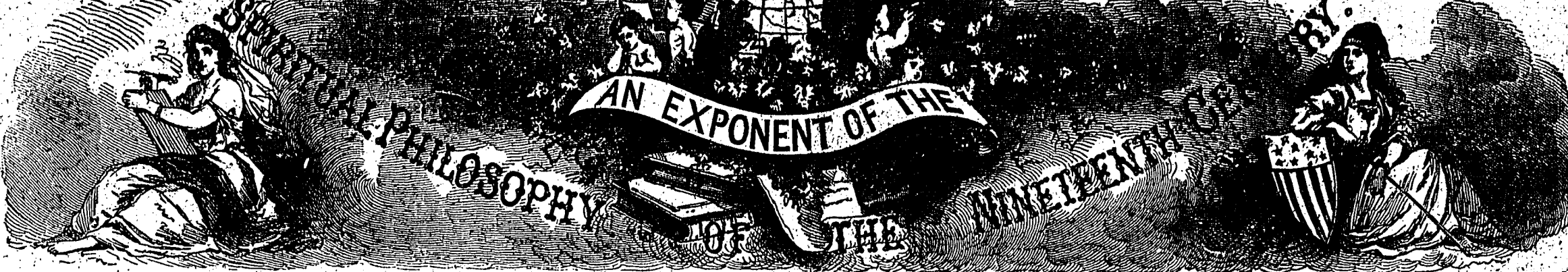


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WHY I AM A SPIRITUALIST.

In answering this question it is proper that the term Spiritualist should be first defined, or at least that the writer should state the sense in which he is willing to accept it as applicable to himself. It is well known by such as have taken the trouble to inform themselves in the matter, that there are Spiritualists and Spiritualists. There are, doubtless, numbers who assume this designation, or to whom it is popularly applied; with whom the undersigned has very little in common, and has no desire to be classed. In some quarters the term Spiritualist is regarded as almost synonymous with open-mouthed credulity, with fanaticism, general looseness of morals, scoffing at religion and measureless folly. Without attempting to deny that some occasion has been given by persons called or calling themselves Spiritualists, for such an estimate, I shall endeavor to show that the term more properly applies to persons who hold convictions and cherish aspirations of which no rational, pure-minded or devout man need be ashamed, but which are worthy the serious regard of all thoughtful people.

It should be noted that, in being thus subject to diverse conceptions and interpretations, Modern Spiritualism is by no means peculiar. There is no form of belief, no system of religious faith, or of rationalistic philosophy even, extant among men, but has its lower as well as its higher interpretations—its unworthy as well as its worthy representatives. Christianity is surely no exception to this rule. The crude notions and practices prevalent among the more uncultivated of its professors differ widely from the convictions and observances approved in the most intelligent and refined churches in Christendom. And often members of the same sect or church are found greatly at variance in their conceptions and expositions of Christianity, as well as in their practical exemplifications of the same. Fair-minded inquirers will judge any system by its best, rather than its worst, expositions.

A Spiritualist, formerly, was one who believed in the doctrine of Spiritualism; that is, in any system of spiritual philosophy, as opposed to Materialism—like those of Berkeley and Fichte, chiefly speculative in character. But more modernly the term has come to signify also, according to Worcester, "a believer in the doctrine that the spirits of the dead hold communication with men;" or, according to Webster, "one who believes in direct intercourse with departed spirits." Neither of these latter definitions, however, is strictly accurate, since, if it be true that spirits communicate, it is manifest that they are neither "dead" nor "departed" from our world. It would be more exact to say, "One who believes, or knows, that communication with excommunicated spirits is possible and actual." This necessarily includes several postulates, namely, (1) that man is in reality a spirit, or a spiritual being; (2) that he is capable, as a spirit, of surviving the death of his physical body, and (3) of living on as a conscious entity, (4) in a world or state which, though invisible, is not far removed from our mundane existence.

Thus it will be seen that, as the term is modernly used, Spiritualism involves simply a question of fact, provable by sensible and rational evidence, like the facts of astronomy, of chemistry, or of telegraphy; and a Spiritualist in this sense is one who has become convinced of this fact, aside from and independent of religious belief, theological dogma, or moral codes of any description. It is true, however, that the subject is so closely related to both religion and morals that a conviction of this one basic fact, with the new knowledge and fresh influx of thought that are apt to come with it, are likely to result in some modification—at least, expansion—of previous religious conceptions, and perhaps ethical notions also, depending much upon the nature of the views antecedently entertained. And it is somewhat common for undiscriminating minds, even among avowed Spiritualists as well as their opponents, to regard as essential parts of Spiritualism the particular theories or views they as individuals have come to entertain, whether religious or anti-religious, theistic or atheistic, rational or irrational, refined and spiritual, or crude and gross. Opponents are specially liable to make this mistake, particularly as regards anything which appears to them objectionable and offensive. But candid inquirers who may read these pages will please note that to be a Spirit-

ualist, in the authorized modern sense of the term, means no more than merely to be a believer in the reality of communion with the so-called "dead," or more correctly, with excommunicated human beings. It does not necessarily imply adhesion to what some one has rightly termed "that compound of atheism, agnosticism, irreligion and blatant individualism" (to which might sometimes be added sensualism) which is frequently, but erroneously, called "Spiritualism." Beyond the simple fact of recognized spirit-communion, all theories of religion, all doctrines of theology—all questions about the existence of God, the Devil, Christ, the Bible, creation, salvation, atonement, reincarnation, the condition and destiny of spirits, etc., and all debatable questions in morals—are matters of distinct or after-inquiry, regarding which Spiritualists are no more fully at one than are other people. Each independent thinker has his own opinions, depending much upon his previous status, his capability for dealing with such subjects, as well as his predilections and the consequent grade or department of the vast enveloping spirit-world with which he is most closely in rapport.

It should be added, however, on this point that since the word *spiritual*, in its ordinary significance, designates "that which pertains to spirit," "separated from things of sense," refined, "pure, holy, divine," etc. (see lexicographers), it is plainly incongruous and improper to apply it to any notions or practices of a gross, unspiritual or sensualistic character. Mere believers in spirits and their doings, who are chiefly engrossed with marvels, and eager for startling novelties, or who mainly occupy themselves with the phenomenal and scientific aspects of the matter, irrespective of and indifferent to any morally refining and uplifting tendency it may contribute—of both which classes there may be large numbers—are more properly designated as *Spiritists*, and their belief and practice *Spiritism*. They and it lack the element designated by the particle *ual*.

The term *Spiritualist*, then, properly pertains only to such persons as, in addition to a recognition of spirit-existence, presence and communion, hold to doctrines of an elevating, refining, spiritualizing tendency, and aspire to exemplify these in thought and life, seeking to make spirit-communion contribute to that high end. Such aspiration establishes a tendency to look beneath the surfaces of things—to inquire into causes, hidden meanings and realities—to interpret all systems of religion, philosophy and morals according to the *spirit* rather than the letter, and, to view the universe from the standpoint of the spirit instead of that of matter.

In the comprehensive sense thus defined, I avow myself a Spiritualist, and now am prepared to state intelligibly and explicitly why I am one:

1. It is because for more than thirty-five years I have enjoyed the privilege of conversing, more or less freely and frequently, and in the privacy of my own family, with beings (invisible to myself) claiming to be excommunicated human spirits—many of them relatives and personal friends well known in their earthly lives—and who have given conclusive evidence of being what they claim to be.

2. Because through this intercourse and the demonstrations and experiences that have accompanied it, I have been led to entertain conceptions of the universe—material and spiritual—of Deity and the Divine Providence; of the spirit-world and its relations to this; of man, his duty and destiny; in fact, of all which is embraced in the domains of Religion, Philosophy and Ethics—which are, to my view, not only eminently rational, but expanding, uplifting, spiritualizing and soul-satisfying beyond anything and everything I have been able to gain from any and all other sources.

In order to justify the first branch of this answer, it is necessary to make some statement of the facts or evidences which have proved to me the reality of spirit-intercourse; but in the brief space at my disposal no extended recital of what has covered so many years can be attempted. Nor, perhaps, would it be of much use, since it is not possible to convey in cold print, to readers who are inexperienced and skeptical in such matters, any adequate idea of the force of evidence, whether of distinct personality or of personal identity, which attends a free conversation and interchange of thought between friends. No outside person can be a competent judge in such matters. Let it be noted that I am stating why I am a Spiritualist—not giving proofs that should make others such. It is desirable that, in so important a matter, all persons should witness and know for themselves, and then their faith will stand on no uncertain ground. I am confident that no sane mind, meeting with similar proofs, or even a tithe of them, could avoid the same conclusions with myself; yet my convictions should not answer for another.

But it may not be out of place to briefly mention some of the steps by which my present convictions were arrived at, with indications of the nature of the evidence on which they rest, and the quality of the "angelic ministrations" enjoyed.

I was born and reared under the influence of New England Puritanism of the most rigid type, as it prevailed three score years ago, and at an early age accepted the faith of my fathers in a general way, becoming a member of an Orthodox Congregationalist Church, and actively devoting myself to the work of the Church. My mind was so constituted, however, that I could accept no dogma or duty until I could see what appeared to me a rational basis for it. The creed of the particular Church with which I united happened to be, as I afterward found, of an unusually liberal type, hav-

ing been greatly modified from the old standards under the influence of a pastor more noted for practical good sense than for sectarian zeal, and I was not long in finding that I held many of the doctrines of the set in a sense peculiar to myself, while others I was either unable to accept at all or gradually repudiated.

As to belief in a future life, this had been taken for granted, mainly on the force of early education and as a part of the current Christian doctrine; but as I grew older and came in contact with intelligent people who were skeptical regarding existence after death, I often wondered at the paucity of positive evidence on the subject, though I do not remember to have seriously doubted it for myself. But it seemed to me that, if all human beings who have lived actually continue to live as conscious beings, there ought to be some available proof of it in addition to the evidence found in the Bible records more than eighteen hundred years old. If spirits and angels could once visit earth, why should they not now? Consequently, all accounts which came in my way of supposed manifestations from the invisible world, or of visions of it or its inhabitants at the approach of death, etc., were read and pondered with eager interest. But few such accounts fell in my way, and none were very satisfactory, especially in view of the prevalent skepticism with which all such matters were regarded in the Church as in "the world." I then knew next to nothing of the mass of evidence bearing on this subject which has accumulated through all history, and in all nations which have a literature, but which has been discredited and largely suppressed by the materialistic tendencies of modern times.

When, in 1848, the startling announcement went abroad that, at Hydesville and Rochester, N. Y., an invisible intelligence, claiming to be a human spirit, had found means of communicating by signals from the silent world, the statement caused a thrill of hope that it might prove true; but when I learned that the revelations made regarding the nature and conditions of the after-life did not accord with the notions I had been taught, I naturally concluded that the mysterious "raps," if a spirit at all, must be an "evil and seducing" one.

Some months later the strange "rappings" broke out in Boston, where I then resided. An intelligent gentleman, with whom I was associated in employment, and whom I highly esteemed, informed me that they were occurring in the family of one of his neighbors, the "mediums" being a woman in humble station, but of simple and honest character, with her young daughter. Day after day my friend brought me statements of what he witnessed and messages which he received in interviews with this family; and I soon saw that he was not only becoming thoroughly convinced of the spirit-origin of the phenomena and messages, but, to my dismay, was being, as I feared, dangerously misled as to religious opinions. I felt that in some way he must be the victim of a delusion, but saw that the only way to rescue him was to go with him, find out the trick, and expose it to himself. Accordingly I accepted his invitation to accompany him to an interview.

Suffice it to say that I soon found my friend had strong reasons for his belief in the spirit-origin of these novel phenomena, and, instead of being able to rescue him from a shallow delusion, I was myself face to face with a problem which demanded intelligent and courageous solution. There was evident intelligence behind the mysterious raps, and I had at least one proof that it was not altogether evil disposed.

But opportunities to personally pursue the inquiry under favorable circumstances were then few, and I was in no haste. Reading and pondering everything which came in my way relating to the matter, in the light of my previous education, the theory that "evil and seducing spirits" were seeking through this novel method to mislead humanity, seemed the most probable explanation. But I was not wholly satisfied with this solution. Might not my ideas of the conditions of supposed "departed" spirits be mistaken? All I had been able to learn on the subject from the Bible and from my religious teachers was confessedly vague and unsatisfactory. Some of the new views presented seemed at least rational and worthy to be true. I could not come to a decision without further knowledge.

At length opportunity offered to visit the well-known Mrs. Hayden, in whose presence the demonstrations were much more pronounced. She was an entire stranger to me, but her personal integrity was strongly vouched for by friends. At her table, taking every precaution against imposition, I was greeted by an intelligence claiming to be my father (then twenty years deceased), who stated several particulars regarding himself, which were known to me, and one, as to the cause of his death, which was unknown (but which I subsequently learned was doubtless correct). Till then I had held a sort of vague notion that any facts communicated in this way might be in some way picked out of one's mind, perhaps by clairvoyance or mind-reading on the medium's part, or by crafty invisible beings, and by some occult process told by the "raps." But this theory would no longer serve.

The sounds then indicated an urgent desire to communicate further to me, and using the alphabet and pencil in the customary way, I was astonished to see a spontaneous message grow letter by letter on the paper before me, not only glowing with parental affection, but breathing an exalted religious tone, and which seemed eminently characteristic and worthy of my father, from whom it claimed to come. It differed from anything I had before seen or heard of from this source, the communications usually being meagre answers to questions, or

of a frivolous and sometimes offensively irrelevant character.

Why should I not accept this message as from my revered parent? The proof of extra-mundane intelligence, in this as in other cases, seemed incontestable. Yet the possibility and danger of being deceived by crafty and designing beings—or by a being "of fathomless intellect and fathomless guile," as a prominent clerical writer had phrased it—had been so strongly impressed on my mind that I hesitated long. It was urged that "Satan himself can be seemingly transformed into an angel of light." But why, I thought, should "evil and seducing spirits" alone be allowed access to humanity, while loving parents, friends, and holy beings are shut away? It seemed incredible that it should be so. The same Bible which warned against deceivers taught also that "the angel of the Lord encampeth round about them that fear him," and that "ministering spirits" are "sent forth to minister to them which shall be heirs of salvation"; and it enjoined that we "try the spirits whether they be of God," plainly implying that the latter class may approach us, and that it is within our power and province to distinguish between the two classes, to guard against the machinations of the evil, and to avail ourselves of the ministrations of the good. It also enjoined us to be "not forgetful to entertain strangers, for thereby some have entertained angels unawares."

