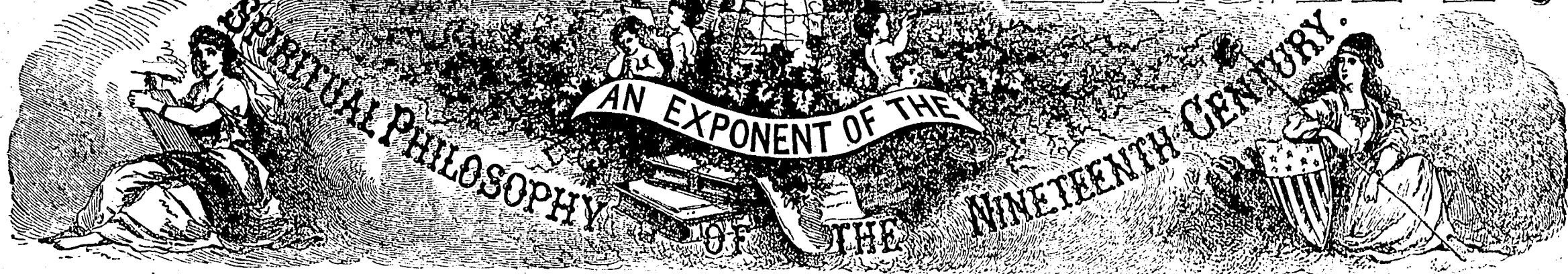


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AGASSIZ AND SPIRITUALISM: Involving the Harvard Investigation in 1857.

BY ALLEN PUTNAM.

Part One.

The exit of the illustrious Agassiz saddened the cultured world. A bright light in earth's halls of science then went out. The subsidence of its warm rays chilled the atmosphere which they had long made genial. So widely was he known, and so highly prized, that hearts, the world over, sympathetically take in and cherish the following memories, thoughts and emotions which the gifted Extension, in choice words, spoke concerning him in behalf of the Board of Overseers of Harvard College:

"They recall his rare endowments, his great heart, his social gifts, his ardent genius, the grandeur of his aims, and his indefatigable adherence in their pursuit. He seemed to unite in his person the powers of several men. To an iron will he added an ardor which warmed other men, and made them friends and executors of his designs. As if born to carry forward the science and humanities of this country, he could persuade not only private men, but reluctant legislatures, to gifts to science unexampled before. His presence was a festival; his conversation genial and superior; his knowledge wide and exact. It was a privilege to be in his company and receive his inspirations."

Highest culture's brilliant representative paid that telling tribute to the genius, powers, amenities, graces and achievements of the illustrious man in science. The eulogist no doubt felt, and no sentiment moves us to question its general justice, while we admire the rare beauty of that offering.

But can Spiritualists, as such, profit by anything in the life of that great man? We are not intending to speak of him as having ever been intentionally a friend or helper of our cause. All that is publicly known of his views concerning that, calls upon us to refrain from any attempt to claim him as a Spiritualist. But many years ago we read, "*fit est etiam ab hoste doceri*," which, turned into English, may mean, "It is well to gain knowledge from even an opponent." We turn our thoughts to Agassiz now for the purpose of using some of his experiences in our behalf, and also of putting forth a different explanation of his demeanor toward us than has heretofore been made public.

Viewing our faith as a philosophy, we say that Spiritualism is a phenomenon perceived by human senses, the occurrence of which demands intelligent use of forces and methods not cognized by existing science, nor subject to either its inspection or control. This implies that some occult agents and forces act upon men, whom science may and therefore must discover, study and regard, before she can supply pressing human needs. Did Agassiz either undergo any experiences, or put anything on record, which may lend aid toward opening a pathway to knowledge, that other actors and other forces (than any which science has heretofore cognized and dealt with, actually exist just beyond where she has explored, and from thence are putting forth effective action upon mortals and human affairs? Possibly he did.

On the 22d of February, 1839, Rev. Chauncy Hare Townshend, an eminent mesmerist, was invited to visit Agassiz at his home in Neuchâtel, and try to mesmerize him. The Professor was then thirty-three years old, and already a man of note in the fields of science. Townshend's success is very definitely told in the following account, which the subject himself wrote out, and which may be found commencing on the 385th page in "*Phases of Mesmerism*," Second Edition, London, 1844. By Rev. Chauncy Hare Townshend. We quote it in full, as follows:

"Desirous to know what to think of mesmerism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by mesmerized persons. M. Desor, yesterday, in a visit which he made to Bern, invited Mr. Townshend, who had previously mesmerized him, to accompany him to Neuchâtel and try to mesmerize him. These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half past nine o'clock, and about ten Mr. Townshend commenced operating on me. While we sat opposite to each other, he, in the first place, only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be; and therefore, the moment I saw him endeavoring to exert an action upon me, I silently addressed the Author of all things, beseeching him to give me the power to resist the influence, and to be conscientious in regard to myself, as well as in regard to the facts."

"I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I was in very suitable circumstances: the hour being early, and one at which I was in the habit of studying, was far from disposing me to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination, even if I had been less calm; accordingly it was a long time before I felt any effect from the presence of Mr. Townshend opposite me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes, as if he were about to plunge his fingers into them; and then make different circular movements around my eyes, which caused my eyelids to become still heavier."

"I had the idea that he was endeavoring to make me close my eyes, and yet it was not as if some one had threatened my eyes, and in the waking state I had closed them to prevent him. It was an irresistible heaviness of the lids which compelled me to shut them, and, by degrees, I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me, so that I heard Mr. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me, just as if I had been awake, but I had not the power of answering. I endeavored in vain several times to do so, and when I succeeded, I perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than painful."

"In this state, I heard the watchman cry ten o'clock; then I heard it strike a quarter past; but afterwards I fell into a deeper sleep, although I never entirely lost my consciousness. It appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep. My movements seemed under his control; for I wished several times to change the position of my arms, but had not sufficient power to do it, or even really to will it; while I felt my head carried to the right or left

shoulder, and backwards or forwards, without wishing it, and, indeed, in spite of the resistance which I endeavored to oppose; and this happened several times."

"I experienced at the same time a feeling of great pleasure in giving way to the attraction which dragged me sometimes to one side, sometimes to the other; then a kind of surprise on feeling my head fall into Mr. Townshend's hand, who appeared to me from that time to be the cause of the attraction. To his inquiry if I was well, and what I felt, I found I could not answer, but I smiled; I felt that my features expanded in spite of my resistance; I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my ease; and yet, on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then repeated some frictions which increased my sleep; yet I was always conscious of what was passing around me."

"He then asked me if I wished to become lucid, at the same time continuing, as I felt, the frictions from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light, which instantly disappeared. I was then inwardly surprised at the state being prolonged. It appeared to me that enough had been done with me. I wished to awake, but could not; yet when Mr. Townshend and M. Desor spoke, I heard them. I also heard the clock, and the watchman cry, but I did not know what hour he cried. Mr. Townshend then presented his watch to me, and asked if I could see the time, and if I saw him; but I could distinguish nothing. I heard the clock strike the quarter, but could not get out of my sleepy state."

