurred in the persons of spirit-circle mediums, when the conditions have been interfered with by inexperienced and skeptical observers. It is now many years ago that I attended a large public meeting (I think in a theatre) in Boston, at which Miss Eddy (now Mrs. Huntton) was securely tied within a movable dark cabinet, on the stage or platform, by a committee of three gentlemen appointed by the company. The lights being turned partly down, several manifestations occurred, among which was one in which a huge snake, as it was thrust out of the cabinet, was forced into the conclusion that my first impression regarding the length and size of the arm that I had seen thrust out of the cabinet was the result of some unexplainable optical or psychological illusion, and such, I should judge by what I observed in connection with the affair, was the conclusion arrived at and entertained by a great part or all of the company present.

Some time after the date of Miss Eddy's exposure, I attended, with some others, a séance held in the presence of the "Allen boy" medium, a mere child of eleven years old. In accordance with the ordinary routine, I took my seat in a chair, with the boy medium sitting at my feet on the left, having previously taken off my coat and thrown it over the hands and arms of the medium so as to envelop them with darkness, the boy all the while manifesting my left arm with both his hands, so as to prove to me beyond doubt that they were never coming during the sitting, and that the other phenomena that occurred, a large long arm and hand were projected partly in front of me over my right shoulder, far beyond the point the boy could possibly have reached had his hands been released from clasping my left arm, which I felt entirely sure they had never for a moment ceased manipulating. The wonderful phenomenon taking place in broad daylight, and in the presence of other competent witnesses, who could not fail to establish its genuine origin of the manifestation, not only in my own mind, but in the minds apparently of all others present, beyond a question, in which light I regarded it until I some time after learned from a reliable source that a skeptical investigator had detected the boy medium in the very act of perpetrating a transparently fraudulent trick in the exercise of his so-called mediumship, after the following fashion: The skeptic, entering the room having been admitted beforehand of the fact of sitting with the "Allen boy" medium, not unfrequently having the hair on the back of the head twined by unseen hands, took the precaution to loosen his back hair with the little boy sitting at his feet. The phenomena progressed without interruption, until the gentleman felt his hair pulled from behind his neck, when he suddenly removed his coat and exposed to the view of all present the fingers of the right hand of the boy stained with ink. Of course the medium being so manifestly detected in the perpetration of the fraudulent act (child as he was) stamped him in public opinion as a detestable trickster, and for a time "the boy medium" was obliged to abandon his mediumistic vocation. Being fully satisfied of the genuineness of this exposure, I was again, as in the case of Miss Eddy, forced to conclude that I had again been misled in my judgment by some unaccountable illusion, and that both the alleged mediums were alike unprincipled tricksters.

Like exposures to those I have narrated became at length so frequent that the more advanced Spiritualists began to surmise that there might be laws in connection with the occult phenomena not understood by mortals, by which the supposed cause of the exposure of mediums might be explained and accounted for without being obliged to charge it to the apparent fraud and trickery of the medium. Acting on this supposition Mr. Luther Colby, the editor of the *Banner of Light*, with some fifteen others experienced and truth-seeking Spiritualists, held an experiment in the building, at which the accomplished and thoroughly reliable dark-circle medium, Mrs. Annie Lord Chamberlain, besides adopting the precautions I have described in previous numbers, to make security doubly sure, the dress of Mrs. Chamberlain was firmly locked to the floor. As usual, the manifestations were made by the use of a table, far out of the reach of the medium, each and all of which (including the drumsticks) Mr. Colby had severely (and unknown to the medium), such as black, red, blue, green,

etc. The company being seated, with their hands all clasped together around a large round table after the order I have described in previous chapter, the light was extinguished, and the tambourine, guitar, bells, etc., etc., commenced sounding around the room, over the heads of the sitters as usual, discouraging music appropriate to their order, accompanied by the beating of the heavy drums. After some hour or more exhibition of the various phenomena the light was renewed, whereupon the medium was found in her seat with her dress still securely fastened to the floor, her hair smeared with printer's ink, while marks of other colored inks were observed on her face and neck, which on a further examination by a committee of ladies, were found duplicated on different parts of her person. The result of this crucial test settled the question of "fraud" or "no fraud" on the part of the hitherto misunderstood and maligned but innocent mediums such as Miss Eddy and the "Allen boy," not only in my estimation, but in that of most or all other experienced and honest investigators of the phenomena; and just here remark that I believe both Miss Eddy (now Mrs. Huntton) and the "Allen boy" medium are now acknowledged to be two of the very best mediums for dark circle and other phases of the spiritual phenomena at this present time in the field.

At a séance held in presence of a reliable clairvoyant medium, very shortly after the séance just described, some of the parties in that séance being present, they were counselled by the presiding intelligence that in all similar exhibitions in future, the medium should make use of any coloring matter, such as verdigris or other poisonous material (such, for instance, as the green ink that had been used in the *Banner of Light*), for the reason that in materializing the occult spirit-form, by the aid of which the manifestations are accomplished, the spirit elements are often (or always) obliged to extract elements from every organ of the medium's physical body, including the lungs, and transfer the same to the materialized spirit-form, which by the force of spiritual law, must be returned at the close of the manifestation to the person of the medium, together with the finer portion of all the elements that may have been brought in contact with them during their withdrawal from the medium. Singularly enough Mrs. Annie Lord Chamberlain, a very short time after the séance at the *Banner of Light*, at which ink was used containing verdigris, was smitten with a severe attack of lung trouble, from which she finally recovered, although the result was for some time held in doubtful suspense.

Although musical spirit-manifestations usually occur only in a dark atmosphere, there are many exceptions to the rule. I have been present on occasions wherein pianos and other instruments have been played upon in broad daylight, with neither the medium nor any other person touching the keys. One of the very best mediums of this kind I ever saw was Mrs. H. W. Wharton, a lady who was formerly much in Boston and New York.

The last of Mrs. Wharton's circles I ever attended was quite a number of years ago, in Charlestown. This was on an evening. There were some five or six persons present in all. A good-sized parlor lamp stood in the middle of the round centre-table by which the room was well lighted. Among many other manifestations I witnessed on this occasion was the following: Mrs. Wharton placed a guitar in my lap as I sat beside her, she holding the extreme end of the strings in her left hand, in the shadow of the table (but not touching the strings) with her right hand during the performance. A shade reflected the beams of the brightly burning lamp full on the strings of the guitar. The medium (Mrs. C.) then placed her right hand on the table near its centre. By my own request, as well as that of others, several different airs were performed in turn, as they were called for on the guitar, the medium keeping her position in every respect until the performance was through with it. I could see the strings of the guitar, and just as plainly as if they had been touched by human fingers, although no visible hand was near them. A lady clairvoyant, however, who chanced to be present on the occasion, more than once remarked that she could see the fingers of the spirit-musicalian reaching up to the strings of the instrument from the under side.

I will bring this chapter to a close by a relation of a most remarkable exemplification of spirit-power that occurred just after the manner which was told me by the late Mrs. Catherine Turner, widow of Commodore Daniel E. Turner of Newport, R. I., who was Commodore Oliver Perry's first officer in the memorable sea-fight on Lake Erie, in the war of 1812-15. The facts were related to me by Mrs. Turner, while I was sitting with her in a large double parlor (where the manifestations had recently occurred), at the house corner of Second avenue and 10th street, New York City. Until the States Senator Tallantire happened to call on Mrs. Turner that morning, accompanied by his daughter Laura, who, though never exercising her gift in public, was a well-known and most accomplished medium for spirit-musical manifestations, and especially for performances on the piano, which was often played upon of an evening for the especial gratification of her father, by spirit-artists, in the presence of Laura, without she or any other mortal person touching a key or being in contact with the instrument, as was the case just mentioned. The name of Mrs. Turner's (I think by the name of Rockhill, but am not sure) chanced also to be present at the time. As the four were seated not far from the piano, an unseen intelligence performed some plaintive airs on the instrument, which Mrs. R. (the clairvoyant medium) said claimed to be a lady friend of Mrs. Turner's, by the name of Chisholm. Mrs. Turner had a very dear lifelong friend of that name, living in Beaufort, South Carolina, whom she had heard from by letter not long before, at which time she died. For this reason Mrs. Turner questioned the reliability of the communication, but remarked that if the spirit would repeat on the piano some of the pieces she and her friend, Mrs. C., were particularly partial to in the days of their girlhood, she might think differently. No response came from the piano, but after a short pause all in the room saw a guitar that lay on a distant stand near the door of entrance of the front parlor, glide gently to the floor and move slowly along the carpet to the right of Mrs. Turner, when it raised itself on one end and then lifted itself into her lap. Mrs. T. now placed a hand on each end of the instrument to keep it in place, while several old familiar airs were performed on the guitar by unseen hands, being precisely those that both Mrs. Turner and Mrs. Chisholm were particularly fond of in their early days. This was before the telegraph was known, but not many days after, as Mrs. Turner sat by a window in the parlor when the spirit-manifestation occurred, she saw her friend, the late John Turner of Charleston, South Carolina, coming across the street, who soon entered the house, and, after making a few commonplace remarks, said to Mrs. T. that he was sorry to be the bearer of sorrowful tidings, but that he had just heard by letter that her old friend, Mrs. Chisholm of Beaufort, had passed from earth.

