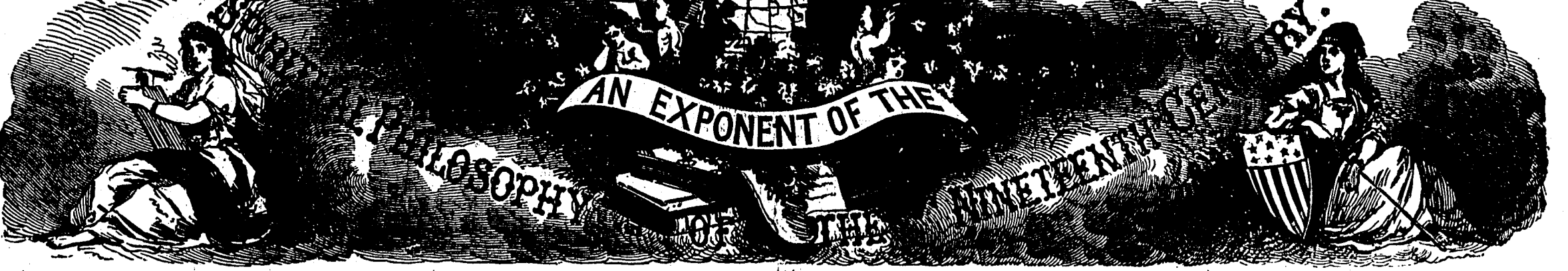


BANNER OF LIGHT.



VOL. XLVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 7, 1880.

\$3.00 Per Annum,
Postage Free.

NO. 20.

CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Spiritualistic Exchanges. Waits from Far-off Lands.
SECOND PAGE.—*The Reviewer*: Shakespeare. Hygiene: The Care of the Teeth; The Electrical Cure for Diphtheria. Poetry: Duke Leopold's Stone. Guardian Angels.
THIRD PAGE.—*Banner Correspondence*: Letters from New York, Michigan, Indiana, Illinois, and Massachusetts. Free Thought: Observations from Mount Look-out. Poetry: Angel Presence. Brooklyn Spiritual Fraternity. Spiritualist Meetings. Spiritualist Lecturers, etc.
FOURTH PAGE.—Mr. Henry Kiddle, "Physician, Heal Thyself." Advertiser vs. Independent, Mrs. Cora L. V. Richmond in Boston, etc.
FIFTH PAGE.—Brief Paragraphs. Spiritualist Meetings in Boston. New Advertisements, etc.
SIXTH PAGE.—*The Free Circle-Room*: Replies to Questions given through the Mediumship of W. J. Colville. *Spirit-Messages Department*: Messages given through the Mediumship of Miss M. Theresa Sheehy and Mrs. Sarah A. Deakin.
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements. Steel Plate Engravings Free.
EIGHTH PAGE.—Medical Notes. Psychography, or Direct Spirit-Writing. Brooklyn Spiritual Fraternity. Everett Hall Spiritual Conference, etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

The *Revue Spirite*, Paris, for December, opens with an "Invitation to the School of Theosophists to Enter upon the Field of Explanations and Proofs." It is from the pen of M. Fols Vallés; and while it is able and dignified, and breathes the air of sincerity, it presents nothing new for our consideration. Its drift may be inferred by a single extract: "One cannot transmit to another that which he has not first acquired himself, and unfortunately, notwithstanding our good desire in the realm of theosophism, besides pure assertions, besides simple affirmative enunciations, but not justifiable, we have found nothing." Perhaps some light might be thrown upon the subject by a remark I heard made upon a somewhat analogous subject: "One cannot be made, (as in Masonry) he must become" an initiate. It is possible there is much in theosophy that cannot be taught, but may be acquired, as the *fakirs* acquire their powers, by severe spiritual discipline, mental introversion, deep meditation, much study of the mysterious workings of nature.

The anniversary commemorative of the dead has again called forth from our confrères in Paris befitting eulogies, and elegant and touching tributes to the departed, such as we cannot too highly extol. Mr. Leymarie, as chairman of the meeting on this occasion, opened the services by a few appropriate remarks, and by reading the prayer which "the master," Kardec, wrote in 1864. He was followed by Mme. Sophie Rosen (Mme. Dufaure), whose words were in every respect edifying. Her remarks on our bearing toward our children, as their instructors, were very apt. After referring to the harshness that had in former times characterized parental discipline, she said: "A salutary reaction took place under the auspices of J. J. Rousseau, Pestalozzi, Girard, Froebel, and others. A judicious apprehension on the part of masters showed that any expression of vengeance weakened the power of the father without ameliorating the child, and hardened both; that the wisdom represented by the stick, by confinement, by starving, had nothing attractive in it; that the best way is to make the pupil respect himself," etc.

Mme. Rosen was followed by M. René-Caillet, who had prepared a paper that was highly appreciated. He remarked that, "though we may say in the cause of truth that Allan Kardec had invented nothing, he had torn away the veil that a long tyranny, a shameless despotism, had thrown over eternal verities." . . . "that, among the people of antiquity, those with whom most abundant spiritual events, were the Hebrews. These, non-progressive and superstitious, were surrounded by inferior spirits, impure spirits who could only turn them from the ways of God." . . . As these were invoked, "Moses, a superior spirit, charged with the guidance of the people, forbade this practice." But communication with the world of spirits was always in vogue; "in all the world a knowledge of it was manifest. We recall the predictions of the prophets of Israel, inspired mediums, unconscious instruments of the Spirit of the Seigneur." Mr. Caillet very aptly re-echoed also the promise of Jesus: "I will send you the spirit of truth that will explain to you what you cannot as yet comprehend."

At the conclusion of Mr. C.'s address, a fine poem was read by M. J. C. Chaigneau. The chairman then, in defence of our cause, to refute the silly assertions of our enemies that only the weak and unlearned were its supporters; wishing at the same time to recall to mind those, noble or otherwise, who had boldly declared their convictions, and fought the good fight, named Prince Wittgenstein, cousin-german to the Emperor of Russia, his aide-camp, &c.; Mr. Jean, Procureur de la République à Nouméa; Mr. Marlon, a judge on the Algerian bench; Mr. Roustan, Professor of Philosophy; Mme. Cordurié, authoress; with more than thirty others, all of whom had made a worthy record on the ever-turning leaves of the world's history.

I find here also a letter from Mme. Blavatsky, which I should like to transcribe unbroken; but a faint outline must suffice. While she thanks the *Revue* for the charming manner in which it has taken her part, she declares that she has not

the vanity to wish to be thought young, for, for many years, as all can see, she has been an old woman—has lived thirty years in India, and thirty more at the Antipodes, &c., &c. Referring to the great discovery of Prof. Rotura-placing animals for an indefinite period in a trance state—she says (quoting her statements in 1878 in the *New York World*): "I said to the reporter, *a propos* of the disengagement of the soul and of the astral body among animals, that the shepherds of Tibet had had the secret for many centuries. And I added, that I predicted that before a year science will have discovered the process upon inferior animals. . . . I have seen this operation among our Brothers fifty times. They operated upon myself, and I slept eleven weeks, believing all the time that I was awake, and wondering why people did not appear to recognize me or reply to me. I was wholly ignorant that I had been disembarrassed of my carcass. . . . This was at the commencement of my studies. . . . It is a grand secret known to the fakirs, who can allow themselves to be interred for months, and then be resuscitated. In a recent voyage to Jeypoor (Radjpootana) we saw this done. A fakir, or rather a yogi, (for the fakirs are generally Muslims), an Indian yogi caused himself to die, and so lay in his chamber for twenty-eight days. . . . They are not the English, nor other people who put their hands on the manuscripts, that explain these things; neither Brahmins nor Buddhists who have the secret will lend them to Max Müller & Co.; but our Swami Dyanand Saraswati, a *svami* of the first class, a man who knows the Sanscrit better than any man here, a man who passed seven years in the jungles, surrounded by wild beasts, a man profoundly versed in the occult sciences, can furnish manuscripts no matter of what kind," &c.

BELGIUM.

The *Messenger*, of Liege, for the 1st and 15th of December, has several articles of much merit. M. De Turok writes ably in the defence of our cause; "A Collaborateur" is not less impressive, but their effusions cannot be well abridged. From the *Précurseur* the *Messenger* copies a brief account of Mr. Kiddle's relations with the Board of Education, his resignation of the position he had for so many years so honorably held, and adds: "The Board, which contained a good contingent of fanatics, under the pressure of all the Reverends, thought it their duty to demand an explanation of Mr. Kiddle. He replied by tendering his resignation, observing that in spite of his convictions, which dated back more than ten years, he had always done his duty to the satisfaction of the Board, and that he was the same after the publication of his book as he was before. Half of the Board would accept his resignation, and a half would not, but after six months the narrow spirit of religious fanaticism prevailed, and Mr. K.'s place was filled by another. What tolerance! And this in a country where one encounters every kind of sect, and all founded upon the Bible, from the polygamy of the Mormons to the promiscuity of the *Brothers of Christian Perfection* at Onondaga." The editor remarks on this says, in substance, that the *Indépendance Belge*, in stating that Catholics and Protestants made a common cause against Mr. Kiddle, gives a wrong aspect to the affair that culminated only after long hesitation—"the acceptance of the démission of this honorable man."

The *Paris Journal* of the 17th of October is accountable for the following, which it pronounces *parfaitement authentique*: "The 'Sybille of the Bastille,' as she was called, was consulted one day about a man who had been entrusted with a horse and some merchandise which he was to take to a place called the *garé du Nord*. As he did not return, inquiries were made, but no traces by the police and others could be had of him. The Sybille said that instead of going to the place designated, he had gone directly to St. Denis; that she saw him there at an inn near the fort with some companions, but she could not see the horse and merchandise. The police found everything to be just as described, but the horse and merchandise had been sold."