Instead, then, of cowardly shrinking from any contact with these denizens of the invisible world, or from any inquiry regarding them, as I found my fellow-Christians generally disposed to do, it seemed plainly my duty to qualify myself to discriminate between them, and, clad in the panoply of conscious rectitude, guided by supreme love of truth and purity of aspiration, boldly to meet these messengers claiming audience from the invisible realm, test their quality and purposes, and avail myself of any good they might peradventure bring. And it seemed just, also, that the test applied to determine their character should not be merely avowed belief in doctrines popularly esteemed "orthodox"—since it is easy for deceivers to profess any belief—but rather practical *fruit*, and the obvious tendencies of their influence and teachings.

It was not long after determining on the duty of hospitality to these visitors from the unseen shore, that their presence began to be manifested in my own home, through the instrumentality of a member of my own family, and in hours of quiet seclusion. They made their presence known in various, but unmistakable ways. One notable early occurrence was as follows: In consequence of a severe and painful illness, my companion was at one time brought, as it seemed, very near to death's door. One evening, on my leaving her to get a little rest, she bade me adieu, hardly expecting to survive the night. Soon afterward she felt herself leaving the body, and soaring above it, gazing back upon it as it lay upon the couch; then she was seemingly wafted upward, passing through what appeared to be an atmosphere of undulating music, and was ushered through an illuminated portal into a vast amphitheatre, in which were assembled what seemed "an innumerable company of angels," who broke forth into a chant of greeting. Among these she was soon recognized and greeted by relatives and friends who had "gone before"—her own father, bringing a tiny babe she had lost some years previously, being among the number. One was brought to her, and introduced as my father, whom she had never seen in this life, and she was able to give me afterward a singularly correct description of his person as she saw him. During the interview which followed, and which may have lasted some hours—as the nurse fell asleep, and there was no one to take note of time—she witnessed and was told many things of great interest and instruction, tending to solve problems which had long perplexed her own mind and mine, but which cannot be here recounted. At length she was apprised that she must return to her body, but was very reluctant to do so, as she seemed happily escaped from all the ills and sufferings of earth. She was reminded that there were important duties remaining for her to perform on earth, and when these were accomplished this heavenly home would await her. The thought of her family and her infant babe reconciled her to a return, and she seemed to pass back over the same route by which she had ascended. She found herself again in the body, but, to her surprise and delight, the pain and disease had wholly disappeared, and she quickly regained her wonted strength and health. But the power of passing into the spiritual state (that is, the state of quickened or opened spiritual perceptions, in which spirit-beings are seen and heard) has remained ever since, and can be exercised partly at will, provided no untoward influence interferes.

That this experience was no ordinary purposeless dream, no argument is needed to show, and that the spirit sight and hearing, or clairvoyance and clairaudience, which have followed are not an abnormal or diseased action of the faculties, as some may suppose—although first coming into activity as a result of severe suffering—is evidenced by the fact that a good degree of health is found requisite for their exercise—the best health for their best use. Years of experience have tested their reality, and taught something of the laws of their exercise.

To complete my narrative: The spirit claiming to be my father afterward manifested great persistency in efforts to satisfy all my doubts regarding his personality. Gradually he, and apparently others, acquired power to control (on permission) my companion's hand to write without volition on her part; also to control her vocal organs, to speak and con-

verse—she retaining complete consciousness the while, and aware that the writing and the speech were not hers but from another person, who was ordinarily seen and recognized by her on approach. Such was my skepticism, however, that months elapsed before accumulating evidence compelled me to confess my full satisfaction. When, at length, I conceded my doubts removed, my father, addressing me through the vocal organs of my wife, used substantially the following impressive language:

"My son, I have been thus persistent in my endeavors to satisfy you of my identity, for an important purpose. It has not been to gratify curiosity, or to astonish you with marvels, but to bring you valuable instruction. When I was in the body I taught you the lessons of religion and of rectitude, to the best of my knowledge. But after entering the world of spirits I soon became aware that I was mistaken in regard to many things. Clearer light has dawned upon me, and I have been anxious to impart it to you and my other children. I have constantly exercised a guardian care over you, and have found your mind susceptible to my influence to a greater degree than are the others. I have guided you in many things, unconsciously to yourself; and now that you recognize my presence, I can approach you more nearly and aid you more effectively," etc.

He then invited me to come to him freely with questions and doubts, as I would if he were in the body, and he would do his best to help to a solution. Naturally, a very free intercourse followed, as opportunities presented, and much that was new, interesting, and seemingly valuable, was obtained. Ere long, however, on my applying to him for light on some difficult problem which had arisen in my mind, he surprised me by saying:

"Let me advise you, my son, when you want wisdom on any important matter, to apply to the Great Fount of Wisdom and leave him to send it by whomsoever he will. You have been accustomed to call upon me, and by so doing you establish a mental rapport with me which shuts out others. Now, there are hosts in this sphere who are vastly wiser than I am, in comparison with whom I am but a child in attainments. It is better not to call upon persons, but to open your mind in pure aspiration to the Infinite, and the answer will be sent through the channel best adapted to minister to you."

This advice seemed so eminently wise and proper that it has been substantially acted upon ever since, and the results have been most satisfying. Rarely are individual spirits called upon for any purpose (even though the less advanced often request that it be done), but seldom an opportunity of suitable quiet and seclusion occurs that some one or more of these celestial visitants do not make their presence known and impart some message of interest, affection or instruction—some gift of spiritual illumination, or some accession of physical vigor and health according to the needs and exigencies of the hour.

The opening of the spiritual senses spoken of (clairvoyance and clairaudience) has been attended by the development of an acute perception, or power to distinguish the auras or atmospheres of different persons—spirits as well as mortals—thus giving an instant and intimate knowledge of their real qualities and characters (psychometry). This appears to be a sufficient safeguard against the approach or subtle influence of the evil-disposed, or of deceivers professing to be what they are not. The visitors referred to are not always seen, the clairvoyant power not being at all times in activity; but they are always *felt*, and thus their quality is known. Old friends and acquaintances, of course, are readily recognized, and are often among our visitors; sometimes strangers give their names, and occasionally some sketch of their earthly history, if asked, and many an interesting surprise has been enjoyed in this way; but more commonly no name is mentioned, or it will be withheld if asked for—the messenger claiming that his duty is strictly impersonal and official—that he comes in obedience to an authority beyond himself, and that his message must bear its own credentials.

The subject matter of these messages and conversations has been infinitely varied, and any adequate presentation of them would require volumes. Our attendants seem to have an intimate knowledge of all our concerns, and of even our thoughts; they manifest a kindly and vigilant interest in our physical health, often suggesting means for its preservation, or remedies for its restoration if impaired, and frequently impart a direct healing force, of conscious, immediate benefit. They have taught us the reality of the "gift of healing," as anciently practiced, explained its rationale, and instructed in its successful exercise in numerous instances. They have warned against impending dangers—on one occasion saving our lives by preventing our taking passage in a steamboat on which a fearful disaster occurred—the occupants of the stateroom we had engaged (but did not occupy) being scalded to death. They sometimes volunteer valuable advice regarding material interests—though for reasons which cannot be fully explained here; we deem it neither wise nor safe to ask or depend upon the advice of spirits in matters not pertaining to their proper sphere, yet counsel volunteered from an obviously well-disposed and intelligent source may be worth heeding. They have not, indeed, saved us from all the ills and trials of life, and probably it is not best they should do so, since the discipline of suffering is doubtless an important part of life's purpose. But their ministrations have illumined even the darkest experiences with the light of hope and trust in the Eternal Good.

ness, whose unfulfilling end is convincingly exemplified in and made rationally credible by those angelic ministrations.

But the chief sphere of their service to us has been the moral, religious and spiritual, in the best sense of the latter word. They have seemed most earnest to promote personal improvement, roundness of character, the overcoming of all faults and the stimulation of all that is noblest and best, and to urge the application in human society of those higher principles of action—justice and brotherhood—which alone will redeem our world from its abounding evils and bring "the kingdom of heaven" on earth. Especially have they illustrated the nature and value of "inspiration," as well as other "spiritual gifts" of primitive times. But this interesting branch of the subject cannot here be enlarged upon. It must suffice to say that our celestial teachers have not led us to repudiate as some so-called Spiritualists seem inclined to do all religion, nor even that form of it known as Christianity; but rather have aided us to attain a far higher sense of what religion is in its essence—to see what is valuable and permanent in all religions—and to recognize far deeper meanings in the words and life of the Christ of Judea than the Church has ever exemplified—meanings which the scornful world is apt to miss.

I had hoped to give from my note-book some specimens of the simple and practical, sweet and hallowed lessons given from day to day from this source, but space will not permit. Nor can I more than allude to the general philosophy of life and of the universe which these teachers have opened to us—eminently rational as well as truly spiritual. I will only say that they never attempt to dominate or control, but respect one's mental and moral freedom to the fullest extent; they suggest, stimulate inquiry, seek to instruct, to enlighten, to uplift.

In all these manifestations and ministrations from the supernatural world there is nothing "supernatural" in any objectionable sense of the word. Natural (from *natus*) means that which is born. If man is really a spiritual being, he is born so, and in process of time he is born out of the cumbrous flesh into a more spiritual state of existence. Then, if *love* forms any part of his spiritual constitution, he will naturally and necessarily feel an interest in and care for those who are left behind, still "struggling in the mire of earth," and will seek to serve them if he can. Angelic ministrations, then, is *higher*-natural, not *un-natural*; and instead of being a thing intrinsically improbable and incredible, to be disputed and antagonized to the last extent—"spirits are the last thing that I will give in to," are the words of a distinguished *scientist*—is a thing most natural, reasonable and to be expected in a universe where *love* has any part—where God, who is love, reigns.

If any imagine that it detracts from the regard due to the Supreme Being to recognize the agency of intermediate beings as ministers of wisdom and of good to us, they should remember that it is the good, or the God in them, which alone prompts them to this kindly service. The Infinite Spirit of good surely dwells in all loyal beings, and it is by and through their personal agency that he is everywhere present "to will and to do." This affords a rational and intelligible—I think the only rational and intelligible—conception of the Divine omnipresence and providence.

While my convictions have been formed mainly on the basis of facts of the class described, occurring in the quiet of my own family, and through the instrumentality of one who has never acted for pay (and thus has no motive for deception, even supposing deception possible, which is not conceded), I am also familiar with phenomena of various other classes, produced through numerous other instruments, probably equally trustworthy, which afford abundant corroboration to the same general truth. Of course, I am not unacquainted with the various theories, often learned and highly ingenious, advanced by "scientific" men, and men not scientific, to account for and explain away these facts on different grounds. I have made it a point through all these eventful years to carefully note and consider everything of importance that has been put forth against the view which has been forced upon me; but am obliged to say, conscious of the full meaning of my words, that no "explanation" which has been offered—no theory of "automatic or unconscious cerebration," of "diseased or abnormal action of the brain," of "separate activity of the cerebral hemispheres," of "hypnotic hallucination," of "self-delusion," or what not, as urged on the one hand; or of "masquerading and deceiving spirits," of "demons," "astrals," "shells," etc., as set forth by others—at all meets the case. However astute or pretentious these explanations, or however plausible the case they have made out, a single interview with one of these celestial visitors, under favorable circumstances, has sufficed to brush aside the flimsy reasonings and give to the winds any doubts they may have raised. To question the distinct and exalted personality of these intelligences is intellectually impossible, while to repel them indiscriminately as deceivers and ministers of evil or semi-conscious "elementaries," would be to do violence to the moral nature—in fact, to "blaspheme against the Holy Ghost."

Nevertheless, the fact is not to be disguised, because established by abundant experience, that unwise and promiscuous dealings with the unseen world are full of danger. Frivolity, insincerity, or any sinister, mercenary, or selfish purpose, invites, by the very law of spiritual affinity, the presence of beings of a corresponding quality, with whom any familiarity is unprofitable, and liable to prove ruinous. Spiritual communion should be sought only for the highest and worthiest ends—only in the earnest love of truth and good for their own sake. But this fruitful theme cannot here be dwelt upon. A word to the wise is sufficient.

To conclude, it will be seen from the foregoing that I am a Spiritualist in the sense of personal to myself, so strong that were there no other of like belief in the world I should still be compelled to be one. But the fact that millions of other persons, in all parts or portions of the globe, including in their number some of the brightest intellects and ablest men of science the age has produced, have, within a few years, been brought to substantially the same conviction by similar proofs, independently witnessed, does not weaken my assurance.

Nor does the fact that a body of professional scientific men and experts acting under the auspices of a respectable University in our country—some of them eminent in special departments of investigation—have, after a few ill-conducted attempts at experiment with certain professional mediums—attempts notable chiefly for what *did not occur*—gravely announced that they have discovered nothing but evidence of trickery and fraud, have any appreciable weight in the case. Even were all the professional mediums in the world proven to be unconscionable tricksters—which seems hardly more provable than that a certain number of men are naturally untrustworthy—such a fact would have no bearing upon the convictions herein set forth.

A. E. NEWTON.

TEMPTED.

BY HENRY J. HORTON.

Dearest, I dreamed last night a dream of heaven: An angel loosed the chains that bound me here: I was not dead, I was not free, I took the angel's hand without a fear.

Dearest, I was so glad to leave earth's trouble—To leave the heavy crosses and the care; The angel said I might forget all sorrow, And find eternal happiness up there.

Dearest, we floated up into the starlight, Above the clouds, far up, my soul and I: It was not death—we felt no pain or terror, We only knew that heaven's gate was high.

Dearest, I cannot paint for you the glory That dawned upon my weary waiting eyes, The opal gleam of that transcendent river, The sweet, immortal flowers of Paradise.

Dearest, the angel led me through that city, By golden streets unto that mansion fair, Built of rainbow mists and flashing jewels—Its splendor, dearest, was beyond compare.

Then said the angel: "This shall be thy dwelling, Here in this city of the good and blest, Thou shalt dwell, know no other thought of sadness In this eternity of peace and rest."

Dearest, I thought of you; the splendor faded; Heaven was not heaven without your presence there: The jewels dimmed, the rainbow mists had melted, My heavenly mansion seemed not half so fair.

Dearest, I thought of you on earth, so lonely; I turned, and to the waiting angel cried: "Pardon me, but I cannot stay; a loved one Wants desolate upon the other side."

Dearest, the angel looked at me in wonder, "Is earthly love, then, strong as this?" Wouldst thou go back to toil and trial, And leave this realm of pure celestial bliss?

"If this should be the only chance of heaven? O! ponder well the losses and the gain; If, by-and-by, thy tired soul should languish, And, fainting, weep and supplicate in vain!"

Dearest, in words like these the angel tempted; I closed my eyes to all that vision fair: My soul reached down for yours beneath the starlight, Heaven was not heaven without your presence there!

THINGS WORTH RECORDING.

In turning over the pages of a journal that records events that occurred long ago, one is conscious of the lack of many little items and impressions one wishes to know about. It is as if the pen had hurried through all detail, seized upon the most important points for that period, unmindful of the characteristic descriptions which mark different epochs, and left the future to be criticised in a very different present. Few people, even of literary ability, have kept journals really worth the reading. But correspondence gives a more perfect picture of any time, inasmuch as it is a direct appeal to the recognition of another. In a journal one appeals to one's ideal self, and trusts to memory for detail; in correspondence a description must be given more or less minute, according to the previous knowledge of the one addressed concerning the place and circumstances.