Philadelphia, Pa. THOMAS R. HAZARD.

A singular death-bed prophecy is reported in the *Hartford Times* as having been recently made and fulfilled in Millersburg, O. During the first week in December a young lady, eighteen years of age, was stricken with paralysis and survived but a few hours. She was engaged to be married, and desiring to see her intended husband, he was sent for and soon arrived. Standing by her bedside, he placed what was to have been her wedding ring upon the finger of the dying girl, at which she exclaimed: "I will carry that with me to the grave, and you will come soon, too." The young man was, up to Dec. 9th, in apparent robust and perfect health. He arose at the usual hour, ate breakfast and did his morning work, shortly after which he was stricken with paralysis, died within two hours, and his funeral took place at the same hour that of his affianced occurred, just one week previous.

"ROUGH ON CORNS." 15c. Ask for it. Complete cure, hard or soft corns, warts, bunions.

#### ODE.

BY ARTHUR O'SHAUGHNESSY.

We are the music-makers,  
And we are the dreamers of dreams,  
Wandering by lone sea-breakers,  
And sitting by desolate streams;  
World-losers and world-forsakers,  
On whom the pale moon gleams:  
Yet we are the movers and shakers  
Of the world for ever, it seems.

With wonderful deathless ditties  
We build up from the world's great cities,  
And out of a fabulous story  
We fashion an empire's glory:  
One man with a dream, at pleasure,  
Shall multiply and conquer a crown,  
And three with a new song's measure  
Can trample a kingdom down.

We in the ages lying  
In the buried past of the earth,  
Bull Nineveh with our sighing,  
And Babel itself in our mirth;  
And O'erthrow the past and prophesy  
To the old of the new world's worth;  
For each age is a dream that is dying,  
Or one that is coming to birth.

A breath of our inspiration  
Is the life of each generation;  
The wondrous thing of our dreaming,  
The thing that is impossible seems.  
The soldier, the king and the peasant  
Are working together in one,  
Till our dream shall become their present,  
And their work in the world be done.

They had no vision amazing  
Of the goodly house they were raising;  
Of the land to which they were going;  
But on one man's soul it hath broken,  
A light that doth not depart;  
And the look of the world is spoken,  
Wrought flame in another man's heart.

And therefore to-day is thrilling  
With the past day's late fulfilling;  
And the multitudes are enlisted  
In the faith that their fathers resisted,  
And, scorning the dream of to-morrow,  
Are bringing to pass as they may,  
In the world for its joy or its sorrow,  
The dream that was scorned yesterday.

But we, with our dreaming and singing,  
Ceaseless and sorrowless we!  
The glory about us elingering  
Of the glorious future we see,  
O'er the world we are ringing:  
Oh! men, it must ever be,  
That we dwell, in our dreaming and singing,  
A little apart from ye.

For we are afar with the dawn  
And the suns that are not yet high,  
And are out of the infinite morning,  
Lured and lured but not away.  
How, spite of your human scornings,  
Once more God's future draws nigh,  
And already goes forth the warning  
That ye of the past must die.

Great hall I weary to the coamers  
From the dizzying, unknown shore:  
Bring us hither your sun and your summers,  
And renew our world as of yore.  
You shall teach us your song's new numbers,  
And things that we dreamed not before—  
Yea, in spite of a dreamer who slumbers,  
And a singer who sings no more.

#### The Reviewer.

ACTS OF THE ANTI-SLAVERY APOSTLES. By PARKER PILLSBURY. 12mo, cloth, pp. 503.

No man is better qualified to give a record of the events that led to the emancipation of four million bondmen in a land of freedom than Mr. Pillsbury. Garrison began his labors in 1831, Pillsbury in 1840, and the latter was known from that time on as one of the most radical and uncompromising abolitionists, a missionary of the cause of freedom, going "everywhere, preaching the word." It will be difficult for the present generation to realize the exact condition of the popular mind in the times of which this volume treats, respecting what is now conceded to have been one of the darkest stains upon the fair escutcheon of our country's honor, but which, we regret to say, finds its counterpart in the past and present enforced condition of the Indians.

It would require a much larger volume than the one before us to tell the whole story. Only a few of the "apostles," and only a few of their "acts," will be found named and recorded on its pages; but there are enough to show who and what they were, and with what fearful and mighty odds they had to contend. We are given a chapter on Mr. Garrison; a second on N. P. Rogers; a third on slavery as it was; and one on Anti-Slavery, what it was not, and what it was. Following these we have the acts of the anti-slavery apostles; with acts of the pro-slavery apostles subjoined; the latter generally telling their own story in their own words, works and ways.

The arraignment of the church, which from time immemorial has been distinguished for its efforts to throw all manner of obstacles in the way of every new discovery, and the advance of every reformatory movement, and to persecute, even unto death, their advocates, is plainly, boldly and severely made, but not to any greater degree than the truth fully justifies. Remarkable upon this feature of the book the author says: "The abundant testimony adduced is only a small part of what the churches and their ministers have treasured up against themselves, to be hereafter unfolded from their own archives, should occasion for it ever arise," a remark that fifty or a less number of years hence may be justly applied to the church and its ministers of to-day in regard to their relation to Modern Spiritualism. It would seem as though the history of the past might teach the pupil that it is liable to err in its condemnations of differences of opinion; but "like blind leaders of the blind," they plunge on through the darkness, and both fall into the ditch.

As we had occasion to say a few weeks since, that every man and woman who has held a prominent position as a benefactor of humanity has in some manner accepted Spiritualism, we are gratified in being able to refer to this volume for evidence of the truth of that statement. As early as 1834 Mr. Garrison said, in a lengthy editorial:

"As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic to Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them; as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous; and as every attempt to solve the problem in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant; no matter what ridicule it may excite on the part of the unformed or skeptical."

That was a fair, honest expression of the truth, and of the position of Modern Spiritualism thirty years ago, and it was made with all the bravery and contempt of popular opinion, when it was known that that opinion was wrong, that characterized the entire life of the man who uttered it.

Then there was another, Henry C. Wright, at whose funeral in 1870 Mr. Garrison said:

"I see it reproachfully stated, in one newspaper at least, that he was a Spiritualist. What if he was? That is a simple question of evidence. What has been possible in any age of the world as to spiritual phenomena, is possible in ours. And if we cannot believe what transpires in our days, before our own eyes, we certainly do not and cannot believe what is merely reported to have taken place ages ago."

Of others favorably mentioned in these "Acts," known as Spiritualists, are Henry Wilson, John Pierpont, Loring Moody, John M. Spear, and others, while the author himself, Parker Pillsbury, is one of the most able advocates of the New Dispensation.

The book will be read with interest, as the information it gives is new to a larger part of the public, and somewhat startling to those who have grown up with the sentiment now entertained regarding the subject upon which it treats.

Mr. Jones—"I wonder why in the world Congress does so much to do nothing to stop out polygamy?" Mrs. Jones—"Because Congress is composed of men and men don't know anything. I could kill polygamy with one blow." Mr. Jones—"Oh! indeed; and how would you do it?" Mrs. Jones—"I would go to Salt Lake and start a millinery store there."—*Philadelphia Call*.

Dr. Graves's Heart Regulator cures all forms of Heart Disease, nervousness and sleeplessness.

#### Original Essay.

WHAT IS THE MATTER?

BY J. GAYLORD.

The attention of Spiritualists is, from time to time, called to the odious features of deception in such a manner as possibly to pardon the suggestion that the moral aspect of fraud is not an issue among Spiritualists.