Before the time of railroads a gentleman was traveling on horseback in Vivarais, where, as night overtook him, he was compelled to seek lodging in an old chateau. He was shown into a room that had upon its wall the portrait of a handsome man, wearing on his breast the cross of Malta. Though oppressed with a disagreeable sensation, the traveler lay down and slept. He thought he had heard a sigh as he gazed upon the portrait on the wall; now, a door that he had not discovered in his careful examination of his apartment, opened as if by a trembling hand, and a little head, covered with blonde disheveled hair, appeared and disappeared several times. Finally a little girl of nine or ten summers, issued thence, and pointed tremblingly at the portrait, as the traveler stretched forth his arms toward her; she hesitating to pass by the portrait to reach him. With an expression of great suffering, this emaciated little creature regarded, for a long time, the new occupant, then disappeared. In the morning the host was accosted concerning this apparition, but admitted nothing. As the traveler was departing he passed through a room where his attention was suddenly arrested by the portrait of a woman in mourning garments with a child upon her knees. He declared at once that that was the child he had seen in his room, and his guide, as he descended the avenue, admitted that that child had died from the cruel treatment of an uncle, who by its death inherited a fortune; and that this man, the Chevalier de Mal, had died crazy, seeing always the murdered child at his side. This touching story, sadly disfigured by this brevity, is from the pen of M. René de Roigny, was published in the *Figaro*, and came to the writer

from a person who knew some of the parties connected with the painful affair.

SPAIN.

Three numbers of the new publication, *El Eco de la Verdad*, of Barcelona, have been received. They are almost wholly devoted to the versatile pen of Mme. Amella Domingo Soler, whose fame as poetess as well as a prose writer is world-wide. Mme. Candida Sanz, and Violeta, and one or two more, add not a little to the interest of this new "venture," a work which, though of small dimensions, is overflowing with pure, fraternal sentiments, such as if universally entertained and put in practice, would imbue our present crude life with the charms of romance, the very beauty of holiness. "Indifference," and atheism in view of Spiritualism; "The Times have Come"; "Blessed are they that weep"; "Winter with the Poor," are some of the other subjects that are here treated with force and feeling.

El Criterio Espiritista, of Madrid, for December, has a large number of lengthy disquisitions from such men as Dr. A. Garcia Lopez, President of the "Sociedad Espiritista," D. Caruana Berard, of Lisbon, and D. Vicente Torres. The subjects treated are: "Spiritualism is a Philosophy"; "Charity"; "The Materiality of the Soul"; "Necromancy," under the head of Bibliography—treating a work that has been published by a society in Lerida, and purports to be made up of communications from spirits—very interesting "Miscellaneous." These are all prepared with care, in reference, I might say, to a highly cultured audience; but they cannot be abridged to any advantage and do credit to their respective authors.

ITALY.

Annali Dello Spiritismo, of Turin, December number, continues its interesting translation of "Catholicism before the time of Christ." What is chiefly dwelt upon in the present "chapter" (XII.) is the "Legend of Original Sin." We have here also a thrilling account of an apparition that manifested itself in the presence of Mme. Sofia Alaskow, wife of the imperial counsellor of this name in Russia. In a much abbreviated form I will give the lady's own recital: "In 1855, when only nineteen years of age, and when I knew nothing of Spiritualism, and had not even heard of it, was not inclined to mysticism, and was, as you are cheerful, I was made for a brief period quite ill from the effects of the ghastly appearance of a brother-in-law, Dr. Sengreof, at the time of his decease. This brother-in-law was living in the district of Rannenburg, about a hundred miles from us, and at this time, owing to bad roads, &c., we did not often hear from him. On the 12th of May, having seen my little baby put to bed, I had laid down to read. When the clock struck twelve I put my book aside and extinguished the light I was using; but the room was still sufficiently illumined by a small lamp burning in a niche by a little altar. Presently I heard steps in the adjoining room, and supposing that the servant had come to tell me, as often happened, that his master had been summoned away, I called to him to know what he wanted. No reply came, but the footsteps still approached, and immediately through the open door entered Dr. Sengreof. There was something so chilling in this presence that I threw myself back upon my pillow from which I had raised myself up, and endeavor to close my eyes. The form then placed its cold hand upon my lips and said, 'Kiss that hand!' This I would not do, and again for the third time was repeated, 'Kiss that hand!' Still refusing, and fearing that my time had come, I began a fervent prayer. The hand was withdrawn, and the figure, approaching the altar so that he could be distinctly seen, repeated my silent words. I longed to cry out to the maid who was sleeping near the baby, but I seemed paralyzed. I then mentally began the *Ave Maria*, which, like the other, was repeated in a clear, distinct manner. During all this time I heard any noise made by the baby, the striking of the clock, &c., and was longing to go and kiss and bless my infant before it died. Presently ravishing music was heard, and a brilliant light flooded the apartment. As these faded away, so gradually melted the figure. Two weeks afterwards we learned that on that said night my brother-in-law had died. I must add that when he stood before my bed, though I fully recognized him, he wore a long beard and his hair very long, which I was not accustomed to. After his death my sister-in-law came to live near us, and in the course of conversation she remarked that during her husband's illness he had allowed his beard and hair to grow long. The cause of his imperious demand that I should kiss his hand was that I should acknowledge my error in quarrelling with him, as I had done at my last interview with him, for I had taken the part of one of his little girls whom he had treated cruelly." This narrative, which, as to its arrangement, I have taken some liberty with, is from the pen of Prof. Dr. Ferty, who has translated it from the German.

Sr. Rinaldo Dall Argine, writing from Florence to the *Annali*, gives an account of a spirit-manifestation of a very pleasing character. A beloved departed friend, named Paolo, announced himself at Sr. A.'s room, in presence of Sr. Santini. Grateful for this attention and for his replies to questions which were given audibly with his own voice; he was asked what could be done to afford him pleasure. As he was very fond of flowers, Paolo replied that in celebrating the immediately coming "day commemorative of the dead" they might please some flowers upon his grave. Sr. S. having gone out to procure them, a guitar, which was on a table near where Mr. Argine was reading, suddenly gave forth a clear, distinct sound. Mr. A. jumped from his seat in an instant of alarm; then looked about for some natural cause for this novel

manifestation. When Mr. Santini returned and expressed some fears that his friend's imagination had been at work, another and yet louder sound issued from the instrument. The woman of the house was then called in, and when told what had happened and that they believed it was their friend Paolo's way of showing his gratitude for the preparations they were making to decorate his grave, she said: "If it be truly Paolo, let him touch again the guitar"; and Paolo did not wait to reply, but at once, and in a more vigorous manner than ever, struck a startling note not to be mistaken. One night, also, by request, the instrument being near the bed, sweet sounds came from it as if the wind were playing through its strings.

SOUTH AMERICA.

La Constancia, of Buenos Ayres, for October, has thirty pages of attractive matter from which it will be difficult to make a judicious selection. Prof. J. R. Buchanan's able lecture on the "Army of Heaven" is continued here, occupying about seven columns. This is followed by a poem from Lady Soler, and from her profile pen an article entitled, "There is no Evil from which no Good comes," and in which she beautifully expresses herself and gives in a few words the spirit of her theme: "There are no tears that do not water some flower." Seforita Candida Sanz, writing from Barcelona, has some excellent thoughts on the progress of humanity, sketching the present in contrast with the past, beginning with the erroneous ideas, the inhuman governments, the orgies *bacanales*, and the Neros and Calligulas who have made history blush, winging her way lightly down to this nineteenth century, where woman is receiving that instruction and consideration she has so long been deprived of. A few columns are also given to Dr. Peabody's "Original and Selected Paragraphs" from the *Banner of Light*, "Eternal Punishment," "Love One Another," and a number of minor items complete this excellent periodical.

MISCELLANEOUS.

La Chaine Magnétique, under the direction of Baron du Potet, Paris, ably fulfills the promise its first numbers indicated. "Onward without stopping" are the Baron's first words in his article on Psychology, having a pretty heading of a rising sun mirrored in the ocean. "God has put us in the world to work," he says, "and repose is an evil that has nothing like it. In our sleep, Nature herself is busy, and our will is a stranger to her works. Endeavor to discover the mechanism of these mysterious enchantments, examine the state which one calls the repose of the spirit, when all the senses seem at rest and when not associated with dreams; then somnambulism, product of causes which seem to come from excitations without, and under the empire of which our nervous system staggers. . . . Here we see a curious *melange* of two forces which dispute possession of the organs of the body," etc. He then briefly notices the laws governing the body, "but the soul obeys another law," he adds. Indeed, whatever this great teacher, this venerable *savant* attempts to illustrate, it is done on the basis of an erudition quite exceptional.

La Chaine Magnétique expresses in fitting terms the regret that is widely felt at the death of Mme. the Baroness du Potet. She was seventy-six years of age.

This journal also states that the *Société Magnétique d'Italie*, whose headquarters (*le siège*) are at Boulogne, has now over five thousand members; that the Zouave Jacob has been explaining before a conference his manner of healing and the danger in poisonous medicines founded on the teachings of illustrious men, from the time of Hippocrates down to Claude Bernard; that the Theosophical Society, of Bombay, (Col. H. S. Olcott, President,) had elected the Baron du Potet an honorary member, accompanying the announcement with a magnificent diploma; that cremation was receiving favorable consideration with the Municipal Council of Paris, and it is thought that a suitable furnace, or *chapel ardente*, would be built at Père-Lachaise; that the convulsions of Friol continue their strange antics; that when in church they leap over the railing of the altar, dance rudely in the nave, and if they touch with their finger the stole of the priest they utter menacing and savage cries. On the sixteenth page of the December (15th) number there is a wood-cut of a fine group, a "magnetic scene in the time of the Pharaohs," the king seated, pointing his magic wand toward the sibyl (who has fallen back into the arms of an attendant) to compel her to utter her oracles.