"Mr. Townshend then woke me with some quick transverse movements from the middle of the face outwardly, which instantly caused my eyes to open; and at the same time I got up, saying to him, 'I thank you.' It was a quarter past eleven. He then told me—and M. Desor repeated the same thing—that the only fact which had satisfied them that I was in a state of mesmeric sleep was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment when, after several repetitions of friction, he thus moved my head at pleasure in all directions."

(Signed.) AGASSIZ.

We are distinctly taught, in the above, that, as philosopher and scientist, then in the full vigor of manhood, Agassiz had "for a long time sought" for such opportunity to be mesmerized as Mr. Townshend's visit afforded. This Professor, even then eminent—this man, gifted with gigantic mental and strong physical powers—reverently and prayerfully, as well as philosophically, sat calmly down, not to welcome and imbibe, but "to resist the mesmeric influence." Then Greek met Greek, scientist met scientist, in calm but resolute measurement of the strength and efficiency of their respective weapons and forces. Agassiz says his purpose was to resist. The whole tone of his account, however, indicates that his resistance was in no degree capitious, but designed simply to measure the strength and enable him to note the action of mesmeric force. The vigorous Professor, then called into exercise all his own great inherent powers of resistance, and of further aid, as his earnest aspiration could bring to his support, and yet was forced to yield up to another's will all command over his own physical organs. A stronger than he entered and ruled over his peculiar domain. The Author of all things, though besought, did not so coöperate as to counter-veil the legitimate action of natural powers. Invisible forces, emitted and directed by another man's mind, against which his own robust intellect was plaited, in calm and firm resistance, penetrated even the compact Agassiz, and caused him—

- 1st, To feel the sensation of a current through all his limbs;
- 2d, To close his eyelids from necessity;
- 3d, To lose his powers of utterance;
- 4th, To lose power to change the position of his own arms;
- 5th, To lose power to even will to move his arms;
- 6th, To lack power to prevent movements of his own head by another's will;
- 7th, To experience great pleasure in giving way to the attraction upon him;
- 8th, To feel surprised at the contact of his head with another's hand;
- 9th, To find the operator the cause of the attractions;
- 10th, To be confused at experiencing pleasure from an influence that was mysterious to him;
- 11th, To see for an instant dazzling rays of light;
- 12th, To be unable to awake, even though he wished to.

Similar experiences have become so common that they are now devoid of strangeness. Thousands—possibly hundreds of thousands—have had their like since 1839. But no other Agassiz has described the sensations and facts attending the subliming operations. The character of their reporter gives his experiences exceptional value.

It is true and readily admitted that this keen and exact observer was then dominated by *mesmerism*, which many assume to be widely different from *spirit-force*. The belief is prevalent to-day that those two adjectives describe one and the same thing. Few persons who have sought to discover the relations between Mesmerism and Spiritualism, hesitate to endorse the following statement made by Cromwell F. Varley before a committee of the London Dialectical Society, which was substantially this, viz., "I believe that the mesmeric force and the spiritual force are the same—the only difference being that in one case the producing agent is in a material body, and in the other, is out of such a body." Mr. Varley's competency to give a valuable opinion may be inferred from the fact that the great Atlantic Telegraph Company elected him from among England's eminent electricians, to supervise and control the constructors and operators of their vast and delicate apparatus for flashing knowledge under the waters, from continent to continent, and he made their project a success. We add, that Spiritualism had for years been manifested in striking forms and much distinctness, both through himself and other members of his own family, and that he had been an extensive observer and scientific student of its phenomena, and a careful tester of its forces. He had reached the conclusion not only that the chief force employed in producing both the mesmeric and the spiritualistic entrancement was the same, but also that it was distinct from either electricity or magnetism. From Mr. Varley's views the conclusion may be fairly deduced, that Agassiz, in middle life, experienced much that is undistinguishable from the sensations and perceptions of modern mediums, and that he was subdued by use of the same force by which they are controlled. As a general rule, though possibly subject to a few exceptions, persons who have once yielded to mesmeric, afterwards are very liable to succumb to spirit force. This rule will have important bearings when we come to view the department of Agassiz as a member of the Harvard Investigating Committee. What we have already adduced suggests the probability, that, if unresisted by himself, spirits could have controlled him with much facility, had he have consented to be calm and unresisting while he was within the auras or spheres of persons whose emanations and constituent elements were helpful to the control of physical forms by spirits.

The great naturalist probably was mesmerized at other times than the one of which his own pen furnished an account. For Townshend, p. 341, says:

"Prof. Agassiz, who, when mesmerized, could not of himself stir a muscle, moved like an automaton across the room when impelled by me. Even while retaining his consciousness enough to resist my efforts to move his limbs by mere gestures, without contact of any kind, he subsequently owned that he was actually compelled into such motions as I wished him to perform."

These statements, of trustworthy origin, relating to the experiences of such a man as Agassiz, imperatively call upon all men to apply discriminating and charitable judgment to any and all such persons as are constitutionally liable, under certain conditions, to have their physical organisms so controlled by some foreign intelligence, embodied or disembodied, as makes them appear to be the intentional performers of many acts which they neither will to do, nor consent to the performance of. Remembrance of his experiences and subsequent susceptibilities may enable us to expedite where we have been accustomed to blame Agassiz. Another extract, as follows, we take from Townshend, p. 310:

"A very certain proof that when attention remits there is a remission also of mesmeric power, was afforded me also in the course of some experiments which Prof. Agassiz, of Neuchâtel, permitted me to try upon himself. In these I was of course peculiarly desirous of concentrating all my attention upon the effects to be produced on a man of learning and science. The very circumstances of the case compelled me to exert my mind in an undivided manner. But one evening the non-survival of expected letters from home forced me into another train of feeling, and during the mesmeric processes, I could not prevent my thoughts from occasionally straying from the scene before me into anxious surmises as to the causes of the silence of my friends. My patient, although he had his eyes closed and his limbs paralyzed in the torpor of mesmeric slumber, was not slow to perceive the wanderings of my attention, and, although I was at the time engaged in mesmeric processes, to all outward appearance as actively as usual, called out to me constantly, and coincidently with the remission of my thoughts, 'You influence me no longer. You are not exerting yourself.'"

The author's object in writings above, was simply to show the importance of fixed mental attention to the work in hand on the part of any mesmeric operator. But his statement permits the inference that the perceptions of Agassiz were already quickened, excited, or increased in acuteness by the mesmeric operation, because the supposition is natural—and seemingly necessary, that Agassiz must have been lifted above his normal condition when he found himself able to yield the changing mental states, and measure the varying mental forces of the student operator. Otherwise, how could he have said unqualifiedly, "You are not exerting yourself, you influence me no longer?" Obviously his condition had been such that he was not only sensitive to the action of, unaltered thought in another's mind, but was enabled to measure its varying intensity of its force and the quantum and quality of its effects. In this case the mesmerist acted upon one possessing *mens et in se corpore*—a sound mind in a sound body—and not merely sound, but large and strong too, and whose will was firm and pertinacious above what the world often sees. Where an Agassiz was—all in one—the subject, the observer and the describer of the action of occult forces controlled within himself by intelligence not his own, one's theories must be excessively tyrannous if they hold him fast bound to belief that the effects experienced were mainly the products of either imagination or hallucination. He presented them as objective facts brought to his consciousness and knowledge by forces and agencies legitimately within the domains of external and human nature.