With this feeling we lay aside our yellowed journal for a time and turn to more sacred relics of the past.

In a New England attic stands an old, leather-covered trunk. The brass nails, abundantly driven, hold the cover securely to its place. The lock has not been in use since the memory of a past generation, for honor in those days was seal and rivet. One might spend many thoughts on that stanch traveler. On what stage-coaches has it been tossed? How many miles has it journeyed, swung under the carry-all? What beautiful surprises has it enclosed? How simple must have been the wardrobe that could be hidden there! But the contents press upon us for recognition rather than sentiment.

During a summer's visit we unbound a few of the packages, nicely tied by hands that long ago ceased their tender offices of reverent care. There were letters, old almanacs, papers yellow with age, bits of old-fashioned silk. It seemed sacrilege to touch them, but we had an object which we thought worthy of the means.

The letters were mostly written on foolscap paper, and the postage was from twenty-five cents to ten. No envelopes were known in those days, for an extra enclosure called for extra postage. The folding of a letter required skill and patience. The wafers were large almost as a silver dime, and when wax was used it was put on with great care. Sometimes the stamp was the head of a thimble showing the industrious mother's sign. A letter then represented more than a few items of news: it was usually a semi-monthly record of events, a history of home life, or a journal of city events.

One of these letters will interest the reader of the present day. It bears date,

WASHINGTON, D. C., Jan. 9th, 1855.

Dearest M.—I have passed through so many strange scenes since I last wrote to you, that I feel my pen inadequate to the task of representing them to you. How shall I let you know, shut up as you are in your winter home with its embankment of snow and ice, of this city, with its aspect so strange and new to the Englishman? Let me say briefly of the city itself: I think Washington a very dull city. There is no spirit, no life, except that concentrated in the few public buildings. It is indeed a city of "Magnificent Distances." One would suppose that General Washington expected that people would erect palaces here, and build fountains and raise statues—than which anything seems more probable now, for such commonplaces as rows of trees will not seem in any northern city; but I leave the description of the city for another time, and hasten to tell you of more interesting events.

We stopped at the Ebbett House. There the eye rested on glittering chandeliers, high ceilings and large spaces; but these did not give a sense of comfort or security. I could not get used to the abject servility of the colored waiters. I did not like their homely, and I was critical of the coffee; and then it was so cold, when I expected a warm and genial air. I was so alone, I said he would bring Hon. N. P. Tallmadge to me. I felt it a great honor to have an hour's converse with a man I had learned to respect highly for his courage and daring. I prepared myself for the honor with dignified thoughts and a quiet *résumé* of all I knew about that wonderful subject, Spiritualism, for I was anxious for information and not afraid to ask questions. You will remember we thought that his presentation of a memorial to Congress on the subject was premature, and imagined he might be a little fanatical.

Well, he came promptly at the appointed time, and after ordinary formalities he seated himself in the embrasure of the window, and a more unassuming man you could hardly imagine. His face would well represent an Englishman's, it is so round, so rubicund, and his form was equally expressive of vigor and good-living. He was attired throughout in black broadcloth of so fine a texture that alone like satin, and his whole appearance was of a man thoughtful of all proprieties, and careful of all externals. He seems to be about fifty-five years of age. His smile was genial, and his conversation seemed free from self-consciousness, and his assertions were positive and direct. I should say of him that he would trust his fellow-men, and not be afflicted by suspicions.

Of course the conversation drifted almost directly to Spiritualism, and he seemed glad to meet any one who had had an experience; but I was anxious to hear him express his own opinions, and as soon as I could I asked some leading questions. There was in his assertions and declarations the manner of one who knew whereof he affirmed. He said that he shared the general feeling of distrust of what was called Rochester knockings, but in 1852 he saw a communication of Judge Edmonds on the subject. He had known that alone like many years over a quarter of a century. He esteemed him as a man of profound legal knowledge, clear-headed, eminently fitted to weigh

and analyze testimony. "I should," he said, "not be the least prejudiced after such authority I disavowed what I personally knew nothing about. I felt that I should despise myself, and ought to be despised by others, if I should presume to express opinions against manifestations that had such authority as to their truth. I have since seen, myself, the many physical manifestations which place this movement in the sphere of scientific research. I have seen tables moved without contact, and raised wholly from the floor; a guitar, played by an invisible hand, and direct independent handwriting. I soon became satisfied that the medium did not know from whence the rap proceeded, and was ignorant from whence the communication came. There was always an intelligence back of every mode of manifestation. I was always very careful to propound my questions mentally. I think that the physical manifestations are more satisfactory to the mass of mankind, but I must say I take more satisfaction in the moral; as so I may call them. I have one argument that I agree with you in. If there is inferior feeling there must be mind somewhere. Suppose that a friend in New York wishes to communicate with me in Washington. He sends his communication through the electric telegraph. The communication is received, and written down here precisely as the communication is taken down by a medium. How is the communication from my friend conveyed to me? The answer is, by electric fluid. But the electric fluid does not make any communication, it is only a medium. If the mind is not that of any one present that gives a communication, through a medium, there is but one source for it, it must be spiritual."

I was naturally anxious to know if the Ex-Governor had any personal experiences to relate, and I put a question to that effect. He replied: "I am a subject for impressions, as I believe most thoughtful men and women are. I saw many times persons as influenced by some inferior power to do this or that, to go or not to go. Yet they seldom stop to ask whence comes this directing power. I was one of a number of public men on board the war-steamer *Princeton*, which lay in the Potomac, when the terrible disaster occurred which sacrificed the lives of many distinguished men. It was last year, you remember. Com. Stockton had invited a large party of ladies and gentlemen to take a trip down the river as a trial of the steamers, and the mind of me, I remember, called 'Peace-maker.' It was of a bright, fine, of immense weight and caliber. I had in charge two ladies. It was announced that the gun would be fired three times. I took a good position for observing the first firing at the breach of the gun. I was delighted at the range of the shot, and remained during the second firing. After dinner I went to the stern of the vessel, but finding the gun was being loaded again I took my former position, to enjoy my former pleasure. I was given to me, and I waited a moment or two, when a sudden impulse came over me to leave the gun; I had no fear, and I could not tell why the impulse seized me. I went at once to the cabin; and immediately heard the report of the gun. In a few moments came the news that five distinguished men were killed. The gun had burst at the very spot where I had stood during the previous firings. This I believe to have been a spiritual impression, and I cannot say, unless it was because I could be impressed of the danger, and others could not; yet the impression was not strong enough to cause me to give warning."

You can imagine my pleasure at hearing this recital. I must close this letter, for I have filled every blank space of my paper. Yours lovingly, in the hope of the New Jerusalem.

Diary, May 1st, 1854.—We have just received a copy of the memorial presented by General Shields to the Senate and House of Representatives in Congress assembled. We call it a very interesting document, and think Ex-Gov. Tallmadge a very brave man to defy public opinion, and pursue a high-minded course fitting his conceptions of a great and important subject, for the movement was entirely his, although I believe S. B. Brittan's able pen drew up the memorial. Thirteen thousand signatures were attached to it, headed by N. P. Tallmadge. The memorial is herein appended.

A MEMORIAL.

To the Honorable, the Members of the Senate and House of Representatives of the United States in Congress assembled.

Your memorialists, citizens of the Republic of the United States of America, most respectfully beg leave to represent before your Honorable Body, that certain physical and mental phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and that the same are now so prevalent, especially in the Northern, Middle and Western sections of the Union, as to engross a large share of public attention. The peculiar nature of the subject to which the memorialists desire to solicit the attention of your Honorable Body may be inferred from a partial analysis of its phenomenal aspects, which are imperfectly comprehended in the following brief generalization:

1. An occult force, exhibited in sliding, raising, arresting, holding, suspending, and otherwise disturbing numerous ponderable bodies—apparently in direct opposition to the acknowledged laws of matter, and altogether transcending the admitted powers of the human mind, is manifested to the production of a variety of phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and that the same are now so prevalent, especially in the Northern, Middle and Western sections of the Union, as to engross a large share of public attention. The peculiar nature of the subject to which the memorialists desire to solicit the attention of your Honorable Body may be inferred from a partial analysis of its phenomenal aspects, which are imperfectly comprehended in the following brief generalization:

2. Lights of various forms and colors and of different degrees of intensity appear in dark rooms, where no substances exist which are liable to develop a chemical action of phosphorescent illumination, and in the absence of all such causes of light, and where electricity is generated or combustion produced.

3. Another phase of the phenomena which we desire to bring to the notice of your august body is presented in the variety of sounds which are now extremely frequent in their occurrences, widely diversified in their character and more or less significant in their import. These consist in part of certain mysterious rappings, which appear to indicate the presence of an invisible intelligent agency, such as are manifested to the production of a variety of phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and that the same are now so prevalent, especially in the Northern, Middle and Western sections of the Union, as to engross a large share of public attention. The peculiar nature of the subject to which the memorialists desire to solicit the attention of your Honorable Body may be inferred from a partial analysis of its phenomenal aspects, which are imperfectly comprehended in the following brief generalization:

4. All the functions of the human body are often and strangely influenced in what appear to be certain abnormal states of the system, and by causes which are neither adequately defined nor understood. The invisible power frequently interrupts what we are accustomed to denominate the normal operation of the faculties, suspending sensation and the capacity for voluntary action, checking the circulation of the arterial fluids, and the instrumentality of the limbs and portions of the body to a death-like coldness and rigidity. Indeed, in some instances respiration is entirely suspended.

ad for a season. It may be for hours or days together—after which the faculties of the mind and functions of the body are fully restored. It is, moreover, confidently asserted that these phenomena have been succeeded in numerous cases by permanent mental and physical derangement, and it is as positively affirmed and believed that many persons who were suffering from organic defects, or from protracted and apparently incurable diseases, have been suddenly relieved or entirely renovated by the same mysterious agency.

It may not be improper to observe in this connection that two general hypotheses obtain with respect to the origin of these remarkable phenomena. The one ascribes them to the power and intelligence of departed spirits operating on and through the subtle and imperceptible elements which pervade and permeate all material forms; and this, it should be observed, accords with the ostensible claims and pretensions of the manifestations themselves. Among those who accept this hypothesis will be found a large number of our fellow-citizens, who are alike distinguished for their moral worth, intellectual powers and attainments, as well as for their eminent social position and political influence. Others, not less distinguished in all the relations of life, reject this conclusion, and entertain the opinion that the acknowledged principles of physics and metaphysics will enable scientific inquirers to account for all the facts in a rational and satisfactory manner. Whichever hypothesis is correct, the question thus presented has been honestly arrived at widely different conclusions respecting the probable causes of the phenomena here described, they beg leave most respectfully to assure your Honorable Body they nevertheless most cordially concur in the opinion that the alleged phenomena do really occur, and that their mysterious origin, peculiar nature and important bearing on the interests of mankind demand for them a patient, thorough and scientific investigation.

It can not reasonably be denied that the various phenomena to which the memorial refers are likely to produce important and lasting results, permanently affecting the physical condition, mental developments and moral character of a large number of the American people. It is obvious that these occult powers do influence the essential principles of health and life, of thought and action, and hence they may be destined to modify the conditions of our material existence, and the progress of the age, and the government of the world. Moreover, deeming it to be intrinsically proper, and at the same time strictly compatible with the cardinal objects and essential spirit of our institutions, to address the representatives of the people concerning any and every subject which may be fairly presumed to involve the discovery of new principles which must or may issue in momentous consequences to mankind, we your fellow-citizens, whose names are appended to this memorial, earnestly desire to be heard on this occasion.

In pursuance, therefore, of the objects contemplated by the present memorialists, and in view of the facts and reasons herein contained or referred to, your fellow-citizens most respectfully petition your Honorable Body for the appointment of a Scientific Commission to which this subject shall be referred, and for such an appropriation as shall enable the Commission to pursue their inquiries to a successful termination. Believing that the progress of science and the true interests of mankind will be greatly promoted by the proposed investigation, the undersigned venture to indulge the hope that their requests will be approved and sanctioned by the wisdom of your Honorable Body. And to this end the petitioners will ever pray.

We will make extracts from one more letter:

WASHINGTON, Feb. 4th, 1855.

—In reply to your questions I will say Gov. Tallmadge did not seem to cherish any keen disappointment at the cool reception of his Memorial. Perhaps a year's interval has softened any irritation he might have felt. He said: "The Memorial is preserved in the National Archives, and there it will remain as long as our government exists. It is a part of the history of our country. I was chagrined that Gen. Shields should in presenting the petition have made a speech so unworthy the subject." This caused me to get L. to hunt up the speech and debate for me. Sure enough, Gen. Shields narrated instances of black magic from Cornelius Agrippa, alchemist, astrologer and magician to Cagliostro, who allowed the ladies of Paris to invoke the shades of the illustrious dead. He closed with Burke's aphorism: "The credulity of dupes is as inexhaustible as the invention of knaves." Laughter followed from the Senators, and one said: "What does the Senator propose to do with the petition?" Another rises with the proposal that it be referred to three thousand clergymen.

First Senator: "I suggest it be referred to the Committee on Foreign Relations."

Second Senator: "I agree to the reference."

First Senator: "It may be that we may have to enter into foreign relations with these spirits."

Gen. Shields then added: "I had thought of proposing to refer the matter to the Committee on Post-Offices and Post-Roads, because there may be a possibility of establishing a spiritual telegraph between the material and spiritual world."

It was then proposed that the petition lie upon the table. A correspondence in the *National Intelligencer* of April 18th, 19th and 20th was called out, and this ended the first attempt to have a Scientific Commission appointed for the investigation of this subject. Well, dear M., we shall see what we shall see. Meantime let us keep our eyes open. With hope for the truth.

I am, lovingly,

In these extracts we find that the human nature of the years gone by is reproduced to-day. But what was said in derision then is an established fact to-day, for have we not our "spiritual telegraph between the spiritual and material world"? It is to be hoped that Gen. Shields will avail himself of it sometime, and tell us what he thinks of a subject now which he tried to surround with ridicule.

We may judge the presentation as a premature effort, but Gov. Tallmadge's name will represent sincerity, courage and fearless independence. In 1855 he published "The Healing of the Nations," or rather he wrote the Introduction and Appendix. This book is full of pure and holy thought given through the medium Charles Linton. It has passed at least through three editions, and no doubt did much to prove how broad is the platform the true Spiritualist stands on, and how reverently he seeks the light from divine sources.

OSWEGO.

Officers of the Barcelona Congress.