Licht, Mehr Licht, Paris. Five more numbers of this handsome and most excellent weekly periodical have been received. I should fall in my attempts to do justice to any of its many and varied articles, the naming of which would occupy no little space. I may particularly notice, however, observations on Mr. Eglinton's mediumship; "Thaumaturgie"; "Allan Kardec"; Von Wili, Besser's sketch of harmonious sciences; C. v. R.'s communications; "Psychic Phenomena," by V. G. Wiess; Prof. Dr. Breslau on the same subject; "Mr. Eglinton in Stockholm"; Studies in Relation to Magnetism and Spiritualism; valuable "Correspondence," and a host of minor items.

Another *Constancia* from Buenos Ayres, and a *Revue Spirite* from Paris, have reached me, and will receive especial attention in my next review.

A SPIRITUALIST APPOINTED TO THE CHAIR OF EXPERIMENTAL PHYSICS AT CAMBRIDGE.—Lord Rayleigh, the newly-elected Professor of Experimental Physics, is an ardent Spiritualist. It is an admirable appointment, though, as he is a scientific scholar and investigator of rare attainments.—*Truth* [London, Eng.]

Carl Schurz, Hayti dishonest official—hence the vacancy in the Indian Bureau.—*Herald*.

WAIFS FROM FAR-OFF LANDS.

BY EMMA HANDINGE BIRNEN.

To the Editor of the Banner of Light:

It is with feelings of intense satisfaction that I chronicle the fact to my kind inquiring friends, and all whom it may concern, that I am once more on their verge, if not actually in their midst, having arrived at this fair city of San Francisco the last day of the old year, after a very rough and tempestuous voyage of two and twenty days from Auckland, New Zealand. I have already sent so many jottings to the American spiritual journals concerning the status of the cause of Spiritualism in the Southern Hemisphere, at least as far as it has come under my own observation, that I have but little more now to add, save to present a brief summary of "the situation," for the guidance of others who may propose to make pilgrimages in the same direction as myself.

Liberalism in religious opinions, generically termed by the Colonists "Free thought," is decidedly the rule rather than the exception, and always provided the language be choice, and the sentiments free from all tendencies to coarseness or personality, the more radical a speaker's utterances may be, the more acceptable they will prove in Australia. Spiritualism proper, following in natural sequence upon brave denial and philosophic repudiation of priestcraft and superstition, has taken a deep root amongst the few, and would be the prevailing religion of the many were true genuine mediumship more universally cultured, and some of the stains, which in every community fasten themselves upon every great reform, obliterated. A man's foes are too often "those of his own household," and Spiritualism in the Colonies presents no exception to this well-known rule. Still the movement grows apace, and wherever it has taken a deep hold, as in some of the best circles in Sydney, Melbourne, Ballarat, Dunedin, Auckland, Nelson, &c., it is cherished by its adherents with a firmness and consistency which sets a noble example to any people or any land. It would be almost invidious to select individuals for praise, where so many excellent persons uphold the cause without fear or favor. The genuine medium and well-educated speaker need have no fear of finding friends and sympathizers in any part of the Colonies, and as to the audiences, when I state that for six months consecutively in Melbourne I was honored by an attendance averaging never less than from one to two thousand persons, and that in every other town I visited the largest and best halls were unfailingly filled by enthusiastic and profoundly appreciative listeners, my readers may form some idea of the popular tone of mind amongst these bold thinkers. Of course, there is a long tale to tell on the other side, and the narrative of my bitter struggles and the incessant warfare I was compelled to maintain with the clergy and their bigoted adherents, both publicly and privately, would fill a volume, and offer a formidable picture of the thorny path which the reformer must tread, despite the many blossoms of kindness and enthusiasm which otherwise brighten the way.

If such a medium as Miss Ada Foye could visit these Colonies, and with her wonderful and convincing public seances call forth the best elements of the country, and present along with the philosophy the proofs of its spiritual source, I am confident associations of the best men and women in the land would spring up like the harvest of a well-plowed, well-sown field; perhaps in the Providence of higher and wiser minds than those of earth, the growth, although slow to our impatient vision, is all the more sure and healthful.

Even at the last, when loaded with splendid presents and noble testimonials from these generous, warm-hearted Colonists, I was quitting their shores, I was besieged with ocean telegrams from the distant Colonies, bidding me a loving farewell, and in many instances beseeching me to accept reiterated offers of a permanent settlement in their midst. I should be the most ungrateful of mortals did I not do justice to the splendid intellects, liberal minds, generous, open hands, and warm, loving hearts, that abound in Australia and New Zealand, and herewith bear my testimony, when I have no longer anything to gain by the avowal, that the deepest regret of my life has been my inability to settle in these Colonies, and devote the rest of my life to their spiritual interests and advancement.

Of the lands I have visited, I may say in brief, Australia, with all its yet unwrought treasures and vast extent, is far less attractive in point of soil, scenery, and climate, than New Zealand, which is an earthly paradise; in fact, if there ever was a Garden of Eden its site must surely have been at Nelson, and if it was not so, it ought to have been, for there is just the spot where an Adam and Eve could have found their Eden, and that without even the ghost of a serpent to tempt or betray them. Of this lovely land, and its unique and singular natives and natural history, I propose to speak more at large in one or two special lectures, in which I shall have the pleasure of exhibiting a splendid skeleton of one of the finest specimens of the mon, the extinct gigantic bird of New Zealand, now extant. It has been carefully prepared by my husband for the British Museum. The existence of this wonderful monster has been, until the last few years, deemed fabulous. Prof. Owen's remarkable analysis of what the creature must have been, his information being derived solely from a single shank bone, purchased by him at an enormous price, is already deemed by all accomplished naturalists a triumph of analogical science. My husband is one of the few favored possessors of the proof that this enormous creature has once been an actuality. With a vast amount of labor, patience

and observation, he has collected and restored the relics of one of these marvels of antiquity, until it even exceeds in completeness any of the magnificent Canterbury collection. He has the vestiges of a still taller creature, which, when time permits, will be restored and set up of the dimensions of the largest skeleton now in existence, at Christchurch, namely, twelve feet high!

Of these antique wonders, besides other noteworthy curios of the beautiful islands of the South, the public will hear more anon. It now only remains for me to add that three days after my landing here, at the command of my spirit-friends and in earnest response to the solicitations of my earthly ones, I lectured at Charter Oak Hall in this city, sharing the rostrum with Mrs. Ada Foye, who for the last seven months has been giving her inimitable and convincing public test séances every Sunday evening to overflowing houses. Mrs. Foye's well-known powers as a test medium, by rapping, writing, clairaudience, etc., have lately been supplemented by numerous communications written and answered in many languages, also by her ability to see names and sentences inscribed to her vision spiritually on the walls, with such amazing rapidity and correctness, that her tests, coming as they do without pause or mistake, astonish even those most accustomed to her wonderful séances. The vast numbers that were unable to obtain admission to my opening lecture induced my accomplished little President, Mrs. Foye, to announce that on the succeeding Sunday (yesterday) I would lecture both morning and evening; and notwithstanding the dire misgivings that were hazarded concerning the morning experiment, it proved the deep and earnest desire that prevails in this city for spiritual instruction, for a large and profoundly attentive audience greeted me, filling every seat, and expressing their high approval of the effort. At night we had the same deficiency of even standing-room, and many hundreds went away unable to obtain admission. I cannot conclude without expressing my deep thankfulness at being thus privileged to proclaim the philosophy of Spiritualism, in connection with the inestimable boon of direct proof which Mrs. Foye's mediumship affords; for whilst this brave and executive lady presides in person both at my morning and evening meetings, she concludes the latter by one of her glorious séances, and I may remark that though she kindly invites those who prefer it to retire at the close of my lectures, or question-answering, I find scarcely one, even though they may have been standing in a close jam for a full hour, ready to avail themselves of the retiring privilege. So the cause moves on. Where it is tending to, the clergy with their pitiful wall over their empty benches can best answer.

During my tour just closed I have not been a sluggard in the direction of literary labor, having published in the Colonies five pamphlets, thousands of which have been distributed over the land, and two books—one entitled "On the Road," a manual for the guidance of spiritual investigators, the other, "The Faiths, Facts and Frauds of Religious History," a work which I claim to be the most important one that I have ever been privileged to perform. Of all these publications, though they have been issued by the thousand, I have only a few of the last-named left. The future must decide how far a reprint of these brochures may prove expedient.

And now, advising my friends once more that when the severity of the wintry snows passes away, I make a final and farewell tour through the United States, prior to my departure for and settlement in Europe, and that my address will be for the present care of Mrs. Ada Foye, 126 Kearney street, San Francisco, I am, Mr. Editor, Yours for the truth,

EMMA HARDINGE BRITTON.

The Reviewer.

SHAKESPEARE: A Biography. Ethelred Study. By George H. Gilbert. Lee & Shepard, Publishers, Boston.

This is a very thoughtful book of a semi-biographical character, as the title indicates, but historical or biographical only as a setting for a thoughtful and probable picture of the facts in the case had we any knowledge of them. The author has put his torch behind the picture, as history has briefly painted it, and made it a transparency. The work contains 200 pages. We like in this age concentrated thought. A man who puts 600 pages of reflection into 200 of text is a rare man. This writer has read the current thought and the various books on the subject of this great poet, between the lines, so to speak, has seen more than was written, has read with his soul as well as with his eyes; and in this sense he is apt to do this and recognize the invisible environment of thought that finds expression in many books, and often when the writer is not aware of the source. The literary works of to-day that make their mark and that last beyond the hour, owe it to the fact of their spiritual background; a book without it is cold and dead. It is the tribute the heart or instinct pays to the spirituality that lies back of all, that the intellect is generally or often unconscious of. I do not see anything in the author's text that warrants us in supposing him a Spiritualist, but he has treated the subject of Shakespeare as a cultivated Spiritualist would, and we think the spiritual reader, whether one of the order or only constitutionally one, will see much to like in it.