Of fraud in the abstract there can be but one opinion. Whether it can be predicated of an individual is quite another matter. The question which has arisen is the construction to be put upon certain facts; and it must be conceded that considerable latitude in the interpretation of facts is often compatible with honesty. If some, who have been driven from one assumption of impossibility after another, are at last inclined to assume a more modest attitude in the presence of laws and processes with which they are not familiar, to be less hasty in their generalizations, less swift to condemn, they are not, therefore, to be charged with "condoning," consciously "supporting," or sympathizing with fraud.

And if some, by observing and thinking for themselves, have freed themselves from the thralldom of dogma, and learned to lose something of their former respect for authority, it is not surprising if they put so much confidence in their own senses and intuitions as sometimes to seem a little ungrateful for the proffered shield of other people's senses.

My opinion of the perceptions of Spiritualists as a body is such as to be quite soothing to any apprehensions of their being victimized to any great extent; and we must believe that those who find pleasure in subjecting themselves or others to imposition, are so inconsiderable in numbers and importance as to be wholly unworthy of the attention bestowed upon them.

On the other hand, unless the disparagement of an individual or a theory can be deemed that the truth of spirit-return, it is altogether unnatural that Spiritualists should take any satisfaction in the disclosure of human frailties, or in trying to show that an alleged materialization, a form of manifestation which might be deemed to be the most conclusive proof of spirit-presence, is to be referred to some other source than disembodied spirits. The supposition that every evidence of the return of congenial spirits, though oft repeated and emphasized, would be welcomed, is a strong presumption to overcome.

One, no matter how honest, may hold his judgment in suspense so long, or be so intuitive or enthusiastic as to expose himself to the charge of being a "fraud-supporter." Another may be so exacting or judicial as to be stigmatized as an "anti-phenomenalist," a word suggestive of a position too suicidal for any Spiritualist to assume.

There is no necessity for the announcement that making merchandise of the mourner's tears is a grievous wrong. But the very magnitude of the crime of attempting to steal the livery of heaven, clothe one's self with an endeared personality, and prey upon the finer feelings, should make one hesitate long, before affirming it of any individual, particularly of sensitives who are endowed with an enviable and dreaded power to suffer. I am aware that society will decline to be complacently resigned to the artifices of unprincipled persons; but personally, confident of stumbling upon the truth sooner or later, I can better afford to risk occasional imposition, than make one of these sensitive plants recoil from the touch of an unjust atmosphere. Often an effect is the resultant of so many elements, and of such a subtle nature, as to render the task of drawing the line of responsibility one by no means to be lightly assumed. Stamp out all the weeds, though you crush an occasional violet? Or leave sometimes an apparent weed, lest after all it blossom? Greet a medium with the dispiriting assumption that he is a rascal, till proved otherwise? It is not certain that the chill of suspicion is better than the tropical atmosphere of credulity. The sun does not, through fear of encouraging briars, refuse to smile upon the flowers. A frigid atmosphere may retard obnoxious growths. It is true, and check the materialization of vernal beauty as well.

Rather than applaud the exultant display, as trophies, of fabrics taken at some exposure, turn away as from the grave of a buried hope.

It may be said that one of the best modes of advancing the cause of Spiritualism is to make her beautiful, and beautiful by shaking off parasites which would disfigure her fair face. But let us not be revolving around some real or imagined fraud. There is so much that is true and beautiful that we cannot afford too much attention to the unsightly. Having seen it once, let us pass on. Advance toward the good by receding from the bad. The sunflower keeps its eye upon the sun. If a paper is to introduce the truths of Spiritualism, the distinctive feature of its columns should be the good some medium has done, rather than the ill, or what some one who is not a medium did not do.

Incidentally, permit me to commend the manifest aim of the *Banner of Light* to avoid personalities and the mistaking of epithets for arguments.

#### January Magazines.

WIDE AWAKE gives for a frontispiece a winter morning scene, followed by a bicycling story, "The Whizzer," and then a finely illustrated sketch of "The Troubadours." E. E. Hale discusses the question, "Shall We Study Greek?" Miss Alice C. Fletcher describes the home-life of thirty-six Omaha children brought by her to Carlisle School last year. Two holiday stories are, "Who Ate the Pink Sweetmeat?" and "Jim." Numerous other stories and sketches are given, also several poems and a song by Geo. MacDonald, with music by Jungman. D. Lothrop & Co., Boston.

THE DREAM INVESTIGATOR is a new monthly of thirty-two pages, devoted to mental philosophy, science, religion, self-improvement and general reform, but chiefly to mental philosophy as manifested through dreams. James Monroe, Peoria, Ill.

THE LADIES' FLORAL CABINET treats of "Gardy Vines and Creepers," "Flowering Shrubs," etc.; gives instructions in Home Decorations, and a fine song, "Our Blessings on the Daisies," words and music. Published at 22 Vesey street, New York.

THE FREETHINKERS' MAGAZINE contains articles of materialistic teaching from the editor, H. L. Green, T. B. Wakeman, and others. Salamanca, N. Y.

THE MANIFESTO has its usual variety of matter; illustrative of the doctrines of the United Societies of Shakers, by whom it is published at Shaker Village, N. H.

AN ILLEGAL CURE.—The Brooklyn Union Argus gives an account of a remarkable cure effected by an Italian Peasantess. The patient had been suffering from an affection of the hip which none of the doctors seemed to understand, and, although she had the attention of men eminent in the medical practice, she obtained no relief. The peasantess found that the trouble proceeded from a dislocation, and, after applying a poultice of marsh-mallow and bran to relax the muscles, she set the limb without producing the least pain, and the patient is able to walk. Now, according to the laws of the State of New York, this cure is illegal. No one is allowed to practice here who has not a diploma. Something ought to be done about it at once. Will some of our stiff-necked brethren move in the matter? They are the ones to look out for all these devilishnesses, misdeeds, or, etc., for are they not the fathers of such legislation? The peasantess should be fined at least \$50. If she sets another bone in the same painless way she should be fined \$200; for the third offense the law prescribes imprisonment!—*Dr. Foote's Health Monthly*.

To die is landing on some friendly shore,  
Where billows never break nor tempests roar.  
Ere well we feel the friendly stroke, it is Ours  
To die—  
William Calkins 1870-1911

#### My Wife had Fits.

For 35 years," says our correspondent Henry Clark, of Fairfield, Lenawee Co., Mich., "my wife had fits. They would last about an hour, and sometimes longer. Samaritan Nervals has permanently cured her."







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When newspapers are forwarded which contain matter for  
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Notices of Spiritual Meetings, in order to insure prompt  
insertion, must reach this office on Monday, as the BANNER  
OF LIGHT goes to press every Tuesday.

## Banner of Light.

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SPIRITUALISM is the Science and Philosophy  
of the Universe as viewed from the Spiritual Stand-  
point; and it is identical with Spiritualism.—BRYANT S.  
H. BRITTON.

### The Life After Death.

A timely though not particularly suggestive  
or stimulating editorial article on the "Future  
Life" recently appeared in the San Francisco  
Chronicle, based on the appearance of three  
striking little books on this absorbing theme,  
namely, Mrs. Oliphant's "The Little Pilgrim,"  
Miss Elizabeth Stuart Phelps's "Beyond the  
Gates," and "The Story of My Heart," by Rich-  
ard Jeffries—the first and last being by En-  
glish authors. The running comments on these  
three significant books are such as almost any  
writer would be likely to make upon them, and  
indeed upon the general theme treated by them,  
who was without any particular convictions,  
and preferred to drift with the tide of time, un-  
concerned whether it was carrying him. For this  
reason, any comment by such a writer is prac-  
tically profitless, and actually pointless. After  
getting through, the most and best he has to  
say is that we can at least attain peace of mind,  
if not happiness, by making our lives as rich as  
possible in good works, and being helpful to all  
in need of aid or comfort; for without this, he  
adds, "all the creeds are barren, and all philoso-  
phy is a vain and empty show."

Mrs. Oliphant's "The Little Pilgrim" is char-  
acterized as finding the future life to be found  
on love and charity; and it is revealed as a  
life of activity, every one within it being im-  
pelled to go forth and lend a hand to a soul  
newly arrived on the border-land of eternity.  
It is freely asserted that nothing finer has ever  
been written on this subject than the author's  
conception of the tenderness of the reception of  
those who in doubt and tribulation pass over into  
the world beyond; and nothing more eloquent as  
a sustained piece of imaginative writing than  
the meeting of the timid "Pilgrim" with Christ,  
and the change created in her by this memora-  
ble interview. The book is summarized in re-  
spect to its real value as the wonderful work of  
a skillful literary artist; and the opening chap-  
ters are pronounced difficult to parallel in mod-  
ern English literature.