The following are the names of the Presidents and Secretaries of the International Congress at Barcelona, an account of which convention appeared in THE BANNER of last week:

Jose C. Fernandez, Spanish philosopher and publisher; Le Comte de Torres Solanet, Spanish publisher; Pierre Gaitan Leymarie, publisher and administrator of the Scientific Spiritual Society at Paris; Major Ungler, publisher, director of the *Journal La Luz* at Rome; Dr. Huelbes Temprano, Ancient Spanish Deputy, philosopher and celebrated orator. The above were Presidents. The Vice-Presidents were: Miss Amalia Domingo y Solar, publisher, poetess of great reputation; Dr. Giovanni Hoffmann, reputed philologist; Dr. J. L. S. de la Cruz, President of the Spiritual Center at Barcelona; Pedro Fortoul, publisher; Ercole Chiaia, professor and philosopher; Edward Froula, publisher; Miguel Vives, powerful orator. The four Secretaries were: Dr. San-Poento, Professor of philosophy and logic at the University of Madrid, a most remarkable orator; Eulogio Prieto, publisher, and President of the Society Cientuegos at the island of Cuba; Modesto Cienfuegos, Secretary of the Cuban Society of Spiritualists; Narciso Moré, publisher. —Translated for The Banner by C. G. Hellerberg, on Mount Auburn, Cincinnati, O.

Banner Correspondence.

Massachusetts.

NEW BEDFORD.—Geo. O. Stott writes: "Spiritualism more than holds its own in New Bedford; its influence is constantly deepening and spreading. Not only are there large numbers professing their belief in its beautiful truths, but a still greater number who will not confess they do. In the Mechanics' Hall, Sunday, Dec. 23d, exceptionally fine and appreciative audiences met to greet our local medium, Mrs. C. M. Nickerson, whose mediumship is of a most powerful and varied type."

In the afternoon, with wonderful eloquence, power and precision, she traced the history of the progression of life from the remotest night of time up to the period when man began to assume human characteristics and responsibilities, showing how the harmony of evolution had been repeatedly jarred and broken by man's ignorance, and how, instead of studying his own nature, he had gone for instruction to a church, that from its foundation had persecuted all bold truth-seekers.

In the evening, she lectured upon "Man's Progression and the Material Elements that Surround Him." The reason, she said, why there is so much multiplying of words and spreading of ink over the subject of "nourishment and phenomena," is because the fact of the oneness of spirit and matter in essence, though true in manifestation, is not realized. This truth is half grasped by many, and they tell us of the reality of the phenomenon; or the seen, and the impossibility of realizing the noumenon, or unseen, that the reality most of us feel is the persisting and enduring part of nature and of ourselves. Not having come in rapport with spirit intelligence that has passed through this phenomenal existence—returned to and been educated by the wealth of spirit-knowledge evolved by the accumulated growth of ages of intelligent life—they wander about in their maze of pure reasoning, unaided by the light which spirit communication has been the means of bringing to the world. Closing with remarks on Christmas, she said: "Christmas day has a social meaning and aspect which presents something more than a subject for ecclesiastical controversy or pedantic dispute. The last eight hundred years it has been, like the Aryan's bonfires, lighted upon every hill to celebrate the re-birth of the gracious sun; a fire of kindness and good will lighted up in the hearts of humanity, expressing itself in the interchange of pleasure, merriment, entertainments, and offices of mutual affection."

At the end of her evening's lecture a few convincing tests were given. May Mrs. Nickerson and every other true medium prosper in their good work.

BOSTON.—Eugenia Bunnell writes: "Many years since I was awakened from a sound sleep by a loud noise, and immediately the clock struck two. Turning my head I beheld the face of a man gazing intently into mine. In a minute he passed from view. Some years after I was again awakened in the same manner; the clock struck two as before and I saw the same face. This time the man was sitting near a beautiful waterfall, with folded hands, looking pleasantly toward me. Soon after I went to Georgetown, Col., to pursue my profession as a healer. I had been there a day or two when a gentleman called, handed me a card and asked me if I could do all it promised. His face was the same I had twice seen as I have described. Subsequently with him I visited Green Lake, two and one half miles from Georgetown, and we looked together upon a beautiful waterfall. That man is now my husband. I have experienced three remarkable premonitions of coming events, one of which was a shipwreck: the narrow escape from which of myself and son was due to means foreseen in my vision."

WORCESTER.—Fred. L. Hildreth writes: "Monday evening, Dec. 24th, the Worcester Progressive Lyceum had a splendid supper and Christmas Tree at the residence of Bro. and Sister Prentice, 24 Salem street. There were present some seventy-five fathers and mothers, and thirty-five little ones, and the happy smiling faces were a picture long to be remembered. Q. A. Warren figured as Santa Claus, and the following program was finely rendered: Opening song, Mrs. Perry; Christmas Poem, Emma Miner; duet, Hattie Smith and Lula Isaacs; for the children, Mrs. Hastings; declamation, Ward Raymond; Santa Claus Stocking, Hattie W. Hildreth; song, Emma Miner; inspirational poem, Mrs. S. A. Bryant. Emma Miner has spoken here the past two Sundays, and her lectures have been replete with good for the soul. Assure you she is loved and respected by our people."

SALISBURY POINT.—D. M. L. writes: "Now that there is so much interest in the subject of Modern Spiritualism, I wish to tell the readers of the BANNER OF LIGHT living in this vicinity of a medium who has as yet been but two or three times on the platform as a test medium, but from whom we have received many fine tests, loving messages and words of advice from those 'on the other side.' If she continues as reliable on the platform as she has begun, and as she has always been in the friendly family circle, we shall have another bright and shining light to cheer us with words of wisdom from the unseen world. I refer to Mrs. M. Louisa Chase, of Merrimacport, Mass."

Within a year or so she has been very successful as a clairvoyant doctor, when the regular M. D.'s have given over the cases as incurable.

That she may continue the work successfully which has been so well begun through the light little contrivance "Sawdust," is the earnest wish of her friends in the Merrimac Valley."

BOSTON.—O. L. Rockwood and E. L. Philbrook write: "At the home of Mrs. E. W. Philbrook, 156 West Brookline street, Dec. 20th, a goodly number of people, old and young, assembled in the evening to greet one of the most reliable mediums known among the workers in the spiritualistic cause, Mrs. Jennie Lord Webb. Opening remarks by Mrs. Philbrook were well timed, and followed by a few words of welcome to the friends by the medium. News was then given of the organization of Mrs. Webb. Dr. Street made some excellent remarks, setting forth the wonderful mediumistic power of Mrs. Webb which has been so advantageously used in the interest of science and the Spiritual Philosophy through the different phases of the phenomena—Independent slate-writing being one of her gifts. Dr. Street closed with a poem on "Blind Eyes," which was finely rendered. Mrs. Webb, who was known at the time as Jennie Lord, was one of the mediums chosen by Mr. Lincoln in the darkest days of the late war as a fitting instrument for such impressions as could best be made by statesmen in spirit-life, whose assistance proved valuable in that trying hour. Though blind to this outward world, her clairvoyant sight remains undimmed. A social good time, interspersed with singing, followed the speaking."

At the close of the evening it was suggested by the friends that the friends who desired to have a further development unite with the already in operation under his instruction, with few members, and awaiting others. Mrs. Webb intends to remain in Boston but a short time, and will be happy to meet all who would like to witness such demonstrations of spirit-power as are given in her presence."

Florida.

ST. AUGUSTINE.—John F. Whitney writes: "During my visit at several of the spiritual camp-grounds the past summer I met a large number of Spiritualists who intended to visit Florida this winter, and I promised on my return to this place to communicate with them. Finding since my return it would require more time than is at my disposal to communicate with them personally, I have decided to reach these parties, as well as many others, by means of the large electric battery, which I have already in operation under his instruction, with few members, and awaiting others. Mrs. Webb intends to remain in Boston but a short time, and will be happy to meet all who would like to witness such demonstrations of spirit-power as are given in her presence."

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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts, but we cannot undertake to endorse the varied and often conflicting views of our correspondents. We do not permit anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.
When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

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For the purpose of leading parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

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As the enemies of our Cause are concentrating their forces more and more, and are using selfish means to accomplish their ends, it behooves the Spiritualists of the United States to come to the front with pen and voice and funds to fully sustain all papers devoted to the Spiritual Philosophy, as well as to adequately compensate their medial instruments upon the rostrum and otherwise.

The Hideous Old Nightmare.

Some times were spoken at the Episcopal (Church of England) Congress held in Manchester, Eng., on the first of October, and reported in the *London Times*, that go a great way to satisfy one of the fact—so strenuously denied by the Calvinistic Orthodox all around us—that the old dread belief in everlasting punishment which has overlaid the religious life of the people of Christendom for centuries like a hideous nightmare is being dissipated and cleared away everywhere, to be superseded by worthier conceptions of the Creator and of our relations to Him, out of which will necessarily be evolved a religion that will carry humanity to a far higher spiritual elevation than it has ever yet attained.

Archdeacon Farrar—better known in this country as Canon Farrar—said to the assembled Congress that the view of future life which not long ago was common, was that the vast majority of mankind, Christian as well as heathen, dying in unrepentant sin, passed after this life into a lake of fire, of brimstone, where in punishment for misdoings of their brief earthly days they were tortured in inconceivable agony in material flames to eternity. With-in living memory he pronounced this the Orthodox view; and any one who repudiated it, or who even swerved materially from it, was denounced as a heretic and unbeliever. These views Archdeacon Farrar then and there repudiated with all the force of his conviction. They seemed to him to be dishonorable to the view which God had given us of himself; to be subversive of the full message of salvation; to be fundamentally opposed to our unsophisticated ideas of justice as well as of mercy; and to be abhorrent to the natural reason and conscience of mankind.

He alluded to a rumor that he had changed his mind on the subject since he delivered the well-known Westminster sermons. On the contrary, he said, he had not changed it in a single particular, but he rather rejoiced to see abundant evidence on every side that "thousands of honest and sincere and holy Christians had changed their minds on this tremendous subject." He felt obliged to admit that at first, day by day and hour by hour, those sermons had exposed him to "immense obloquy." Now, however, the old doctrine, in all its naked horror and with all its false accretions, is practically dead, or only showed a galvanic sem-

blance of life. It has been "softened down" in every possible direction. Going over Dr. Pusey's reply to his sermons, he said he found, with the deepest thankfulness, that on every question deemed vital by him Dr. Pusey was absolutely at one with him. Dr. Pusey admitted that it was no part of the Catholic faith to believe either that, in the first place, the alleged torments of hell were physical; or, in the second place, that the vast majority of mankind were doomed to them; or, thirdly, that we are to assume that they are the lot of all who died and made no sign, or that every form of retribution beyond the grave was necessarily endless.

He and Dr. Pusey both argued, he said, in favor of two propositions; first, that God might reach many souls whose case, to unseeing hopelessness, and second, that there might be a permanent punishment in Hades in the intermediate state beyond the grave. To his view, the simple text, "God is love," was enough to disprove and dispel these popular accretions to the doctrine of endless torment, which is all that he professed to have repudiated. He rolled, as much on the justice of God as on his mercy. The prayer in the Church Litany which appealed to him and moved him most was the prayer that God might "have mercy upon all men." That he could not regard as either a hopeless or an impossible petition, or one inconsistent with God's justice, or beyond the power of that mercy which we are told triumphs over justice. Loud cheers from the members of the Congress greeted the Archdeacon's avowals and arguments.

Another clergyman—Rev. Sir George W. Cox of a rectory in York—submitted a paper on the subject to the Congress, in which he stated that fifty years ago we should have been told in a glib and summary manner that the "last things" for us were—death, judgment, heaven, hell; that death, which marked the ending of our life here, was for man the limit of the divine mercy, and that all who died without repentance would be subjected after the judgment to agonies inconceivable and endless. Whether true or untrue, he declared that this teaching turned all religion into a hideous nightmare. We have escaped from this evil dream, said he; we have learnt that the darkness, the misery, the despair which it spread about us were caused by our teachers and by ourselves, although the sun was shining brightly all the time. The yoke of these deadly falsehoods for us has been broken.

He reverted to the earliest as they were likewise the greatest and best of Christian teachers; to Clement, to Origen, Methodius, Hilary, Gregory, Nazianzen, Gregory of Nyssa, and to others, and said that they clearly taught restoration equally with punishment. Ambrose of Milan affirmed that "the wicked rest primarily to penalty, but are finally healed; the image of God may indeed be obscured, but cannot be destroyed." Diodorus of Tarsus asserts that "for the wicked there are punishments not perpetual, but they are to be tormented for a certain brief period, according to the amount of malice in their works. They shall therefore suffer punishment for a short space, but immortal blessedness, having no end, awaits them. The penalties to be inflicted for their many and grave crimes are very far surpassed by the magnitude of the mercy shown them."

The essayist made free citations from *Allin on Universalism*, a book that, he said, deserved the greatest gratitude from all who longed for the advancement of the Divine Kingdom. He said that no book had set forth more thoroughly or powerfully the falsehoods, absurdities, and blasphemies involved in the notions which were prevalent on the subject of God's dealing with and relations to man. The utterances he had quoted, he declared to be the setting forth of a gospel of good tidings, of infinite encouragement, comfort and joy. But the more we took in this consolation and rejoiced in it, the more indifferent were we likely to become to all the concrete imagery by which the winding up of the age, and the judging or sifting which ended it, were set forth in the New Testament or elsewhere. The inquiry into the sources and the growth of this imagery could not be pushed aside, and it would probably lead to some momentous results.

Those were his own conclusions, as he stated them: that the views or beliefs now or lately prevalent with reference to the so-called *last things* were, speaking generally, modern heresies, plainly contradicted by the language of the greatest and most illustrious teachers of Christendom from the earliest ages; that the eschatological matter in the epistles bearing the name of Jude and Peter was obtained from the Book of Enoch; that the imagery of the Apocalypse on the subject of the *last things* was wholly, or almost wholly, derived from the Book of Enoch; that the matter of the discourses in Matthew, chapters xxiv and xxv, was obtained from the same source, and therefore that these discourses were not uttered as they were given to us, and probably were never uttered at all; that no distinction could be drawn between one set of discourses in the Gospels and any other, and therefore that, as some discourses in the first Gospel were not uttered as they had come down to us, and were perhaps never uttered at all, discourses in the other Gospels might be in the same case; that such questions must be settled according to the evidence at our command, and not by appeals to the authority of the book in which they were found, such appeals, or claims, involving a tyranny which had become intolerable, and which must be fought against until it be utterly put down.

Others, including clergymen, spoke on the subject; one speaker, Rev. Dr. Randall, entered his strong protest against the unauthorized and soul-destroying heresies propagated that day. He claimed to hold to the "old faith," and was proud (religious pride?) to think the great mass of his countrymen and countrywomen, and children yet to be born, would hold that faith as it was taught in the words of Holy Writ and from the lips of their Divine Master, instead of listening to the "crude theories of modern assurance." (Buncombe.) He charged that Archdeacon Farrar's treatise was unauthorized by Scripture and sound argument. He said that such doctrines are a plain invitation to put off the day of repentance, to delay banishing the desires of their hearts. (Ories of "No" from the assembly.) If it were not so, then, he said, he did not know human nature. Of course he meant by this, that fear was a much more potent factor in the hands of the priesthood to hold human nature in subjection than love and trust could ever be.