It is rare for people to write of Shakespeare to-day as if they were dealing with facts or actualities when speaking of the supernatural, or semi-supernatural, characters into which this poet has breathed the breath of life. Our author is not amiss when he presents Shakespeare as being conscious of an environment of invisible beings, or when he brings the idea forward as a fact to-day, and in a somewhat definite sense puts an accent on the ghost in Hamlet, as more of a reality than a calvert of the brain.

Mr. Gilbert divides this book into four nearly equal parts: "Early decades," "Ripeness," "King John," and "Hamlet"; the latter we think is very fascinatingly presented, and from the nature of it, while not only being a jewel of itself, it has thrown its light on the preceding divisions of the book, and brought out into luster some spiritualistic thoughts that were somewhat dim without this aid of Hamlet's light. In a word, the little volume is wholly good; but the chapter on Hamlet is the syllable that carries the accent, and in doing so has illuminated the rest of the book. The author has quoted for illustration many expressions of a spiritualistic character, that have made his chapter on Hamlet almost the property of Modern Spiritualism. I cannot with any propriety lengthen this article, so as to say more than I have of the book, but one little extract which the author quotes from Kant as being the probable state of Shakespeare's mind is so good that it had better be added, or as the author puts it:

"Shakespeare may have anticipated the intuitive Kant, the great soul idealist, who said: 'There will come a day when it will be demonstrated that the human soul throughout its terrestrial existence lives in a communion, actual and indissoluble, with the immortal nature of the world of spirits; that this world acts upon our own through influences and impressions, of which man has no consciousness to-day, but which he will recognize at some future time.'"

JOHN WETTERBEE.

Miss Kate N. Post, a graduate of the University of the Pacific, and a very intelligent and estimable young lady, has the honor of being elected the first lady member of the Nevada State Medical Society.

Hygienic.

The Care of the Teeth.

From a recent volume written by Dr. J. W. White, editor of the *Dental Cosmos*, we glean the following advice concerning the care of the teeth: In discussing the eruption of the first or temporary teeth, Dr. White mentions a fact new, probably, to the unscientific reader, viz., that carache is often associated with and dependent on the difficult emergence of one or more teeth, and that apart from the aggravation of the fever and the increased liability to convulsions incident to this added anguish, there is also the possibility of a loss of hearing (of course entailing in young children a loss of speech) from the resultant congestion and inflammation. He thinks the possibility of this complication should never be lost sight of in the treatment of a child suffering from teething. Another valuable admonition relates to six-year molars, whose true character is strangely misconceived by most persons. He advises parents to count their children's teeth occasionally after the fifth year, and when more than five are found on either side of either jaw, they may know that the sixth or last one belongs to the second or permanent set, and if lost will never be replaced. If found decayed, however, shortly after their appearance, as is frequently the case, they must be removed at once, but they should never be allowed to decay if the mischief can be avoided.

Dr. White deems the want of a proper appreciation of these six-year molars one of the most fruitful causes of the defective masticatory apparatus observed in a vast majority of people at and beyond forty years of age. Dr. White does not confirm the popular impression which attributes serious harm to the second dentition. There is usually, he says, but little trouble attending the emergence of the second or permanent set, though there may occasionally be experienced considerable pain and swelling at times, complicated with sore throat, difficulty in swallowing, carache, and even severe constitutional disturbance. It is true, too, that distressing and obscure nervous affections have been observed to depend upon the eruption of a sixth or seventh molar where the space in the jaw is cramped, or the tooth presents itself in an unusual position. In general he counsels parents to bestow special heed on the condition of the child's mouth during this period, as they may thus, in a large measure, forestall the necessity of treatment in after-life. This attention on the part of the parent or guardian should consist, not only in directing the habitual thorough cleansing of the teeth by the child, but should include a personal supervision of the operation, in order that serious omissions as to time or manner may not occur. In addition, a systematic examination of the mouth by a competent dentist should be made at frequent intervals. It will not do to wait until the child makes a complaint of toothache, or until the ravages of decay make themselves visible to the unprofessional eye. In connection with this topic, Dr. White corrects a mistaken notion that the temporary teeth are intended to be lost by decay, and in this manner to make room for their successors. Under favorable conditions they ought not to decay at all, but after they have fulfilled their mission they should drop out as white and clean as when they first appeared. As the permanent teeth approach the period of emergence, a process of absorption takes place, by which the roots of the temporary set are gradually dissolved and carried away until only the crowns remain.

In a chapter on the hygiene of the mouth, Dr. White points out how much mischief is wrought by the use of unsuitable brushes and injudicious scrubbing—by the resort to tooth-powders and mouth-washes made in ignorance of the purposes to be subserved by their employment, and containing ingredients likely to be deposited about the necks of the teeth, and thus cause the absorption of the gums and alveolar processes. There is no agent, for instance, more commonly employed for cleansing the teeth, or more deserving of utter condemnation, than powdered charcoal. Again, the large majority of persons err in choosing brushes which are too stiff and too large, and in applying them too vigorously. A very moderate application of a soft brush, with a gentle frictional powder, such as precipitated chalk, is sufficient for the external surfaces of the teeth; it is quite unnecessary to use the powder often than once a day, the best time for such purpose being just before retiring. The morning cleansing may be properly performed with the aid of a little pure, mild soap, like white Castile; and for rinsing the mouth after meals, he recommends tepid water, to which has been added a few drops of spirits of ammonia or lime-water. The use of a good toothpick after meals to dislodge particles of food from between the teeth is advisable, as is also the use of a strand of waxed floss silk, passed between them at least once daily. Perhaps no single article is more useful as a wash, in various disordered conditions of the mouth, than *phenol solution*, a preparation made from tar. According to our author, it unites the properties of an antiseptic, an astringent, a sedative, a styptic, an antiseptic, and a disinfectant. It checks, we are told, excessive bleeding after extraction, and relieves the subsequent soreness of the gums. Provided there are no local, exciting, mechanical causes, it will be found effective also in that class of cases of soft, spongy, swollen gums, which bleed at the slightest touch. This preparation may be used diluted, more or less, according to the varying indications, from half a teaspoonful to a table-spoonful, being mixed with a tumblerful of water.

These suggestions are not intended by Dr. White to encourage a dependence upon any of the articles specified, so much as to discourage the use of unsuitable dentifrices and washes, and especially of all advertised or secret preparations warranted to harden the gums and whiten the teeth. The correlation of the features, and, therefore, the expression of the countenance, is unquestionably modified by the insertion of artificial teeth, but whether the change is an improvement or otherwise depends, in our author's opinion, upon the artistic perceptions of the dentist. He conceives that the majority of the dental profession have heretofore given more thought and pains to the best methods of restoring impaired functions, of securing comfort, efficiency and durability in artificial dentures, than to the aesthetic question of adjusting the substituted teeth to the general physiognomical characteristics of the patient. But Dr. White pronounces it quite possible, by the study of the esthetic anatomy, for the dental mechanician to adapt teeth to the varieties of facial contour and expression, to avoid offending the eye trained to observe the symmetry of nature, and to add to usefulness the charm of beauty.

The Electrical Cure for Diphtheria.

A writer in the *Norristown Herald* says in acute diseases electricity is the only power that can be used, by its chemical action, change the inflammatory conditions and be guided in quantity and intensity to suit the case. A smooth-running battery, a fair share of common sense, and strength enough to bear a moderate current for twenty or thirty minutes, are the only conditions. The plain directions given have been tested many years without failure. Make a flat electrode of thin sheet metal, cover it with cotton cloth, attach this to the cord from negative pole (Faradise) wet in warm water, and place on the spine, below base of the neck; press close to prevent pricking. Grasp positive electrode at wood part with thumb and finger of left hand; wet right hand in warm water, and lay gently on the neck close up to the chin; allow the hand to fit smoothly; then let the left hand come in contact with the metal or wet sponge of electrode, until the electricity is felt in the right hand. Begin gently and increase as can be easily borne. Treat all over the neck and down to middle of sternum (breast-bone); do not keep the hand moving over the parts, but rest about a minute at each change. Occasionally put a light current with two fingers on the tongue, continue treatment twenty to thirty minutes, to suit the case. Repeat treatment three or four times first day, in severe cases, and afterwards as required. Faithfully persevere, and do not listen to the well-meaning nonsense of those who say they "cannot see how that can cure," or they "have no faith." Go to work with a will to save life, and tell these busybodies to—well, mind their business, and talk about something they understand.

No one knows how difficult anything is until he has tried to do it.

DUKE LEOPOLD'S STONE.

There was once a great Duke Leopold, Who had wit and wisdom, as well as gold, Who had three in a liberal way, For the good of his people, the stories say.

To see precisely what they will do, And how nearly a million of his came true, He went from his palace one night alone, When a brooding storm and starless skies Hid his eyes from prying eyes and skies And set midway in the road a stone. It was not too big for a man to move— The Duke was confident on that score; Yet the weight of the thing was enough to prove The strength of one's muscles—and something more. "Something more," laughed the Duke as he strode Through wind and rain on his homeward road: "This time to-morrow I'll rock it well show If a notion of mine is correct or no."

From a window high in the palace wall, He watched next day for the passer-by, And grimly smiled as they one and all, Where they found the stone, left the stone to lie. A lumbering ox-cart came along, And hump, the driver, was stout and strong; One step he took, and the stone was intent, Would have cleared the track of impediment; But whatever appeared to be needless work, Or work that another might possibly do, He stopped his team for a minute or two, And scratched his head as he looked about For the easiest way of getting out.

"This is a heavy stone," he said, "and I will show If a notion of mine is correct or no." The next that came was a grenadier, Bristling in scarlet and gold array; And he whistled a tune both loud and clear, But he took no note of the rock in his way. When he reached the stone he turned his head, "Thunder and lightning! what's this?" says he. "Have not the blockheads sense enough To clear a road of this sort of stuff? A pretty thing for a grenadier to do!"