The experiences above detailed, vouched for by highest scientific authority, teach with great clearness that "the nature of things" enfolds a force or forces which some persons can at times so wield as not only to deprive strongest human minds and wills of all power to either set in motion or to regulate the movements of their own strong and healthful limbs, but also to practically gain for themselves entrance into the bodies of other animated beings and power to exercise dominion there. Spiritualists have long been cognizant of and laboring to teach the world, that such capture and control of human bodies could be and is effected by disembodied human beings; and we have here been seeking to reduce probability of the soundness of their claims, by the testimony of both an acknowledged scientist and a very firm-willed and robust man that his personal experience proved that an embodied mind did inwardly take control of his physical organs by mental force, and in spite of his greatest possible mental resistance. The doubter that Nature enfolds forces and properties which make it feasible, sometimes, for one intelligence to use the physical organism of another as its instrument for manifesting its will and thoughts to the outer world, must henceforth doubt the accuracy of Agassiz when making out a deliberate and conscientious description of his personal experiences.

Certainly this great man promulgated kindred forebodings of some of our important views, when he testified that another embodied mind not only put in abeyance within his own strong self the normal power of his will to control his own physical system, but, imprisoning him in his own house, also forced his special inward servants to obey the behests of an intruding master. He proved for us that there exist in some human beings susceptibilities, and in others powers, which conjointly enable the mind of one to operate the physical organs of another. With whomsoever the word of Agassiz is authority, concession must be made that one mind enmeshed in flesh did once control another's body against its owner's will and firm resistance, and thus proved the positive occurrence of *mesmerism*. Therefore the fact that a disembodied human spirit may manifest through a borrowed or captured mortal form—the fact that Nature permits *Spiritualism*—is a fair if not a necessary corollary from the personal experiences of a great master in science. Another master in science, a more experienced observer and manipulator of Nature's finer forces than Agassiz himself—Mr. Varley—has taught that our great naturalist was subdued by the same force which is used by spirits when they actuate the tongues and limbs of our mediums.

We call to mind an inspirational Moses, whose hot anger infuriated him to dash down and break in pieces stone tablets, which had just been hallowed by the hand-writing of his God. Nor will we wink out of sight a heaven-taught Jesus, whose burning zeal roused him to roughly scourge both men and beasts from the temple consecrated to his Heavenly Father. Exceptional moods have almost ever been occasional attendants upon ardent genius and high inspirations. Flaming ardor, native or injected, often overleaps the confines of decorum and just regard for the rights of others, in those even who are eminently brilliant, wise, good and philanthropic. Agassiz was variable, inflammable. During a few days in June, 1857, at the Albion, his manners and words

were not invariably friendly and bland toward those who sought to elicit the occurrence of spiritualistic phenomena in his presence. Both justice and charity, however, invite us to note and remember that during all the subsequent sixteen years of his life, so far as we have learned, he uttered no opinions relating either to Spiritualists or to the views and facts which they have been persistently exhibiting. He surely was not publicly, nor do we know any reasons why we can even conjecture that he was privately, their *perpetual* opponent. His reticence for so long a time, argues that he was probably devoid of any ardent or abiding hostility to that cause and its advocates. Conditions and circumstances which may have made him seem other than his nobler self, while acting as a member of the Harvard Investigating Committee, will be presented at some length in the subsequent parts of this article.

What has been said in the preceding paragraphs projects a course of thought for both writer and reader, which life-long and world-wide habit will render difficult for either to pursue steadily. Society at large, everywhere, has always been accustomed to regard all actions and words manifested through a particular human form as products of the special will which Nature generated in connection with that form, and to hold all same persons who have attained to years of discretion as severally responsible, because supposed to be *bona fide* authors of whatever is outwrought through their several physical bodies. Does that course ever subject the innocent to false accusations and unimplied disgrace and punishment?

The experiences of Agassiz teach that his head was actually thrown over first on one side and then the other, back and forth several times, by the bare will or mental force of another man, which so subdued his own that his could not even make an effort to comply with his conscious desire to change the position of his arm; teach, also, that his legs were compelled by that other's will, against and over his utmost possible resistance, to carry his body back and forth vigorously across the room. Such experiences by him are *proofs* of the possible, and render probable the accuracy of many distinct affirmations, by thousands of truthful persons recently, that other intelligences than themselves are owners of wills which, often enter into their bodies, abide therein temporarily, take command of their organs, and, perforce, speak and act through usurped instruments. Therefore the time has fully come when it behooves all men to inquire critically and thoroughly, whether possibility—yes, *probability*—does not exist, that important facts in man's experience are omitted from that basis of inference on which the world rests, when it assigns the responsible origination of each and everything that the tongues and limbs of many impossible persons put forth to the wills and purposes of the astensible performers? Pens and pencils are not responsible for what is written through use of them, neither is an automaton for what it manifests. The one to whom the acting will pertains, and not the loaner of the visible form, is the responsible party for what is done where and while a human body is beyond control by its legitimate owner and temporarily actuated by some other intelligent being.

To hold the fact steadily in view that what to our external senses is a particular, self-operating man or woman, may, at times, be only a physical instrument operated upon by another's will and forces, is very difficult. And yet both justice and charity will be much better served, by constant remembrance and wise application of it, than they possibly can be if it is either unknown, ignored, or left unapplied. There are many in our midst who often literally know not what their tongues utter, their hands do, nor whence their knowledge comes. The world's basis for judging that class is defective, and leads to unsuspected injustice.

The great naturalist lighted a torch, which, in conjunction with others, gives fair promise of illuminating a path along which future explorers may reach results that can and will be exceedingly beneficent in helping mankind to determine, better than heretofore, whether seeming culprits are actually such because their seeming acts are outwritings of their own intentions and wills, or whether persons offending are tools merely, through which other beings commit offences against either the rules of propriety, decorum and right, or against the laws of the land. When society shall be clothed in power to exercise such discrimination with general correctness, the bases of charity for judging the frequent doings of many men can be vastly broadened, and justice may be meted out with unprecedented exactness in our courts. A limited portion of society may be now led to judge even Agassiz more leniently, because his own experiences permit it to apply in his case, considerations which are inadmissible as evidence under any of the broad world's rules of practice.

Spiritual Anthropology.