This gives one an idea of the change in religious belief and opinion that is taking place in the Church of England at the present day. We see the same light breaking through the gloomy darkness of orthodoxy here in Andover Seminary and elsewhere. A better and truer religion is in the act of being born.

The First Gun in the Irrepressible Conflict.

It appears that the bigots have of late been holding a convention in Washington, to present to Congress some sort of holiday gift—a petition signed by six million persons, asking for a national law forbidding all Sunday work and traffic. The "American Sabbath Union" is the name of the self-constituted body which has undertaken the vast responsibility of this unheard of thing, and it is aided by the Woman's Temperance Union. It is stated that the Union hopes, by closing up all the post-offices of the country on Sundays, to stop the running of trains on that day, and to stop, also, all kinds of labor, so far as Congress can be induced to exercise the power of legislation. Then, if we are to believe these apostles of unnatural reform, we shall have become a holy people indeed, with no further need of restraint than perhaps being forced to live; act and speak according to the self-created consciences of this Sanhedrin of bigotry.

The active leader in this utterly insane crusade for the impossible in a vastly extended human society is said to be a Mr. Wilbur F. Crafts, who is classed as a Presbyterian. It is likewise stated that Cardinal Gibbons of Baltimore has endorsed the movement in a letter to Mr. Crafts, and that it has likewise been sustained by resolutions duly passed by the authorities of the Presbyterian, Methodist, Baptist, and Reformed churches. Nearly all the churches in New York City have endorsed it, and so, it is said; have the Brotherhood of Locomotive Engineers, the International Convention of the Knights of Labor, and the Central Labor Union. The president of the Union is Mr. Elliott F. Shepard, of New York, who publishes a composite religio-secular daily in that city, in whose columns pious bible texts are conspicuously nailed over the doors of the most worldly schemes.

This Washington convention of the Sabbath Union is the first public meeting it has ever held. The purpose is to influence the Senate Committee on Education and Labor, before which the Union is making ready to appear and spread forth its arguments for the narrow cause it champions. Several Senators are in favor of it, and are prepared to sustain it with their influence and votes, among whom are Messrs. Blair, Edmunds and Hale, all from New England. The next step in this procedure will be the proposal of an amendment to the Constitution that shall nominally incorporate God in the fundamental civil law, but with the reality of ecclesiastical power behind the national life. On this ground, it seems, the Catholics and Protestant sects are willing to stand together for the time, after which—should such steps be taken by enactment—the fatal conflict will surely follow that will carry down our boasted civil liberties in a common ruin. The day that sees government intrusion in matters of religion will presage the downfall of our freedom.

Progress.

It is estimated that there are published in Spain to-day more papers devoted to Modern Spiritualism than the papers issued there in the interest of the Catholic church. Such being the case, it is a significant indication that the present race of Spaniards are casting off the old, superstitious ideas which have retarded in a great measure the progress of that country both materially and spiritually for many years.

"El Bien Social."

We are in receipt of a new paper bearing the above title, and published in Mexico, devoted to the cause of spiritual progress. It is the official organ of "La Sociedad Espiritista Mexicana." The copy before us is dated Dec. 1st, 1888. And so the good work goes on. We send cordial greetings to our contemporary, and the society it represents.

It would be difficult to conceive of any greater evil that could be inflicted upon a people than the introduction of opium in the midst of those by whom it was comparatively unknown. Yet this has been done by Christian England upon Heathen China, until its use in that country has become an insurmountable evil. Notwithstanding this, the greed for money indulged in by British traders caused by force of arms the traffic in China to be legalized, "not," as the Grand Secretary, Li Hung Chang, said in 1881, "from choice, but because China submitted to the adverse decision of arms." Our attention is directed to this by an able and exhaustive presentation of the subject in *The Missionary Review* (Funk & Wagnalls, New York) for the current month, by G. L. Mason, of the American Baptist Mission, at Huchow, China, who, at the close of a vivid portrayal of the immense amount of evil resulting from the traffic, says: "Once, when preaching on the street in Shanghai, hell was mentioned, and a fine-looking, elderly man exclaimed with equal courage and severity: 'Yes, there is such a place. Since you foreigners came China has become a hell.'"

John H. McElroy of Pittsburgh, Pa., informs us that Mrs. Bliss, who has been in that city for some time, gave, on the evening of Dec. 26th, a reception to her spirit-guides and some of the people whose company she has found congenial spiritually in her many sances in that vicinity. This reception was held in the parlors of Mr. William C. Kroeger, No. 232 Franklin street, Allegheny, and—the *Dispatch* of the 26th says—the work of the medium was certainly wonderful. A number of well-known skeptics were present, and were astounded at what they saw and heard. There were about forty persons present, and their amazement [regarding the phenomena they witnessed] knew no bounds. A banquet followed the sance.

We received a pleasant call last week from two of our New York friends, JUDGE NELSON CROSS and MRS. C. O. POOLE, who are devoted Spiritualists. Old Father Time has been lenient with them, as they appear as active as when we first became acquainted with them many years ago, and the outlook is that they will remain in the physical form for many years to come. We hope so at least.

The bereaved, wherever they may dwell, will find much consolation in the views of Dr. Fred L. H. Willis, as expressed at the funeral of the late Edmund Gage, of Haverhill (on our fifth page); for while closely fitted to the occasion, which they were delivered, they possess also a general scope and purpose which render them of value to others who have experienced like grief in the breaking of family ties.

Wm. Foster, Jr., writes us that Mrs. Allen, medium for form manifestations, in Providence, R. I., has recovered from her recent illness, and will at once resume her sances.

The Boston Spiritualistic Phenomena Association.

Gave a grand supper at the Ladies' Aid Parlor on Monday evening last, followed by a watch-meeting. About two hundred of the members and friends were present. The Vice-President, Mr. John Allen, presided, and extended to all present, in behalf of the Association, a Happy New Year; after which all sat down to the tables, which were bountifully supplied with coffee, cake and ice cream. Excellent music was furnished by Prof. Willis Milligan and Mrs. E. J. F. Bennett. After the wants of the inner man had been well supplied, the last hour of the closing year was passed in a "feast of reason and flow of soul."

Mrs. Ida P. A. Whitlock asked very pertinently: What has the past year done for us, and what has the coming year in store for each and all?—a question that each one must ask for themselves—as the hours and minutes of the year 1888 come up before them. Somewhere in the life or the next we must learn the great lesson of life. Let us all turn to the first page of the record of the new year 1889 and mark out the impress of truth.

President J. H. Lewis remarked that it was a time-honored custom to watch the closing of the old year and the ushering in of the new year. In view of light thrown upon the future life by our Philosophy, we follow the custom very cheerfully.

Mrs. Abbie K. M. Heath then gave an original poem which she wrote twenty-eight years ago while engaged in temperance work in the State of Maine, entitled, "The Mother's Vision," which was heartily applauded. "Dew-drop," the spirit-control of Mrs. Florence K. Rich, said that while we were waiting for the new year to come there were hundreds of spirits present desiring to make themselves known, followed by some very interesting communications from several of them. One in particular said that she had been with us ever since she had passed away, and gave the name of Susie Nickerson, wishing all a Happy New Year. Mrs. C. H. Loomis-Hall also gave some very fine tests, and remarked that we had reason to be thankful that our ranks had not been thinned by death during the past year. The meeting closed with "Auld Lang Syne." It was, indeed, a cordial and harmonious gathering.

(From the New York Truth Seeker.)

Alleged Toe-Joint Spiritualism.

Shortly after the first appearance of the Fox girls as public mediums, forty years ago, the Rev. C. C. Burr undertook to account for the mysterious rappings on the toe-joint theory. He gave lectures, and his brother Herman illustrated the theory by cracking his big toe, just as Margaret Fox Kane did on another night, when she declared herself a reformer.

There are thousands who will attest that the rappings produced in her presence in former years were not done with her toe-joint. And they know that intelligent answers were given by these rappings to questions propounded by them. Those answers Miss Fox knew nothing about until they were spelled out by means of an alphabet held in the hand of the inquirer.

In February, 1872, I saw one of the Fox girls at the Burnett House in Cincinnati. Her mother was in the room with her. The girl stood on two inverted tumblers placed on the center-table. She had her shoes on, and the raps came loud and distinct on the table below her feet. The toe-joint theory was then exploded, and this insulating performance was intended to show that the sounds were not produced by electricity.

Some time afterward, either in the same year or the next, she was having sances in Washington. A friend of mine went to one of them with a series of mental questions all prepared, but resolved to get only such answers as he would. He was successful. Every answer was exactly what he wanted it, and every one was false except the first. The girl did not know the questions, much less the answers. When he got through she asked him if the answers were correct. He replied: "They are satisfactory."

That friend is now living in New York City, and I believe he takes the *Truth Seeker*.

Will the daily press of this country—that which has calumniated Spiritualists and their cause on account of the dishonesty of two of the Fox girls—make the amende honorable by copying the above facts, which conclusively show that Margaret Fox Kane is a totally unreliable person? We are thankful that the *Liberal* press is not bigoted, and like the *Truth Seeker*, although not believers in Spiritualism, ready and willing to do the subject justice.

According to the previously advertised notice in this paper, Mr. J. W. Fletcher delivered a lecture last Sunday before the First Independent Club, entitled "The Record of the Year." A large audience occupied the Berkeley Hall, and listened with close attention to his remarks bearing upon the progress of the movement during the year 1888. THE BANNER expects to publish a full report of this lecture when space permits.

The San Francisco Examiner of the 17th ult. reports a meeting the evening previous in Odd Fellows Hall, at which convincing tests of spirit presence were given by Mrs. Whitney, and successful experiments in the transmission of messages from the spirit-world by means of a Morse telegraphic instrument through the mediumship of D. J. Stansbury, under the surveillance of two experienced operators.

Two inspirational poems, "Resurgam" and "Hindered Lives," by Emma J. Nickerson, have been issued in neat pamphlet form, and can be obtained of her at 125 West Concord street, Boston. The first was delivered by her guides in the course of the recent meeting in Berkeley Hall, in memory of the late Dr. Joseph L. Newman. They are artistically gotten up.

It has been and still is said that "faith comes of knowledge." Then it must follow as a natural sequence that knowledge is superior to faith. And this is just what Spiritualists affirm when they say that direct spirit-return is true, for the very good reason that it can be demonstrated beyond a doubt.

The "Regulars" in Maine, we are informed, are quietly working for a Doctors' Plot Law, which they hope to obtain from the Legislature now in session. Friends of freedom in that State should be on the alert to baffle the scheme.

THE BANNER OF LIGHT deserves fifty thousand subscribers, as it has made happy hundreds of thousands of people during the past thirty odd years; and it is of the opinion, under these circumstances, that all the Spiritualists of this and other countries should unite, as if in joint convention, and resolve that the new year shall not pass until they have trebled its list of subscribers. Who will take the initiative in this most laudable movement? The denizens of the spirit-world are ready and willing to cooperate with mortals in rendering all the assistance in their power; but the latter must put their shoulders to the wheel, and act in harmony with the spiritual forces—as in union their strength. More especially do we desire an increase of patronage at this time, for the reason that THE BANNER is sent gratuitously to many people who are too poor to subscribe.

HALL'S JOURNAL OF HEALTH for January—206 Broadway, New York City—is full of good things, as is usual with this sterling publication. In this issue, for the thirty-fifth time since its founding, the Journal makes its New Year's bow to the public. The pages of the number are enriched with much practical hygienic advice and the genial outcroppings of liberal thought. Long life to the *Journal of Health*. Buy it.

J. J. Morse on "Marriage."

On the evening of Monday, Dec. 23d, the guilders of Mr. Morse addressed the Brooklyn, N. Y., Spiritualists at Conservatory Hall, Bedford Avenue and Fulton street.

His subject was a Spiritualist's view of the question, "Is Marriage a Fallure?" the query introduced by THE Evening World. His review was good in all its details, and was evidently the result of thoughtful consideration. In the course of his lecture he said:

The darning of modern thought increases daily, and the result is that no question is considered too sacred to be a subject of public discussion. The discussion of the topic we now have under consideration is an evidence of the breadth of modern thought and the daring of modern thinkers. Marriage is considered to be the ambition of a woman's life, and so long as you teach women that marriage is their sole vocation, you will always find plenty of them to fill that vocation. But women in increasing numbers are beginning to recognize their right of earning their own living, and to provide for themselves, so that they may be independent and marry who they please and when they please.

The institution of marriage is not a failure, though in individual instances it may seem so. But though the institution of marriage may not be a failure, those who marry because society says they must, will always fail and die.

We will now proceed to treat this question upon another basis, and I wish you to thoroughly understand that this basis has nothing to do with religion, because it is part and parcel of human nature. This basis is love. There are two kinds of love. One kind of love is a mistake, and the great error of mistaking the riot of the blood and senses for the pulsations of the inward heart is the cause of all our troubles. There is a love that does not spring from the charm of an eye, the beauty of a rounded arm or the noble perfection of a woman's form. Whatever the motive that brings two persons into the relationship of marriage may be, they are brought into contact with the holiest and highest types of union that ever existed. When you love God better you will have better offspring and healthier children.

Little mutual forbearance, a little more courting after marriage, and a little less foolishness before would make individual marriages a little more successful. A manly woman is just as much out of place as a womanish man. And in the strict lines of their own natures, both are absolutely sovereign. Perfect confidence must exist between man and wife, as it does between partners in business.

But the man says: Would you allow her to supersede me? Why, man, before you married her you avowed she was as high above you as you could be, and it would be just that now you would admit she was as good as you. Give her the same advantages as yourself. A husband or a lover has no moral right to do what he would consider disgraceful in his wife or his sweetheart. Marriage is a necessity of human society, and is not a failure.

Woman Suffrage.

The regular executive meeting of the National Woman Suffrage Association of Massachusetts was recently held in this city. The principal events of interest during the past month were the extension of county suffrage to women in England, the declaration of Lord Salisbury, the English premier, in favor of woman suffrage; the presentation of a bill to the French Chamber of Deputies enabling patented tradeswomen to vote at the election of the tribunal of commerce, and the actual voting of women in the city of Bagnols, France, on a matter of local interest and by municipal authority; news that the cabinet of Madrid, Spain, had approved a bill which will give suffrage to women; advance in Denmark toward the equal rights of husbands and wives, and the election of women there on boards of superintendents of institutions for the poor, and the great progress in Finland on the question of admitting women to the universities. In this country the most important event has been the uprising of women to vote for the school committee of Boston and of other towns and cities in Massachusetts, thereby settling several objections to woman suffrage. The introduction by Senator Dawes of a bill in Congress "to relieve the political disabilities of Harriet H. Robinson" of this State—the result of a new bill of vote adopted last spring by the National Woman Suffrage Association—has occasioned much newspaper comment, and been productive of fresh agitation. Mrs. Robinson is the corresponding secretary of the Massachusetts auxiliary to the national association. The latter is to hold its annual convention in Washington, Jan. 28th, 29th and 30th.