To stumble against, and bark his shins! If I knew the rascal that planted it here— Yes, surely, I'd make him see his sins. He clanked his sword, and he kicked his plume, And he strutted away in a terrible fume; But as for moving the stone—not he! It is just," said the Duke, "as I thought it would be." A little later, still watching there, He spied a troop of village folk, A troop of merchants, each with his pack Strapped on a well-fed animal's back. "Now let us see," with a nod of his head And a wink of his eye, he said, "I'll show you a way to get the stone out of the way."

"Perhaps this wonderful multitude Will lend a hand for the public good." But black! the company, man and horse, Hardly gave him a second look, and so, Instead of cantering four abreast, Two by two they went east and west; And when they had left the stone behind— "To think of this!" said the Duke, "and I'm here!"

"Blocking the highway for half a day!" It never reached the collective mind In the light of manner that implied Some possible claim on the other side. So a week, and two, and three, slipped past; The stone lay there, and the Duke was fast. And the people grumbling went and came, Each with a tongue that was glib to blame, But none with a hand to help. At last Duke Leopold, being quite content With the issue of his experiment, Ordered his herald to sound a blast, And summon his subjects far and near. A word from his high-born lips to hear.

From far and near at the trumpet call, They came in throngs, and the Duke was glad, And the Duke, at the head of a glittering train, Rode through the ranks of wondering eyes To the spot where the stone so long had lain. I will not tell their curious blinks and stares, When he leaped from his horse with a smiling face, And royal hands pushed the stone from its place!

But the stare of amazement became despair When the Duke stooped down with his gracious air, And took from a hollow the rock that hid A castle built with a golden rod.

The legend upon it he read aloud To a silent, and very crest-fallen crowd: "This is the stone for him, and for his alone, Who cleaves the road to move the stone." Then he raised the lid, and they saw the shine Of a golden ring, and a purse of gold; "What might have been yours," said Duke Leopold; "But now you must keep it!" It was I who for reasons of my own Hindered your highway with the stone. But the reasons were you have doubtless guessed Before this time, and for the rest, I think there is nothing more to say. My dear good friends, I wish you good-day!" He bowed his head, and his glittering train After their leader glided away.

With sound of trumpet and gleam of gold They flashed through the ranks of downcast eyes, And the Duke, with a gleam of rather "said," Perhaps, however, a lesson lies. In the story, that none of us need despise.

—Mary E. Bradley, in *St. Nicholas*.

Guardian Angels.

To the Editor of the Banner of Light:

My attention has been called to a short article in the *Banner* of the 29th inst., in which Dr. G. Bloede, after quoting a passage from Dr. Crowell's book, "The Spirit-World," in which it is asserted that "Guardians are always of the same sex as their wards," quotes also a passage from an article I contributed to the *Banner* of the 10th inst., in which it is stated that at a recent materializing séance "four of the spirit-guardians (two of each sex) of a lady medium present in the circle came to her." Dr. Bloede then requests that Dr. Crowell and myself will state in the *Banner* the reasons for our difference of opinion. On my part it may be said that I should have said *spirit guides* instead of "spirit guardians," which would have rendered any explanation needless, as I think the term "spirit guide" (technically speaking) does not necessarily include guardianship. Without intending or expecting to provoke a controversy, I must say, however, that I differ in opinion with Dr. Crowell in relation to sex-distinctions in spirit guardianship.

He says, page 136: "Every mortal above a certain age has a spirit guardian, whose duty it is to watch over and guide his or her power, to protect and guide his or her mind. Guardians are always of the same sex as their wards. They are usually assigned for children when they arrive at the age of twelve years; but when the latter prematurely develop, they sometimes have guardians assigned them a year or two before this period. Children, until guardians are appointed, are not held accountable for their acts. . . . Some (guardians) are appointed so that in the performance of their necessary duties they shall find the means of their own progression, the means of explanation for former sins, and of acquiring knowledge which they neglected or otherwise failed to obtain here."

Now whilst I do not know of any evidence of angel-guardianship of any kind that would be received as proof of its verity in a court of judicature, both my observation and experience in the investigation of spiritual revelations and phenomena have convinced me beyond a doubt that when we enter the future life we go there attended with every faculty of the mind, every desire of the senses, every wish and affection of the heart that prompted or influenced us when in the earth-form—all of which elements of our nature being quickened by the change. What, then, let me ask, must be the anguish of the devoted mortal when told, on her translation to a heavenly sphere, that her eripied suffering son of twelve years or more, on whom she had ever lavished the untold wealth of maternal love, untroubled by a thought of duty or reward, was to be wrangled from her protecting arms and care and consigned to a stranger's guardianship, because of his sex? In the performance of his necessary duties his guardian may find the means of his own progression, the means of explanation for former sins, and of acquiring knowledge which he neglected or otherwise failed to obtain on earth? Were it possible that such a rigid statute should exist in the laws that govern in the spirit-world—a provision to my mind better fitting the Draconic Code than that of a God of love—it seems to me that it would require no Lucifer to create a revolt in heaven; but that millions of translated mothers would beseege the throne of Omnipotence until their tears and prayers prevailed, and the cruel statute was blotted from his book; or if their united prayers went unheeded, that they would, in the restless strength of maternal love, burst asunder the golden gates that shut them from their loved ones on earth, and regardless alike of duty, reward or punishment, fly to their relief. But, thank God, I am more than satisfied from knowledge derived from my own experiences and observation, that no such necessity exists, and that the guardianship of angels is not marked out by any such square-and-compass enactment as that suggested by Mr. Crowell; but that, as a general rule, fathers and mothers become, on their translation to spirit-life, the natural spirit-guardians of their bereaved offspring, regardless

of sex. Nor is guardianship, as I have been taught by the angels, limited to those who are allied to us by the ties of consanguinity, or earthly affection, alone. I have had proof amply sufficient to convince my mind that apart from guardians drawn to me by the ties of consanguinity, or earthly love, I have had and still have many occasional guardians of either sex, who, though strangers to me whilst in earth-life, are often present with me and mine to guard and counsel me by impression and otherwise. When a little child I was the especial pet of my paternal grandmother, who passed to spirit-life when I was in my seventh year. I need not evidence or argument to convince me that since her translation to the spirit-realms that loving grandmother has been my constant spirit-guardian and guide, and that in almost countless instances she has been my unseen counsellor and protector, mainly through impressions, and that under the providence of God her interpositions have in more than one, or even two remarkable instances, been the means of preserving my life. Throughout the countless ages of eternity I ever hope and expect to retain the like child-like aspirations and humble dependence on the higher and still forever ascending higher powers that characterized my infant years, as I was daily fed by "dere gamdar Hasser" with kisses, cake and praise.

But what shall I say of Mr. Crowell's exclusively male guardianship of wards of that sex, when I come to speak of my spirit-wife and the succession of spirit-daughters that have ever since passed to the higher life? Mr. C. could sooner convince me that there was no sun to be seen by day, or stars by night, than that each one and all of these (even the now grown-up daughters that perished in embryo), were not my constant, daily and nightly attendants and guardians, never for an instant leaving me entirely alone, as I have had and still have indubitable proof almost weekly, not only by impression, but through the senses of seeing, hearing and feeling. I know that not a day or night passes but some one or more of my translated loved ones keep watch and ward around my bed—often arousing me to a sense of danger from the nightmare (which I am very subject to) when I am about to fall asleep in a position provocative of that death-like condition, by a loud rap on the forehead or elsewhere, calling me aloud by name, and in instances where, through inattention to their warning, I have been overtaken by the malady, rubbing my head (until aroused from torpor) with a materialized hand as tangible and real as that of any living mortal. They tell me, too, (and I believe them), that not unfrequently when my unconscious senses are wrapped in sleep, they gently beguile my spirit from its earthly tabernacle and take it with them to their beautiful home in the spheres, where they sometimes keep me with them for hours as real and tangible in every respect as will be the case when I come to live eternally with them. And then when attending séances before phenomenal mediums of whatever class, seldom if ever an instance occurs in which one or more of my ever watchful loved ones do not announce their presence, whilst as often as I give them opportunity, they one or more materialize in full form as naturally and oftentimes as perfect in every feature and expression as when in earth-life, whilst they earnestly and severely bestow upon me every mark of affection they were accustomed to exhibit when in earth-life.

Nay, at several séances (some thirteen in all) held in my own house during the last summer, in presence of one of the best materializing mediums probably in the world, my wife and children, numbering eight, one and all were accustomed on different evenings to several materialize their forms in the chamber where our children were nursed (occasionally two at the same time), when they would walk with me around the room examining the old-time familiar pictures and engravings that had always hung against the wall, opening with their own hands drawers of bureaus and taking therefrom and closely inspecting articles of dress that they used to wear when in earth-life, and other articles; walking through the halls to different chambers they had been so familiar with; going down the stairs, and after walking through the hall to different rooms below, again mounting the same with the like agile step they had been accustomed to in earth-life, and finally acquiring such power that my wife on several occasions (sometimes taking my arm) walked in the bright light of a full moon long distances amidst winding paths in the grounds in front of the house, evidently revelling in rapturous thought because of her ability to again behold in their material clothing the trees and other objects she had so often wandered amidst and gazed upon with delight before her departure from earth. All these (my wife and children) now individually claim to be my guardian angels; and, perchance, say I, the thought that would tend to dispel the pleasing illusion, as it of course must be if Mr. Crowell's axiom is true, "that (angel) guardians are always of the same sex as their wards."