At a recent meeting of the Liverpool Anthropological Society, Dr. William Hitchman concluded a speech on the "Spiritual Nature of Man" in the following terms:

"As science, thus tested, is expanding our knowledge of true spiritual phenomena, we find that man's aspirations on earth for the beautiful and the good are really born of heaven itself. Its fruits, when duly appreciated, therefore, cannot but be of the nature of practical righteousness and more godly lives, springing from a conviction of religion in the heart—a demonstrative truth of Modern Spiritualism which no enemy of its progress can triumphantly assault. Onward ever is its motto—humanity upraised throughout the world from an existing vortex of vice, crime, drunkenness, disease, and death; the Slough of Despond transformed into a haven of peace; since man now learns, from the positive experimental testimony I have here placed before you (and that, too, by an intelligence from that bourne whence, it is said, no traveler returns), that he is himself the creator of his own spiritual sphere, whether for weal or for woe. And England, thus adorned with a new jewel in her crown, and graced with a rising generation of minds, brilliantly illuminated with a purer science, her children clad in garments of a more angelic and blessed light, shall point to the gorgeous horizon that now basks our view, as to the advent of a Paradise Regained, whilst already she ushers in the dawn of a glorious day, when, prizing Spiritualism as her noblest wealth and best protection, Albion, dear Albion, shall teach allegiance to the voice of God, and her subjects shall obey."—"The Spiritualist," a new paper (London).

SOMETHING WORTH REMEMBERING.—The London Lancet, excellent authority, gives the following recipe for the cure of bone felon: As soon as the disease is felt, put directly over the spot a fly blister about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can be instantly taken out with the point of a needle or a lancet.

Why is coffee like an axe with a dull edge? Because it must be ground before it is used.

tings before the uncomfortable argument could be resumed. The same style of ring would often be brought to the medium by the fathers wishing to prove incontrovertible that nothing of trickery was connected with the manifestation, and in every instance, where it was desired, the new comer was satisfied by seeing the ring he had brought put either upon the arm of the particular medium or upon his own as he held his hands.

The cabinet sessions of Messrs. Codman, Pease, and Hilditch, have been of interest to the friends of those who have been privileged to attend them, for as yet these mediums have sought much publicity, but have rather preferred to entertain their friends and neighbors, though the indications are that in future they will be called upon to make wider use of their gifts. "The ring of G. Bells, showing of hands, etc., etc., *à la* "Davenport," "characterrize" their cabinet circles; persons are seated in the inside of the cabinet, and rises put upon their arms, while firmly grasping the hands of the medium who may be with them as in the outside *dark and y.* and are sometimes violently thrown out of the little window above the door, where the spirit closet is usually arranged.

CARRIAGES CANNOT PASS THEM.

Mr. TUBBS, assured the reporter that he—in company with many residents of the vicinity—was satisfied, by actual proof, of the fact that two of these mediums, (it being a matter of indifference to him which of the two young men he selected for the experiment, as he was not a seer,) would, upon one side the highway and the other on the opposite obtaining the condition of darkness, by placing their faces in their hats, stop the regular mail coach on its journey through the town. The coachman has, on several occasions, become seriously frightened by the action of his horses when reaching the spot where the mediums are waiting, and, in consequence thereof, the wheels of the vehicle appearing to become suddenly locked, and the body of the carriage swaying from side to side. When this occurs the "boys" become deeply entranced. The same experiment has been successfully tried by them upon various teams which changed their way, until the matter has become a settled fact in the minds of many people even who reject the medium hypothesis for its explanation with ridicule.

A BELLEFON, MINISTERS IS "VISITED".

"There is a beautiful and ancient custom in some portions of the East, whereby a poor person, on receiving a wrong from a superior in rank or power, is allowed to sit at the gate of his oppressor, bearing silent witness to the injustice of that which has been wrought to his disadvantage; and the rich man is not allowed to drive away, but must in some manner settle his claim. In justice, and sure to be satisfactorily proving presence each time he goes without his habitation or returns thence. And popular rumor asserts that, in the case of these Graciate State missions, the spirits controlling them on one occasion sought in like manner to reach the material sensibilities of a clergyman in the vicinity who was tactfully opposed to the Graciate religion. The spirits, however, were intangible was an appeal for justice at his hands. The mediums were impressed to go to the minister's residence at night, and to lie down by his side, on their faces, when they became entranced, and the material contents of the abdomen were seriously shaken and disturbed. To such a degree, indeed, did the unseen power act in his behalf, (the doctor) that the medium himself was greatly affected. The trouble, however, ceased when the mediums regained their consciousness and went away."

A STEEL RAKE TOOTH
Made into a ring was on one occasion brought to a dark séance held by these mediums by Thomas Hartmann, the stage-driver-horist-referred to, who had had the implement prepared to look as safely innocent. The circle was invited in this hall of Mr. Pease's, the light extinguished, and upon Boston's ceiling for a night, the ring was found to be put around the neck of Pease's. The company examined it and found it unharmed, and declared that no one present could remove it. The medium's hat was then thrown over his head and he said that the ring held said but firmly in its place, the ring was removed by the invisible from the neck of Mr. Pease's, much to the astonishment of all the party, and particularly that of Mr. Hartmann. Hands have, too, errors for the spirits working through these media (who have been identified as Mrs. Pease, Mrs. Pease, Mrs. Pease, etc., and others), but they easily remove them from the wrists of either of the young men in the dark circles.

Both in the cabinet and dark scenes the mediums have been tested most thoroughly, their feet being marked around with a pencil and pennies placed upon their shoulders and knees and in no case could any perceptible movement be detected.

COUSMAN SEWED UP IN A BAG!

A Skeptic at Hillsboro Bridge requested that as an additional proof of the claim that the medium had nothing whatever to do with the manifestations, Mr. Cozuman should be sewed up in a bag. Mr. Cozuman consented, the Skeptic understanding that the medium should have no means when sewed up, but that said garment should be left out-side the bag, to be put upon the medium by the spirits when the proper time arrived. In order to ascertain whether such a feat was indeed possible on the part of his friend, Mr. Cozuman submitted to a private trial before some of his friends, among them being the son of Mr. Tubbs; and it was successfully performed. The skeptic, either receiving information that it had so been done, or fearing lest if detected he should be made to appear in a ridiculous light before his neighbors, did not make any appearance when the evening appointed for the trial came round, and the people who assembled to witness the carrying out of the test conditions marched much, and went away not convinced that before.

These young men, (Cushman, Twissle and Burdon,) at various times during evening seances have been secretly tied by the invisible *spirits* to the ends of the rope or cords, the *bars* and *handles* by a *slapstick*; and when the door has been opened all the knots have been discovered to be placed *behind* the one so tied. "On one or two occasions" the person holding the ends has worked over him, and has been able to get the rope then given out, and has effected as impossible a *re-connection* of the rope upon closing the door, the invisible agents, seizing the opportunity alloted them by the rotation of darkness, have performed the operation of unbinding in an instant of time. Sometimes during the "spirit fire" the hand of the medium operating upon will be found to teneo close and his thoughts at others chairs are introduced at once the ropes by the unseen power, to prevent the young men from being able to find out that they have no part in the transaction of tying. Cushman is gifted as a test medium, and describes spirits and gives names with accuracy, in addition to his physical development.