The Philadelphia Crematorium.

The Germantown Independent says fifteen bodies have been cremated in the Philadelphia crematorium since May 1st; the price fixed for the cremation of a body is \$50.

The ashes of consumed bodies are placed in receptacles located in niches in the sides of the wall. The building contains, beside the crematory, a handsome chapel with a capacity for seating 300 people, in which religious or other ceremonies over the dead can be held.

The incineration of a body requires about two and a half hours. The grounds surrounding the building are divided into burial lots, in which the urn, containing the ashes may be buried. There are over 400 niches in the structure, in each due of which five urns may be deposited."

It is the grandest idea ever instituted by civilized man.

Mrs. Ada Foye

Is to hold meetings in Boston and vicinity during January, February and March, 1889. She desires that any Spiritualists desiring her services for week evenings will address her at No. 10 Orange street, Boston, Mass., care of J. H. Lewis.

Her work commences before the Spiritual Phenomena Association, 1030 Washington street, on Sunday, Jan. 6th.

Her meetings in Cleveland, O., have been largely attended, and the good spirits through her instrumentality have, we are informed, awakened an interest there that surprises many of the old-time Spiritualists.

Married.

At the parsonage of the Bulfinch Place Unitarian Church, on Sunday evening, Dec. 30th, Francis B. Woodbury, formerly Assistant Conductor of Lyceum No. 1, and Annie L. Clark, Guardian of the same school, were united in marriage by the pastor, Rev. S. H. Winkley.

The wedding was a private one—Mr. Charles Pearing, Miss Fannie Scannell and Dea. John A. Waters and wife of the Hollis-street Church being the only persons present. The happy couple were the recipients of many valuable presents. They will reside at 23 Bromley Park, Boston Highlands.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:
From S. L. Beggs Armstrong, \$2.00; J. W. S. Utica, N. Y., \$2.00; L. R. Eames, \$1.10; Eben Snow, \$2.00; Mrs. H. Cornell, \$1.00; Mary A. Tullis, \$2.00. Thanks, dear friends.

Our Fund for Destitute Poor.

DONATIONS SOLICITED.

From Mrs. B. Lake, \$2.00; John Davis, \$2.00; Mrs. M. D. Bell, \$2.25; Mary A. Mason, 35 cents; Sarah A. Lund, \$3.00; Helper, \$5.00; Mrs. H. Cornell, \$1.00; Mrs. S. Maer, \$2.00; A. J. Kennison, \$1.00; A. G. F., \$5.00; H. N. Wilson, \$5.00; Daniel B. Allen, \$7.00.

BUCHANAN'S JOURNAL OF MAN.—The January number of this unique periodical concludes the second volume. No magazine has ever had a more enthusiastic reception by its readers, and at their unanimous request the third volume will be enlarged and published at two dollars a year. The grand themes discussed in the *Journal* required a larger space. The January number has a remarkable exposition of the intellectual region of the brain, as illustrated by pathology and vivisection, showing that the old phrenological system is far behind the results of modern investigation, which are all recognized in the new Anthropology.

A correspondent at Skowhegan, Me., writes that Dr. Charles F. Bigelow of that place, who has the reputation of being a very successful clairvoyant and healer, is now practicing in the city of Bangor. The writer also says the Doctor is developing as a most remarkable test medium.

The attention of those desiring to attend public or private sances, or to receive advice from their spirit-friends, is directed to the advertisement of Mrs. A. K. M. Heath on the seventh page of this paper. Mrs. Heath also gives lessons in painting and drawing.

ALL SORTS OF PARAGRAPHS.

Eligibility
Stepped in this:
"It was a charming sunny day.
May the whole new year
be just as clear;
We hope so, anyway."

The Great and General Court of Massachusetts for 1889 is in session. It is to be hoped that its members, in making new laws or tinkering old ones, will have a single eye to the welfare of the people; they have been elected to represent, and carefully see to it that no summary laws are placed upon the statute book.

The U. S. Minister to the Court of St. James will remain in London until some time after the Lord Mayor's banquet, to be given in honor of Mr. and Mrs. Phelps.

The Christmas and New Year's Festival for needy and worthy children, by the Boston Young Men's Christian Union, was given in the Union Hall, 18 Boylston street, Saturday afternoon last.

The Hollis-Street Theatre has held many notable audiences during the present most successful season, but none more representative of the best society element have assembled than those which since last week have gathered in numbers sufficient to fill every available seat, and all the standing-room, to witness Miss Anderson's wonderfully fine presentation of "The Winter's Tale," and to delight in her exquisite dancing. "The Lady of Lyons" is the bill for the matinee on Saturday, Jan. 6th.

England's prime minister, Lord Salisbury, has declared in favor of woman suffrage.

Lady—"And what does your father do?" **Little Girl**—"Oh papa is a doctor." **Lady**—"Indeed! I suppose he practices a great deal, does he not?" **Little Girl**—"Oh, no. He doesn't practice any more. He knows how now."—*Harper's Young People.*

In the time of Queen Anne, nearly one hundred years before the higher education of women was advocated by Mary Wolstonecraft, the subject was brought forward by Mary Astell, author of a work published about the year 1679, entitled "A Serious Proposal to Ladies for the Advancement of Their True and Greatest Interest, wherein a Method is offered for the Improvement of their Minds."

NEW MUSIC.—We have received from White, Smith & Co., 616 Washington street, Boston, the following: For piano: "Santalo Waltz." A. Corbin; "Cujus Animam," F. Liesz. For violin and piano: "Bride's Song," arranged by A. Davenport. Vocal: "Mother is an Angel Now," "The Actor's Lonely Grave," and "Home of My Childhood," J. P. Skelly.

THE TRUTH.
Stand upright, speak thy thought, declare,
The truth is last, that all may share;
Be bold, proclaim it everywhere,
They only live who dare. —*Leola Morris.*

A Maine genius has discovered that spruce sawdust is an excellent substitute for sand in making common mortar for plastering houses. He has used it in making a house in Greenville, and other masons in the State are experimenting with it.

If a woman throws her shoe into a narrow street, does it become an alley-galley?—*Hyde Park Times.*

Annie Besant, whose successful candidature for membership to the London School Board is already known to the American public, returns, in the *National Reformer*, her grateful thanks to her supporters.

He went to court a pretty maid
In the spring, as a matter of course;
In the fall he went to court again,
But this time for a divorce!—*N. Y. World.*

The Pension Office is at once the glory and the shame of this country—the glory of our institutions as showing how magnificently a free people are willing to provide for their defenders, and their shame as exhibiting the depth of depravity to which swindlers, most of whom have never been on the rolls of the army, will descend in order to obtain \$8 a month, without working for it, says the Washington correspondent of the *New York World*.

A Boston correspondent of the Chicago *Tribune* asserts that many women of this city become intoxicated by eating tea. We cannot believe that such is the fact. If it is, the sooner the churches send missionaries among them, instead of to foreign countries to Christianize the so-called heathen, the better it will be for the tea imbriates.

St. Louis's New Year's present consisted of a disastrous conflagration—loss running into the hundreds of thousands. Naptha and other "excitable" things added explosion to the list of damaging agents.

The provisions of the will of the late Oliver Ditson afford abundant evidence of his generous nature, and his interest in the welfare of the various religious and charitable institutions of the city. The old phrase, "Yours truly, Oliver Ditson," takes on a new and interesting significance in view of this testament.

HOBBA BLOW'S CREED.
"I do believe in my plan
Of levying the taxes,
Ez long ez, like a lumberman,
I ght jest wut I axes."

Since the defeat of the rebels at Suakin, Gen. Grenfell, at the head of the Welch regiment and the Sudanese troops, made a reconnaissance four miles into the interior and filled up the enemy's wells with earth.

The Hoosac Tunnel is now brilliantly lighted the whole length, from the east to the west portals, five miles, with twelve hundred and fifty incandescent electric lights.

There is between the condition of the mind and that of the body an interdependence which cannot be recognized by every physician. So greatly has this connection affected some of the modern physicians as to cause doubts in their minds whether there be any life at all hereafter, or if, when the pulse ceases to beat, the whole man should become a dead and senseless lump of clay. In this they confuse the immortal soul with the perishable instruments of brain and body, through which in life it manifests its being and betrays its true nature, whether of good or ill.—*Besant.*

Christmas was pleasantly remembered at the home of Mr. and Mrs. J. B. Hatch, Jr., Savin Hill, Dorchester: Music and song, the expression of kind thoughts, and the disposal of the contents of a finely-loaded tree, being the order of procedure on the evening previous; and a quiet, friendly gathering taking place next day.

NEWSPAPERIAL CHANGES.—The *Eastern Star*, Bucksport, Me., has suspended, through lack of financial support. Its list of unexpired subscriptions will be redeemed by *Light on the Way* (Dover, Mass.), which latter paper will be brought out, in February, at its new post of duty in the South, either at Chattanooga, or on Lookout Mountain, Tenn.

The jovial editor of the Boston *Investigator* breaks out in the following strain to a correspondent, therein showing up in terse style the "silent labor" which devolves on an editor, for much of which he does not even receive a "Thank you":

"Yes; send on all your manuscripts and we will read and punctate them on the day of their arrival, or, if the day-time is not sufficient for the completion of the job, we can sit up all night, for sleep is no object to a philanthropist! His duty is to be at the beck and call of everybody, and to do just as he bid. Elsewhere breathe we a Christian land?" Or, in other words, what else is the duty of an editor of a free paper? But seriously—you would help us considerably if you would punctuate your articles, capitalize, and make paragraphs."

The concert recently given at Association Hall, this city, in aid of the funds of the Massachusetts Indian Association, proved a very notable social occasion.

Several shocks of earthquake were felt Dec. 27th in the eastern and southeastern parts of Spain.

NEWPORT, R. I., Dec. 30th, 1888.—The steamer *Detroit*, of the Old Colony line, was burned at her dock this morning, and is a total loss. She was twenty-two years old, and had a crew of thirty. The fire broke out near the kitchen and spread with the greatest rapidity. Fortunately most of the passengers had been landed. Considerable panic was created, but no lives were lost. The steamer was covered by insurance.

In Memoriam.

Edmund Gage passed to spirit-life from his late residence, 11 Vine street, Haverhill, Mass., Thursday evening, Dec. 28th, at 8:30 p. m., after an earthly pilgrimage of 80 years.

The deceased was born in Bradford, Mass., in 1801. His parents removed to New Haverhill, Me., when he was a child, where he received his education. While yet in his teens he went to sea, and finally rose to the master of his vessel; he followed the sea until he married his first wife, Miss Almira C. Webster, of his native town, Bradford.

Mr. and Mrs. Gage commenced their home-life in the town of Newburyport, Mass. Near the close of their first year of domestic life they removed to Cincinnati, O., where he engaged in the shoe business.

While in Cincinnati, Mr. Gage became interested in Modern Spiritualism by first instituting investigations, and as he had a very high degree of intelligence, and a "direct intuition," by and through these investigations he became thoroughly convinced of the reality of a continuity of life beyond the grave, and from that time to his death he had no cause to change his mind.

After amassing a competency, Mr. and Mrs. Gage returned to Bradford in 1854, to enjoy the fruits of their labors, spending a part of his time in the nursery business. He was for many years one of the directors of the First National Bank, and also one of the prime movers in establishing the City Five Cent Savings Bank.

On July 3d, 1874, his wife passed on to the land of spirit, and in 1875 he married Mrs. Lydia W. Ingalls, of Groveland, Mass., who survives him. Also three children by his first wife, Mrs. Dr. E. M. Eaton of Chattanooga, Tenn.; Miss Rebecca A. Gage of Haverhill, Mass.; and E. V. Gage of Bradford, Mass.

Mr. Gage has always maintained a deep interest in the cause of Spiritualism, and has been one of the main supporters of the First Spiritualist Society of Haverhill.

The funeral services occurred at his late home, No. 11 Vine street, Dec. 11th, 1888. The remains reposed in a black broadcloth covered casket, calm and peaceful in the change that awaits all of us. The *Alpine Quartette* rendered beautiful and appropriate musical services. Rev. St. John H. Carpenter, assisted and offered prayer. Dr. Fred L. B. Willis conducting the exercises. The following sentences may be regarded as a representative abstract of his eloquent address:

REMARKS OF DR. WILLIS.
"If a man die, shall he live again?"
This fallible Bible question has been the question of the ages, wrung from the heart by the stern experiences of grief.

It is the great question concerning the soul's immortality, and upon it the learned and the unlearned have all time, and it is so simply answered so satisfactorily set at naught, that it seems strange it should be urged again and again.

All that is about us dies. That is, everything has life. The mineral knows its life, the elements of particles, which brings to it a higher life, or life in a higher form. The vegetable also knows its speedier change preparatory to entering a still higher degree of embodied life. The animal knows, too, its death for the perfection of his life.

The higher we rise in the scale of being, the more rapid we find this assimilation, or power to produce death or change. The death of nature is its change, the reproduction into a higher and more perfect existence. The symbolical is always true in the higher condition of life, the spiritual.

When the mystery of life is revealed upon a miff, then he knows the meaning of death, for he knows himself, and as he knows himself he knows indubitably, eternally, God, and needs no question.

"If a man die, shall he live again?" for he has within his soul the consciousness of immortality, the sense of being indestructible.

This change called death has come to a husband, a father, a friend, neighbor and citizen, and in all these relations we have gathered together here to-day to pay our tribute of respect to his lifeless remains, and to give the sympathy of our hearts to those to whom this event brings the sorrow, and the grief, and the pain, by the most explicit faith, and hope, and trust, and true heart when the life of the spirit was so long the abode and the manifestation of the spirit we loved, and without which we could never have known that spirit, lies before us cold and still, and unresponsive to our tenderest call.

But where is the life that now no longer animates the form of humanity, that now no longer clings to the external or physical organization? Has it ceased to be life? What now is the husband, the father, the brother, the friend? Hark! the voice of his freed spirit exclaims, "I still live. Death had no power save over the corruptible and perishable body. Life and immortality are one. Death is but the more speedy means of fulfiling life."

There is, my friends, but one true faith, founded upon inspiration, and derived from reason, and sustained by fact in regard to the future state, and that is, a man enters it just as he was at the moment of dissolution, the same man, precisely the same man. I say inspiration teaches this. The Bible of all nations declares it. The wicked man must of necessity realize his condition and suffer until that suffering has worked out his redemption. The good man must rejoice in his condition and be happy. The spirit clothed upon with its spiritual body possesses every attribute that it revealed when in the fleshly body.