In his short communication in the *Banner of Light*, Mr. Bloede refers to me (in no unkindly spirit) as being a "much favored witness for materialization," regarding which allegation I would like to say a few words, that both he and some other writers in the *Banner* may be relieved of a wrong impression. I feel entirely certain that if in my investigations of spirit phenomena I have been more successful than many others it is not on account of any favor that has been vouchsafed me from the spirit-world, but because I have succeeded in bringing my mind into a more passive and favorable condition to meet the demands of the phenomena than has been the case with many other honest seekers after truth. I think I have learned to my full satisfaction that to insure the most favorable results in spirit-intercourse of all kinds, it is absolutely necessary that we shall place ourselves in harmony with both the angels who communicate or demonstrate, and the instrument whose organization is used as a medium for those purposes, and that whatever tends to disturb the serenity of the medium's mind affects in like degree the character of the manifestations. In all the hundreds of séances I have attended, including many scores for materialization, it has so happened that I do not remember ever having been present at one wherein any exposure of fraud, real or alleged, has occurred, though I have several times attended circles on occasions where through inharmonious in the sitters present, or other disturbing cause, the manifestations of spirit power have been more or less unsatisfactory.

After many years of earnest inquiry, experience and observation, I have become pretty well assured that when a medium for materialization (for instance) is thrown into a preparatory mesmeric sleep, (except in rare instances of full transfiguration) his or her spirit stands outside its own natural body, totally unclothed of its fleshy tabernacle (though still connected with it by a magnetic cord), whilst a guardian spirit occupies its place in the body, over which it keeps watch and ward, whilst still other spirits, with the aid of certain elements obtained from the sleeping medium by some occult chemistry unknown to mortals, are enabled to reclothed themselves with flesh and garments, and to appear to their friends in the circle more or less as they looked in earth-life, according to the development and powers of the medium, the favorable or unfavorable state of the atmosphere, and most of all, the condition and harmony of the attending circle of friends. Thus whilst the materializing medium is being used by the spirit as an instrument for the production of the wonderful phenomena, he or she becomes, as it were, a trine being, the spirit of the medium, standing outside of his or her physical body, whilst a greater or less proportion (as the case may be) of the elements of the latter are withdrawn therefrom and transferred to that of the personating spirit present, all three of which parts of the one whole, when thus separated, being connected by sympathetic or magnetic cords more delicate and sensitive in their structure than it is possible for any merely material chemist or scientist to conceive of. Now whilst the spirit of the medium cannot be grasped or even sensibly touched by mortal hands, the material elements that have been transferred by spirit-alchemy from the physical organs of the sleeping medium to the personating spirit can be not only touched but held firmly in the grasp of human arms or hands; consequently were it not that the guardian-angels of the sleeping medium possess the power to re-embellish the three dismembered portions of the medium's soul and body, through some occult process not even as yet guessed at by the most favored mortal, by transferring, quick as a flash of light, the medium's sleeping body to the parts withheld firmly in the grasp or arms of a spirit-grabber, in spite of cords, bands, bolts and bars of iron, the death of the medium would undoubtedly be the consequence. If it be asked why the material elements withheld by the

spirit-grabber cannot be withdrawn and restored to the body of the sleeping medium instead of bringing the medium to them, spirits assure me that the power of the human will on such occasions is often harder for spirits out of the form to overcome than any amount of more quiescent matter, such as cords and even bolts and bars of iron.

Now, if I am correctly informed by spirit-intelligences, whilst the spirit of the medium is present outside its natural body, it takes minute cognizance of every thought that transpires in the minds of the individuals in the circle, and that each and every unkind or malicious thought vibrates through the magnetic cord to the sleeping body, charged with all the force of an angry word or blow. Hence, probably, the necessity of singing or cheerful conversation in promiscuous séances, in order that the thoughts of the persons present may not be concentrated on the medium, and thereby disturb his or her serenity, a necessity that I know by experience does not exist in small harmonious circles, when the medium feels implicit confidence in the truthfulness and sympathy of those present. When the persons present are truthful in their intention, I have learned that spirits will do all in their power to overcome the effects of their honest skepticism, and oftentimes in a good measure succeed. But when persons obtain access to a spirit-circle whose minds are imbued with dishonest intentions, malignity and hate of the medium or of the manifestations, or both, the case becomes widely different. The spirits of such persons, I am told, are imbued with an element that fills the atmosphere with such intolerable spirit-stench that none but low and degraded spirits can abide its presence, on which account all good spirits are often forced to retire, and leave the helpless, unconscious medium solely in the power of his or her enemies, both in and out of the body, when (especially if the seekers after fraud present in the body are possessed of strong psychological powers) the conjoined malign spirit and mundane forces are enabled to force the unconscious medium to do their will in every respect—very much as Professor Cadwell (as I have often witnessed), and other accomplished psychologists, can influence their mesmerized subjects, and make them curse and pray almost in the same breath, or perform any antics, good or bad, they may force upon them through the power of mind acting upon mind.

In this way one single, arrogant, self-conceited, malignant professional exposé of mediums, should be obtained access to a spirit-circle, may drive away a thousand good angels. This may seem strange to some. But we certainly find its analogy in earth-life. Suppose, for instance, a thousand devout men and women to be assembled in a free church, and while all are engaged in solemn worship a little creature called a polecat in the Middle States, and skunk in New England, should suddenly force its way into their midst, and elevate its caudal member in threatening attitude with evidently vile intent, would not, let me ask, every thought of worship at once be driven from the minds of all present, and even God Almighty forgotten in their haste to escape pell-mell out of doors, to get away from the nauseous stench occasioned by the presence of one vicious little animal not a fourth part as big as some professional medium-exposers, nor half so odorous to the spiritual nostrils, in proportion to the size of the two? So long as persons of this class are permitted to intrude their presence into spirit circles I feel sure that what are called "exposures" must and will occur, from causes that have been explained again and again. For this reason I have for years labored to persuade materializing mediums to submit to no test conditions (falsely so called) whatever but such as their spirit guides suggest, and to admit no one to attend their séances without the guides' full approval.

I am glad to learn that one medium (at least), in Boston has fully subscribed to these views and adopted them with the most marked success. During the last month I have been present at quite a number of her séances, held at different private residences, there being from three to fourteen on one occasion; harmonious spirits present. At all these, however, the mediums were wholly dispensed with, a thin dark curtain being drawn across a doorway in some instances, in others fastened up with pins or tacks in some convenient corner in a parlor, and in others attached on top to four little sticks three by four feet in length, suspended by a cord to picture-rings on the walls of the room as designated by the sitters. On each and all these occasions, ten or more spirits came outside the curtain fully materialized, and often took their special friends within its fold, where all present could hear the two conversing. Sometimes (though but seldom) two spirits manifested at the same time, showing us the medium in her seat instantaneously with themselves, as has been the case on scores of other occasions when but one form exhibited. A large proportion of the spirits were unmistakably recognized by some one or more friends present in the circle, and of all the individuals I have met at these séances, I have never detected one who showed the least symptom of doubt in regard to the entire genuineness of the manifestations—while in fact it would seem impossible that any right-minded person, who is capable of discriminating observation and possessed of sound judgment, should do. I am, however, aware of a class of investigators who, having no confidence in their own power of observation, have none in that of others, and seem to think all men liars but themselves.

Several female spirits, purporting to be guardians of gentlemen present in the circle, manifested their presence on different evenings. At none of these séances could I perceive that extraordinary favors were shown by the spirits to any particular persons present. Of course some sitters were more progressed in spiritual ideas than others, which always operates as an attractive element in spirit-communication. The only reason why I am thought by some to receive extraordinary favors from spirits, consists in the fact that, unlike many persons I know equally "favored" by myself, I feel it my duty to exhibit in public, for the benefit of others, what little light I obtain, and not, from selfishness, timidity, indifference or other motives, "hide it under a bushel."

THOMAS R. HAZARD.

Recognition of a Spirit-Message.

To the Editor of the Banner of Light:

Miss Shellhamer I have never seen, but she must be a real good medium for spirit-communication with mortals. I am led to say this after reading the message in the *Banner* of Light of Jan. 10th, from Mrs. ANNIE POOLE. I knew her well in England, and her communication is correct in every particular. The message not only shows it to be her who speaks, and is expressed in her pleasant, sympathetic way. Her father, brothers and sisters, of whom she speaks, passed on before her, and within a few years of each other, and the expressions in connection with them are natural and characteristic. It is hardly probable that the medium, who is so clearly of them or the circumstances to which she refers. She sends the message to R. C. POOLE, her husband, whose full name is Reginald Claude Poole, who is a good Spiritualist and has spent time and money in his investigation for his own satisfaction; and this communication will be recognized and appreciated by him. Boston, Jan. 14th, 1880. LOTTIE FOWLER.

Vaccination Offers no Protection Whatever.

The Jennerites often try to hoodwink the public into the belief that those who are opposed to the abominable superstitious which we are discussing, are a mere clique of quacks or ignoramuses. A more gratuitous falsehood has been seldom uttered. I have already quoted from the writings and the statistics of physicians and practitioners of European fame. Dr. Humer, the great anatomist, and a contemporary of Jenner, energetically declared that vaccination was pernicious, unscientific and absurd. Dr. Rowley, of Oxford, a medical writer of considerable eminence in his day, hesitated not to call Jenner a charlatan. Dr. Copland, author of the well-known "Dictionary of Medicine," attacked the principle and the practice with unrelenting criticism. W. J. Collins, M. R. C. S. England, L. R. C. P., Edinburgh, after an experience of twenty years as vaccine physician in Edinburgh and London, as he lifted up his voice against the revolting superstition, and has left on record, written in his own filthy and dangerous diseases from one to another, without offering any protection whatever."—From *Edmond Proctor's Treatise*.

"He shall be immortal who liveth till he be stoned to death by one without fault."—*Burlington Hawkeye*.

J. V. Mansfield, TEST MEDIUM, answers

Present price of stock, \$3.00 per share.
Immediate application is necessary to secure stock at this low price. A limit of 7000 shares at that price will not be exceeded. The mine is valued by 600 feet, and adjusts the value of the property of the Mass. and New Mexico Mining Co. Over 100,000 tons of ore milled produced \$125 per ton net. Stock is for an unassessable share.
Full information can be obtained by addressing 181 B. RICH, No. 9 Montgomery Place, Boston, Mass.
Prospectuses mailed free upon application. 1st—F

continue
Light
ernoon
es, are
M. T.
n con-
ere is
l who
e pub-
ay be
oston.
Mass.,
l flow-

The Free Circle Room.

