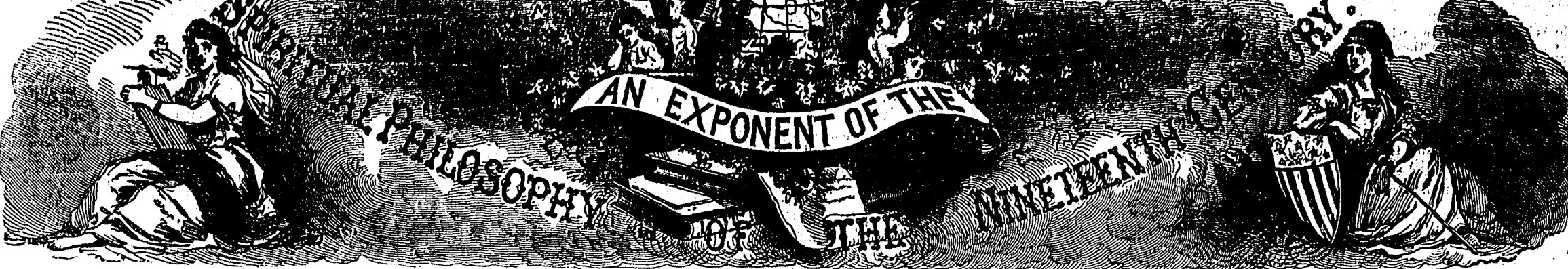


BANNER OF LIGHT.



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Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements. —Publishers B. of L.

MATERIALIZATION EIGHTY YEARS AGO.

In Mrs. Emma Hardinge Britten's *Two Worlds* is being published a series of interesting historical sketches, the latest of which is a reprint of portions of a pamphlet published in this country in the early part of the present century, the facts given in which have so direct a bearing upon the phenomenon termed materialization that we place them before our readers. The resemblance between some points of the phenomena described and what is of frequent occurrence in the materialization séance of our own time, is quite marked. The pamphlet bears the following title-page:

"Immortally Proved by Phenomena That Were Witnessed by Hundreds in the Town of Sullivan, Maine, in the Year 1800. Published by an Eye Witness, the Rev. Abraham Cummings, a Man Eminent in Learning and Piety; a Graduate of Harvard University."

The pamphlet, which is a series of letters, arguments, and affidavits of various witnesses, contains circumstantial details of the apparition of a Mrs. Butler, who manifested her presence to hundreds of people by rappings, preternatural lights, singing, speaking with an audible voice, and frequent appearances in her own as well as other forms.

Beside Mr. Cummings's pamphlet, the author has gathered up a mass of information on this subject from various publications of the time, as well as the oral testimony of several persons whose relatives were resident in Sullivan, and themselves eye-witnesses of the extraordinary scenes here related. From all these sources it appears that a certain Captain Butler of Sullivan, Maine, married Miss Nelly Hooper, who, ten months after her marriage, gave birth to one child, and passed with her infant into the spirit-world. Shortly after this lady's decease Captain Butler became the accepted lover of a Miss Blaisdell, whose father was violently opposed to the match.

In this state of things, and whilst the lovers were vainly attempting to soften the obduracy of their parents, the spirit of Mrs. Nelly Butler manifested herself in the various modes before described, in the houses of Mr. Blaisdell, Mr. Butler, and her own father, Mr. Hooper. She appeared to and audibly conversed with her mother and sisters; urged her father to visit Mr. Butler, with a view of persuading him that the manifestations that now began to astound the whole country were in reality produced by herself, the spirit of his daughter. Her father, mother and sisters became so entirely convinced of the spirit's identity that they published circumstantial details of her visitation, attested by their solemn affidavits. One of the purposes alleged by the spirit to have influenced her appearance was to procure the consent of the parents to the marriage of her late husband with Miss Blaisdell.

Mrs. Butler's spirit often walked by the side of Miss Blaisdell in the light of day and the full sight of astonished witnesses. She was seen in the fields, lanes and woods, besides the houses which she frequented, where she would pass from room to room, and when the inmates, terrified by her apparition, fled from the apartment, she would kindly assure them she would not intrude upon their presence, but meet with them whenever they wished to see or converse with her, in the cellars of their dwellings. In the cellar of Mr. Blaisdell's house she conversed for several hours, on different occasions, with the crowds who flocked thither to witness the manifestations. Sometimes she appeared to a number of persons at a time, occasionally in the likeness of her former self, but still oftener in a fleshy mass of white, shadowy light. When the parents of the lovers, awed by the preternatural interference of this wonderful apparition, finally gave their consent to the union, the spirit presented herself at the wedding festivities, and there foretold the death of the bride within ten months, together with the birth and death of one child. These predictions, like many others of her prophecies, proved correct.

Mention is made in Mr. Cummings's pamphlet of a singular act, enjoined in the most solemn manner by the "spectre," namely, the

digging up and reinterment of her child's body, which she desired to be buried in a different place. At the reinterment, which caused great scandal in the neighborhood, the spirit attended in person, singing and chanting in a voice which was audible to over eighty people who were present at the ceremony.

Rev. Abraham Cummings has given interesting and minute details of the modes in which the spirit-visitant's presence was regarded. He says:

"The times, places and modes of her appearing were various. Sometimes she appeared to one alone, sometimes to two or three, then to five, six, ten, or twelve, again to twenty, and once to more than forty witnesses. She appeared in several apartments of Mr. Blaisdell's house, and several times in the open fields. She also appeared at other houses and in the open fields. There, white as the light, she moved like a cloud above the ground, in personal form and magnitude, and in the presence of more than forty people. She tarried with them till after daylight, and vanished; not because she was afraid of the sun, for she had then several times appeared when the sun was shining. Once in particular, when she appeared in the room where her family were, about eleven o'clock in the day, they all left the house; but, convinced of the impropriety of their conduct, they returned.

"At another time, when several neighbors were at the house, and were conversing on these remarkable events, a young lady in the company declared that, though she had heard the discourse of the spectre, she would never believe that there had been a spectre among us, unless she could see her.

"In a few minutes after, the spectre appeared several persons, and said she must come into the room where the company was. One of those who saw her, pleaded that she would not. The spectre then asked, 'Is there a person here who desires to see me?' The young lady was then called, who, with several others, saw the spectre. 'Here I am,' said she, 'satisfy yourselves.' The lady owned that she was satisfied.

"In all the appearances of the spectre she was as white as the light, and this whiteness was as clear and visible in a dark cellar and dark night, as when she appeared in the open field and in the open day. At a certain time, August 1st, she informed a number of people that she meant to appear before them (or she frequently conversed without appearing at all), that they must stand in order, and behave in a solemn manner. 'For the Lord,' said she, 'is a God of order.' Accordingly she appeared and vanished before the several times. At first they saw a small body of light, which continually increased till it formed the shape and magnitude of a person.

"This personal shape approached so near to Captain Butler that he put his hand upon it, and it passed down through the apparition as through a body of light, in the view of thirty persons, who all saw the apparition, which rose into personal form, face and features, in a moment; returned to a shapeless mass, resumed the person, and vanished again directly. They saw that which was not afraid to be handled by them, for she passed slowly by them, near enough for that purpose.

"Once, when she conversed with about fourteen persons, Mr. Blaisdell, having heard that his father was sick, asked the spectre whether she knew anything concerning him. 'Your father,' she replied, 'is in heaven, praising God with the angels.' He afterward found that his father, two hundred miles distant, died three days before this answer of the ghost, and his friends at York, where his father lived, utterly deny that they sent the news in the course of these days.

"At the time when fifty people heard her discourse, while more than forty saw her, she mentioned several occurrences of her past life, known to them and her, in order to satisfy them that she was the very person she professed to be. Almost all this company had her of people, and with her, in her lifetime very intimately. She desired that any of them would ask what questions they pleased, for the removal of any doubts respecting her. Accordingly certain persons did propose several questions respecting a number of events in her past life. To all these inquiries, she gave completely satisfactory answers.

"Some time in July, 1806, in the evening, I was informed by two persons that they had just seen the spectre in the field.

"About ten minutes after, I went out, not to see a miracle, for I believed in the truth of the matter, but to see a friend of mine. Looking toward an eminence twelve rods distant from the house, I saw there, as I supposed, one of the white rocks. Three minutes after, the white rock was in the air; its form a complete globe, white, with a tincture of red, like the damask rose, and its diameter about two feet.

"Fully satisfied that this was nothing ordinary, I went toward it for more accurate examination. While my eye was constantly upon it, I went on four or five steps, when it came to me from the distance of eleven rods, as quiet as lightning, and instantly assumed a personal form with a female dress, but did not appear taller than a girl seven years old. While I looked upon her, I said in my mind, 'You are not tall enough for the woman who has so frequently appeared among us.' Immediately she grew as large and as tall as I considered that woman to be. Now she appeared glorious. On her head was the representation of the sun diffusing the luminous reticulate rays everywhere to the ground. Through the rays I saw the personal form, and the woman's dress. Now, said my mind, I see you as plainly as ever I saw a person on earth; but were I to converse with you an hour, what proof could I produce that I ever conversed with you at all? This, with my fear, was the reason why I did not speak to her. But my fear was connected with ineffable pleasure.

"Life, simplicity, purity, glory, all harmonizing in this celestial form, had the most delightful effect on my mind. And there appeared such a dullness afterward upon all corporeal objects as I never perceived before. I went into the house and gave the information, not doubting that she had come to spend some time with us, as she had before. We went out to see her again; but to my great disappointment she had vanished. Then I saw one of the great errors of my life. That I had not spoken to her as I had been the matter of my regret from that hour to this.

Then follow the affidavits of forty-one persons, "of good repute and standing" in the town, taken before the magistrates. Of these our space will allow us to give only one extract from the testimony of a well-known and highly respected ship-owner of Sullivan, Capt. James Millar, the spirit appearing in his house as described on account of its having been said she could not appear at any other place than the

house of Mr. Blaisdell. In continuation of an extended testimony, he says:

"August 14th, 1800.—Just before daylight, I heard singing, as I lay in bed, approaching to my house. Presently, by my leave, my house was filled with people, and I heard knockings on the floor. By the desire of certain persons, I went into the cellar with Capt. Paul Blaisdell. After some discourse of the voice with him, I heard some of knocking near me. I asked, 'What do you want of me?' The voice so often heard before answered, 'I have come to tell you that I can speak in this cellar, as well as in others. Are you convinced?' I answered, 'I am.' 'Now,' said the voice, 'the company must be solemn, and stand in order before your door; I am going to appear. Remember, I was once Nelly Hooper.' We went up, and complied with her direction, and I saw a personal shape coming toward us, white as the light. By the spectre's order, as I was informed, Mrs. Butler went toward her. 'Lydia,' said the spectre, 'you are scared, you must sing. Then she sang a hymn. The spirit came almost to us, then turned, and Mrs. Butler with her, and went several rods toward Capt. Simson, and appeared to take her by the hand, to urge her on further, and disappeared in our sight. Mrs. Butler returned, and informed the company as I was told, that if they would walk to Mr. Blaisdell's solemnly, as to a funeral, the spirit would walk with Mrs. Butler, behind them. The company did so. But I, being far forward, looked back, and saw a person in white walking with Mrs. Butler. After we returned to the house, Mrs. Butler appeared very weary and exhausted.