ARTICLES BROUGHT TO THEM.

Mr. Tubbs has been present at a store in Deering when these mediums have been acted upon in a singular manner. The one individual in the store being designated as to be tried, has been summoned by the party in the form of a cross, with arms spread apart, and then all the other mediums have been told to surround the individual, and in the briefest time possible after getting into the store, they have found various articles in the store noticeably those of a fragile nature, such as glassware and crockery, scattered around the medium said articles being returned to their places upon the party again going out for amusement.

It is to be noted that several of the mediums present in Deering are representative of the living *double chakra* as to the fact that these wonderful things are accomplished in the presence of these three young men.

The anxiety and interest evoked by the physical manifestations, will in time preoccupy many hearts to look favorably upon and manifestly that the scientific world is proffering the mental phase of the scientific hypothesis, and that the cause in this portion of the Granite State may be said to be in a lively condition of semination.

Message Department.

Each Message in this Department of the Banner of Light is written by a Spirit, whose name is given at the end of the message.

MRS. J. H. CONANT.
I have been thinking much of late of the many who are in the spirit-world, and of the many who are in the body-world. I have been thinking of the many who are in the spirit-world, and of the many who are in the body-world. I have been thinking of the many who are in the spirit-world, and of the many who are in the body-world.

The Banner of Light Free Circles.
The Banner of Light Free Circles are held every week, and are open to all who wish to attend. The circles are held at the residence of the Editor, and are held at the residence of the Editor.

Invocation.
Oh, from whose glory beams in through the
ambience of this hand-day, then Light of our
souls, thou Ever-present Power, our Strength,
we look upward and outward to thee, this hour,
in the fullness of faith and without fear, for that
perfect Power which we have for thee, O God, our
Father and our Mother, casteth out all fear. So
we come straightway to thee, asking for bless-
ings, asking that we may have power and wis-
dom with which to bestow of what we have gather-
ed in the land of souls to those who are strug-
gling on the shore of mortality, in the shades of
Time, asking, O our Father and our Mother,
that our charity may be so broad, and our love
for humanity so thorough, that we shall do our
work well, and receive the approbation not only
of thee, but of our own souls. Father, Mother,
thy children have need of light—more light—give
it them; thy children have need of charity—more
charity—give it them; thy children have need of
wisdom—give it them; and may we be in-
deed ministering spirits who shall bring good
and not evil on the earth; who shall open the
door of the inner chamber of truth, and become
guides unto souls dwelling in mortal life, leading
them out of darkness into light. Amen.

Questions and Answers.
CONTROLLING SPIRIT.—If you have questions,
Mr. Chairman, I am ready to hear them.

QUEST.—[From J. Clarke, New York.] Rev.
Robert Taylor, author of "Diogenes" and the
"Synagogue," makes this assertion in his lectures
upon Free Masonry: "I shall prove Free Maso-
nry to be the combined result of the Egyptian,
Jewish, and Christian superstitions, and abso-
lutely identical with the celebrated Platonian
mysteries of Greece, the Dionysian mysteries
and orgies of Bacchus, and the Christian mys-
teries of the Sacrament of the Body and Blood
of Christ." Was the learned gentleman right in
the assumption that the most sacred ceremony of
the Christians was and is but an ancient super-
stition to which constant use and familiar con-
versation have given the semblance of reality?

ANS.—That the Christian religion has its root
in Free Masonry, to be learned minds, an undis-
puted fact; but that Free Masonry is of itself a
superstition, or a superstitious rite, I question.
Certainly not, as the term is defined; for super-
stition, as it is popularly defined, means little or
nothing—means simply the grouping together of
meaningless ideas, out of which grow unmeaning
theories, fables, all of which must necessarily be
blind. Now, using the term "superstition" in
that sense, I shall be obliged to affirm that Free
Masonry has nothing whatever to do with it.

Q.—[By the same.] Is the Epistle to the He-
brews a series of letters written to a church, in
the modern acceptance of the term, or were they
written to a Lodge of Masons?

A.—The terms Church and Lodge are synony-
mous. They both mean the grouping together
of souls for the purpose of interchanging ideas,
of practicing symbols, ceremonials. These let-
ters which were written to the various churches
of ancient time were doubtless written to sepa-
rate groups or lodges that were outgrowths of
Masonry. The gentleman from whom these ideas
were drawn is right in his conclusions with refer-
ence to Christianity and to other religions, and
Masonry.

Q.—[By the same.] Were the Hebrews a dis-
tinct nation from others?—or is the appellation
one belonging to a grade of advanced Masons?

A.—The Hebrews were a distinct tribe from
others. At the time the Hebrew tribe flourished,
nationalities were unknown.

Q.—Are the names Christians, Jews and Is-
raelites, the names of communities that ex-
isted in a national or political character, or are
they designations of the different degrees or
grades of Masonry?

A.—Neither; they are names of different races
or tribes of men.

CONTROLLING SPIRIT.—In view of the present
necessities of the poor at this season of the year,
I have deemed it wise to open at this place a con-
tribution for the poor—a sort of charity-box—
asking that the friends who shall gather here
shall give from one penny upwards—just as
much as they feel that they can well give—just
as much as they would like to have registered to
their account in the land of souls. Now, in mak-
ing this appeal, I do not make it for the poor
alone, but I make it for the donors to the poor;
for I well know by experience that each one of
you will have need to have something to your
account in the Bank of Heaven, and I assure
you that every single good thought, as well as
every single good deed that is done here, is regis-
tered to the account of the donor, and it all goes
to make up the sum total of your happiness for
your misery when you get there. Jesus said to
those who were gathered around him in ancient
days, "The poor ye will have always with you."
I tell you the same; but I will tell you more
than that: the time will come when your suc-
cessors will not have the poor with them, and
for this reason: they will outgrow those condi-
tions that make poverty; they will learn to make
a proper division of the things which belong to
the Father; they will learn how to properly di-
vide the soil and all that is a result of labor and

of art. But that is in the future. The poor you
have with you in the present, and, having them,
they must be taken care of. They are God's
poor, every one of them. Now, remember this—
God's poor, every one of them. I care not
whether they are in the gutter, or in a more fa-
vorable position; they are God's poor; and, as
you claim to be God's children, each one of you
ought to be willing to do something for God's
poor. A penny is all we ask. Lay it here when
you go out, and be sure it will be properly ex-
pended for God's poor.

Dec. 22.
[Received at the time, in consequence of ap-
peal, \$11.00.]

Louis John Rudolph Agassiz.

By the kindness of your worthy President, I
have been invited to make the experiment of
speaking to you this afternoon. I am deeply im-
pressed, not only with the beauty of this grand
science, this Modern Spiritualism, but also with
its solemnity and its vastness, stretching, as it
does, into all the past, through all the present,
and into the illimitable future. It is grand, in-
deed, and past human comprehension.