REPLIES TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.
AT THE HANSE OF LIGHT FREE CIRCLE ROOM.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we will now listen to your questions.

Q.—Is not the epoch or era just commenced the time for establishment upon this planet of the practice of Christian truth and human duty, as the era we are about emerging from the sphere of the knowledge of these divine principles?

A.—Decidedly; the questioner has grasped the spiritual idea which we have always endeavored to give forth and assert in our public and private utterances. Many persons explain or apparently explain that Christian systems are failures, merely because the laws of the universe of those systems, which have been declared Christian, have tended to deluge the soil of the earth with human blood, to provoke strife, anarchy and confusion everywhere. Should they not remember the words of the Great Teacher, that though he was the Prince of Peace, yet he came not to bring peace immediately, but the sword, the sword of peace. It is the sword which has been continually going on between the new advent of truth which made itself felt in Palestine nearly two thousand years ago, and the evil passions and prejudices of humanity which have led to strife and contention, which has been apparent everywhere in Christian Europe and in all portions of the civilized globe. No intelligent person can consistently tell in true morality and take exception to the general moral tendency of the statements which are attributed to the Nazarene. What matters it whether Jesus, in Palestine, eighteen or nineteen centuries ago spoke those words as found in the New Testament, or whether they were spoken ages before, in other portions of the globe? No intelligent person can consistently tell in true morality and take exception to the point is, in what degree are the teachings which are embodied in the Gospel narrative valuable to humanity. The mere source from whence ideas and statements emanate materially, is of little importance compared with their relation to the all-important and engrossing consideration of the intrinsic value of the record as a moral guide. Men have not been able to prove from the Gospel narrative that in endeavoring to persecute their fellows for opinion's sake, they have acted in concert with the doctrines of the reputed founder of the Christian system; they have not been able to prove the doctrines which have so long held sway in Christendom, from the words of Jesus, but have always appealed to the ethics of Paul, who were the use of metaphysics to make the simple Gospel ethics agree with Jewish and philosophic prejudices and preconceptions. The new era introduces you into a condition of things wherein the letter will be discarded for the spirit; the old forms in which the truth has long been embodied will be discarded for the new. The new era is outgrown; there will be no longer an ecclesiastical power in the land, fighting against the freedom of humanity. Those who are religious teachers will be those who are naturally adapted to solve problems in connection with man's welfare, who are under the inspiration of those fitted to lead all seeking spirits into fairer and brighter paths. The religion of the future, of the new Messiah, the religion of the New Dispensation, will be essentially one in its spirit with the inner soul of Christian ethics, also with the inner soul of the various great religions of the world, but its outward form of presentation will be diametrically opposed to those practices which have been commanded by olden authorities, who have endeavored to come to us instead of leading them by moral suasion alone.

Q.—The Rev. M. J. Savage, in a recent sermon, deprecates the consideration of a future life as detrimental to civilization and progress. He says: "I tell you, friends, that when you long and hunger for a straight look into heaven, a clear perception of what is, a sensible presence day by day, you are longing for that which would be the destruction and desolation of the earth. It is our business to live here while we are here; it is our business to do the present work of the world while it is waiting at our hands. Will you please to reply to this?"

A.—From Mr. Savage's standpoint, of course, we cannot take any exception at all to the view which he has advanced. We have always contended that the only true way to prepare for the future is to live well in the present. If you are continually forgetting present duties in your earnest endeavor to grasp that which is on before, you will never grasp anything but an ignis fatuus which will lead you to ruin, and, presumably, to your destruction. Mr. Savage apparently attacks the Orthodox idea that sin and imperfection will be cast aside immediately the body is parted with; he undoubtedly has reference to that system of looking forward into the future which is accompanied by dissatisfaction with the present—a looking upon the world as Dr. J. viewed the world, a detached land which yields us no supply, and then the future world was to be all bright and beautiful. Mr. Savage cannot consistently attack the teachings of advanced spirits, because they all are unanimous in their statements that you cannot enjoy the future unless you do your duty in the present. If you do not do your duty, you cannot enjoy the future; then human morality must be something that had better be uprooted as quickly as possible.

Q.—If a person is so constituted that he commits acts here which others think wrong, while he regards them as justifiable, will he suffer remorse in the world of spirits for those acts?

A.—Certainly not. The man in question is responsible in the performance of his actions. You are responsible to your own conscience, and if you have not sufficient light to guide you into a better path than that in which you are now treading, you cannot suffer remorse or shame in consequence of having done the best you could under the circumstances. If you have not sufficient remorse in spirit-life, unless he had somewhere willfully violated the commands of conscience. You are not spiritually exalted because you have endeavored to conform to the practices of those around you; you are spiritually exalted when you do what you do from a sense of duty.

Q.—A spirit controlled her recently, who said she was sent here to do a certain work, implying by that and other expressions that she was dead in the spirit-world. Please say if that is so, and why his coming here should cure him?

A.—The spirit who would be dead in the spirit-world would be one who had not left earth for a very great length of time, who was within the folds of the earthly body, or one who had never spiritually left the earthly and aetherial all. That spirit would still be connected with the earth very closely, and would be dependent upon material things in a great degree for his present advancement. There are many spirits who can be reached by you in the form more directly than they can be reached by spirits out of the form, because their spiritual perceptions are not sufficiently keenly alive to enable them to discern spiritual beings and to receive from spiritual sources the inspiration which their natures need. We know of many spirits today who are deaf and blind in the spirit-world, or rather, in the earth-bound atmosphere which is close around the earth, simply because they were so on earth, physically, and they have not risen above a condition in which they are entirely dependent upon physical surroundings, there being an attenuated physical form which yet attaches to them, which, although imperceptible outwardly, is a portion of the physical structure. It is not the spiritual body, but exists between it and your atmosphere. By receiving an impetus to go forward, the spirit will become cured of his materiality. Undoubtedly the only cure for spiritual deafness will be an increase in spirituality, which will assist the spirit in rising above material disabilities, and unfolding the organs of the spiritual body. Spirit may of course be deficiently developed in the spirit-body.

Q.—It has been said that certain persons will suffer greatly during the coming planetary crisis. Will it be physical or mental, or both?

A.—The suffering will be both physical and mental, as you cannot suffer physically without the body resting upon the mind; you cannot suffer mentally without the mind wearing upon the physical powers, debilitating the physical constitution. Mental and physical suffering

are accompaniments of each other; you can never divorce them so long as you have a body and a mind attached to this sphere. During the next few years you may expect that those living in degradation, in vice, will be obliged to suffer greatly from the legitimate consequences of the effects of the planetary reform in previous days. The future, the near future, will only be the harvest hour in which those who have sown wheat will be able to gather it into their barns, and those who have sown tares and wild oats will not have a luxuriant crop of wheat springing up from such seeds; it is utterly impossible for you to reap anything but what you have sown. If you have violated the laws of Nature you must suffer the consequences in a debilitated constitution. If you have encouraged impure thoughts, if you have associated with degraded minds, and so brought yourself to the level of undeveloped spirits, then when these spirits are able to communicate more readily with the world than they have been able to previously in former generations, you will be more directly under their control, because whatever is the prevailing condition of mind and of the physical system, it will attract to itself kindred influences physically and mentally, whether on earth or in the spiritual spheres.

Q.—What influence will the healthy electric operator have on a person when diseased who is strongly magnetic?

A.—The very best possible effect; because if a person is strongly magnetic he may be too magnetic; he may require some one of the opposite temperament to infuse some vitality into him. It may be absolutely necessary that a person too magnetic, too impulsive, should be met by a person calm, cool and collected. The electric person will often have the greatest strength of character, will often be the most reliable, and the person who can be depended upon in emergencies, whereas the magnetic person acts more from impulse. Magnetism is often erratic in its manifestations through the human system, whereas the person of electric temperament is more steady, more even-tempered. When a magnetic person is in a debilitated state, in any way, it is usually owing to the fact that his nerves have been too much excited, and what is needful is a counteracting influence which will produce tranquility. This is oftentimes absolutely necessary. When the system has generated too much magnetism and too little electricity, electric appliances should be resorted to, instead of magnetic, though we never recommend you to use mineral electricity, unless some animal magnetism in an adapted form is coupled with it. Magnetic passes should be made over the body while you are receiving shocks from the electric battery—an electric human being is the best battery conceivable.

Q.—What is the cause of catarrh? And what will cure it?

A.—Catarrh is usually induced by the atmosphere, and by the surroundings in which you are immediately placed. Many persons who are engaged in woolen and cotton business, and who are continually receiving into their systems the dusty substances such as cotton, wool, fluff, etc., in the air, are affected by catarrh. Whenever particles of dust, such as emanate from towels, are closely around you, and you are perpetually breathing them with the air, these substances will enter into your system, attack your lungs in various ways, and produce catarrhal disorders. The only true cure for catarrh is to live in a brisk, clear atmosphere, where there is but little humidity, where there is nothing of the nature of those substances of which we have been speaking present around you. Persons who suffer from catarrh should be careful not to wear woolen fabrics which very readily part with portions of their material. It is important that they should live in an environment which is very even temperature. They should be very particular not to eat any food that is not easy of digestion. Catarrh will be cured by a removal from a damp atmosphere into a dry one, from a cold atmosphere into one which is not extremely warm, but yet of a mean temperature. Persons afflicted with catarrh should usually sleep in an apartment where the thermometer registers from sixty-five to seventy degrees. That would be a good temperature for them to be in during the entire day, if they could so arrange it. We object to rooms occupied by persons suffering from catarrh being in any way warmed by steam; the warmth produced by a steam apparatus is very injurious to catarrhal patients.