"I asked her at what time the spirit came to her. She told me it was after she had walked a little distance from the people. 'When you heard me groan,' said she, 'then I saw it coming toward me; I am always more afraid when I only see it, than I am after it has spoken to me; and she then told me not to be scared, that she was not come to hurt me, and if I would sing a hymn it would expel my fears.' "JAMES MILLAR."

AN EVENING WITH THE SPIRITS.

BY WARREN CHASE.

To the Editor of the Banner of Light:

By the kind invitation of Brother C. N. and Sister M. S. Wood, now of Stoneham, Mass., at whose new and pleasant home I have been stopping several nights, while busy days in Boston on my book, I attended with them and a few friends the séance-room of Mrs. Amanda M. Cowan and her husband, also a medium, at 219A Tremont street, Boston, on Thursday evening, Jan. 12th. I had never, to my knowledge, seen either of the Cowans, and they did not know me till I was introduced to them. At eight o'clock Mrs. Cowan came into the room for the first time, after we (about fifteen) were all seated, and I was not introduced to her till after the séance closed. The cabinet was thoroughly inspected by all present, and all were satisfied that no confederates could possibly be there or get there at any time during the séance. I was seated at one end of the circle, which was open on the cabinet side or corner of the room.

As soon as Mrs. Cowan, attired in a dark dress, entered the cabinet, the curtains were closed and lights reduced, but not so much but that we could see any form in the room. Within ten seconds after she entered the curtain parted, and two distinct adult forms, both in white, stood in full view of the company two or three seconds. Immediately upon their retiring the curtain parted and a form appeared and called for me to Mr. Cowan, who stood between me and the curtain. I went up, and if I ever saw my wife, Mary P. Chase, I saw a form representing her in every particular, both in looks and actions. Mrs. Wood, who also knew her in earth-life, fully recognized her, as she did later in the evening when she came again and walked out into the room with me and was introduced by me to several of my friends.

As soon as she retired and I was again seated at the side of the room close to the wall, with a Mr. Noyes, whose wife had often materialized through Mrs. Cowan, he gave a start and his spirit wife was in his arms. She certainly did not pass before me, and I could not see how a form could pass behind, between me and the wall; but the form was there, remained several minutes and saluted those whom she knew, and was introduced to me, and seemed as real as the rest of us. She came out several times during the evening. Henry C. Wright stepped out and called for Melvina—meaning Mrs. Wood—and also for me, and we talked with him. The form was very much like the one he wore here, but no more like either of the Cowans than mine is like a spirit. I. P. Greenleaf came out and called Mr. and Mrs. Wood and myself; and although the form was not defective as in earth-life, the face and voice were those of I. P. Greenleaf, as we who knew him could all testify. Achsa W. Sprague was as well identified by myself and Mrs. Wood as any old familiar face and form could be. Ed. S. Wheeler talked, looked and acted as natural as in this life, to us who knew him well. Allen Putnam, in a form as tall as of old, looked and talked to us as he used to. The former wife of Mr. Wood also came, and was recognized fully by him. A sister of Mrs. Campbell, some friends of Mr. Tibbets, and quite a number not personally known to any of us came. Some gave us short lessons as well as greetings, till all seemed satisfied.

The séance was a grand success; and now comes the question, what are our senses good for if we cannot rely on them simply because they bring us facts at variance with early teachings and strong prejudices? I have never been accused of being insane, I certainly am not, and never was, fanatical nor superstitious. I have always relied on my senses. I am not entranced, not psychologized, and no one in the room was. Our senses were all open and keen to detect a form and a voice. We could see and feel and hear, and could often hear the medium, or a spirit controlling her, in the cabinet when the manifestations were going on. If my

prejudices were stronger than my senses and reason both I might say though the forms were not spirits, I could by no means tell who or what they were. Should I question the personal identity of my wife, with whom I lived over thirty-eight years, if she had been absent a few years, and then returned and greeted me as she does now? Certainly no one would justify my denial of her personality if she was not known to be dead—but who among our Christian teachers believe she is not in existence? If she is, why, in this age of discoveries, is it called impossible for her and others to find a way to reach us? And what a shame in one to reject the evidence when it comes through the senses and the reason, and the finest feelings of which we are possessed. I shall not, and cannot; so I gladly accept the evidence, and wait and watch results.

Boston, Jan. 14th, 1888.

SEANCES WITH C. H. BRIDGE.

To the Editor of the Banner of Light:

On the evening of Jan. 4th, 1888, Mr. C. H. Bridge, of No. 46 Chandler street, Boston, Mass., gave a parlor séance at the house of Maj. C. F. Howard, twenty-two persons being present, all of them strangers to the medium.

During the light séance, which was held in the first part of the evening, Mr. Bridge sat with his hands tied to the back of his chair, his body being covered with a black cloth, his head alone being seen; he sat directly in front of the cabinet, which was simply a closet with a curtain instead of a door. Under these strictly test conditions, musical instruments were played upon; messages were written upon slips of paper, and passed out of the cabinet; hands were materialized and shown; and flowers, beautiful in coloring and perfume, some of them wet with dew, were passed to the friends outside.

The medium then took his seat inside the cabinet, his hands still tied to the chair behind him, and allowed four persons, one at a time, to enter the cabinet and place a hand on his head and one on his right shoulder. The physical manifestations took place just the same, and each one of these parties received convincing proofs of the presence of spirit friends.

He then gave a dark séance for etherizations; and as nearly as I can estimate, about ten forms came out, some of them very bright and beautiful. Three sitters came out together; on the garments of one of them were several bright stars, emblematical of her spirit name, as given by her to her father many times at séances for materializations; some of these forms gave messages in an audible voice to their friends—others only gave their names.

So far as I can learn it was a very satisfactory séance, and we hope to have Mr. Bridge with us again very soon.

I received a satisfactory message from my spirit daughter.

On Thursday morning, Jan. 5th, I had a private séance with Mr. Bridge for independent slate-writing, and obtained on my own slates a message of one hundred and ten words, with my daughter's name signed to it, containing also several proofs of his identity.

I then placed upon the table a sealed envelope containing a sheet of paper, upon which was written a question. Mr. B., his wife and myself then joined hands around the table, and in a very short time we could hear unseen operators writing on the paper; when done, these intelligences signified it by three raps; upon examining the envelope I found the seal had not been tampered with; upon opening it I found an answer written just below the question, and signed by my husband's father's name.

I cordially recommend Mr. Bridge to all investigators of the phenomena of Spiritualism as a genuine, honest, and wonderfully gifted medium. MRS. JAMES W. LEONARD.

Foxboro', Mass.

SEANCES AT MANTUA, O.

To the Editor of the Banner of Light:

I was very much interested in reading an account of a visit to the celebrated medium, Mrs. Cobb, at Mantua, Portage Co., O., by Sidney Kelsey, of Erie, Pa. Having attended three séances with this lady, I think his description of the details very correct and truthful. At those séances I saw and recognized at the aperture in the cabinet numbers of my relations and old acquaintances. At the last séance the "well-maker" came out dressed in pure white, and passed behind the circle, which (as the weather was rainy) was composed only of Mr. Cobb, Mrs. Helen Stuart-Richings and myself.

The spirit put her hands on my head, then came in front, and held her face close to my own; she then materialized a white handkerchief, and put it on the lap of the medium; she next called me to the door by her side, came close to me, and made a large black veil, which felt and looked like any real veil. It soon disappeared.

Soon after she was gone, a well-known lady of the place came from the cabinet in pure white; then appeared at the aperture Howard Sessions, wearing gold spectacles; he was an old friend of mine; his widow, now Mrs. Steel, told me that he always wore these spectacles when in earth-life. The next to be seen was Mr. Barber, who was once an actor. Mrs. Richings recognized as correct certain statements made for this gentleman by "Jimmie," the cabinet spirit.

I was highly gratified with my experiences at Mantua. A. PEROOK.

Painesville, O.

[EVERYTHING GOES.]—First burglar.—"What'll I do with this burglar alarm, Bill—take it along?" Second burglar.—"Yes, slip it in the bag. We can get something for it."—New York Sun.

Free Thought.

(Read at the First Spiritual Temp's Social, Eve Jan. 14th, by Mrs. Eleanor Mason.)

SOUL-GROWTH.

AFFIRMATIVE QUESTIONS FOR CONSIDERATION. How can we Account For and Reconcile all the the so-called Accidents and Incidents of Life—the Calamities that Befall and Afflict the Just and True, as well as the Depraved and Incurable, with the Doctrine of a Perfect Cause?

BY JACOB EDSON.

I. If there be an Infinite, all-pervading Spirit called God, who is perfect in every conceivable attribute, is he not necessarily governed and controlled by the law of his spiritual being, by and through which he governs and controls all other beings? and does not such law, government and control limit his personal power to the capacity evolved in his finite outbirths?

II. Does not the doctrine of an infinite, all-pervading spiritual cause necessarily involve a perfect Providence to open up, guide and control, so as to ultimately express itself in and through the finite entities it has evolved? Is it not evident that such an all-pervading principle or personage could so inspire receptive entities as to lead them up into higher and still higher life, without interfering with the freedom of their agency?

III. May we not want and be seeking after this world's goods—its riches—when in reality what we need is poverty, trouble, trial and affliction to open up and bring forth the spiritual nature within us? Is there not necessarily sorrow and suffering all along through the different stages of spiritual gestation? And if not properly gestated, may there not be excruciating agonies, as we did to the old in being born to the new? Is not spiritual life upon the animal plane a continued alternation from one to the other? Are not compensating effects essential to soul-growth? How else could the Infinite Father, without interfering with the exercise of our agency, open up and unfold our spiritual nature? And is it not more than probable that all the so-called accidents and incidents of life, the trials and troubles that befall and afflict us, are designed and overruled for our supreme good?