Can we not, then, behold the renewed life of our brother and friend? The husband, the father, the home full of the freshness of its resurrection, and behold how, with the joy of heaven upon it, it becomes at once the living, active man, full of the eternal joy of conscious being.

Oh! God, shall we not bless thee for this faith, revealed to us so distinctly, declared by thy saints and seers, and made a truth to so many of thy children, not merely by faith, but by knowledge, by demonstration.

Then let us remember that we are speaking now of no dead and lifeless form, but of a living man. He lives as an immortal spirit.

How gently does Providence deal with us all! The greatest sorrows of our life become our most glorious blessings. When the voice is hushed and we stand round the dying bed with awestricken souls and see the light fade out from the beaming eye, and the life-breath cease fainter and fainter, when the more than mortal lustre of death is upon the face, when the body is laid out in the coffin, and the lifeless hand proclaims that the spirit of man has put on the immortal, then, even while our tears fall and our lamentations fill the air, a glorified spirit stands revealed unto itself in the brightness of immortal life, and the eternal joy of living is found to be its praise and thanksgiving.

Our brother has thus entered upon the immortal life. Where now are the links that bound him to those he loved? Were they flesh ties? Did they pertain to the body, and have they perished with it? No, they belonged to the very life of the spirit, and could not die with the body. They are the eternal inheritance of the soul. The spirit holds them still. They are now changed into death, and are no longer. Resident as ever in the spirit, behold that spirit now freed from the trammels of flesh that bound it, freed from pain, from weariness and suffering, it is an individual still, loving still, constant still, full of the warmth and love of the life it loved, and it is so beautiful to us all are the revelations of spirit existence! The Nazarene placed before the world a faith so sublime and yet so tender, that after eighteen centuries of Christian teaching and preaching, it has not even yet entered into the full consciousness of every professed follower. The spirit's existence after death was so familiar to his consciousness that he spoke of death as of life. When he himself was about to enter that life he turned to his beloved ones, and in words of tender love, comfort and assurance, he said, "I am troubled. If I go away I will come again. If I am separated from you yet will I love you still, for I love you, and I will come to you."

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Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment.

ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 8 o'clock precisely.

Mrs. M. T. Shelhamer-Longley will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on all subjects connected with the human mind, and upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. H. P. Smith, the excellent test medium, will on Friday afternoons under the influence of her guides give to each individual an opportunity to send words of love to their earthly friends—such messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We are not here to receive and deliver messages by spirits in this column that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire to have the Messages of the spirits of our friends verified by the information of the fact for publication.

Natural love for our table are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their offerings.

Letters of inquiry in regard to this Department of THE BANNER must not be sent to the medium, but to the Editor.

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Seance held Nov. 20th, 1888.

Spirit Invocation.

Oh! thou Supreme Spirit, whose light and radiance permeate all things, quickening into being and activity every form of life; thou Eternal Goodness, whom we recognize as the source of all our mercies, the central source of all things, we approach near unto thee at this hour. We would breathe in thy spirit, and drink from the fount of thy truth and wisdom, gaining new knowledge and understanding of thy works. We would reach the ten thousand worlds, and realize that thy protecting care abounds everywhere. We would feel ourselves sustained in thy arms, and realize that not one of thy human children can live outside thy protecting care. We would feel the blessing of all spiritual souls of the high and good, who delight to do thy will, who are ever ready to serve humanity in helpful ways. May we come into sympathy with those who sing songs of praise unto thee, and realize that thy love is deep and true, and that thy will is to be done in all things. We would feel that we may be fitted as companions of the holy, sweet lives that dwell in worlds beyond. We ask the blessing of holy angels to rest upon humanity everywhere, may it flow forth from the throne of thy glory, and may it be the light of the world, and may it be the strength of the weak, as well as the Father of those who are more exalted in high places.

Questions and Answers.

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

Q.—[By G. B. Canada.] The Invocation published in The Banner Nov. 10th, 1888, contains the following: "We cannot say there is no God, for we believe in an intelligence who is the infinite sum and substance of all existence, and so we turn to thee, our Father, recognizing thee indeed as a parent of goodness, one who can gather up every human life in its broad embrace, and behold there shall be none lost." Is God, then, an entity, a principle, or ideal being, and are mortals present either praise or prayer without first forming in their conception an object to receive and answer?

Ans.—God is not a person, in the common acceptance of the term; we do not look upon him as a gigantic man, endowed with parts, and form, and passions, as is the man on earth, or even the man in the spirit-world. But nevertheless, to our mind, God must be something more than a mere abstract principle. The Infinite Being of all Life and Love must be the sum total of all Intelligence, and we cannot conceive of Intelligence unless it be manifested through form and parts, and so we reason from our idea and understanding of an intelligent entity, and conceive of God as one who corresponds somewhat to the likeness of humanity.

To our minds humanity partakes of the Godhead, is itself a part and parcel of the Great Infinite, and displays through its more spiritual characteristics that portion which it has inherited or drawn from the great Infinite soul.

While it is not possible for us to worship God as a gigantic human being, yet we may send forth to the Infinite our aspirations, our thanksgiving and praise, as an infinite intelligence, as a soul of wisdom and truth, indeed as an entity, if you will, since he must comprise and confine within himself all that is, all that has been, and all that ever will be. Therefore may he indeed be conceived of as an entity, a superior being, one that must embrace all things, and cannot possibly allow one human child, however lowly and degraded the specimen of humanity may be, to pass outside of his domain, lose its way outside his grand embrace.

We believe that all human beings, all children of the Great Infinite contain within themselves a likeness unto him who is all great and powerful; and through the ages that are to come, each one shall unfold in purity and goodness, and develop in beauty and holiness to such a degree as to show this likeness to the Infinite, as to put forth possibilities of power and achievement, and to be able to send forth in purity which will indeed prove to himself and to the world at large that he is a child of the Most High.

Q.—Do you think the true believer in Spiritualism has a deeper sense of the life immortal than others, and that under such influence he realizes the beauty that will eventually be derived from it?

A.—Undoubtedly the true Spiritualist, who not only believes in the truth of spirit communion, but also incorporates the teachings of high spirits into his own life, must believe in the truths of immortality; he must have been convinced beyond question concerning the perpetuity of life, and it must be his knowledge that man does not lay down his consciousness, his activities, energies and powers for usefulness when the outward body is laid to rest. Such a Spiritualist accepts the teachings of returning spirits who display wisdom and a desire to inculcate truth, and he will seek to follow those teachings and live a spiritualizing life, so that his own being may round out in beauty and in goodness, even before he passes from the mortal form. Such a man, accepting the truths of Spiritualism, realizing that his departed loved ones can return and communicate to him—knowing that their eyes may be upon him at any time—that he never can be sure of secreting himself, his thoughts or his deeds from their holy inspection, will undoubtedly come to reason, to think upon and to hope for the joys which immortality will eventually bring to him. He knows that as he goes upward in life, seeking to develop the best part of his nature, to live in accordance with the principles of light, to treat his fellows as though they were really his brothers and sisters, to cultivate the affectional nature, so that he may unfold in sympathy and kindly feeling—such a man will know beyond a doubt that in doing this his spiritual nature broadens, expands, becomes stimulated, to higher growth, and thus he will understand that he and all others like him who desire to live highly and truly; will eventually gain a most elevated position; that man will be able to see the future, with hope and certainty to an immortal life. He will, however, not give all his time and thoughts to the joys and beauties which are to come to him beyond the veil, and will turn a part of his attention to the present things of life, giving them that care and guidance which they require, and sending out to his fellows and neighbors such assistance and cheerful influence as will inspire and bless their lives. In this way, our friends who are really Spiritualists will live only for time and here, but they will live for eternity, laying up treasures in heaven

where neither moth nor rust do corrupt, nor thieves break in and steal.

Q.—[From A. C. Steele, Newark, N. J.] Why, if there be an all-wise and all-powerful ruler of the universe, does he permit the existence of so much suffering and misery in the world?

A.—This is a question that has puzzled thinking minds through many an age; a question that men like Ingersoll would declare unanswerable by those who believe in a Supreme Being; a question that will challenge our attention, since we do find evidences of misery and suffering upon every hand. We must admit to our own mind that there are evidences of design, of order and skill and law. We see adaptation to ends wherever we may turn; that there are ways and means for the accomplishment of sure purposes; and we know that there can be no display of intelligence without a mind to direct and to govern it; then as we perceive this intelligence displayed throughout the vast universe, we realize that there must be an infinite mind overruling, guarding, directing on every side; and if there is such an infinite mind, such a grand, comprehensive, mental nature, then indeed must be supreme—by even divine. And so we reason that if this infinite mentality is divine and supreme, it must be of one love and tenderness; and if it is exercised in watchful care over even one human creature, it must be exercised in like manner over all.

Such is our process of reasoning. But when we behold misery and suffering, we ask, why is this? Why should it be permitted to the human family? But as we turn our eyes backward over the past, and realize that humanity has been growing, struggling, onward through many ages of experience and growth, learning that man was not created perfect, but that he has from age to age slowly unfolded his powers until he has arrived at his present height of achievement, we might perhaps understand that this suffering of humanity as a whole, and the misery of humanity as individual beings, is permitted for wise and useful ends.

We believe, then, that mankind grows through suffering, that the race develops because of this every agony which your correspondents speaks. True, there are individual cases where no compensation comes while the sufferer remains on earth, and if this life were the end of all, then indeed might we question an infinite goodness; then indeed might we ask why has this been? Believing, as we do, that life continues to stretch on forever and forever, and that the soul who suffers gains strength, becomes tried and true through discipline, and gain higher power and making grander efforts to accomplish and to become strong and beautiful and happy—then we can realize that undoubtedly an infinite hand has been guiding the individual, ay, and the race, through the clouds and shadows, the suffering and turmoil, that it may find a higher plane of existence, a grander field of labor, and more glorious achievements to attain. By-and-by these must come to the individual, perhaps, who has suffered, after the life of earth has passed, and a new existence has opened in the spiritual spheres; but to humanity as a whole the unfolding of progress, ay, of grander achievements and attempts may come, even while the race exists on earth, because every generation brings something higher, something grander, something more lofty attempted and accomplished, thus was performed by the generations before. Thus we see the progress and the development which come through suffering, through experience and discipline, even that which has been painful and hard to bear.

Q.—Is an inhabitant of the spirit-world ever in doubt as to the correctness of a proposition or statement made by one whose abode is in a higher sphere, or of the reliability of the medium in his own sphere through whom it is transmitted?

A.—That depends upon the circumstances and conditions of the case. A spirit who is undeveloped in the moral faculties and spiritual attributes, one who is physical or carnal by nature, might perhaps doubt very strongly what had been brought to him through some mediumistic organism, or his own plane of life. Perhaps if an angel stood beside him, and of light and beauty, and related to him stories of the higher conditions of the world beyond, this undeveloped spirit would doubt and question, and refuse to believe, because his own mental and moral atmospheres were so turbid and dark, the light could not penetrate within them; he could not see and understand that which the angel had to give. On the contrary, a spirit more advanced, one who is progressive by nature, somewhat exalted in the plane of existence, who is not only seeking to unfold his own best nature, but who desires and attempts strongly to bless, assist or teach those who are in need of assistance or instruction, emits a clear atmosphere, and is surrounded by a bright and beautiful halo, which corresponds with the aspirations of his life; and when a spirit from some higher world or from some other department of spiritual life desires to communicate with that intelligence, he has no difficulty in understanding what the spirit has to give, nor does he doubt as to the future, the agencies through whom the communication or instruction is given.

In the realms of spirit-life we have faith in our mediums; we know that those selected to serve as the mouthpieces of the agents of more highly advanced spirits must be such as can easily be operated upon by those advanced spirits; we can see by the emanations of their lives how pure they may be, and we can realize by the atmosphere which they bring to us what the conditions in the spirit-world; therefore we may trust them; we are not deceived.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Seance held Nov. 23d, 1888.

Philander Studley.

It is with pleasure, Mr. Chairman, that I enter your circle-room to-day. I found, on entering spirit-life, that the reality far exceeded my expectations.

During the twelve months before I passed over I suffered very much, and it was then I had ample time to hold sweet communion with the dear ones who came to help me. I found great relief when I could come into conversation with those who had thrown off the mantle of the mortal. Oh! how true it is they come to us in times of need, as Bro. Brooks said to me a little while before I passed over, when conversing with him in regard to the future, he changed which seemed to me as I remarked to him, like throwing off one's old clothes and putting on the new. I knew nothing of fear in prospect of what is called death, and when it came, my spirit was glad to be released from the mortal form, with its aches and pains. I felt that I would gladly reach across the river and clasp the hands of the dear ones who were waiting my coming.

Mother's face was the dearest I beheld, as they came in sight to greet me, and there were loved ones on the right and on the left.

How glad I am to be able to speak to-day, for some dear ones will be glad to hear from me in Hanover, Mass. I know I shall be remembered there; yes, in many families aside from relatives. I passed over in the spring of the year in 1885. I dwelt for seventy years in the mortal form.

Dear ones, we are waiting for you. And to every man within the hearing of my voice, I will say: Some loved ones come to you, although they may not be able to speak through the instrument. My name is Philander Studley.

Jennie E. Newman.

I know there are many in your good city who will remember me, although it is quite a number of years since I passed over. Oh! what a blessing it is to be able to speak to dear ones on earth, and let them know that we are not dead, only passed out of sight, and while I look from one to another, it seems to me some one must remember Jennie Newman. I cannot have been forgotten by all.

Henry, how gladly would I make you feel my presence if I could, but with earthly affairs, your mind is engrossed in them that you give us very little thought. I might come to you and

help you many times, if you only would learn a little of spirit-life.

How sweet it is to know we do not forget you, and that the thought arises within us: Are we forgotten? And the answer comes back, No, only for the time. Do try and come into communion with us in some way.

I have been into materializing circles, and have been with many mediums, thinking perhaps some dear one might be present; and let me say, you know not how much happiness you may give us by opening the spirit door, and allowing us to come and hold sweet converse with you. We often turn away disappointed because our friends do not sense our presence.

By long dwelling in the spirit-life we have learned a great deal, not only of the spirit-life, but also concerning you in the mortal life; for the law of attraction has drawn us to dear ones. We come to help you, for you need us much, and we gather around to give you strong influences day by day—but how little do you seem to realize it.

I am happy in my spirit-home, but I am not satisfied with that alone, because there are those on earth I wish to come nearer, and hope I may at last come into conversation with them. Jennie E. Newman, of Boston.

Fidelia Austin.

Many times when in mortal life, Mr. Chairman, I felt the influence of dear spirit-friends, for I possessed a great deal of mediumistic power. These words are for my dear husband and children, who yet remain in earth-life. I know they have frequently turned the paper over to see if mother had spoken, and to-day I am glad to have succeeded in controlling, having tried twice before and failed.