I have but just entered upon the new duties
and relations of the spirit-world, and I feel my
weakness, my utter inability to grapple with the
great questions that present themselves rapidly
to my view; and, feeling, as I do, an intense ac-
tivity in my soul to begin my work, I have es-
sayed to take the first step, like a child tottering
from its mother's arms, yet at the same time feel-
ing sure that the parent Power will protect it—
feeling that God orders all things aright, from
the smallest atom of being to the grandest world.

I feel that it was right that I remained in
comparative darkness concerning this great ques-
tion of the age during my mortal life, and it is
equally right that now the light has beamed in
upon my soul, and I know for a certainty that
I live, and that I have power to return com-
municating with mortality, that I should take
up the burden of the hour; that I should shoul-
der its necessities, and press onward to the
shining mark that awaits every earnest seeker
for wisdom.

The world says I did something for science
in my day. I should hope so; but I would have
the world of spirits to accord me something
more. I would have the bright galaxy of minds
by which I am surrounded accord to me the
palm of having done something for this science
of all other sciences—this Modern Spiritualism;
and so I shall be willing to tread my way,
step by step, seeking hour by hour, and mo-
ment by moment, to learn more and more of
this wonderful science, and as I learn, to be
willing to shed what I learn upon others, until
I shall feel that I am ready to be crowned angel.
How true it is of this grand science that God
in his wisdom hath withheld it from many a
wise and prudent, and hath revealed its
glory unto babes! It hath come down to the
common people, and they have received it gladly.

Feeling that I have exhausted the power al-
lotted to me, I must for the present bid you
a kind good-by. Louis John Rudolph Agassiz.
Dec. 22.

Isaac Barrows.
I have a son and a daughter in Boston whom
I should be glad to reach. My name is Isaac
Barrows. I lived a poor life here—did not see a
great deal of sunshine, but I've got along a
great deal better in the new life.

In my early days I was a ship-builder—
a ship-carpenter. I got along very well, but I got
injured by a fall, and I was not able to work at
my trade, and I was obliged to take up with
anything I could do. I used to saw wood for
people in Boston, and go round doing jobs—
anything I could get to do to earn an honest
penny. I always tried to do right, and I don't
remember of ever wronging anybody, although
Father Taylor thought I was in a very near-
tain way because I couldn't get religion and
join the church. He just as good as told me he
thought I was destined to be damned, but he
knew better now—he knows better now, for
he's got into a world where he knows that
church creeds and professions do not amount to
much. It's the good deeds you do that tell for
you in the other world. It's all well enough
that my son and my daughter are church mem-
bers. If it suits them I am satisfied; but I hope
that, with their Christianity, they will have hu-
mility, and not be ashamed that their old fa-
ther has come and told what he used to do in
Boston.

Try the spirits, and see what they are. Now
this spirit of Christianity I am going to try; I
am going to see if my children have got the
genuine. I don't like very much, but I hope they
have—I hope they have; I hope it is the pure
kind that Christ had. If they have, it is all
right; but if they haven't, it won't amount to
much.

Now I believed it was right for me to come
back and let my children know that there was
a way opened by which we could come. If they
receive it kindly, I shall be glad; if they don't,
I shall be sorry for them, because they will have
lost a good deal. I shall have lost anything;
I shall have gained the satisfaction of know-
ing that I've done my duty. That's something
to gain.

I lived here seventy odd years, and I saw
something of life here. I was a kind of a phi-
losopher in my way, and I am sorry to say that
I found that those who made the largest pos-
sessions, generally had the smallest possessions.
Good day, sir.

Old Margaret.
Good day, sir. Some folks a little way out of
here—of this city—a bit out—who have heard
of me, and where I manifested in answer to
their call a little while ago; want to know some-
thing more about me. They want to know
whether I am a dark spirit, or whether I am
something better. Well, faith! I don't know,
myself. I didn't call myself very bad when I
was here in this world. I was a poor old woman,
and I lived by the work of my hands. I was an
honest Catholic, and I lived up to my faith
as well as I could, and since then I've done
the best I could in learning all I could, and
coming back here to do whatever good I could
to those who might have need for me, and now
the notion that they have that I am a dark
spirit, as they say—an undeveloped spirit—is
something I don't know much about. Faith!
I think we are all of us more or less dark.
Faith! I don't think we are all light—not
take us all together. There's something more to
get, and so there's some darkness about us.

They want to know if I come to the lady
medium here, and give manifestations such as
only the devil himself could give. Faith! I

don't know about that. I come to help her
when she's sick; I do a good turn for her
whenver I can. If she wants a drink in the
night I help her to it, and if she wants to be un-
dressed and put into bed when she's sick, I
come and I do it. I make myself generally use-
ful because I have a great love for her—I had
before I went away. I was a servant in her fa-
ther's family, and had a great love for her here.
When she was very sick one time, and night
upon the other world—faith! I thought myself
she was going, and was a Protestant, and was
going to hell. I loved her, and I didn't want
her to go to hell at all, so I begged her to be
baptized in the Catholic faith. "Anything,"
she says; "I don't care; it makes no differ-
ence to me." So she was baptized a Catholic,
and I stood god-mother to her, and I am god-
mother still. If that's bad, all right—all right!
That's the kind of heathenish actions I have
with her, is doing her good. If she wants a
good turn any way, I am there to do it, and
always mean to be, and if it is of the devil,
why, the devil's very good; that's all I've got
to say about it, he's very good!

Now you see I have the key to all this. I am
a Catholic, and the people out there, that have
called me to come here today, are Protestants.
They have a great horror of the Catholic faith;
they think there's nothing good there at all.
Well, I don't know, as there is to them, but
there is to me, and as long as there is, I am
going to stick to the good, and I have to say
to those people: Now I can't give you a di-
rect answer. I can't satisfy you by coming here
any better than if I hadn't come, because
I can't answer for myself as to whether I
am good or bad. I only know I try to do the
very best I can, and if that's bad, why then it
is. It isn't very bad to me. It doesn't seem bad.
I don't seem bad to myself, but if I do to you—
I right; I can't help it, and the manifestations
I give through your lady medium here, they are
all natural, and they are blessed by God, else
they couldn't be given, that's all. It matters
not whether I make sounds upon her headboard,
or hang up her clothes, or whatever I do, it's all
the same—It's of God. Now if your Protestant
religion teaches you you can do anything with-
out the will of God, it teaches you more than the
Catholic religion teaches me. Old Margaret;
that's what I am known by. Good day.
Dec. 22.

Edgar Anderson.
My name, sir, is Edgar Anderson. I was
eleven years old. Lived in New York City.
My father's name was William Anderson; my
mother's name was Mary Jane Anderson. I
have two brothers and a sister. My father does
not believe in any hereafter, and he's rather a
hard man, and makes my mother's life very un-
happy; but he thought a good deal of me, and I
thought perhaps if I let him know I could come
back and watch over him and my mother, he
would think it worth while to do something to
please me.