IV. If there be such a perfect Cause, such a Providence, is it not uncreated, eternal? and must it not have possessed within its subjective self all that has been, is now, or ever will be, in heaven, earth, or hell? If there be such a perfect Cause, is it not the inmost of our within, and nearer to us than we are to ourselves? If we existed subjectively in the Infinite Mind, are we not immortal in our nature, origin and destiny? and have we not good and sufficient reason to trust this perfect Cause, that it, through the execution of law, will open up its perfect providence to guide, control and manifest its personifying presence as the subjective principle for whom we act?

V. Would the omnipresent and omniscient Cause be omnipotent, without finite spirit-entities to serve with deputed power, to exercise and evolve the love, will, and wisdom of the Principal for whom they act? And if every conceivable condition of spirit-life is occupied by such accountable agents, and no two agents exactly alike in their loves, is not our Infinite Father, because of his finite agencies, omnipotent and all-controlling? Are not all the tempters and tempted, all the leopards as well as all the Christs, subserving the Infinite Will, each in his special sphere of operation? Would the Infinite be omnipotent without them? "Is there evil in the city, and the Lord [through his agents] hath not done it?" If we believe in the perfect Cause and Providence, ought we to complain and be disconsolate because of apparent evil? Is it not, to give in to evil, to manifest its personifying presence as the subjective principle for whom we act?

VI. Whence our individual personality? Is it not evolved from the principle of eternal life implanted within us? Are we not accountable agents to this principle? Is it not our inmost, our eternal self? Are we not epitomes of all else, including life and spirit? If so, can there be more than one perfect personage? Are we not all of us unfolding and perfecting parts of this metaphysical body, of which God is the soul? Is it not the province of the Infinite to inspire, and ours to respond and obey, and thus enlarge our intellectual horizon, evolve its spiritual power, and so eliminate ignorance, the occasion of sin, as to ultimately apprehend and enjoy the Absolute? May we not so enlarge and perfect our finite agency as to embody, reflect, and demonstrate the personal presence and deputed power of the only living God?

VII. Do not our personal freedom and happiness depend upon our loyalty to truth, our obedience to the higher law? Are we not bound each to the other, and all to God by an inexorable law so that no one can be perfectly happy while another is apparently left unloved and uncared for? Is it not true that he who is the truest bond is the most free, and that where truth is master, there can be no slave?

VIII. Are not prayer, praise, and adoration, as well as work and spiritual contemplation, essential to soul growth? May not the soul be considered a divine plant, requiring its sustenance from God? And if we allow trials, cares, trivialities, and speculations to engross our whole time, and as rocks to prevent the tendrils of our hearts from taking hold on Him, or as choking weeds to hinder the leaves of desire from expanding in the sunlight of His countenance, ought we to expect a vigorous growth? If we cut off the tender fibrils which crowd the roots, should we look for beautiful blossoms? May we not as well hide the material plant from the natural sun, and expect to gather luscious fruit, as to deprive the soul of spiritual communion and religious associations, and hope for a glorious development? In the barbaric age, was not brute force—muscle—master, and might, right? In the present intellectual age, are not ideas, brains, master? And if on the animal plane, may they not be equally selfish and cruel—more effective and exacting in their domination? Were not these lower manifestations of evolving life necessary for the higher expression, in which truth is to be master, that is now dawning within us with deputed power

to further unfold and perfect itself in the heart and conscience of the race? Is not spirituality—enlightened love, unselfish will, and humane wisdom—that shall permeate the Christ in differentiated agents—to be the Saviour of the world?

IX. Why is it that Christians, with so few honorable exceptions, though they know the good, and apparently teach it, do the wrong and take the consequences? Is it not because their religion is of the head, the intellect, and not of the heart—the affectional nature? Are not the professional Christians of the literal? Does the Christ principle, as they preach it, contain effectively the formation of motives, the chemistry of spiritual life, the laboratory of the mind, and consequently the regenerative transformation of the trine man, body, spirit, and soul, from the animal, through the human, into the divine? Is not cultured animism, labeled Christian, a disgrace to Christendom and the nineteenth century?

X. Are not all religions that are peculiar to the animal plane of life, crude, cruel and barbaric? Do not some of these peculiarities still adhere in the more enlightened religions of to-day, seeking to dominate on the animal plane, hence contention and strife that ought not to exist except as means to an end?

XI. Is there any good in resisting evil with evil? In fighting animism on the animal plane? Is it not better to calmly look the lion in the eye so as to peacefully deplete his anger, subdue and dispel his brutish ferocity, until a little child—the becoming son of God—may lead him up through diverse mazes, beclouded jungles, into the discreet degrees of attained attainment—our Father's house—where all is love, joy and peace?

XII. When we consider that man, the crowning work of creation, came after all the lower departments of the animal kingdom had obtained, that he is an epitome of all else, and that because of hereditary tendencies, there is within him seeking expression, not only the lion and the lamb, but also the monkey and the mule, the jackass and the tiger, the rattlesnake, the copperhead and the adder, and that the lowest, most disagreeable obtain first, and consequently are liable to dominate: I ask, in consideration of the foregoing, is not the animal man, even in his worst estate, about what—considering his environment—we should have expected him to be? And can we not see that the Bible statement that he is "very good," not as a finished product, but as a basis upon which to operate?

XIII. Is it not written "God is love"? Is not love to the soul what blood is to the body? What God is to the universe—the life thereof? Is not love to the human soul what magnetism is to the material world—the power that impels and inspires action? Do not scientists tell us that by playing bars of common iron, properly conditioned, one to the other, and all to the poles, that they will in time become receptive to and surcharged with the electric force, the magnetic substance of the planet, so as to enable us to determine the cardinal points? As with bars of iron, is it not so with human souls? By conditioning ourselves in proper relation to each other and all to God, may we not only become receptive to, but surcharged with the power that moves the universe—the life thereof—so as to determine the absolute truth and evolve its standard within our own selves, by and through which we may not only be enabled to detect error in all its phases, but in addition thereto be guided into all truth? Is there not an exact standard of truth? Does it not exist subjectively in the soul? Is it not objected through the subjective perception of absolute realities, their correlations and relations to all else, both height and depth, as well as length, breadth and thickness? Does not truth itself, suffice the human soul, and unfold its love, will and wisdom? Is not truth, through its impregnated gestation, travail and birth, eliminate ignorance, bigotry, superstition and tendency to crime, in such a manner as to regeneratively transform the soul into higher life, dispelling animism and brutality as mist before the rising sun?

XIV. Is it not said that by sowing of the seed parts of the coarser grain, and not allowing them to mature, we may produce a different order, a higher grade? Has it not been demonstrated always with the same results? Do not oats under this treatment always produce rye, showing the law of regenerative transformation in vegetable life? Are we not aware that agricultural chemists that great droughts are necessary at times to enable an electric substance, an essential element, to come up from the subsoil below, to vivify, unfold and perfect vegetable life?

As with the soil of earth, so also with the soul of man. Do we not need at times sickness, sorrow and pain? Is not pain the sentinel that stands at the gateway of life to save us from total destruction? Are not sorrow and anguish of soul for a similar purpose, that as moral beings we may be quickened into clearer perception of truth, and advance through soul-growth to a higher life? Are not pains and pleasures the alternating conditions of soul-growth? Might not the oyster, could it reason, have complained of sickness and pain? Had its experience been different from that of the pearl (the result of disease) might not have been formed within it. Is it not so with the Adamite man? Had he not fallen through hereditary inclination and sin, from his estate of untried innocence, could the nobility of God-like virtue, the pearl of great price, have been formed within him and transmitted to us? Is not every punishment or pain which is not reformatory or creative, cruel and vindictive—whether it is inflicted in heaven or hell, by God or man, here or hereafter? Has not nature attached to every law, physical and spiritual, her penalty, the unyielding, propelling and preservation of health and harmony, within and throughout the universe? Has not every man that has broken from the passionate lips of humanity, every thrill of anguish that has fired the nerves of the human body or tortured the human soul, had the same result, purification and ultimate good of the human race? Are we not guided? Do we not build wiser than we know? Is there not in every human life a chord which, touched by a sympathetic vibration, thrills and echoes through the inmost fibres of our own soul? Is it not the law of love, evincing its divine origin, its inhering divinity, in its universal adaptation to all conditions of men?

[Concluded next week.]

"DECEIVING SPIRITS."

BY MRS. JENNIE L. K. HANER.

I would like to place before the consideration of the general public a few suggestions upon this common cry and bugbear of the (ignorant) masses; not but what much has been said and done upon the subject, but that much more yet remains to be thought and said to relieve the minds of many who might be earnest, honest investigators of the grand and noble truths of Spiritualism. In my very limited intercourse with the world I find quite prevalent the delusive idea that Spiritualism is of an evil source, because, as so often manifested, we realize unsatisfactory results and incorrect assertions, which, in the utter ignorance of the natural consequences of surrounding conditions, is attributed to "deceiving spirits."

People say: "Oh, the idea of deceitful spirits! If such be the case, I will wash my hands of the entire affair and hear nothing of it." Now it would be just as reasonable for these people to attempt to tear themselves away from the human race because they find deceitful human beings. They do not think of doing that, but go on shunning the evil ones and entertaining the well-disposed and virtuous ones, because their human natures lead them on in that strain, and they probably realize there is no other advantageous way of getting through earthly life.

The question arises, Can such free themselves from the influence of spirit-power by so declaring it? No! Each one is surrounded by certain spirit influences and guidances for better or

worse, and as one's real inner nature is, just such forces will be gathered closest to him from the invisible side; just as we see in general society by the truly good and virtuous attracting to them very bad spirits, like the evil ones, and the evil ones drawing to themselves the confidence or suspicions of those within their line—and all brought about by the subtle influences of nature, which we cannot avoid.

I do not deny that there are "deceiving spirits" for, as people often leave earth—go in this low, undeveloped condition, they may consequently enter the next existence in a similar state, and being devoid of the buoyancy of noble desires and high aspirations, they are the most likely to remain in the same state longest. We must feel convinced that such really exist, and may perhaps be encountered from time to time. But let those who are afraid of them consider, and build up a fortification against them—one insurmountable and enduring—by bringing themselves into a state of noble uprightness, honesty, truthfulness and purity of thought, word and deed; keep close to the ministering angels of the higher spheres find a natural affinity with such souls, lifting them upward and over the many cares, trials and tribulations which are constantly to be encountered in the path of earthly existence, bringing them to that state of calmness and happiness which constitutes the true and only saviour of humanity and the end and noble aim of Spiritualism!

This is the grand work that Spiritualism was intended to accomplish, and the one above all others which seems, by the great majority of curious investigators, to be the least understood and conceived of.