Miss Phelps's "Beyond the Gates"—which is  
a manifest advance on her widely read "Gates  
Ajar"—is characterized as more mundane in its  
tone and spirit than "The Little Pilgrim,"  
though admitted to be in many ways its superi-  
or. "Its key-note," says the Chronicle, "is a  
half-admitted compromise with Spiritualism."  
Because, in her account, "the dead return to  
their old homes, mingle with the friends who  
sorrow for them, give aid and comfort in some  
occult, mesmeric fashion—but are unable to re-  
veal their presence by word or touch." And the  
sageant Chronicle, personifying, if not un-  
consciously obsessed by the spirit of the late  
lamented Podsnap, confidently assures the  
great world he addresses that "this gives no  
comfort to the so-called Spiritualists who de-  
pend on messages from beyond the grave";  
nevertheless, with true Podsnappian penetra-  
tion and profundity, it is quite prepared to as-  
sert that "it imparts to this little sketch of the  
future existence a vital human quality which it  
would otherwise lack." Thanks for nothing. It  
is the "human quality" that all attempts to il-  
lustrate and illuminate this absorbing topic  
must necessarily impose upon it. Podsnap of  
the San Francisco Chronicle actually thinks—if  
a large charity will permit it to be called think-  
ing—that Miss Phelps's idea that there are  
homes in heaven, arranged like those on earth,  
"adds to the reality of the picture." So we  
should say.

The two sketches of the future life taken to-  
gether are allowed to be a sort of spiritual re-  
pository from which "one may get a very fair  
estimate of the modern Orthodox idea of the  
future existence." And that is saying a great  
deal—that is, for Podsnap—who would like ex-  
ceedingly to be thought to know all the deep  
soundings of a subject to which he has evident-  
ly never given the slightest attention.

The Jeffries sketch—"The Story of My  
Heart"—is a poser for Podsnap of the Chroni-  
cle; so, for short, as we sometimes say, it is  
characterized as Pan-Hellenistic—in other  
words, the worship of the Divine Spirit in na-  
ture; a belief that falls to recognize "a deity  
that controls the universe, but looks above and  
beyond deity to a splendid immortality of the  
soul, an immortality largely to be gained by  
man's personal effort in self-perfection." Pod-  
snap is obliged to admit that it is as difficult  
for him to bring down "Mr. Jeffries's concep-  
tion of immortality into words as to render  
one's impressions of a fine bit of music, or the  
melody that lies in a noble poem, or the first

view of a great natural wonder like Yosemite."  
And then he plunges into a foamy sea of  
rhetorical speculation, that churns all around  
the subject with no visible or imaginable pur-  
pose, with such chips bobbing about on the  
surface as gasping and drowning references  
to the ancient mystics, to the quest of the Holy  
Grail by King Arthur's knights, to the duty of  
every man and woman to look on self-perfec-  
tion as the alpha and omega, and especially to  
give heed to the culture of the body, to  
George Eliot's hymn, "Oh! may I join the  
choir invisible," to Thoreau's passion for na-  
ture and Emerson's contemplative quality, and  
to the impossibility that any one else should  
write the blank verse of Milton.

On the whole, it must altogether have wearied  
Podsnap as much as it does his readers. He  
might have saved himself the larger part of his  
trouble if he had begun where he exhaustedly  
leaves off, confessing that, after all that has  
been said, "the same old doubt will recur, the  
same longing for some actual knowledge of the  
unsolved problem which perplexed the makers  
of the Sphinx and the builders of the pyra-  
mids," and with admitting that "perhaps the  
part of wisdom is to still these vague longings."  
We fully agree with Podsnap's conclusion ex-  
pressed in that word Perhaps. But he thinks  
to still these longings, which he plainly shows  
to be no particular trouble to him, by assuring  
everybody that "no one has been known to come  
back and give any trustworthy information in  
regard to the all-important question of future  
existence." He tells us all indiscriminately  
that "millionaire and philosopher, in common  
with all flesh, must rest content with con-  
jecture." And we all know that Podsnap's  
"must" is a fearful obstacle to encounter.  
And when he lifts his ponderous voice to say  
that "if one has that supreme faith founded on  
the Bible, then doubt and unrest are laid"—he  
fairly overwhelms his anxious hearers with  
trepidation at the thought that, at best, he,  
Podsnap, is a more tantalizing mystery than any  
of those which he disposes of with such a cheap  
and easy wave of his authoritative hand.

The point that will mainly attract attention  
in this article is its fling at Spiritualism—a  
fling, in fact, of mud, of which its opponents  
alike in the press and the pulpit appear to have  
the largest supply always on hand. This mud-  
throwing of the Chronicle we are forced to ac-  
cept as its fourth view of the future life, after  
having delivered itself of the other three. It  
might at least have been stamped with a larger  
intelligence, considering the thousands of re-  
turning spirits that give experimental testi-  
mony to what is the only true and real one. All  
this accumulation of evidence is not to be dis-  
missed by a contemptuous wave of any mortal  
hand. To say, in however loud and terrorizing  
tone of voice, that there is no truth in Spiritu-  
alism, is at the present time to simply say  
nothing. The judgment of many men is worth  
more than the judgment of any one man. This  
writer betrays his restlessness, if not his in-  
timate doubt, in the very act of attempting to ex-  
plain and reconcile the three little books that  
form the subject of his article. He confesses  
that he likes that of Miss Phelps best, even  
while admitting that it has for its keynote a  
"half-admitted compromise with Spiritualism,"  
and while feeling obliged to declare, in a "sav-  
ing clause," that "it gives no comfort to so-  
called Spiritualists."

He further displays his ignorance of the sub-  
ject by ruling out of the case the possibility,  
of spirit-communication by clairaudience, clair-  
voyance, individual inspiration, and other like  
methods, and by more than intimating that  
only direct messages from the spirits, either  
spoken or written through entranced mediums,  
constitute what Spiritualism has to offer to  
those on earth, and by confidently proclaiming,  
as if it settled the whole matter, that "I, Pod-  
snap No. 2, declare that no one has been known  
to come back and give any trustworthy infor-  
mation in regard to the all-absorbing question  
of future existence."

This is either a willful misstatement or a stu-  
pid falsification of known and established facts,  
as regards both the teachings and the demon-  
strations of the Modern Dispensation in re-  
spect to the methods and scope of spirit-com-  
munion, and the revelations it has made since  
its advent—revelations which have forced the  
religious creeds of the world to change front,  
and made it possible for such books as this  
writer reviews to be issued with any hope or  
expectation of their being ever received by the  
church people or by others to whom the Church  
is still a social fetich.

It will be only after the Chronicle knows  
more about Spiritualism than it even pretends  
to know now, that it will talk in a less sweep-  
ing way about a subject to which some of the  
first intellects and noblest natures of the mod-  
ern world have given, first, their serious atten-  
tion, and, finally, their sincere and complete  
adhesion. Until then, we respectfully inform  
it that all the Podsnaps from Eastport to San  
Francisco in a congress assembled cannot wave  
it away, with even their most patronizing ges-  
ticulations, from the world's intense and long-  
ing gaze, or silence the continuous voices of its  
convincing, satisfying, and triumphant testi-  
mony.

### "The Nun of Kent."

In the County of Kent, in England, there  
lived in the year 1823, during the reign of Henry  
the Eighth, a steward of the Archbishop of Can-  
terbury, who possessed an estate there. Froude  
tells the story in his History of England, and it  
is to his picturesque pages that we resort for  
the features, flesh and coloring of the present  
brief narrative, which we report from them  
chiefly on account of the interest in the case  
itself and because of the historian's readiness to  
explain the whole matter on the ground of  
clairvoyance. The name of this bailiff, or stew-  
ard, was Thomas Cobb, and he lived in the  
parish of Aldington. Among his servants was  
a country girl named Elizabeth Barton. She  
was a decent person, but of mere ordinary char-  
acter, and until the year named had shown  
nothing unusual in her temperament. At that  
time, however, she was attacked by some inter-  
nal disease; and after many months of suffer-  
ing, says Mr. Froude, "she was reduced into  
that abnormal and singular condition in which  
she exhibited the phenomena known to modern  
wonder-seekers as those of somnambulism or  
clairvoyance."