I have not a long message to give. I come merely to let them know I have fulfilled the promise partially made. It is about three years, perhaps a little over, since I laid off the mantle of mortality. I am satisfied with my home, knowing I can make it more beautiful.

Sarah is here with me to-day. William, my dear husband, and the children, are so particularly. You will remember that we talked of these things many times while I dwelt in the mortal form.

I know you think it is time you heard a few words from me. I have not been idle, neither have I lost affection for you all; oh, no.

In the earlier part of my life there was much sadness, and many trials did I encounter, but as I gained a knowledge of the dear spirits coming to me, it lightened the burden of life, and I am thankful for what when the messengers came, and I became conscious of their presence and knew I could hold sweet communion with them, which I did even in the silent hours of the night.

What a boon this is for dear mortals, to be able to look through the veil into the immortal life. In a little time, dear husband, we shall all be together again; a reunion we are looking forward to, and it will be a blessed one. Children, learn all you can this side; dwell in love and harmony, that spirits may love to linger with you.

My home was in Montville, Ohio. Fidelia Austin. My husband is William Austin.

Forrest Huling.

I would like to send a few words to my father, for I know he will be glad to hear from his boy. He has been able to behold my form materialized, as he said, perfectly. We know there are none perfect, but it was as nearly so as it could be made by drawing from mortals.

Father, it was true; you did behold me in New York; you have been able to behold me with me in other places; and more than that, you will again. I am happy when I find I can make my own father know I am present, for it seems to lift up the burden of life and take about ten years off from him.

Father, go wherever you can, for I know you gain in so doing; you not only learn, but life's burdens seem lighter in consequence. I have often stood by your side, and sometimes when you have been thinking of going to a place where we could meet, you have said, "Oh, the disappointment has come to us, because we thought you had hoped to greet us there; but I know that here, with earthly affairs, you cannot always do as you would like to. With us there is nothing to prevent our coming, but we cannot always manifest."

In the little circle, a short time ago, I was present when it purported to be me, but the manifestation was not as perfect as it was when you were here; for you have been with me for the first time, for then there was harmony, and we could make up our forms much easier and more perfectly.

Dear father, mother and Grandma Huling send greetings to you. Father, whenever the spirit prompts you to go, an influence is drawing you, and we gain something by coming into your surroundings as you do from us.

I am happy and do not desire to stay in earthly surroundings, but I ask to come often. I have been with you this time so many times, thinking perhaps father might be here.

My home was in New York. Forrest Huling.

Elmira Gage.

I have been a listener here scores of times, Mr. Chairman, thinking I might be able to give a few words of comfort to dear ones yet in the flesh. I know for the few weeks past the burden has been a little heavier.

Yes, Lydia, I was disappointed as much as you were, because I could not come into communication with the dear ones a little time since. In mortal life you must meet with disappointments, and as we visit earth these disappointments are many.

I want to say to you, Rebecca, I have been to Clara's home in Chattanooga, Tenn. I was there a little time since—perhaps a day or two, according to your time. I know the anxiety that has come concerning the friend, and how often you receive a little note from them saying, "about the same," so many times over—I might say, for years has the message come to you in this way.

Mattie is with me to-day, also Frank is here. I am happy to give these few words to you. Edmund, I know you ask if we do come to you often, through the sufferings you have had here. Yes, dear husband, we do come often, and many times I lay my hand upon your forehead, saying I will be there to meet you. You have felt a great many times that Henry was with you, too; and that is true; we do stand by you and watch over you, for you need us so much in these trying hours. A little time since, as it seems to me, you would say two years ago, "I am a little while—why said to you after the accident, you could not stay long; but you see now mortals knew not the time of your coming, for still you are permitted to remain. Who would have thought it possible, at that time, that Mattie would go before you?"

I am so thankful that Edwin comes to visit you every day, and looks after his father's interest so much. And Elbridge tells me he comes often to see you in spirit, for you need our help. Frank sends greetings to Aunt Lydia, and wants her to know that he is watching over the boy.

Beckie, I want you to write often to Clara, for it is a comfort to know how father is, and how you all are in the home.

I am happy in my spirit-home, and I thank the Great Father that he has given me the child. I have asked and begged many times for this. Not that I have any fault to find. I am satisfied, Lydia, with what you have done for her, but we can care for her better in spirit life; as has been often said, she was no comfort to herself or others, but the Great Father knew best, and when they called her up higher gladly did I reach out to clasp her hands. You know, dear friends, she must commence back again at childhood's days, for she has lost all these years. Now, she is learning, and in time will be able to speak with you as rationally as any of the others.

Lizzie is here, too, and would send love and greetings to each one. Mother, dear mother, sends greetings to you, also. Think not, dear friends, when you hear not our voices, that we are not present, for you have learned enough of spirit-return to realize our presence many times. I am thankful for permission to speak to-day, Mr. Chairman. My name is Elmira Gage. I have friends in Chattanooga, Tenn.; I have some in Haverhill, Mass.

Horbert W. Steere.

I have never spoken before, Mr. Chairman,

but I have come near enough to a medium in a hall for my name to be given, but that is not satisfactory to a spirit; we want something more; we want our dear friends to know we are able to speak for ourselves.

I feel a little of the sensations I went away with. I had some trouble in the head; it will be all right in a moment. If we could only draw the veil aside for two or three minutes it would be convincing to skeptics who say we are dead people, and seem to think we are of very little account. Let me say to you that you in the mortal, many of you, are more dead than we. I would advise you to get up and go to work, and be a little more lenient with your mediums. Where would you be if there were none?

What kind of communication would you get with your loved ones if you had no instruments? God knew what he was doing when he gave them talents and power for our use, and we appreciate them more than you mortals can. You may try to, but you cannot. When you come to a spirit you will understand the value we place upon them, and how much they have to bear. I ask of each one of you to be charitable with the whole world. We are all God's children, and he has a large family.

I am glad to be able to speak for myself. I know very little of spirit-return before leaving the mortal life. I heard it spoken of, but like many others passed it by, and thought there was time enough. You know not how much you are losing, if you do not learn on this side. I had decided what I should find beyond the veil. Sometimes the thought would come to me that perhaps I might never reach that happy place. Yet I don't know but I've got as good a home as a millionaire. Still I know I might have gained more by learning this side. Money has naught to do with us there.

I know I shall be remembered in Providence, R. I., also in Springfield, this State, for I have many dear ones there. Many relatives have crossed over, but I am sure you will remember Herbert W. Steere. I am thankful to be able to just give a few words.

Levi Jenison.

It is many years since they said I was dead. That is an unnatural way of speaking, and I have wished many a time, as I have stepped into earth, that they would be blotted out, and they would know we had just begun to live. When I passed away, I knew not much of spirit-return. I had not the privileges that have been granted to the dear ones who are left. I have relatives scattered here and there—a dear son away in Southern California, just a mere wreck while dwelling here. How much he suffered, and how many times it was my privilege to visit him; but little does he know of father's love.

Eliza, I know you understand a great deal of our coming; having much mediumistic power, you sense us. Eliza has the power also, and how much you might gain from us by sitting down by yourselves. I know you will ask me if we know when you sit by yourselves. We are hardly ever absent at those times, and we impress you to sit by the table that we may come and give strength to you, and that we may be something through you, and that we may be the feelings that come over you that some of us are present.

Amanda is here to-day, and the sweet little child, Isabel, who was taken out of the home so suddenly—snatched away in a moment by an unthinking boy with a gun. But, dear wife, only did she go to bloom in heaven. The beautiful child is now grown to womanhood; but how pure she is, having escaped from earth's trials and temptations.

Frederick, you are not doing your work. I wish you would give heed to the spirits as they come around you. It really seems wrong that you should not be at work for the angel-world, knowing that L. J. comes to you so much. He is not present to-day, for he has gone to the dear boy, to use his influence with him. For the last few days he has needed it so much.

Another came to join the happy spirit-band a short time since. Little did she know of the spirit-life when doing her missionary work on earth, but now she has started out to do it in this higher life.

Dear wife, our life is a life of activity; there are no idlers; all are glad to work in their own way. I have seen you in the hall of the meetings. Sit down by yourselves and see what we may give to you; for I need not tell you that the larger part have crossed over, and only a handful yet remain here. You have, in your own spirit, often wondered, after you have been glancing at the messages in the paper, if some of you were not going to be with us so long, nearly forty years, have got so far away that they do not return. Oh! no; there is a reason for all things.

Sometimes, I have not been able to speak; at other times I have not gained permission, at other times I have been attracted to some dear ones far away; to Albert many times, helping him in spiritual influences. I have thought sometimes that Mary Jane must have felt the dear little girl beside her. I am very thankful for being able to speak at this meeting; but, Eliza, would much rather come to you privately, if I could.

All send greetings. Joseph wishes to be remembered to you all, and in time will be able to send a few words to you, or even to the children. I am happy, but do not think of me as far away, but close beside you. I hope you will be comforted by getting a message from me, whose body was laid away so many years ago; also I know it will reach Frederick. I am happy in my spirit-home. My name is Levi Jenison, and my home was in Alstead, N. H.

Isabella Daniels.

It is with a grateful spirit that I come into this meeting, hoping to reach some dear one, as these messages are sent out through the paper, which I have understood quite passing over.

Dear Mary, how many times have you asked why I did not give a few words, when I knew so much of spirit-return, and felt I could unite with spirit loved ones. I have seen you in halls, then again when sitting by yourself, questioning why she did not come. I have, dear one, but have not always been able to make myself known. Sometimes you have sensed my presence as I have been by you; because from your spirit emanates this feeling to me. I am satisfied now that I can control others as others controlled me while in the body. I am happy to be able to send a few words out to our old home, although it is some three or four years since I passed over.

What a beautiful experience it is, when apparently before the spirit has taken its flight the heavens open and beautiful visions are shown. There is no fear; why should we fear to meet our dear ones who have gone before?

I know you are working for the angel-world, but there is much more you can do. Why should they be not willing to work for the angel-world, to help lift the burdens from poor sorrowing, aching hearts, that reach out for dear ones who have crossed the portal termed death? These few words I direct partially to you, Mary, on account of the conversation we held together in mortal life.

I shall not be forgotten in Milwaukee, Wis. My name is Isabella Daniels.

George Adams.

I am only too glad to speak a few words here to-day, for I am anxious to try to prove to the dear ones who are yet here that I am not dead, and that there is no death. I know I shall be remembered in Stoneham, Mass., and West Somerville.

I would thank you kindly, Mr. Chairman, if you will just let me say to my friends that George Adams is able to speak for himself. I have friends in Worcester, Mass., where I formerly lived. I am happy in my spirit-home, but I drift to the earth very often to give some manifestation of my presence.

I suffered much with pneumonia before passing away, yet it was of but short duration. It was only a little time since I passed on "another two years." As we enter spirit-life, loved ones come, reaching out their hands to grasp ours warmly. Even our old neighbors and school-boys whom we knew come.

I must acknowledge that I knew very little of spirit return on passing over, compared to what I have learned since, although I thought I knew considerable.

Grandfather Adams said, "George, you see how little you understood of this." True it is

a little, but that little helps you wonderfully when you cross over.

I thank you for permitting me to speak. I think I shall be remembered in Somerville.

Arion Keyes.

I have been in this room before without speaking. I have also visited many places in New York and in Philadelphia, thinking perhaps I might find some one I could send a message by, and now the channel is open. I am privileged to speak. I was not in reality a stranger to spirit-return, but in one sense I must acknowledge I did not see very clearly.

These words are for Mary, Daniel and Lizzie, of the family, and I know they will reach them. Mary, it was correct; you did behold me at Onset—I know what I am speaking of—and you were satisfied. You remember you asked if I would not take you back with me. Oh, no, there was something for you to stay here a little while longer for. The children and others need you. The children are with me to-day; but you would smile if you could hear them called children, for they are grown to manhood.

Dear wife, we are not far away. When you looked upon the form fully materialized you said, "I cannot let you go!" When you named the children to me I said, take good care of yourself. I left the impress that I placed the emphasis more fully upon self. Why? Because I see a need of it.

Charlie and Cassie are with me to-day, but not children, for you believe in progression, I know. With some others, your friends that stood beside you, I beheld you just as plain as I ever did, through an instrument. All true—there was no fraud practiced there, I will vouch for it.

Now I am happy to be able to give these few words for I know I shall be remembered as coming there, and also for Providence, where I made myself known at one time through another instrument, also in New York State, also in Norfolk, Conn., where was my home. I know they will not forget me there, neither in Winsted. My name is Arion Keyes.

Minnehaha.

They tell I can speak a few words for my med; she needs 'em so much. Then I comes in this council-room, an' the big chief what stands here tells me to speak.

I don't like the wigwag where she bees. I wants her to do work for the spirits; what she should do. The brave Charlie bees here; he say she stays in that wigwag she not gets much wampum, it not do her much good. Why she not come an' work for the angels, what bees big braves, big chiefs an' squaws, what comes an' helps her every day?

They can give no scratches when she works, way, way down there in that wigwag.

I wants to pull her out o' there. The brave Charlie goes to pull her up out o' that place. I no wants her to stay there any. "Goin' to do this when I can. I brings the chief with me what helps I get her away from there. Then she sits down, an' gives out on paper all the time what she tells her, what we say from the spirit-world, what we give her from the brave an' the chiefs. Her old brave pap bees here; he bees Joseph man. He tells me to tell her he wants to talk with her squaw too. That's what I comes here for. I jess give my name—Minnehaha.

Curtis Allen.

How thankful we are as we see that all nations and all races are permitted to come. The Indian maiden, who has just spoken understands full well that she can reach her own dear medium and tell her that she should be working for the spirit-world, instead of doing material work. Yes; welcome words are these to the Indians, that we can all have permission to speak, for it is indeed sweet to hold communion with our mortal friends. How many times the question is asked of some loved one: Where are they to-night? As the snows come, and the rains beat, where are the dear ones? Oh! so easily do we glide into your homes! Not a day, not an hour passes, but some loving hand is placed upon you, and only too glad are we to make our presence known, which in some instances we can do, at other times we fail.

I am only too glad to speak to-day, as a dear one is waiting to hear from me. Little came to me and said: "Father, do give a few words, that mother may know you have kept your promise to her." When the dear friend came and spoke of me here, I said that I would improve the next opportunity and give a message. Many months ago I did stand here and send out a few words. Well, really I didn't give it, it was given by the guide through another instrument, a gentleman; but to-day I am able to take control and speak for myself, which is more satisfactory.

I think I shall be remembered in this city; it is not a great while since I passed away. I would say to my dear wife: I know you feel lonely; you are sad at times; but look up, and feel that we are close beside you when your spirit reaches out for us. I have visited the family with whom we were intimate—Mr. Drew's—and I see that many trials have come to them. Dear one, be patient; in a little time the reunion will come, and you will join us in spirit-life the family will be made whole.