During the forty years of Modern Spiritualism, the kind of laborers in greatest demand have been those for tearing down the old, clearing away and making preparations for planting the new and improved; and when we consider the vast number of agnostics, materialists and liberalists, now to be found throughout the world, it appears that the work has been going on to good account; but now steps foremost the need of earnest, honest, true-souled workers for building up the new; sowing good seed in the fertile soil, watching the little impressions they may make in the previously prepared element, and nourishing them with the gentle showers and warming sunshine of the purest and most perfect examples of uprightness, honesty, purity and brotherly love; and when the time may come when there will not be launched into eternity so many undeveloped souls as now.

May we all ever be found willing and able to contribute a portion of our power and influence to service in this great field of labor.

Della, Mich.

MATERIALIZATION AND RE-EMBODIMENT: ARE THEY FACTS OR FALLACIES?

To the Editor of the Banner of Light:

I am a materialist in every sense of the word, with one exception, and that is, I do not believe in the destruction of life, not even of the atomic particles, of which all are necessary parts. All which the five senses can comprehend must be composed of material substance, and all spirit must be also material in different degrees of refinement, as there is a spirit in every atomic particle of matter which is a casket for the ever-living I Am, or Soul, to manifest through, and this soul-life, or germ, contains inherent the Alpha of all progressive unfoldment. It is said by some that death is devoid of life; but there is no death; the word is a misnomer. All there is of so-called death is a disintegration of particle matter composed of atoms which existed in copartnership with more active life; each infinitesimal atom is in itself a oneness, and no outside power can destroy it. It can enclose itself in its own aural element and defy opposition. Being one of the smallest particles of substance, nothing can enter its domain, and it can pass through all larger forms. The soul-atom is, then, forever intact; a microcosm or a little world within itself, containing in miniature the essence or germ of all possibilities it can ever be developed to, and nature being no respecter of things or persons, and as it started from the lowest form it will progress to the highest.

It is contended by some that materialization, as understood at the present day by the well-informed Spiritualist, is not in fact, but a deception practiced by the medium, and many are ignorant enough to suppose if they can catch the materialized form that they will expose the deception. They do not know that in disturbing the magnetic current the material will return to the person from whence it came, and, if there is a strong magnet, it will be the form of the medium, for it is impossible to catch a spirit. I contend that materialization and re-embodiment are facts to our material vision, and no sophistry or false embellishments can gild or destroy the ideas, which are certainly based upon the permanent hypothesis of reasonable consistency.

There is not a particle of substance which we can behold with our material vision but what is materialized to one or more of our five senses; all our senses can comprehend is a compound mixture of elements, and no one can see, feel, taste, or smell anything but material substance. All we can know about the spiritual is a barely supposition. All things which elude the five senses are to us in our material condition visionary. But there is a finer etherized sensation which can be susceptible to all intellectual capacities. The clairvoyant vision can behold etherized substance which evades our material senses. All nature must be material to the organs which comprehend it. The denizens of spirit-life inform us that all things are material to their spirit vision, which vision is more real than our natural vision is to us; they say all fluids are to them real substances; and these have adapted here to the law of evolution, according to their several degrees of development without respect to things or persons; and she will remain in that condition, the same in all the future as she has in the eternal past.

There are those who pretend to be well informed in the subject of the law of re-embodiment, and deny re-embodiment or reincarnation as taught by well developed spirits. But if progression is a truth, then every human being has progressed from the soul atom, through all gradations of forms, up to their present standpoint; the mineral to the vegetable, the vegetable to the animal, up to the human form, which was born in the lowest form of humanity; and as it is represented that we pass through an entire change of body form once in seven years a person who is seventy has had ten re-embodiments or reincarnations in this life. What, then, must have been the unnumbered bodies which he may have taken on and laid off in his progressive life-line? It is the immortal I Am or Soul which has progressed through all those many changes of re-embodiment. The body we have now, never has passed with the soul through any lower condition of body forms, as the bodies the soul has passed through were laid off, as this body will be when the soul leaves it to enter a more etherized one in the next life. I would ask those acute reasoners who believe the soul has an eternal existence, what it has been about from the eternity of the past, if not coming up through the gradations of forms of existence below its present status?

It is said, through ignorance, that God (or Nature) never makes any mistakes, or goes back to do a work over again. Yet the law of progression has had to do with every progressive natural form in existence. The mineral, vegetable and animal, with the human forms, flatly contradict the above assertion. Every form in Nature is constantly being molded over; no thing of life can remain intact. If there is a God, he must progress, or his position would become static. We presume, however, been the condition of human beings if progression had not constantly renewed them? Every change the soul has passed through, called death, has been a reincarnation into a more

etherized body. The soul has not gone back into new bodies, but has come up from lower forms by the law of progression or unfoldment. Nature never retrogrades, but is eternally advancing, and all will ever gain by it is experience, for there can be no new materials added to Nature, nor anything taken from it; everything in existence is a part of Nature, and lives and moves within her dominion, and cannot be put outside or destroyed, for she has no outside; she is all that eternally exist within her; will she never destroy any part of her own life, all assertions to the contrary notwithstanding?

It is said in the Christian Bible that death, which is only change or rest, and he who has no control of it, will be destroyed. Can it be possible there is a power that can and will destroy the most holy and divine elements existing for the amelioration of suffering humanity? All Nature forbids! I have no doubt but there are two powers in existence, the positive and the negative, and the other bad; but my opinion is the one that is called bad is the lever that moves the world. They are both good, and one could not exist without the other. All things in Nature when equally developed will be equally good.

With all due regard for the truth, I remain a true friend to progression,

M. L. SHERMAN.

Adrian, Mich., No. 16 Comstock street.

SMALLPOX AND VACCINATION.

The Disease not to be Feared—Its Proper Treatment—The Duty of the Skin—Vaccination—Shameful Malpractice—Views Worthy of Consideration.

BY C. S. WOODRUFF, M. D.

For many years I have desired to give expression to my thoughts upon smallpox, but have been deterred from doing so by the fear that the time had not come when what I might say would be well received. Now, however, the time seems to have arrived when the public mind is open to the reception of liberal ideas upon many subjects, and as this is one admitting of the widest scope, I shall not make it too easy what I have to say. I fully realize, although called small, it yet seems to have been large enough to frighten humanity out of its wits the world over for nearly a thousand years; and, to my knowledge, there has seldom been a rational word uttered in regard to its proper treatment and control. From its earliest history down to the present time, it has been looked upon with a dread not at all commensurate with its real character; that dread originating in an ignorance which the science and civilization of later centuries have not dispelled. Smallpox, as a disease, is the history of things, it is most marvelous in that this disease should have mastered the human mind for so many centuries, and that no greater advance in considering and treating it has been made. While it has been called a healthy disease, it nevertheless has held the world spellbound with fear, so that instead of receiving rational and calm consideration, and being met and conquered, it has seemed to imbue the human mind with but one impulse, and that to flee from it, or else cause it to be carried off to a den of its own, there to be kept in a state of seclusion, undisturbed by the light of science or common sense. Of all the class of exanthemata to which it belongs, it is among the simplest, and least liable to leave—even with its present mode of treatment, or rather non-treatment—evil after-effects upon the system, and is a well-known fact that it oftentimes removes from the system constitutional disorders of long standing.

Its origin is unknown, and its peculiar character as little known. All writers upon the subject agree, however, that it is a specific poison, transmitted from one person to another, and that it is one of the most highly contagious diseases, and with these astute conclusions they have, by some sort of common consent or otherwise, agreed in posting it upon the house-corners and cross-roads as a foe to be feared. Just how much of the poison is necessary to cause the disease has not been told us, but that the amount is infinitesimal there can be no doubt, since it may be contracted by simply passing one on the street, and even it is supposed, no doubt correctly, to have been carried in the air across and over plains to a considerable distance.

The amount received in passing another quickly in the street is impossible of comprehension by the outer senses; it cannot be weighed or measured, still its effects may be most serious. It is a well-known fact that a single argument in favor of infinitesimal doses in the cure of disease. Why one poison will generate an eruption upon the skin, another a fever, a cholera, or a mumps, no one as yet can tell, but the fact is well understood none have the power of repeating the dose, and it is a well-known fact that the one under consideration; its nature seems to impel it to the surface more surely than the case with others of its class. Its law is outward, and after the first great feverish fermentative disturbance its inception is in the blood, and it is not until it has reached the surface that it is outwardly manifested, and the millions of outlets furnished for that and similar purposes; and most wise indeed is the provision and this tendency, for were the disease to locate upon the internal organs it would doubtless prove the most formidable of maladies.

THE SKIN.

I must here digress a little, and speak somewhat of the function of the skin, more prominently used in this disease, the skin, with its vast and intricate network of capillaries, glands, ducts, etc. The outer, or inner skin, holds in its fibrous meshes the capillary blood-vessels, which on one side receive the arterial blood from the heart, and on the other, through the venous radicals on the other side, to be returned again to the heart, and from thence to the lungs for aeration. The office of these capillaries is not only to transmit blood from the arterial to the venous circulation, but also to the minute capillaries of the skin, for transudation to the various glands, and through the skin direct, in the form of sensible and insensible perspiration. Each pore of the skin is a little duct, leading inward to a sweat-gland lying embedded in the meshes of the capillary vessels, whose office is to receive from the capillary vessels the excrement, and pass it out through its duct, and as there are about two thousand eight hundred such ducts to the square inch of surface, aggregating in one human body twenty-eight miles of drain pipe, it will seem that the system is well provided with outlets—when in a state of health—through which to rid itself of impurities that cannot be passed off in other excrementitious ways. In good health the function of these sudoriferous or sweat-glands is normal and constant, the amount daily eliminated not varying very much; but when the system is invaded with disease, like the one under consideration, and all the forces of nature combine to throw outward, these little busybody glands become over-charged with duty, and their ducts, or pores, having been previously baked and dried up for days with violent fever, refuse to perform their office, the consequence being the undue collection and retention of effete matter, which, imprisoned for nine or ten days, inflames the skin and forms pustules that break and exude their contents upon the surface.

This exudation, now being washed off, dries into thick crusts or scales, constituting the loathsome and infectious character of the disease that is so much and universally dreaded.

THE FIRST TREATMENT.