The historian is willing, in explanatory com-  
ment, to admit that "the scientific value of  
such phenomena is still undetermined, but that  
they are not purely imaginary is generally  
admitted." This Elizabeth Barton, he proceeds to  
narrate, quoting from a letter of Archbishop  
Cranmer, "in the trances, of which she had  
divers and many, consequent upon her illness,  
told wondrous things done and said in other  
places whereat she was neither herself present,  
nor yet had heard no report thereof." The

historian remarks that to simple-minded peo-  
ple who believed in Romanism and the legends  
of the saints the natural explanation of such a  
marvel was, that "she must be possessed by  
the Holy Ghost or by the Devil." The parish  
priest was called in by the bailiff, to say what  
he thought of it. After careful observation,  
and judging from the tenor of what she uttered,  
it was decided that the source of her inspira-  
tion was not the devil, because he never would  
have spoken words against sin, as she did;  
therefore her powers were assuredly from  
heaven. This was far more rational and lib-  
eral than Orthodoxy deals with clairvoyants  
and trance-mediums in these times, three hun-  
dred and fifty odd years later.

It was likewise decided, that if her powers  
were from heaven, she must hold "some divine  
commission, of which her clairvoyance was  
the miracle in attestation." The priest, Mr.  
Froude's account says, "mounted his horse and  
rode to Lambeth with the news to the Arch-  
bishop of Canterbury; and the story having  
lost nothing of its marvel by the way, the arch-  
bishop, who was fast sinking into dotage, in-  
stead of ordering a careful inquiry, and appoint-  
ing some competent person to conduct it, list-  
ened with greedy interest; he assured Father  
Richard that 'the speeches which she had  
spoken came of God; and bidding him keep dili-  
gent account of all her utterances, directed him  
to inform her in his name that she was not to  
refuse or hide the goodness and works of God.'  
The bailiff, being encouraged by such high au-  
thority, would not keep any longer in his kitchen  
a prophetic with the archbishop's imprima-  
tur upon her; and as soon as the girl was suf-  
ficiently recovered from her illness to leave her  
bed, he caused her to sit at his own mess with  
his mistress and the parson." And the story  
spread through the country, and inquisitive  
people came to try her with questions.

The story goes that her "illness" had at that  
time left her, as she subsequently confessed;  
and she thought she would try and preserve  
her singular reputation a little longer. So she  
began to improvise her oracles, and with toler-  
able success. "In this undertaking," writes  
Mr. Froude, "she was speedily provided with  
an efficient condutor. The Catholic Church  
had for some time been unproductive of mira-  
cles, and as heresy was raising its head and at-  
tracting converts, so opportune an occurrence  
was not to be allowed to sleep." The archbishop  
sent two monks to Aldington to observe. They  
were reluctant to have anything to do with it  
at first, but finally submitted. One of them,  
seeing the opportunity, "set himself to assist her  
inspiration toward more effective utterance." He  
at once proceeded to instruct her in the  
Catholic legends, and acquainted her with the  
revelations of St. Bridget and St. Catherine of  
Sienna. He extended his lessons to the Protest-  
ant controversy, which was then dawning, in-  
flaming her into the mysteries of justification,  
sacramental grace, and the power of the keys.  
The ready dame," says the historian, "re-  
delivered his instructions to the world in her  
moments of possession; and the world dis-  
covered a fresh miracle in the inspired wisdom  
of the untaught peasant."

And he tells us that lists of these pregnant  
sayings were forwarded regularly to the Arch-  
bishop, which still possibly lie mouldering in  
the Lambeth library, to be discovered by curi-  
ous antiquaries. He remarks that it is idle to  
inquire how far she was yet conscious of her  
falsehood; but that, supported by the assurance  
of an Archbishop, she was in all likelihood  
deep in deception before she actually knew it.  
She successfully performed what the Catholic  
Church calls a "miracle," in the presence of  
several thousand people, in a chapel of the Vir-  
gin in the parish, which was a place of pilgrim-  
age; the immediate purpose was to increase  
the income of the priest from an increase of  
contributing pilgrims. The girl asserted in a  
trance that on a certain day the Virgin had  
secretly promised to be present at the chapel  
and take away her disorder. The scene, as de-  
scribed, was indeed a remarkable one. She lay  
in a trance for three hours; Cranmer wrote  
that her voice, "speaking within her belly,"  
spoke so sweetly and so heavenly that every  
man was ravished with the hearing thereof;  
and contrariwise, when it told anything of hell,  
it spake so horribly and terribly that it put  
the hearers in a great fear."

The Virgin next announced to her that she  
was to leave the bailiff, and devote herself to  
her exclusive service. The priory of St. Sepul-  
chre's, Canterbury, was chosen for the place of  
her profession, and as soon as she was estab-  
lished in her cell she became a recognized  
priestess or prophetess, consenting to be paid  
for her communications of whatever kind. By  
this time the church (Roman) had spread her  
reputation throughout England. Froude says  
that once a fortnight she was taken up into  
heaven into the presence of God and the saints,  
with heavenly lights, heavenly voices, heavenly  
melodies and joys. Rapin, another historian,  
narrates that she was incited by the Roman  
Catholic party to hinder the Reformation by  
pretending to inspirations from heaven. She  
foretold that Henry VIII. would die a speedy  
and violent death if he divorced Catherine of  
Spain and married Anne Boleyn, and direful ca-  
lamities to the nation. She and her confeder-  
ates were hanged at Tyburn, April 20th, 1534.  
She is known in history as the Holy Maid of  
Kent.

This extract from the records of history is  
sufficient evidence that clairvoyance was cer-  
tainly practiced as long ago as 1530 in England;  
and we are likewise left to the inference that  
the gift was abused by its possessor for mercen-  
ary purposes.

The willingness of the illiterate Nun of Kent  
to be used for the purposes of the Catholic  
clergy in opposing the divorce of King Henry  
and Queen Catharine, obviously led to her ruin.  
The final end of the Holy Maid of Kent was  
but the result, in an angelic that in which she lived,  
of an attempt to deceive, in connection with  
matters of Church and State. She was em-  
ployed as the direct agent of that Catholic  
Church, too, which in our day assumes to de-  
nounce and condemn all similar and related  
manifestations, for the reason that they are in-  
dependent of its control.

The notice of the forthcoming State Con-  
vention at Rutland, Vt., will be found on our  
third page. Since the forms went to press we  
have received information that Cephas B. Lynn  
will also participate as a speaker in the doings  
of that convocation.

Mrs. Susan G. Horn, the authoress of  
"Strange Visitors," will please receive our  
thanks for a cabinet likeness of her genial fea-  
tures. A good picture, reflecting credit upon  
the artists at Nice, France, by whom it was  
taken.

### A Seventh Sense?

Scientists are beginning to appreciate the  
delicacy of their situation in stubbornly ignor-  
ing certain newly discovered philosophical facts  
that are too plain to even ordinary observers to  
be denied an existence. They are therefore  
groping along cautiously to ascertain in what  
manner they can escape from the dilemma in  
which they find themselves placed, without ap-  
pearing to give countenance to theories they  
have all along discarded. Among other evi-  
dences of this is the fact that Sir William Thom-  
son, the eminent Professor of Mathematics in  
the University at Glasgow, in his recently deliv-  
ered inaugural address as President of the Mid-  
land Institute, at Birmingham, Eng., broached  
the idea of the existence of a magnetic sense.  
This sense he called the seventh sense, to dis-  
tinguish it from our other six senses—namely,  
those of sight, hearing, taste, smell, heat and  
force. In making this admission that possibly  
there may be something in the universe not  
hitherto known or recognized by scientists, he  
took occasion to remark—according to the *British  
Medical Journal*—that in doing so "he in no  
way supported that wretched, grovelling super-  
stition of animal magnetism, Spiritualism, mes-  
merism or clairvoyance, of which they had  
heard so much."

We should think the history of all past dis-  
coveries in mental and physical science must  
be sufficient to lead Sir William Thomson to  
walk cautiously in the path upon which he has  
timidly entered. Probably there was a time  
when he and his compeers would have classed  
the idea of a "seventh sense" as a "wretched  
grovelling superstition"; and in so designat-  
ing what are equally as much truths as the one  
he dimly perceives and tries to appropriate un-  
der a name distinctively his own, he appar-  
ently forgets that by and through future advances  
on the part of humanity justice will be done,  
and he shown to be in error regarding them.