Now, father, be good to my mother—first of
all, be good to my mother. Remember, every
unkind word you speak to her you speak it to
me. I cannot be happy, father, until you are
kind to my mother. If you will go to the medi-
um, Dr. Shade, I will show you that I can come
back, father, and that I live, so you never will
doubt any more. Now please to go there; go
and try, if you don't believe. Go and see what
will come of it. If you don't go there I shall
say you are a coward, and you know you don't
like to be called that. Good-day, mister.
Dec. 22.

Ellen Gerrish.
My name was Ellen Gerrish. I died of con-
sumption. I have been gone three years. I left
a husband and two children. I would have my
children brought up in a knowledge of these
things; I would have them brought up in spiri-
tual light, and not in the dense theological dark-
ness that surrounded me, for I went out in a
shadow into the other life. Oh, I want my little
Annie and James to know something of this
beautiful spiritual truth. I want them to be
taught the beauty of this return. I want them
to know that their mother can watch over them,
and if they once believe that, I cannot believe
that they will ever do wrong. James, James,
teach our children of spiritual truths, and be you
taught yourself. Good day, sir. Dec. 22.

Invocation.
Thou Infinite One, who art not far from any
one of us, whose eternal truths are the birthright
of every living soul, give us to understand these
truths; baptize us with thy wisdom, so that we
may read the page of life more clearly, so that
we may analyze more perfectly, and draw from
Nature's wondrous realm those beauties by which
the soul shall climb the steep of Heaven. Thou
Father and Mother, Soul of our souls, we bring
thee, this hour, through human lips, our praises
as our petitions. We ask thee for wisdom, for
strength, for love. We praise thee for that thou
hast already bestowed upon us, and, day by day,
as we march through life, we will seek to do thy
will and render all praises for the hour unto
thee. Amen.

Questions and Answers.
QUEST.—[From a correspondent.] There seems
to be much honest investigation of the Spiritual
Philosophy. Mediums, as a whole, fail to give
anything satisfactory to the investigator. Would
it not be better for mediums to refuse to sit un-
less they are in good condition?

ANS.—Yes, it certainly would; but how much
is their refusal when it has to contend
with the psychological influence of those who
desire to use their powers? Simply nothing.
Now, the fault is with those who desire to use
their powers, and not with the mediums. I
know this. Long contact with various medi-
ums, and particularly with one, has given me
more than experience; it has given me knowl-
edge in the matter. As the world grows wiser
concerning this most momentous question, the
human intellect will be willing to receive when
and what the spirit-world is able to give. Now
they desire to have it all their own way, and gen-
erally they do, and get most egregiously hum-
bugged.

Q.—The Rochester Democrat and Chronicle
contains an article headed "The Spirit-Land—
Five Years in a Trance—An Avon Mystery—A
Young Lady dons her Shroud and Dies, predict-
ing her return to Life," from which we extract
the following: "Seven months ago an unmar-
ried woman by the name of Eleanor Bonney an-
nounced to her friends that she was, at some
time not far distant, to go into a long and pecu-

liar trance, the result of which would be the re-
velation of some startling facts—facts which
would convince the skeptical world of the truth
of Spiritualism. Miss Bonney has been an in-
mate of the house of L. O. Preston, a farmer re-
siding about a mile and a half west of the vil-
lage of Avon, for more than eight years. She was the
daughter of poor parents, and was adopted into
the family of Mr. Preston when about seventeen
years of age. On the tenth day of November
last, Miss Bonney informed her friends that her
time had come, and they must prepare for the
event which had been so long predicted. She
stated that she was to prove that a person could
die, the soul be completely separated from the
body, the first stages of decomposition even set in,
and then, by miraculous power, be restored to life,
again, in all respects as before." At the present
time she has been five weeks in this condition,
the physician declaring to the best of his knowl-
edge and belief the woman is undoubtedly dead.
Now the question is, whether this woman can be
restored to life again, if the spirit has actually
been severed from the body?

A.—No, certainly not, if such a condition
takes place as she is said to have predicted
would take place, that is, an entire separation of
the spirit from the body, and decomposition has
begun, showing that the body has come under
the rule of another law. Nature never breaks
any of her laws. There are no miracles in Na-
ture. We deny the assertion, it is absolutely
monstrous. If the lady has remained in the con-
dition described the length of time your journal-
istic correspondent affirms; in all probability she
is dead.

[Subsequently Miss B. was pronounced dead,
proving that the spirit who answered the above
question in December was correct.—Ed. B. of L.]

Q.—Is it not possible that she may be in a
trance, and may be restored, if decomposition
has not taken place, and I think the statement
is that it has not?

A.—Very well, then, in that case it is possible,
but by no means could the spirit return again
after it had once been entirely separated from
the body.

Q.—Have you any knowledge of this case?

A.—No, I have not. The assumption that a
certain fact was to be proven through this so-
called fraudulent condition, proves to me that it
is a fraud throughout.

[A gentleman in the audience remarked that
he knew Mr. Preston and Miss Eleanor Bonney;
that they lived about eighteen or twenty miles
from Rochester; that he has been at the house
several times, and that Miss Bonney was a good
medium and fine clairvoyant.] Dec. 23.

Lizzie Emmons.
I am anxious to convince some friends of mine
that I live, and that because I live, they too shall
live after death. These friends have made vari-
ous unsuccessful efforts with mediums in New
York and in Boston. Now, I have to say this to
them: I feel sure that I shall be successful in
New York, successful in convincing them beyond
doubt if they will only persevere. Persevere with
the last medium they went to. I shall succeed,
I feel it in my soul I shall. Now, don't despair,
and if I succeed in satisfying you, it will be
worth all the world to you; so have patience and
persevere. I shall be known by the name of Lizzie
Emmons; I died of consumption, in Boston.
I was an actress by profession. Dec. 23.

Pinkie.
Me got here! Me want to send word to my
"Council of the Morning Star" in New York,
that so sure as the Great Spirit reigns in the
upper building-ground and here, so sure Pinkie's
prophecy will be true, true as the stars are true,
true as the sun is true; and as the sunlight falls
upon the earth and kisses it into new and stronger
life, so the power that will run through that
Council, as it sits from time to time, will grow
clearer. They will understand it better; it will
grow broader, deeper, and higher, and by-and-
by it will cover the whole earth; and Pinkie's
prophecy will become completed. Good moon,
sir. Dec. 23.

Antonio Perotti.
I was in this life one forty-three years. I been
gone from my body three months and one-half.
I lives out in Memphis, where the fever took it. I
was born in Portugal. I comes to this country
five, most six years ago. My name was Antonio
Perotti. I leaves in this city my daughter, she's
one of these mediums. I tells her all the time,
wait, wait, wait—I do something for you, wait,
but she not like to wait, she's troubled. Now,
what I do is this: her uncle, my brother, is com-
ing here. He will make her out and take care of
her, because I shall bring him to her. I can do
this. I shall do it. She must wait, wait a little
longer. Wait; she's not bad off, good enough,
she need not trouble, only just wait till he come,
then she knows what to do. She tells me I was
to come here and speak, then she should under-
stand if I should come, so that's what I come,
you see. Dec. 23.