I write plainly, for I try to do so understandingly for the popular mind, and not for professional display. Now it can be readily seen that if by any process these ducts or pores can be kept open from the beginning of the disease, the escape of effete matter will be free, and it, by a still more urgent process, the activity of the sweat-glands can be largely increased, the rapid collection of matter to the skin, that occurs in smallpox, finds ready and easy transudation. This increased action of the ducts can be produced by bathing the body in warm water, often applied, and the use of water bathing, often applied, and the use

Dr. Woodruff, who some years since wrote out this valuable paper, has now passed to his eternal rest. He was put in possession of the article by a lady in Troy, N. Y., who was greatly interested in the subject, and who was in connection with the Banner of Light. —ED. B. OF L.

of sudorific remedies, which I have many times proven in practice. If a person be suffering from smallpox, it is the duty of the attending physician to see that the pores of the skin are opened by bathing, and means taken to produce profuse perspiration, thus giving free vent to whatever there is in the system causing fever, whether it be the poison of smallpox or something else; so that whether the doctor suspects the nature of the disease or not makes no difference, since the measure for relief should be the same for fever under all circumstances, or from whatever cause. Long before the rash appears the patient should have been bled and given cathartics, and made to perspire freely. If this be done the rash appears very much modified, and, finding ready escape through pores previously kept well open, can be washed off as fast as it exudes upon the surface, and the disease thus rendered simple and comparatively free from danger, lessening the period of confinement, and the duration of the disease is very much shortened, its contagion very largely destroyed, and its progress toward convalescence comparatively comfortable.

VACCINATION.

Seen in this light, this king of diseases, this lion in the pathway of nations, that has held humanity at arm's length for so many centuries, lessening the period of confinement, and the duration of the disease is very much shortened, its contagion very largely destroyed, and its progress toward convalescence comparatively comfortable.

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likely to give as much satisfaction to any careful student who is also candid and temperate."—*Daniel G. Thompson*, author of "*A System of Psychology*."
8vo, cloth, gilt top; pp. 320. Price \$1.50.
For sale by COLBY & RICH.

The list of Spiritualist meeting notices heretofore appearing regularly on the eighth, will now be found on our sixth page.

The Official Management
Of the New England Spiritualist Camp-Meeting Association will hold a business session at the Crawford House, in Boston, on Saturday, Jan. 28th.

Among other matters for consideration will be the arrangements for holding the Annual Camp-Meeting at Lake Pleasant the coming summer.

While the American Churches are sending out missionaries to India to "convert the heathen," and quarrelling over the point of what class of men to send there—whether evolutionists or otherwise—a Parsee girl student named Sorabji has become celebrated for her intellectual powers in that "awfully wicked and demented country." She has distinguished herself throughout her university course, and has succeeded in winning scholarships each year. In 1885 she was declared "Havlock" prizeman, and gained the Hughling scholarship, besides being at the head of the list of competitors in English. She has now succeeded in graduating in the first class. Only six students in all, of whom the remaining five were men, succeeded in obtaining this degree. Miss Sorabji is the only "girl graduate" in the Bombay Presidency. Further comment is unnecessary, excepting to say that we should think the Andover bigots would hang their heads in shame.

"Stop this lawlessness of tongue and assassination by scurrilousity," said Dr. Talmage in a recent address, "if you do not want to hear the echo thereof in the crack of pistol or explosion of dynamite. In every autumnal election, and especially in every quadrennial election, there is enough damnable stuff uttered about public men to arouse against them the uncontrollable classes. There is hanging dreadfully needed all through this land—the hanging of slanderous tongue and of scurrilous pen. Make your writing-desk and your own political stump the gallows." And he describes what he imagines the newly arrived immigrants would think, if they understood English, at reading the papers and hearing the speeches made just before an election. For himself, if he were one of their number, he declares that he would take the next steamer and hurry back to Europe as fast as he could.

A murderer was choked to death by law in this State, on Friday, 20th inst. If the ancient Mosaic code regarding "an eye for an eye and a tooth for a tooth" must continue in this Christian community, we would earnestly impress upon the attention of our lawmakers the report made recently by a special Commission of the New York Legislature, to wit: that the most humane and practical method known to modern science of carrying into effect the sentence of death in capital cases is the killing of culprits by electricity. The matter has, we know, already been introduced into the Massachusetts Senate by Mr. Crosby of Berkshire, and we trust it will receive the endorsement by both houses of some practical scheme in this direction.

It will be seen by the correspondence in THE BANNER each week from many sections of our country that the Spiritual Philosophy is gaining ground more rapidly than ever before. Thousands of public and private circles are being held, and the interest in direct spirit-communication is permeating the souls of many people who but a very short time ago knew nothing or very little upon the subject. We believe, with Mrs. Kate R. Stiles, whose communication appeared in the last BANNER, that "the Spiritual Phenomena have a deeper significance than man in his present state of unfoldment can comprehend; . . . they are the doors that open into the halls of knowledge, and we cannot afford to ignore or treat in a superficial manner one of these helps or guides to temples of truth."

The New York Evening Post of a recent date alludes to Prof. Henry Kiddle's arraignment—under endorsement of the American Spiritualist Alliance—of the Seybert Commission, as "a critical review of its work from a Spiritualist source," and "a sweeping censure of the methods of the Commission"; the Post closes its notice by transferring to its columns the sublimated recapitulation (six paragraphs) with which Prof. Kiddle concludes and clinches his trenchant review.

CALIFORNIA ITEMS.—The Golden Gate, of San Francisco, is doing good work in the advocacy of the spiritual cause. . . . W. J. Colville's meetings were well attended. . . . J. J. Morse gives on our eighth page an interesting narration of his work on the Pacific slope. . . . The Carrier Dove, in addition to much other interesting matter, is now printing an original story by Miss M. T. Shelhamer, entitled: "Crooked Paths, or the Wages of Sin."

The independent slate-writing phase of the spiritual phenomena is an established fact to all those who have honestly investigated the subject. Those who have no knowledge of the fact, and are desirous of learning the truth in this matter, should call upon the medium Watkins, located at 109 Falmouth street, this city.

Prof. J. H. W. Toohy will please receive our thanks for a copy of Charles William Butler's poetic memorial of Wendell Phillips. The likeness of this great friend of the oppressed with which the brochure is embellished is excellent.

We are in receipt of full files of our French and Spanish Spiritualistic exchanges, but we find nothing in them of especial interest in re Spiritualism in the Old World. Quotations from THE BANNER appear in several of them.

As will be seen by reference to his letter in another column, press of mediumistic labor will prevent Bro. J. J. Morse, of San Francisco, Cal., from visiting the Eastern Camp-Meetings the coming season.

The Berry Sisters continue to hold their sances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

NEW ENGLAND LABOR REFORM LEAGUE.—It is announced that the Twentieth Annual Convention of this organization will be assembled in Codman Hall, 176 Tremont street, Boston, on Sunday and Monday, Jan. 29th and 30th, three sessions daily. Rev. A. A. Miner, D. D. John Orvis, Carl Fredt, Rev. J. M. L. Babcock, N. E. Chase, J. P. Shante and other speakers expected. Rev. Dr. Miner speaks at three P. M. on Monday, Jan. 30th.

ORIENTAL SONNETS.—Colby & Rich have now on sale copies of a new and improved edition of this fine musical collection by B. M. Lawrence, M. D. The work will be found of marked value to Spiritualist and reformatory societies, as well as in the home circle. Circulate it, friends.

ALL SORTS OF PARAGRAPHS.

Written for the Banner of Light.
THE LESSON OF "SHE."

BY JOHN W. DAY.

A wondrous being, fenced by vital fire—
A type of blended hate and joy art thou;

Through circling features a fierce desire
As Serpents phylactery rests on thy brow.

Till reached at length Fulfillment's Haven bay,
Life sweeps thee, by excess, from port away!

While she who all uncrowned thy r'uth defied,
And dared for love to cross the Eternal sea.

Smitten and prone—all stark and glassy-eyed—
Yet speaks a deathless truth to you and me:

Fair Innocence transcends wild Passion's power;
Each blasted joy re-blooms in Eden's bower!

A queer story is afloat to the effect that two young men attached to a jewelry establishment on Washington street had a "falling out" recently, which resulted in a personal tussle. The one who got worsted said: "You got the best of me this time, but I'm going to join the Young Men's Christian Union, so that I can have access to its gymnasium, and then I'll give you show!" Here is a specimen of muscular Christianity with a vengeance.

The standards of Mahomet's armies were green. The color is still held sacred by the followers of Islam, and none but the bona fide descendants of Allah's prophet may indulge in the luxury of a green turban.

Lent will begin on Feb. 15th—a period when it is fashionable to be good, and good to be fashionable.

THE SMITH AMERICAN ORGAN is a standard instrument. Competent witnesses attest to the fact that it is one of the very best in the market. Call at the factory and warehouse on Tremont street opposite Waltham street, Boston, and see for yourselves, friends. Those residing at a distance will have a circular sent to them by addressing the "Smith American Organ and Piano Company," as above.

The present strength of the Knights of Labor is placed at nearly 500,000 members.

A petition recently sent by women to the Queen of England to close public houses on Sunday, received 1,132,000 signatures.

A correspondent asks about the burial-place of Ham. There is a town in Massachusetts called Sandwich. Perhaps that is the place.—*Baltimore American.*

Robert Buchanan has a new poem entitled a "City of Dreams." It is in blank verse, and deals with religion and speculative problems, and it is dedicated, it is said, to "the sainted spirit of John Bunyan."

No one can sufficiently appreciate the greatness of this Republic of ours, its breadth of empire and its grandeur of structure, till he has crossed the continent by steam; so vast its geography, so limitless its varied resources, so boundless its wealth, that it can not be realized till one has chased the sunbeams of six days and bored into the dark of six consecutive nights, and thus measured the distance that divides the Atlantic from the Pacific shore.

Parson Bliss has several flings at Eastern and Western Spiritualists, in his last issue—which does not exactly comport with his pastoral amenities. "Whom the gods wish to destroy they first make mad."

Rev. T. DeWitt Talmage wonders that editors of newspapers believe anything. They are bored by drams, mock moralists and pestilent humbugs every day in the week, and they see the follies and shame of the world through disguises that are as open as the day to their practiced and disguised eyes. It is this that enables the newspaper man to bear up under so many adverse circumstances, and to rest with unshaken faith on the sublime truth that human nature is not all bad.

The foolish, ugly, dull, impertinent. Are with their persons and their parts content. Nor is that all; so odd a thing is man, with. He must wonder what he is or can be.—*Congress.*

Prof. Helmholtz estimates the interval necessary for nerve communication with the brain at one-tenth of a second. Prof. Tyndall estimates that an electric discharge occurs in a one-hundred-thousandth of a second, or ten thousand times more rapidly than nerve transmission.

There will be an exhibition in Paris next year, intended to illustrate all the religions of the earth, past and present. Idols, manuscripts and all tangible symbols of religions will be shown in a museum building, which it is expected will cost \$200,000. One-third of this is to be contributed by the Government.