Proceeding, he said: "There is no seventh  
sense of a mystic kind." Of course not; after  
being discovered, there is nothing mystic about  
it. But it would have been a mystery to him  
if told of it when a child, and possibly since that  
time, just as the "grovelling superstitions" he  
speaks of are to him now that he has become a  
man, though yet a child in spiritual knowledge.  
When he has more fully grown in that direction  
he will find that they, too, are not of "a mystic  
kind."

But while noting the slow progress of this  
eminent Professor, we must not fail to give him  
credit for the one step he has taken, viz.: "If  
there be not a distinct magnetic sense, it is a  
great wonder there is not;" adding that it was  
possible an exceedingly powerful magnetic  
effect might be produced on living bodies that  
could not be explained by heat, force, or any  
other sensation.

### The Roman Church.

The *Churchman* writes: "Those who inter-  
pret the signs of the times in the Roman Church  
are noting that in this country there is an im-  
portant change in progress, by which the hier-  
archical forces are to be better organized, and  
the clergy and people are to be brought more  
entirely within the sphere of canon law. The  
Roman body seems to be doing what our own  
church has been doing within the last twenty  
years—lifting itself out of a missionary organi-  
zation, and preparing for the development of  
institutions that shall shape the destiny of com-  
ing generations. It was long ago said that the  
church which is best able to organize itself in  
sympathy with American institutions is to pos-  
sess the land." This won't do. You are too late,  
both of you—Protestant and Catholic—in shap-  
ing the destinies of coming generations. You  
have been attempting this for many genera-  
tions, and see what a botch you have made of  
it! The people—the thinkers—have got weary  
of your "institutions," and they are now going  
to set up for themselves. We mean the people  
in spirit-life and the people in earth-life com-  
bined. They have been between thirty and  
forty years uniting their forces, and they now  
have them in the most excellent working order.  
They are marching to victory under the bene-  
dict banner of MODERN SPIRITUALISM. Their  
army is being recruited daily from hosts of in-  
quiring minds, on both sides of life, conse-  
quently neither the powers of darkness in the  
shape of Papal bulls, nor Protestant maledic-  
tions from Orthodox pulpits, can impede their  
progress. These are the people who are in sym-  
pathy with American institutions! This is the  
army that will possess the land!

### The Biography of Mrs. J. H. Conant.

This lady for many years occupied the plat-  
form at our Public Free-Circle Room for the  
purpose of allowing spirits of the departed to  
communicate through her physical life with  
the people of earth, as is well known to our  
numerous readers. Her media gifts were so re-  
markable that many friends urged upon us the  
necessity of publishing in book-form the results  
of her public ministrations, which were of a  
deeply interesting character—similar to such  
as are given to-day in various portions of the  
world.

This valuable work is still on sale at the Book-  
store of Messrs. Colby & Rich.

At the time the book—which had an exten-  
sive circulation—was published, various papers  
in different parts of the country took occasion  
to speak of it in highly commendatory terms.  
The scope and originality of the matter con-  
tained in the volume under consideration make  
it eminently provocative of thought, while the  
high morality and cheerful trust inculcated in  
its pages render it especially fitted to hearts  
whose perceptions go out for sympathy in life's  
trial hours.

One of the oldest and most successful  
manufacturers of cotton and woolen goods in  
Massachusetts avers that the true policy for the  
future prosperity of this country is the aboli-  
tion of the duties on raw materials, in order  
that our manufacturers can compete with their  
rivals in the world's markets. He has perfect  
confidence that we could compete even in a  
high grade of productions if we were not handi-  
capped by the present high tariff. This manu-  
facturer speaks from fifty years' experience  
with all sorts of tariffs. He believes in protection  
for infant industries, but says that this  
country is now adult, with full powers, and  
does not need nursing. Is he correct?

The Spiritualists of Rochester, N. Y.,  
met for the first time in their new hall, over  
No. 70 State street, on the evening of Sunday,  
Dec. 30th. An address was delivered by Dr.  
Farlin, and though the weather was inclement  
the occasion called together a large audience.  
The services throughout were very interesting  
and instructive, and indicative of an increase of  
attention to the subject to which the hall was  
that evening dedicated.

### The New York Medical Law.

Practical evidence of the utter injustice of  
this "Allopathic" statute which now restricts  
the liberty of the citizens of the Empire State  
in one of the most important points, viz., the  
right to seek for health, when sick, in any direc-  
tion which shall seem best to them, is to be  
found in the following case, of the points con-  
cerning which we have been informed by a  
trustworthy correspondent whose name is in  
our possession, also that of the gentleman  
cured:

"A retired physician of New York, who resides at  
one of its principal hotels, recently visited Boston,  
and in the course of a personal interview held with  
him informed me that he had recently been cured of a  
severe sickness which baffled the skill of eminent  
medical men in that city. He was physically a wreck,  
and on the verge of the grave; but by and through the  
application of magnetic treatment he was restored to  
health. A more grateful gentleman is seldom seen  
than he was, and he openly declared his willingness  
to appear before the Legislative Committee at Albany,  
if called upon, and relate the facts of his illness and  
cure, that the attention of the law-makers might be  
called specifically, as far as he was concerned at least,  
to the tyrannical nature of the present Medical Law,  
which constitutes the making of a cure such as his,  
by the means used, a criminal offence, to be visit-  
ed with fines and imprisonment. It is to be hoped the  
friends of freedom in remedial practice in New York  
State will rally for their rights during the present  
winter. Such evidence as this gentleman's case would  
present, if steps are taken to open the campaign, to-  
gether with that of others who have been thus 'illegi-  
timately' cured, would to my mind go further than the  
most labored arguments to convince the Legislative  
Committee that the Medical Law should be repealed."

### A Result of Church Intolerance.

When the Rev. J. D. Shaw was ejected from  
the Methodist Church, of which he had long  
been a leading member and eloquent preacher,  
because of his desire to modify some of its doc-  
trines that he had been led to conclude were  
untruthful, his friends in the place in which  
he was located, Waco, Texas, established them-  
selves into an organization by the name of  
"The Religious and Benevolent Association."  
Having obtained a State Charter, Dec. 12th,  
1882, the Association immediately commenced  
work, using the District Court-Room as their  
place of meeting, since which they have met  
with singular regularity twice on Sundays, pro-  
viding in all ninety-eight lectures. They have  
nearly completed a hall that will seat four hun-  
dred people, have raised for the current ex-  
penses over eleven hundred dollars, and con-  
tributed largely for the benefit of the poor.

In addition to this number of lectures Mr.  
Shaw has delivered forty-eight elsewhere, and  
edited and published *The Independent Pulpit*, a  
finely conducted monthly periodical in the in-  
terest of progressive liberal thought, in which  
the subject of Spiritualism has been honorably  
treated. "Besides," says the account from which  
we gather these items, "there has been a moral  
and intellectual quickening among our people  
that cannot be put in figures, but nevertheless  
is visibly seen and felt in the growing tolerance  
of opinion, and the increase of human sym-  
pathy. May the good work never cease until the  
brotherhood of men is the song of the race."

### Hon. Warren Chase in Washington.

A correspondent writes us that this veteran  
worker in the spiritual ranks arrived in Wash-  
ington last week, and will lecture in Masonic  
Hall every Sunday forenoon and evening dur-  
ing January. On Saturday evening last a few  
of his personal friends, learning the fact, as-  
sembled at the residence of Mr. and Mrs. Rich-  
ard Roberts in commemoration of Bro. Chase's  
seventy-first birthday, and made it memorable  
by an evening of social enjoyment. Among  
those present, besides the host and hostess and  
their honored guest, were Prof. D. Lyman, Mr.  
George A. Bacon, Mr. and Mrs. Higby, Mr.  
Baldwin, Mrs. M. A. French, the Misses Sim-  
mons and others. Following an evening of  
profitable reminiscences the company sat down  
to a well-furnished table, on which the edibles  
were served in china and other crockery ware,  
ranging from fifty to two hundred and fifty  
years old. Beneath Bro. Chase's plate was found  
a pile of silver coins, bearing a less ancient  
date, intended for his personal use. Notwith-  
standing his many years of faithful services in  
the cause of human progress, his earnest labors  
in behalf of man and woman, his innumerable  
lectures in the furtherance of spiritual enlight-  
enment, etc., he still retains the indefatigable  
activity that has ever characterized him and  
made him everywhere known as one of the most  
efficient workers of the age. The subject of his  
last Sunday lectures was: "What to Know and  
How to Know it."