Invocation.
Thou Infinite One, who art not far from any
one of us, whose eternal truths are the birthright
of every living soul, give us to understand these
truths; baptize us with thy wisdom, so that we
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siding about a mile and a half west of the vil-
lage of Avon, for more than eight years. She was the
daughter of poor parents, and was adopted into
the family of Mr. Preston when about seventeen
years of age. On the tenth day of November
last, Miss Bonney informed her friends that her
time had come, and they must prepare for the
event which had been so long predicted. She
stated that she was to prove that a person could
die, the soul be completely separated from the
body, the first stages of decomposition even set in,
and then, by miraculous power, be restored to life,
again, in all respects as before." At the present
time she has been five weeks in this condition,
the physician declaring to the best of his knowl-
edge and belief the woman is undoubtedly dead.
Now the question is, whether this woman can be
restored to life again, if the spirit has actually
been severed from the body?

A.—No, certainly not, if such a condition
takes place as she is said to have predicted
would take place, that is, an entire separation of
the spirit from the body, and decomposition has
begun, showing that the body has come under
the rule of another law. Nature never breaks
any of her laws. There are no miracles in Na-
ture. We deny the assertion, it is absolutely
monstrous. If the lady has remained in the con-
dition described the length of time your journal-
istic correspondent affirms; in all probability she
is dead.

[Subsequently Miss B. was pronounced dead,
proving that the spirit who answered the above
question in December was correct.—Ed. B. of L.]

Q.—Is it not possible that she may be in a
trance, and may be restored, if decomposition
has not taken place, and I think the statement
is that it has not?

A.—Very well, then, in that case it is possible,
but by no means could the spirit return again
after it had once been entirely separated from
the body.

Q.—Have you any knowledge of this case?

A.—No, I have not. The assumption that a
certain fact was to be proven through this so-
called fraudulent condition, proves to me that it
is a fraud throughout.

[A gentleman in the audience remarked that
he knew Mr. Preston and Miss Eleanor Bonney;
that they lived about eighteen or twenty miles
from Rochester; that he has been at the house
several times, and that Miss Bonney was a good
medium and fine clairvoyant.] Dec. 23.

Lizzie Emmons.
I am anxious to convince some friends of mine
that I live, and that because I live, they too shall
live after death. These friends have made vari-
ous unsuccessful efforts with mediums in New
York and in Boston. Now, I have to say this to
them: I feel sure that I shall be successful in
New York, successful in convincing them beyond
doubt if they will only persevere. Persevere with
the last medium they went to. I shall succeed,
I feel it in my soul I shall. Now, don't despair,
and if I succeed in satisfying you, it will be
worth all the world to you; so have patience and
persevere. I shall be known by the name of Lizzie
Emmons; I died of consumption, in Boston.
I was an actress by profession. Dec. 23.

Pinkie.
Me got here! Me want to send word to my
"Council of the Morning Star" in New York,
that so sure as the Great Spirit reigns in the
upper building-ground and here, so sure Pinkie's
prophecy will be true, true as the stars are true,
true as the sun is true; and as the sunlight falls
upon the earth and kisses it into new and stronger
life, so the power that will run through that
Council, as it sits from time to time, will grow
clearer. They will understand it better; it will
grow broader, deeper, and higher, and by-and-
by it will cover the whole earth; and Pinkie's
prophecy will become completed. Good moon,
sir. Dec. 23.

Antonio Perotti.
I was in this life one forty-three years. I been
gone from my body three months and one-half.
I lives out in Memphis, where the fever took it. I
was born in Portugal. I comes to this country
five, most six years ago. My name was Antonio
Perotti. I leaves in this city my daughter, she's
one of these mediums. I tells her all the time,
wait, wait, wait—I do something for you, wait,
but she not like to wait, she's troubled. Now,
what I do is this: her uncle, my brother, is com-
ing here. He will make her out and take care of
her, because I shall bring him to her. I can do
this. I shall do it. She must wait, wait a little
longer. Wait; she's not bad off, good enough,
she need not trouble, only just wait till he come,
then she knows what to do. She tells me I was
to come here and speak, then she should under-
stand if I should come, so that's what I come,
you see. Dec. 23.

Invocation.
Thou Infinite One, who art not far from any
one of us, whose eternal truths are the birthright
of every living soul, give us to understand these
truths; baptize us with thy wisdom, so that we
may read the page of life more clearly, so that
we may analyze more perfectly, and draw from
Nature's wondrous realm those beauties by which
the soul shall climb the steep of Heaven. Thou
Father and Mother, Soul of our souls, we bring
thee, this hour, through human lips, our praises
as our petitions. We ask thee for wisdom, for
strength, for love. We praise thee for that thou
hast already bestowed upon us, and, day by day,
as we march through life, we will seek to do thy
will and render all praises for the hour unto
thee. Amen.

Questions and Answers.
QUEST.—[From a correspondent.] There seems
to be much honest investigation of the Spiritual
Philosophy. Mediums, as a whole, fail to give
anything satisfactory to the investigator. Would
it not be better for mediums to refuse to sit un-
less they are in good condition?

ANS.—Yes, it certainly would; but how much
is their refusal when it has to contend
with the psychological influence of those who
desire to use their powers? Simply nothing.
Now, the fault is with those who desire to use
their powers, and not with the mediums. I
know this. Long contact with various medi-
ums, and particularly with one, has given me
more than experience; it has given me knowl-
edge in the matter. As the world grows wiser
concerning this most momentous question, the
human intellect will be willing to receive when
and what the spirit-world is able to give. Now
they desire to have it all their own way, and gen-
erally they do, and get most egregiously hum-
bugged.

Q.—The Rochester Democrat and Chronicle
contains an article headed "The Spirit-Land—
Five Years in a Trance—An Avon Mystery—A
Young Lady dons her Shroud and Dies, predict-
ing her return to Life," from which we extract
the following: "Seven months ago an unmar-
ried woman by the name of Eleanor Bonney an-
nounced to her friends that she was, at some
time not far distant, to go into a long and pecu-

liar trance, the result of which would be the re-
velation of some startling facts—facts which
would convince the skeptical world of the truth
of Spiritualism. Miss Bonney has been an in-
mate of the house of L. O. Preston, a farmer re-
siding about a mile and a half west of the vil-
lage of Avon, for more than eight years. She was the
daughter of poor parents, and was adopted into
the family of Mr. Preston when about seventeen
years of age. On the tenth day of November
last, Miss Bonney informed her friends that her
time had come, and they must prepare for the
event which had been so long predicted. She
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time she has been five weeks in this condition,
the physician declaring to the best of his knowl-
edge and belief the woman is undoubtedly dead.
Now the question is, whether this woman can be
restored to life again, if the spirit has actually
been severed from the body?

A.—No, certainly not, if such a condition