WOMAN SUFFRAGE IN VERMONT.—The Woman Suffrage Convention, recently held in that State, elected the following officers to serve during the present year: President, Mrs. Mary E. Tucker, Brattleboro'; Secretary, Miss Laura Moore, Barnet; Treasurer, Mrs. E. J. Nelson, St. Johnsbury; Auditor, Mrs. C. W. Wyman, Brattleboro'; and Board of eleven Vice Presidents.

The earthquake of 1866 left deep pits in the land between Charleston and Summerville, and on the margins of these was white sand, such as is seldom found except near the seashore. On this sand has sprung up a dense growth of seaweeds, and it is conjectured that the seeds whence sprung this growth had been buried at a great depth for many centuries.

Philadelphia, Pa., was visited, on the night of Jan. 23d, by a terrific conflagration, the loss caused by which is estimated at \$1,500,000.

If he draw you aside from your proper end,
No enemy like a bosom friend.—*Fraser's Magazine.*

"SHE" is still to be seen at the Hollis-street Theatre; but the presentation of this highly successful play will be continued only till the evening of Saturday, Jan. 28th. City readers please take notice.

Gratuitous vindictiveness conspicuously shows the utter wantonness of its possessor. Such individuals are likened unto the poisonous reptile that kills itself with its own venom.

SOJOURN IN THE POLAR CIRCLE.
There is a certain Esquimau
Who much of knowledge knows;
One day he found, with grief and pain,
He'd frozen off his toes.

What did this knowing Esquimau,
Who had the learned brain?
He bound them to his feet, of course,
And froze them on again.—*Harper's Young People.*

One of the strange coincidences of nomenclature is that the daughter of Gen. Logan married a Mr. Tucker, while the daughter of ex-Representative Randolph Tucker married a Mr. Logan. Each couple have a son. The name of one is Tucker Logan and the other is Logan Tucker.

Meretricious discharges are not arguments.

In the midst of his late attack on the Blair bill, Senator Vest, declaring himself in favor of a State system of schools, uttered the sentence:

"I wish that every child, without distinction of race or color, could be learned to read and write."

If the Blair bill had been in operation forty or fifty years ago, it is evident that the distinguished Senator from Missouri might have profited by it, says the Boston Journal.

"Well, Father Brown, how did you like my sermon?" asked a young preacher. "Ye see, parson," was the reply, "I'm an old man now, and have to set pretty well back by the stove; and there's old Miss Emithie, n' Wilder Taff, n' Mrs. Rylan's darters, n' Nabby Birt,

"In all the rest, setting in front of me with their mouths wide open, a swallower down all the best of the sermon; n' what gets down to me is pretty poor stuff, parson—pretty poor stuff."

(THIS SEASON'S COMMENTARY.)—At Cane Hill, Ark., one night last week, a man was awakened by a noise under his bed. Lighting a lamp, he looked under, and saw what he at first supposed to be a cat, after him. He drew it back under the bed, took his wife to a neighbor's for safety, and went back and killed the serpent with a pitchfork. It measured eleven inches in length, had stripes running diagonally around its body, and had recently swallowed three young kittens.—*Ex.*

CONSUMPTION.—Why are some men in one respect like mules? Because they are overlastingly kicking.

Ab! when a man is dead and you are sure that he is out of the way, you can afford to praise him. It is when men are alive that we are not charitable. We have not the least particle of prejudice against the theists that were on my place last year. It is those that are there now that I don't like.—*Ex.*

Queen Carola, of Saxony, has established a free kindergarten for the benefit of the children of poor laborers on her estate, Sibyllenthor, where she annually spends part of the summer.

A true Spiritualist is not satisfied with simply knowing the truths of Spiritualism, but is anxious that others also should be filled with the glorious light that has flooded his or her own pathway. To all such we bid Godspeed in their good work. They back and forth in the world's great march of religious freedom and moral reform.—*The Chicago Watchman.*

Serjeant Cox, referring to the phenomena of Spiritualism, says: "If they are not facts, but delusions and impostures, how comes it that not a single investigator of repute, after patient and honest examination, has failed to be convinced that the phenomena are real, or volunteered to assert that he has discovered a trick, and shown us how it was effected?" This paragraph is respectfully referred, for their candid reflection, to the members of the Seybert Commission.

The school children's minds are so much directed toward cherishing fever by the frequent inquiries which the teachers are compelled to make in regard to it, that they think more of it than is good for them, and see indications of it in many innocent things. "I guess," whispered one little girl the other day, "that the teacher's soon as she entered the schoolroom, I guess they're got a scarlet fever at Mary Jones's. They've got little scarlet saucers on every window-sash in the house."—*Boston Transcript.*

A Seven Years' Sleeper.

In Utica, Winona Co., Minn., according to reports in a Chicago paper, a man has been sleeping almost continuously seven years, and has not finished his nap yet. A reporter of the Times recently visited him, and learned from his wife and neighbors particulars of his phenomenal condition. He came from Germany ten years ago, married, and went to farming. In 1880 he was strong and hearty. In the autumn of that year he had an acute chill, and from that his peculiar somnolence has dated. He slept three years. When he awoke he was as incredulous when told by his wife of the length of time that he had dozed off, as he is now to sleep. His wife, Winkie, was the end of his twenty years' similar experience. For three months he lived his usual life; then one day when his wife was sick, and he was waiting upon her, he grew dizzy and fell to the floor. She told him to lie on the lounge. He did so, fell asleep, and from that day to this has not awakened except for a few moments each night, when his wife goes to him with food; this he takes mechanically, and says nothing, except to mumble incoherently. Sometimes, perhaps a dozen times a year, he talks much as one would suddenly awakened from ordinary sleep, muttering something about work, or not feeling like getting up. These periods last but a few moments, after which he lies on his pillow, and resumes his sleeping. Electric shocks have been given him without producing any visible effect.

Art Mediumship.

We are in receipt of specimen sheets of crayon drawings of leaves and flowers executed through the mediumship of Mrs. A. L. Davis, of 345 Howard Avenue, New Haven, Ct., whose development for this phase of spirit manifestation has been in progress three months, during which time about two hundred of them have been produced. They are done with great accuracy, and exhibit greater artistic skill than much that has been shown in this line of mediumistic work. They represent leaves and flowers differing from what are known to earth-life. Mrs. Davis informs us that while they are being made she is in her normal state, her hand being controlled and moved by the unseen intelligence. She has in this way produced five within three hours, while any one who does medium work may consider any remarkable as it would be almost impossible for one not thus aided to make one of them in that length of time. She is promised further development in this peculiar and interesting form of mediumship. The specimens we have mentioned may be seen at this office, and those wishing further information may obtain it by addressing Mrs. Davis as above.

COLBY & RICH have on sale copies of an interesting pamphlet by Hon. WARREN CHASE, which treats of the sudden demise of a young lady who had made no profession of religion, but was finely educated and a universal favorite with her acquaintances. The lecture reviews her fate under the different creeds and beliefs, and then describes her spirit-form rising over the body and meeting her parents and sister and going with them to their new home—as seen clairvoyantly. Copies will also be sent by the author through the mail from 201 Summer street, Worcester, Mass., on receipt of price (10 cents).

"FREETHOUGHT" is the name of a new weekly in San Francisco, of the liberal persuasion, edited and published by Samuel P. Putnam and George E. MacDonald, whose reputation as able and forcible writers and pungent commentators on current events will commend it to a good patronage.

THE HIDDEN WAY, by Dr. J. C. Street, is meeting with good demand at the hands of the reading public—the circulation of the book in England being particularly promising.

Movements of Mediums and Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

Hon. Warren Chase lectured in Attleboro', Jan. 22d. He speaks in Boston, at 1031 Washington street, Jan. 29th, at 2:30 P. M.; in Lowell, Mass., Feb. 6th; in Manchester, N. H., Feb. 12th; in Lynn, Mass., Feb. 19th and 26th; in Albany, N. Y., Friday evening, March 1st; in Hamilton, N. Y., Feb. 14th; in Evansville, Ind., the five Sundays of April.

Mrs. Carrie Pratt, 64 Dean street, Providence, R. I., will answer calls to attend funerals.

Dr. D. J. Stansbury, the independent slate-writer, accompanied by Mrs. Stansbury, since he has returned from Los Angeles, Cal., about Feb. 1st. After visiting the platform of the North Scituate, Mass., Spiritual Society Jan. 22d; she will speak in Bridgeport, Conn., the first two Sundays in Feb.—5th and 12th. She is ready for engagements for the last two Sundays in February and March. Address, 20 Bennett street, Boston, Mass.

W. A. Hale, 40 Russell street, Charlestown, Mass., will answer calls to attend funerals, and funerals, and will make engagements to speak at available points on his way homeward to Boston, for which purpose he can be addressed at 600 Columbus Avenue, General Post-Office delivery. Societies en route should keep him fully employed.

Mrs. Jennie K. D. Conant, inspirational trance speaker and psychometrist, closed her engagement at the platform of the North Scituate, Mass., Spiritual Society Jan. 22d; she will speak in Bridgeport, Conn., the first two Sundays in Feb.—5th and 12th. She is ready for engagements for the last two Sundays in February and March. Address, 20 Bennett street, Boston, Mass.

Mrs. H. S. Lake speaks in Salem, Mass., next Sunday, Jan. 29th. The evening lecture will be upon "The Life and Character of Thomas Paine." Societies and Camps desiring her services will address 500 Columbus Avenue, Boston, Mass.

Mrs. E. Cutler, of Philadelphia, Pa., announces that she will give platform tests and psychometrist readings for societies needing help; for a small compensation; and that she will engage her own services for a week or more to help them and the cause. She has met with many warm friends during her present visit to the East,

and wishes to return thanks to them for kindnesses received. She was at Pigeon Cove Jan. 22d; will be in Haverhill 30th. Letters may be addressed to her: Post-office, Haverhill, Mass., to remain until called for.

Mr. J. W. Fletcher lectures in Springfield, at Gull's Hall, Sunday afternoon and evening. Will give a free circle every Thursday, commencing Feb. 2d, at 2 P. M., 1031 Washington street, under the auspices of the Independent Club.

Correspondents inform us that Dr. Dean Clarke has been giving the highest pleasure and satisfaction by his eloquent and instructive lectures in New York and Brooklyn. His inspirational powers are increasing, and hold his hearers in profound thought. We learn that he is not engaged for February and March. His valuable services should not be lost for a single Sunday. He may be addressed at this office.