### Interesting Leaves

From the History of the Spiritual Cause in its  
Phenomenal Phase will be found elsewhere in  
the present number of the *Banner*, as contrib-  
uted to the columns of the fearless and inde-  
pendent Providence (R. I.) *Journal*, by that  
Nestor among investigators and phenomenal  
experts, Hon. Thos. R. Hazard. His epitome of  
the facts in the memorable "transfer of col-  
ors" séance, held at the Banner office years  
ago, is in the main correct as we remember  
them; and his testimony to the genuine char-  
acter of Mrs. H. W. Cushman's séances will  
find endorsement by many witnesses in all  
parts of New England who have attended her  
sittings.

By-the-by, the investigators of the present  
generation will do well to remember that both  
these veterans, Mrs. Chamberlain and Mrs.  
Cushman, are yet active on the physical plane  
of life, and though years have passed by them,  
are yet doing excellent service for the cause by  
their sittings held in this city—the first at 45  
Indiana Place; the second at No. 6 South Eden  
street, Charlestown District.

### That Investigation!

The Seybert-Fund Investigating Committee  
announced some time since that they should  
devote the winter to collecting the literature  
and preparing a history of Spiritualism. A cer-  
tain "little bird" whispers to us that it may be  
in the vicinity of three years, however, before  
they enter upon the investigation of the spiri-  
tual phenomena.

One of the leading daily papers of Philadel-  
phia, the *Ledger*, suggests that they propose  
beginning at the wrong end of the matter! So  
we think, most decidedly. It would be far more  
sensible if these gentlemen of the committee  
were to devote their energies to the ascertain-  
ing, first, whether there really are any such  
phenomena in existence—since it is alleged  
these phenomena are constantly occurring—  
before they proceed to write up the history of  
the movement. This we think would be far  
more to the point; but there is no burning  
of a body of scientists and theologians acting  
sensibly in such matters.



### "The Shropshire Mystery."

Under the above heading a correspondent of *Light* refers to the phenomena, and the medium for their production, an account of which was given on the second page of our last issue, taking the same view as we have all along held regarding those and similar manifestations, that they open up the subject in localities where but for them it would not be heard of, and to persons who, but for the strangeness of the events, would give no thought. "Who knows," asks this correspondent, "but that the furniture-movings and stone-throwings in the little village of Shropshire may prove, like the rappings in the little village of Hydesville, N. Y., the commencement of a new era for Spiritualism?"

The most intense feeling prevails in the neighborhood, and at the White Horse Inn, Wem, animated discussions take place nightly. Efforts have been made, by those who would throw discredit upon the facts, to frighten the Davies girl into a confession that she does all the wonderful things for the purpose of imposing on the credulous. But all fair-minded persons, familiar with the occurrences and their surroundings, consider that to attribute them to herself is to exhibit a vastly greater amount of credulity than any one can possibly display who traces them to a spiritual origin.

### A Truthful Arrangement.

Thomas Sunrise, a member of the Indian Six Nations of New York, spoke at Wesleyan Hall, Boston, Sunday, Jan. 6th, upon the present condition of the tribes of his race. That they had been demoralized, he said, was the result of associations with the wickedest of white people, who prey upon the innocent native of the red men! The distinguishing characteristic of the Indian has always been obedience, settling all disputes by arbitration, or the will of the chief; but since they have become corrupted by the white man's ways they had been led to look upon personal encounters as more "civilized." He praised the Constitution of the United States, but said the people did not respect it. That Constitution declares that all men are created free and equal, but the people do not treat the Indians as men. To the whites he would say in justice to his people: "You found us here sober, and you have introduced rum to debauch us, have stolen our lands, and now, although you cannot deprive us of citizenship of this country, you do not allow us to become citizens of this government." He is also reported by the press as somewhat strongly protesting against "that missionary who comes with a Bible in one hand, a jug of whiskey in the other, and a big cannon trailing along behind."

By reference to our third page the reader will find the announcement that the New England Free Thinkers' Convention will open in Boston, at the Memorial Building, on Sunday, the 27th of January, 1884, at 10:30 A. M., and will continue till the 29th of January, being the anniversary of the birthday of Thomas Paine, the Author-Hero of the American Revolution. W. S. Bell, 18 East Springfield street, Boston, has been appointed by the Committee to carry out the arrangements; and the following list of speakers indicates conclusively that the exercises will be worthy the grand object for which this convocation is to be brought together: James Parton, R. B. Westbrook, D. D., L. L. B., Horace Seaver, Eliza Wright, T. B. Wakeman, J. P. Mendum, Parker Pillsbury, John E. Remsburg, Susan H. Wilson, S. P. Putnam, W. S. Bell, H. A. Lamb, M. D., Henry Appleton, A. Schell, Courtland Palmer, E. B. Hazzen, John S. Verity, E. M. Macdonald, T. C. Leland and H. L. Green.

Much has been said of late by foreigners as well as our own citizens in regard to a material increase of the navy to protect our spacious sea-coasts; but the simple truth is that this country, without a single sea-wall or fort or battlement, and without a day of preparation, can defend itself against the united force or forces of the Old World. It is no boast when we say this. We have the men and the money to work with—and these are the sinews of war—if ever such a disaster should occur in the future, which we hope will not. Other nations may train armies, cast cannon and build fortresses—be it our aim to cultivate the arts of peace, and thus progress *spiritually* as well as materially. And we hope this will be the case more fully in the immediate future: When selfishness shall give place to liberality, when crime shall cease; when general education shall cover the land, unbiassed by sectarianism of any description whatever.

The New Year opens with terrible fires, attended with great loss of life; shocking fatal railway smash-ups, supplemented by fire and death; grave disasters at sea, and much loss of life—besides the choking of two men to death in a most awful manner in New Jersey "according to law" for murder, it being afterwards ascertained by competent M. D.s that they both were unquestionably crazy—one an insane Atheist, and the other an insane Christian. The Christian maniac had prayers offered up for him by a Christian minister, so-called, while the said minister took no notice whatever of the poor Atheist—as he didn't "belong to the church"! In our view the present "capital punishment" law is simply legalized murder.

A meeting was held in Harmony Hall, Boston, on Monday evening, Dec. 31st, for the purpose of raising funds to assist Mrs. Chappelle. There was a united feeling manifested that she was an object of pity and charity, and that a suitable home, and the necessities of life, should be provided for her in her unhappy, critical condition. A sum of money was accordingly raised at once, and more promised, which is placed in the hands of a responsible committee, they to expend it judiciously for her best good. Mr. Asa Bushby (the photographer), 13 Temple Place, is the principal man on the committee.

Our enterprising and esteemed contemporary, *Light for Thinkers*, published at Atlanta, Ga., comes to us in its first issue of the new year with a new head. Editorially it has always been headed about right, and now it is so typographically. The improvement indicates prosperity, and we trust the measure of it will be greatly increased. It is an able advocate of a good cause and deserves success.

The Foreign Exhibition, which has created so much interest in Boston for months past at the Building of the Massachusetts Charitable Association, Huntington Avenue, will, it is announced, remain open till Saturday, Jan. 12th, inclusive—the price of entrance having been reduced to 25 cents. All who have not visited it should improve this last opportunity to attend.

### Denton Sunday in Australia.

The *Harbinger of Light* for Dec. 1st informs us that a meeting in memory of the late Prof. Wm. Denton was held in the Horticultural Hall, by the Melbourne (Australia) Progressive Lyceum, on Sunday, Nov. 18th. The platform and table were covered with a profusion of flowers; wreaths and garlands were hung about the walls; the name of "DENTON" in green ivy leaves was deftly worked in front of the Lyceum banner, and the English and American ensigns were hung at each side. The hall was crowded with members and friends.

Singing by the Lyceum, and the choir of the Victorian Association of Spiritualists; appropriate readings and responses; remarks by the Conductor, Mr. Hoogklimmer, also by Messrs. Terry and Lang, and the reading by Miss Brotherton of an original poem which she had composed for the occasion, made up the order of exercises, which were full of the spirit of respectful appreciation for the past labors of Prof. Denton, and an affectionate "God-speed" to him in his new sphere of action.

Not the least touching incident connected with the occasion was the fact that at the conclusion of the service a number of volunteers carried the flowers with which the platform, etc., had been decorated to the Hospital, to gladden and refresh its suffering inmates.