Worcester, Mass.—During the month of January our society has had the sterling services of George A. Fuller. On Sunday, Jan. 22d, he introduced the exercises with the soul-stirring poem, "Outward Bound," from the pen of our ardent sister, Helen Hunt Jackson, his remarks following ably illustrating the difference between the passing religion and our own beautiful faith. How often, he asked, must the Bible be read to keep pace with the progressive character of the human mind in the present age? We honor Bro. Fuller for his steadfastness to the "Light" and his spiritual power, and his devotion throughout the land will keep him busy and extend to him a heartfelt welcome. FRED. L. HILDBRETH.

Brookton, Mass.—A large and intelligent audience listened to W. F. Peck, who delivered a graphic lecture describing his evolution from Orthodoxy to Spiritualism. The detail of his struggles with his doubts and his final conversion to the latter faith, was intensely interesting, and found an answering chord in the hearts of many of his hearers who had trod the same path in the search for light. Mr. Peck has made himself a decided favorite with Brookton audiences, and will doubtless be heard by them again in the near future.—Next Sunday Mrs. Abby N. Burnham will lecture and give tests before this society.

Haverhill and Bradford.—A very interesting, powerful and instructive lecture was delivered before the Haverhill Spiritualists last Sunday afternoon by Mr. J. William Fletcher, of Boston, upon: "White and Black Magic." In the discussion of which the relations between Spiritualism, Theosophy and Christian Science were intelligently shown. In the evening Mrs. E. Cutler, of Philadelphia, Pa., will occupy the platform. E. P. H.

Norwich, Conn.—Mrs. Sarah A. Byrnes has been our speaker for two Sundays, and has given sound, logical reasoning upon the phenomena and philosophy of Spiritualism, seeking to arouse Spiritualists to a realization of their obligations and the need of action, and asking them to show in their daily lives the principles which they profess to believe.—Mrs. Emma L. Paul of Morrisville, Vt., will be our next speaker. Miss J. A. Chapman, Sec'y.

Lynn, Mass.—Last Sunday, Jan. 22d, the guides of Mrs. H. S. Lake gave two able and instructive addresses to excellent and appreciative audiences. Psychometric readings, which were clear and satisfactory, followed each lecture. A desire for Mrs. Lake's return was very generally expressed.—Next Sunday Dr. H. B. Storer speaks for us, both afternoon and evening.

Norburyport, Mass.—Miss M. T. Shelhamer lectured on Sunday afternoon on "What is Spiritualism?" and in the evening devoted the time to answering questions. It is needless to add that Miss Shelhamer's labors here proved a decided success, both afternoon and evening, and added to the laurels already won by her in this city.

Paine Celebration, And Freethinkers' Convention.

Hon. Seaver, Chairman, announces that the celebration of the One Hundred and Fifty-first Anniversary of the Birthday of Thomas Paine will be held on Sunday, Jan. 29th, in Investigator Hall, Paine Memorial Building, Boston, commencing at 10 o'clock A. M., and continuing through the afternoon and evening. In the afternoon, in connection with the Paine Celebration, and forming a part of it, there will be held a Freethinkers' Convention in the same hall.

The Annual Grand Ball will take place on the following evening (Monday) in Paine Hall. Tickets for sale at the office of the Investigator, and at the meetings.

Forty Years on the Spiritual Rostrom;

A Sequel to the Life-Line of the Lone One.

This book is now in the hands of the printers, and will be issued as soon as it can be got out by the publishers, Colby & Rich. It will be a work of about three hundred pages, substantially gotten up, and will contain an elegant likeness of the author. The chapter of poems will be worth the price of the book—a copy of which, as before stated, will be sent as soon as issued to every person who forwards to my address one dollar and ten cents before the 23d of February, which will help me to pay for publishing. Address me at BANNER OF LIGHT office, Boston, till above date.

WARREN CHASE.

Back numbers of THE BANNER for no special date will be supplied at four cents per copy. But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. The Alliance is a non-sectarian organization, and one who knows that intelligent communication can be had between the living and the so-called dead, and all such are invited to become members. NELSON CROSS, President.

J. F. JENNINGS, Secretary, 44 Golden Lane, New York.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth day, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices thirty cents per line, Minimum, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, loaded matter, fifty cents per line.

Payments in all cases in advance.

Advertisements to be renewed at continued rates, must be sent to our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, the advertiser agrees to pay for the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotype of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotype.

THE BANNER OF LIGHT cannot well undertake to couch for the society of many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper advertisements are being inserted, they are at once discontinued.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms 85, and 100, postage. 4w* Jaz8

Dr. F. L. H. Willis may be addressed until further notice at 123 Amly street, Brooklyn, N. Y. 13w* Jaz7

Dr. J. R. Cooke, 603 Tremont street, Boston, makes a specialty of the treatment of obesity. 4w* Jaz4

Persons desiring rapid Development should send for my work on Mediumship, free by mail for 50 cents. Address B. SHAW, Box 1767, San Francisco, Cal. Jaz8

Andrew Jackson Davis, Seer into the causes and natural cure of disease, is invariably successful in all chronic cases. Send for information to his office, 63 Warren Avenue, Boston, Mass. 4w* Jaz7

H. A. Morsey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

J. W. FLETCHER,

Clairvoyant

AND
Trance Medium,

6 BEACON STREET, BOSTON,

TREATS all forms of disease. Special success in Lung and Rheumatic troubles.

FREE CIRCLE.

Every Thursday, at 8 P. M.

Commencing February 2d,

1031 Washington Street,

Under the auspices of the INDEPENDENT CLUB.

C. E. WATKINS,

The Greatest Living Medium for

INDEPENDENT SLATE-WRITING.

MESSAGES given between closed states that are brought forth by the sitters. States sent in full view of all at all times and in the bright daylight. Frequently messages are given while the sitters hold slates in their own hands, without being touched by the medium, thus thoroughly doing away with all

POSSIBILITY OF FRAUD, and affording an absolute refutation of the theories advanced by the

SEYBERT COMMISSION. In their recent preliminary report, if sitters receive no messages,

NO CHARGE WILL BE MADE. For the sitting, it will be remembered that Mr. WATKINS was the medium who some years ago called on all times and in the bright daylight. Frequently messages are given while the sitters hold slates in their own hands, without being touched by the medium, thus thoroughly doing away with all

POSSIBILITY OF FRAUD, and affording an absolute refutation of the theories advanced by the

SEYBERT COM

Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, 9 HOWARTH STREET (formerly 1000 Broadway), on TUESDAY and THURSDAY AFTERNOON of each week.

On Tuesday afternoon, Miss M. T. SHILLHAMMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the attending audience.

On Thursday afternoon, JOHN WILLIAM FLETCHER, under the influence of his guides, will afford an avenue through which inquiries may be made, and will be open at 2 o'clock, and services commence at 2:30 o'clock precisely, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity.

The public is cordially invited to attend these meetings, which are held only for the purpose of answering such questions as may be brought up for the consideration of the attending audience. The public is cordially invited to attend these meetings, which are held only for the purpose of answering such questions as may be brought up for the consideration of the attending audience.

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higher circle of society and hold their heads up; they are poor, they don't own much property." Well, to a man of thought, long ago, Jesus said, "It is the sick that need the physician." "Go out into the highways and the high-ways and gather them in." And so it seemed to me that Spiritualism was the spirit of the Christ come back to the earth again, and I loved and honored it, and always took an interest in the Lyceums and in all the movements in connection with the great Cause. Judge of my surprise—for all of my friends knew this—after I passed through the change called death, at hearing a regularly ordained minister preach at my funeral services. Why, if it had been possible for me to raise my body out of the coffin I should have done so. I stood there and heard it all, and I now make the effort to return, simply to say that it was not in accordance with my wish, nor did I take the least possible interest in a single word that was said; and that I wish to thank those friends of mine who still hold me in mind, for the happy moments we had together when I was here, and the opportunities they have given me of returning from the spirit-world.

As you may observe, I was a man of considerable strength of character. I could thus always fight for the right, for my opinions; and they only conquered when they got me where I had to go. I was not a Baptist, and not a Baptist, and I did not require a Baptist minister to pray with me with the Almighty. The angels were around me. I saw them before I came away, and when I awoke in the spirit-life, the old friends of earlier days stood there, with smiles and songs and loving greetings to receive me. D. L. Wightman, of Cleveland, Ohio.

George Frank Lord.

My friends in New York City are much surprised because I have not given more evidence of my presence. I never find them in the right attitude, and consequently cannot say what I would be pleased to say. I am sure they would be happy to have me. I was for more than five years in the post-office, in the Foreign Department, in New York, and I have a large number of friends there, who will look with interest upon any word that comes from me. I do not come, however, as a stranger from a strange land, nor as one who has been away from the world. I am a native of this great truth or by theological pretence, but I come as one who, by earthly experience, was prepared to find just what existed the other side of the line. I have found that, however clear an explanation of the spirit-life may be, it is inadequate to convey the beauty that everywhere abounds here. There are no misunderstandings; we see the motives, and know the thoughts, and by a law of attraction friend is held to friend, and all the miserable quibblings resorted to on earth are laid aside the very moment that a man is born into the spirit-world.

Please say this for me: It is well, very well with me; that old time friends are remembered; that old scenes are sometimes visited, and I but wait the coming of some of those who will ever be dear to my heart. George Frank Lord.

Augusta Currier.

Good afternoon, Mr. Chairman and friends. I was so accustomed, during my earth-life, to be in the presence of large audiences, that it seems to me I am more at home when I can see a number of people before me. That shows how strongly habit makes us wherever we are. When I was here I loved the truth of Spiritualism. I gave the best years of my life to it, and all the strength I had, early and late, far and wide, in season and out of season; I was never so happy as when I was sowing the seeds of spiritual truth, binding up the bleeding wounds, and strengthening the sad hearts of those I found around about me; but I was always struck with this thought, that no matter how much I might do, there was much left undone; no matter how many words I would speak, there was a great deal more that I could not reach, and so there would be always a great company that would be walking in the darkness, as well as another company that would be walking in the light.

I used to dream, in those days, of the Spiritualism that I see now everywhere on earth. I used to think that the time would come when people would come together and work for mutual good; when, in large and well-appointed halls, and under pleasant surroundings and pleasant conditions, the speaker and the medium should carry forward the work of the world, and the world would be a better place. I may be forgiven, Mr. Chairman, if I also say I observe that with this new strength something of the old purpose is lost. I do not find the same enthusiasm, the same trust, the same child-like faith in the spirit-world now as of yore; and with this the faith and hope, and the more beautiful surroundings, the more extended knowledge in various ways, it seems as if pride of intellect had taken the place of aspiration of the soul, and instead of accepting the greater wisdom of the spirit world, human beings were constantly interposing their own ideas, in contradistinction to those of their guides and unseen friends might teach.

I am sure you remember the time when we used to sit around the table, and if, perchance, a rap was heard, or a name spelled out, or a light over us was seen, how we felt it was a glorious thing to be there, and in those days that came afterward we remembered it and talked about it, and seemed to live in the sweet communion of that hour; but now men are inspired, human lips are moved to speak, wonderful things are seen and heard, and they do not seem to produce the same effect—they do not seem to mean so much as they once did. I think, is because this pride of intellect comes in, killing the aspiration of the spirit, and Spiritualists have lost sight of the idea that they are to dwell in peace one with the other.

I know they used to talk about each other some, in the old days. I remember, one time, having given what I thought to be a very highly spiritual lecture, I said to a lady whom I met: "How did you like the lecture this afternoon?" "Well, I liked the lecture very well, but you got your hair combed in the morning, and your fashion I ever saw you wear it in the world." I found the unfortunate way in which I had dressed my hair made more impression on her than all the moral truth I had endeavored to give; and I find to-day, among many of my old-time friends and the new ones, the same working in the cause, more of this kind of spirit: finding fault with the personal and external appearance of the workers in the Cause, than in trying to analyze and understand the divine and blessed truths they are constantly bringing to the world.

I may be wrong in what I think I see, but I am sure you will second the plea I am about to make, as we are just across the threshold of the new year: that Spiritualists everywhere should be true to the spirit of Spiritualism; and the spirit of Spiritualism is the spirit of kindness, the spirit of charity, the spirit of divine love; and instead of constantly looking for faults and ever being able to perceive others, let us try to magnify the beauty in each character, until we shall be able to see good in every creature that lives.

I have many friends in the various towns and cities in New England who remember me, and to them I send my warmest, kindest greeting. Sometime again I may intrude my presence here upon you; until then, God bless you. Good-bye. Augusta Currier.

William Atkinson.

I lived in Soranton, Pa., and I have had this place in my mind more than ten thousand times, so I have a right to say I am glad to be here, as I am. I never wished that I was all-powerful quite as much as I have wished it since I came away. I should just like to make an explosion in the town where I lived. I don't think anything but an explosion would ever wake up some of the sleepy heads that are to be found there. They are way back in their ideas, and the worst of it is, they are glad they are, for they don't want to get anything new. If you try to tell them something about truth, they go to sleep; they say they love their fathers but they're improved in everything else, and I don't see why they should not in religion. Folks used to ride in stage-coaches, but you'd

have mighty hard work to hire 'em to do it now; the stage-coaches don't run fast enough for some of 'em. And they used to take time to send their messages from one place to another; but now they're in a hurry to get on, and they've changed the whole character of everything; and why is it that people grow in everything else but just their religious ideas?

I thank the Lord, and the BANNER OF LIGHT, for the knowledge which has been sent to me about death. I don't know which had the most to do about it—this I got my eyes opened before. I came away. Why, when I did see the truth, I used to almost hate myself, to think I didn't see it sooner. It was so simple, just as simple as A B and C; but then A B and C ain't simple to a blind man or a fool; it is only when they get their eyes open, and know it, then it is easy. When they used to talk about God's getting mad every day, about man's being totally depraved, and infants eternally damned, it seemed to me a terrible thing, and when the messengers came down, their faces shining with the light of a new truth, and brought the blessed lesson that all men were the children of God, and that I should not hate him that I loved the new Christ had come, and I was happy.

I fell asleep to the things of the earth with that blessed thought in my heart, and when I awoke I was strong, thinking of the same thing, and so, Mr. Chairman, I take this opportunity of sending a message to my friends of God's love, and I should not here that I am often with them, and that they must always think of me as enjoying the fruits of what I believed on earth. William Atkinson.

William L. Waite.

I am William L. Waite, of New York City. I wish to thank my good friends who spoke so kindly of me, and tell them that I was aware of all that was said and done, and am frequently in attendance on their efforts to bless others who are yet in the body. I sing with them the songs we used to sing; I work with the guides who are instrumental in doing the work that has to be done; and I have been taken my family along with me. I should not here that I am often with them, and that they must always think of me as enjoying the fruits of what I believed on earth. William Atkinson.

I am J. Brooks Richardson, of Auburn, Me. My dear Eunice, you must try and not be so sensitive to all the conditions that are about you, and must develop a more positive state of mind, so that you will not be affected by the conditions of the world. I have tried to tell you this through yourself, but have never succeeded in doing so in a manner that was satisfactory either to you or myself; so I have come here with that purpose in mind. Dr. Glover is with me, and he says you are now, and I am understood as it will be by-and-by. Have courage and persevere; be strong in the truth, and allow nothing that any one can say to swerve you from that purpose. Abbie is not forgotten.

SPRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.
Jan. 22, 1888. HARRINGTON, N. H. (Spirits):
Walton Green; Mrs. Sarah L. Alden; George Johnson; Wilcox; for George Redman, Frankie Plumb, Lizzie Hatch, Andrew Colburn, Metcalf, Mrs. Frank Warden, F. G. Littlefield, Georgia.

Written for the Banner of Light.

"IT MIGHT HAVE BEEN"
BY REV. E. CASE.

"It might have been! It might have been!"
Ah, me! what words of pain
Are these, that every now and then
Come o'er the soul again.
What memories of things long fled,
The loved, the beautiful, the dead;
Of broken hearts, of faces fair,
And all of hope and promise rare.

Oh, fearful thing that we call Fate!
Thou dread and awful mystery!
How do we hope, and watch, and wait,
For blessings yet from thee!
We stake our all for hoped-for bliss,
Of holy love and tenderness,
On thee, and wait till a awful powers,
And find heartrending grief is ours.

We only have a human love,
On which we lavish all
That earth can give, or heaven above—
A love to never pall—
For some one being fit to bless
Us only in life's wilderness.
And yet we never find that one
Beneath the stars, beneath the sun.

Perchance we meet them once in life,
As they pass us quickly by;
Then lost to us 'mid earthly strife,
Our hearts within us die.
To think how cruel is the fate
Of wedded life, when, all too late,
They may be joined to slave, or sot,
When God and Nature meant it not.

And then awaits us stifled grief,
An anguish dark and drear,
A silent, lone, impassioned love,
We dare not utter here;
A lifelong anguish of the soul
We hide, but yet cannot control;
We cannot call it "life" to live,
For life has lost all life can give.

And oh! how great the pain, to know
That somewhere in the world,
The loved, the lost, the beautiful,
Away from us are buried:
To live long years of grief and care—
We know not how, we know not where—
When God intended they should pour
Upon our souls the life evermore.

The being of these picturing lines
Perchance I may have met;
And now in some bright world she shines:
A star to never set.
We met, but only met to part;
Our lives were twin, but one our heart;
And we are sorrow now, as then,
In anguish o'er what might have been.

And still on that fair cheek and brow
The curls may softly lie;
And still the streams of love's soft flow
From that dark melting eye.
Though Time, perchance, has shadows cast
On all the beauty of the past,
Yet hath it not, with all its power,
Robbed her of all of Beauty's dower.

Perhaps these lines her eyes may greet,
And yet we may be blest,
When on some sunny tale we meet
Of everlasting rest.
I cannot speak or think farewell
To one who loved—I loved so well;
"What might have been still yet may be!"
Is whispered from Eternity.

"T is said there is a Power unknown,
Far mightier than he,
Who sits on heaven's eternal throne,
Called Fate, or Destiny:
An awful mystery sublime,
That shapes our course through life and time;
Ay, even through the rolling spheres
Of heaven and its eternal years.

I cannot tell; it may be so;
For all we know on earth
Of mortal happiness or woe,
In some dark sphere has birth.
And still I trust a time will come
At last in our eternal home,
When the glad soul, unbound and free,
Shall know what might have been, shall be.

Beaumont, S. C.

"Shall we stick to the farm?" asks a rural exchange. You will be likely to in wet weather unless you leave it—Omaha World.

The Reviewer.

SPRIT-WORKERS IN THE HOME CIRCLE. An Autobiographical Narrative of Psychic Phenomena in the Family Circle. By Mrs. Theobald, F. C. A. 8vo., cloth, pp. 310. Boston: Colby & Rich, 9 Bosworth street.

Some of the most remarkable phenomena of Modern Spiritualism are described in this book. They all occurred in the dwelling house of the author, and are of such character and unquestionable authenticity that, were there nothing else to substantiate the truth of communication with another world and its inhabitants, they would be far more than sufficient.

Mediumship was hereditary in the family of Mr. Theobald. His grandfather told him, when a lad of seventeen, of seeing and conversing with Mr. Theobald. He formed the acquaintance of William Howitt and acquired much information regarding the subject, being developed also as a writing medium, which gift has continued to manifest itself from that to the present time in varied degrees of power. It was, however, in 1859, after himself and his wife had encountered years of sorrow and bereavements, that tangible and trustworthy indications of the ultimate relations sustained by them to the three little ones who had passed from their home, and to others of an invisible host of friends and helpers, came to them unsought. Tiny raps, which they had before heard and thought but little of, because of their apparent insignificance, were heard on their dining-table. "It was," he says, "only like a bodkin tapping on the table."

Realizing this, with great patience they awaited, assisting as best they could further development, until the raps increased in number and strength. Then the children, once thought absent because unseen, came at every meal, and by means of these raps joined in their conversation, and the four children yet in mortal form became familiarized with what was to grow into mediumship in all of them. A very interesting account is given of the early mediumship of the children and his own, and, following this, of the advanced phases—direct spirit vocal utterance and writing. Demonstrations of many kinds occupied the attention of Mr. Theobald, his family and friends, until 1870, when a suspension of all manifestations, even of the raps, took place. In vain they held seances, and though they longed for and besought some sign that their spirit-friends were near them, it was not given.

In the above noted cessation of phenomena, and the account given on subsequent pages of what followed, those who pass

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AN OPEN LETTER

TO

PROFESSOR GEORGE S. FULLERTON

Of the University of Pennsylvania, Member and Secretary of the Society for Psychical Research, Investigating Modern Spiritualism.

BY C. C. MASSEY.

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to famous Preliminary Report of the Seybert Committee certain statements placing Mr. C. C. Massey as a Spiritualist, I am enabled to publish the following facts.

the matter right, and in doing so, clearly shows that "Professor had no foundation in truth for what he said. This connection is markedly shown by Prof. Fuller's having since, in a letter to Mr. Massey, admitted that he mistaken. Mr. Massey's letter should be widely circulated, as it completely dispels the charge of Mr. Fuller's disqualifications as an investigator of phenomena on the date of his séances with Dr. Henry Slade.

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