### Was He a Spirit-Medium?

In a Naples letter to the *London Times* the following passage occurs in relation to Alexander Dumas, Sr.:

"His method of composition has been before described. Thoughts seemed to flow without the least effort. His copy never showed mistakes or erasures. The handwriting was beautiful and uniform. Like *Troilope*, when the words had to be counted on the full pages, they were always of the same number."

(\* Copied into *New York Times* Sunday, Dec. 30th, 1883.)

### American Spiritualist Alliance.

At the meeting of Dec. 30th the opening address was made by Mr. Charles Dawbarn, followed by Mr. Erastus Benn, Mr. McCarthy and Mr. Lawrence. A report will be given in our columns next week. Next Sunday, the 13th, Rev. C. P. McCarthy will speak upon "The Law of Life and Mind in Its Manifestations Through the Media of Organic Structures."

In 1662, when the General Court of Massachusetts issued its decree against the Quakers, Hampton, N. H., seems to have joined with Dover and Salisbury in the enforcement of the decree. And so history informs us that the third attempt to prosecute witches in New England was made in Hampton in 1680, when Rachel Fuller was tried for the alleged crime of having murdered a child of John Godfrey, by witchcraft, Charlestown claiming the first prosecution in 1648; Portsmouth the second in 1650. Theologians of the Calvinistic stamp, who would to-day crush out by law, if they could, our spiritual mediums, should keep in view the extreme bigotry of their progenitors.

A writer in the *San Francisco Evening Post* informed its readers recently that he attended a lecture by Mrs. E. L. Watson, and was agreeably surprised to find assembled so large and intelligent an audience. He says Mrs. Watson spoke for an hour and ten minutes without a break, and with great eloquence, and that, in his opinion, "as an elocutionist she has no equal in the city."

### Movements of Mediums and Lecturers.

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

Bishop A. Beals was rebuked by the friends in Sacramento, Cal., for the first two Sundays in January; and speaks the last Sunday of January at Modesto, Cal.; he will commence his engagement at Los Angeles, Cal., on the first Sunday in February. The interest in the cause on the Pacific slope is reported as increasing, and his lectures are well attended.

L. Luce writes from Kingsville, O., "Miss Carrie E. Dwyer, of Baltimore, Md., was here, and spoke a little time in this (Ashtabula) County, lecturing at different points. We were pleased with her mediumship, and as a lecturer she has but few superiors. I never listened to better. She has made many friends in her short stay in this vicinity."

W. J. Colville was to lecture in Liverpool, Dec. 23d on "The Origin, History and Spiritual Significance of Christmas," and to pass the holiday season in Paris.

Miss Lottie Fowler left Glasgow, Dec. 24th, for Edinburgh. She will be received wherever she visits.

J. W. Fletcher will lecture in Horticultural Hall the last two Sundays of January, and in Brooklyn all disengaged Sundays until June.

C. H. Harding occupied the platform at East Braintree, Jan. 6th, at 10:30 A. M., and will give engagements for public tests and lectures, address, No. 24 Upton street, Boston, Mass.

O. Fannie Allen can be engaged for January by addressing her at Stoneham, Mass.

C. B. Lynn will speak in Worcester, Mass., during February. Permanent address *Banner of Light* office.

Capt. H. H. Brown spoke to good audiences in Springfield, Sunday, Dec. 22nd, and will give a course of lectures the rest of the Sundays of January. The 4th he spoke in Bridgeport, Conn. He will be at Putney, Vt., the 16th; Mt. Holly, Vt., the 16th; Shrewsbury, Vt., the 17th; Ludlow, Vt., the 18th; Williamsburg, Mass., the 22d, and at Cummington, Mass., and vicinity, the 23d, 24th and 25th. He would like an engagement for the 26th, to give his oration on, "Thomas Paine, as Man, Patriot and Reformer," and will make engagements for the 30th and 31st, and for week-days in February. He is open to engagements at any place during January 30th Sherman street, Springfield, Mass.

Lucius Colburn will be in Charlestown, N. H., from Jan. 15th to the 21st; the 22d in Ludlow, Vt.; Mount Holly, the 22d; Cummington, 24th; will attend the State Convention at Rutland, Vt., the 25th, 26th and 27th, and will speak in Stowe the first two Sundays in February.

Mrs. Clara A. Field spoke for the East Dennis Lecture Association at Warden Hall, afternoon and evening, Jan. 6th. For engagements to lecture and attend funerals, address her at 43 Winter street, Boston, Mass.

Mrs. Amelia H. Colby's address for January will be Norwich, Ct., care Byron Boardman, Esq.

Hon. Warren Chase will speak every Sunday of this month in Masonic Temple, Washington, D. C., at 11 A. M. and 7:30 P. M., his address during the time being in that city, 1724 Seventh street.

Jay Chappel, an earnest worker in the fields of Spiritualism and Free Thought, will answer calls to lecture anywhere in New England. The following are some of the subjects upon which he will speak: "A Trio of Reformers, or the Errors and Excesses of Priests, Doctors and Lawyers," "Is Spiritualism True?" "Christianity and Spiritualism Contrasted." Address him 3 Concord square, Boston.

Miss L. Barnicot has been busily occupied during the month of December, closing the last two Sabbaths with the platform of Ladies' Aid in Boston 24th, and the Haverhill Society 30th. Address 476 Broadway, Chelsea, Mass., for lectures and psychometry.

### Reception to Mrs. Colby and Mrs. Smith.

The friends of these ladies, so well known in spiritualistic circles, met them at their temporary home in Hotel Union, 301 Shawmut Avenue, on Monday evening, Dec. 31st. Mrs. Colby has occupied the platform of the Boston Spiritual Temple at Horticultural Hall during the month of December with great credit to herself and the cause which she so ably represents. Many beautiful bouquets of flowers were presented to her, and the evening was enlivened by cheerful and entertaining conversation upon many of the prominent topics of the times, in which Dr. Willington, Mr. Dunkle, Capt. Richard Holmes, and others took part.

Dr. Willington's remarks were very interesting in regard to his acquaintance with W. A. Chappel, and his investigation of Spiritualism before the Harvard Committee of 1867, and of Prof. A. being magnetized and becoming unconscious previous to his coming to America. Dr. W. said it was very evident that he dare not trust himself in the presence of the mediums, which is no doubt correct.

### God's Poor Fund.

Since our last report it gives us much pleasure to announce that we have received the following additional sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief:

From a Friend, \$1.00; W. H. Billings, 50 cents; Mrs. S. N. Thompson, \$1.00; Ward B. Brown, \$1.00; L. R. Joslin, \$1.00.

The SHORT-HAND WRITER, issued monthly at Plainfield, N. J., by D. P. Lindsey, is an exponent of that useful system known as Tachygraphy, and will be found on examination to be an invaluable aid to students of the science.

CLAIRVOYANT EXAMINATIONS by look of hair giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose look of hair and one dollar, giving name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N. Y. Dec. 1.—13w\*

A. F. ACKERLY, Materializing, Physical and Musical Medium, has arrived in Boston, and is located at 44 Dover street, where he will give sittings for independent slate-writings for a short time only.

MAGNETIC TREATMENTS by J. W. Fletcher and assistants, 2 Hamilton Place, Boston.

### Special Notice.

The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

### Banner of Light in the East Indies.

MESSRS. KAILASAM BROTHERS, No. 67 MUL-LAH STREET, MADRAS, have, at the solicitation of many friends, supplied themselves with the publications of COLBY & RICH, and will keep them on sale. They will also act as agents for the *Banner of Light*, and receive subscriptions for the same.

Colby & Rich, the original publishers, have now on sale at the *Banner of Light* Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS," *The Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the *Banner of Light* Bookstore, Bosworth street, (formerly Montgomery Place), Boston.

### Subscriptions Received at this Office

FOR THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$1.00 per annum.

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The funeral was held on the Saturday following, her remains being conducted by Mrs. N. J. Willis, who having been assisted by the pastor, the service was of a most impressive character. The address was a beautiful one, replete with good points, giving consolation to the relatives and words of cheer to friends, urging all present to emulate the deceased in her noble and self-sacrificing life. The address was short and clearly stated all the qualities of Mrs. W. gave a message from her to those gathered on that occasion, thus proving her identity as well as presence. Mrs. Hall's presence was a great comfort to the bereaved, and she was as well as by friends. She was a constant attendant, when able, and was as well prepared as the year the summer before. Her death will be a joyful reunion to the bereaved, and a great loss to the community.

—*Star Reporter, Dec. 2nd, 1897.*







# AGE BOMBON