Q.—Can a man who has the power of healing, having been called to that work by God, work over an invalid, helping for a time, and then turn and exhaust all the vitality he has given?

A.—Such a case may be. We have known many persons who have overdone their work in which a certain magnetizer could benefit them, and persons who are extremely sensitive or mediumistic should always be very careful not to receive treatment from any persons after they have exhausted the beneficial magnetism which proceeds from the operator, or when they have ceased to be benefited by it. It is sometimes absolutely necessary to change persons who may treat you magnetically, when suffering from any special disease. The cause of this is, that you are receiving an emanation which will react upon you by exhausting your vitality when the peculiar condition has been exhausted in the operator which caused him to impart. A person who can receive from God in any way, and one who can give to others, should always receive from you, provided the necessary conditions be only observed in the one case or the other. We consider that your own impressions ought to guide you in these matters. If you feel exhausted, tired, in the company of any one, take care and not be so often in that person's company. We do not mean that you should divorce and much social unhappiness is the necessary result of persons remaining too much together when they have outgrown the peculiar condition of magnetism on the physical plane through which they have been able to benefit each other. If they would endeavor to throw themselves into the general society, and not be so closely associated with each other, times, they would very quickly find a cure for such inconveniences as arise; they would both receive from other sources such elements as they needed. There need be no break of friendship. Only when persons bind themselves too closely and exclusively do they outgrow each other. Many magnetic mediums are not aware of this, and they would very quickly find a cure for such inconveniences as arise; they would both receive from other sources such elements as they needed. There need be no break of friendship. Only when persons bind themselves too closely and exclusively do they outgrow each other.

Q.—By Thomas Richmond. In making man in his own image, did God implant in him a germ or element of every attribute, faculty and quality possessed by himself? If not, was man in God's image? If he was, then is he not capable of growth and development, of becoming a God, or gods?

A.—From the standpoint of an angel we should distinctly argue that man is made in the image of God, in the full sense. Receiving it from spheres which are beyond ourselves, we should give you this statement as a decided fact in spiritual life, that there is not a single attribute of Deity which is not possessed in a limited measure by every human soul; there is not one faculty of the divine mind which is not possessed in a degree by every human mind. In every possible attribute and department of being, every human soul will be able to unfold throughout eternity. Men may be gods, but man will never be the Infinite Mind, the Great First Cause, the Wondrous Over-Soul, who controls and guides all things. Men will be as gods, knowing good and evil; they will be as gods in the sense of tutelary spirits, as rulers of planets, governors of worlds. Every spirit is destined to become a co-partner with the Deity; but as to the possibility of the finite ever becoming infinite, we do not see the way in a continuous direction, with only limited abilities, will ever lead to infinitude of power or infinite quality. The infinite in quality may be expressed, because the quality of mind which will be expressed by humanity may be precisely similar to the quality of mind of the infinite Spirit.

Q.—By Lester Boyden, Red Oak, Iowa. What power or agency produces the light when my spirit-sister appears to me?

A.—The light is produced from your own physical system, and that light which emanates

from your system is coupled with portions of light which are attracted as atoms in affinity, until the light which produces the luminous appearance is the result of the scintillations or luminous emanations from the medium's body, connecting themselves with the luminosity of an atmosphere which the medium knows you are in a clairvoyant, that is the only explanation which we can possibly give; but if you have clairvoyant power, then the light which you perceive is a spiritual light, which is perceived with the spiritual eye, and which would not be discernible to others in the room who were not clairvoyant. If you can only see your sister yourself, then you are decidedly a clairvoyant, and the light is produced by the spirit entirely, and is an emanation from the spirit-body; but if other persons also can see the light, then it is produced in the manner which we have indicated in the first portion of our reply.

Q.—[By the same.] Where does the power come from which moves articles in my room without mortal contact, as mentioned in an article of mine in the Banner of Light of Sept. 6th, 1879?

A.—We have again to answer that the physical power emanates from the medium's body. It is that subtle magnetic emanation which is continually exuding through the pores of the skin, which may be perceived as warmth and moisture, and which produces the levitation of material objects in various ways. No spirit can move articles without contact. A physical medium is a person who generates a greater amount of animal magnetism than human beings in general. This animal magnetism is utilized by the controlling spirits who come in contact with material things.

Q.—[By T. D. Pease.] Can you throw any light on the composition of the Four Gospels, and especially on their respective dates and authorship?

A.—The Gospels appear to be gathered from or to be perpetuations of far older manuscripts than any which are connected with the Christian era at all. A very large portion of the Gospel narrative is a new setting of the ancient Egyptian and Oriental religions. Many sayings attributed to Jesus have been attributed to Christ and to various others who lived before his time. Those who compiled the Gospels were those who collected together different fragments which were extant in the days of their composition, to express spiritual ideas by the introduction of personalities. Jesus is the one who is the conscious representative of the human soul; the twelve apostles represent the twelve faculties of the mind. The ancient solar worshipers embodied ideas in outward forms and symbols, the sun and the twelve signs of the zodiac. Christianity is but a revival of the solar worship and a perpetuation of it. Jesus now takes the place of the ancient sun-god, and the twelve signs of the zodiac are now represented by the twelve signs of the zodiac, all of which were supposed to be under the guidance of certain representative angels, the number twelve being always introduced as the number of completion. With reference to the fourth Gospel, we should say that very ancient thoughts have been there somewhat recast or remodeled. Whenever we speak of Jesus, we are speaking of the person well acquainted with the ancient mysteries, who has revived many tales of olden time, merely substituting the word Jesus for the name of some ancient deity, probably the Osiris of the Egyptians, who was the one particularly alluded to by the ancient solar worshipers. When Jesus says, "I am the vine, and the branches," he then occupies the position of the soul, the soul is addressing the mental faculties, the soul being the vine, all the faculties of nature being the branches. If the branch abides in the vine it is then fed and nourished; so if any faculty of nature abides in union with the conscience, then it is well; if it does not, it is cut off. Portions of the Gospel narrative are not intended so much to give you a biographical account of the life of the Nazarene as they are intended to illustrate spiritual ideas, to perpetuate a very ancient system of spiritual teaching which always introduces symbols or personalities in order to bring truth home to the comprehension of the Oriental mind.

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of Third and Olive streets, every Tuesday afternoon. The hall will be open at 2 o'clock, and services commence at 2:30 o'clock, at which time the public are cordially invited to attend. The only condition of admission is the payment of a small contribution towards the expenses of the meeting, except in case of absolute necessity. The public are cordially invited.

Message given through the Mediumship of Miss M. Theresa Shelhamer.
We praise thee, oh thou Divine Source of all Intelligence, for the boon of life; we praise thee for the gift of existence; for this beautiful sunlighted day. We bring to thee the offering of our spirits, and laying it upon the altar of truth, ask thee to accept of this our love and gratitude, as the incense of our souls, which goes forth to thee in the atmosphere of divine harmony and goodness. Oh thou who art the source of all power and inspiration, give unto us this hour strength and encouragement to go forward that we may bring down to earth words of cheer from the angelic life which will benefit and bless the human race. We bless thee for life, with its misfortunes and its joys; for all existence that brings sorrow as well as pleasure, for storm as well as sunshine, knowing that all these things are for good, knowing that each experience of life brings added strength unto the soul which shall bear it onward toward the realms of Infinite Light. We praise thee, oh our Father God, for all that there is in life, for all that we behold before us upon this occasion, for the endearments of home, for the sympathy and love of kindred souls; and we ask that over and above all we may, by harmony of life, by unity of purpose, by sympathy with all that is good, go forth in a spirit that shall bind all souls in one, that shall lead all hearts to recognize each one as a brother and a sister; that shall show unto every soul that as they do unto others so shall it be given to them; that they give unto others, so shall the light come down to them; and may they go forth, stretching out their hands here and there, aiding and assisting those in pain and sorrow, until the time shall come when all humanity shall be lifted up into an atmosphere of happiness and peace.

Col. Rufus E. Patten.

But a few months have elapsed since I went into the world of causes, and even now I feel that I am passing away from the thoughts of my associates on earth. That of course is to be expected. I felt that I would like to give them a reminder that such a person once lived amongst them, and knowing of no better place than this I return here this day to send out my greeting and to tell you that I still am a very earnest student in my old pursuits. Now this is a very strange to certain friends of mine, that is, if they believe it is me at all, which may be doubtful. It would be very strange if I had become a very far into the heavens and had become an angel. I am a natural man now as my thoughts and feelings are very forcible in my likes and dislikes, and many of my partialities felt about me, especially in business pursuits; so it is not at all strange that I should wish to return and take an interest in what concerned me upon this earth. If any friend wishes to have a private consultation with me, I am ready to be called upon and will give a response; if not, I shall leave myself to speak in public and give what I think is necessary to give.

William Smith.
Will you please say, sir, that William Smith, an old man who dropped dead only two or three years ago, in Geneva, Wis., has returned here to manifest his presence? I shall feel under great obligations to you. I am a thorough Spiritualist from the crown of my head to the soles of my feet. Of course that is expected of me now that I am in the spirit-world. I was also one while in the body. It gave me a great deal of pleasure to welcome returning spirits, to learn what they had to say regarding the other life. Now, friends of mine are wishing to hear from me, to know how it was with me when I passed out, if I was willing to go, and if I was satisfied with what occurred to me. I would say I was entirely willing to go, although I had no time to ascertain whether it would be agreeable or not, because I dropped down before I could think of anything, but it was all satisfactory to me, just the way I should have wished to go to the other life. My friends all knew my desires, and everything has been carried out as I could wish. I could not do better myself, therefore there is nothing calling me back, keeping me confined to earthly conditions. I have an opportunity to go forward and learn something new. I find I don't know much when I was in the body. Of course I gained a great deal of experience in my life on earth, but as to spiritual things, what little I did know was but the rudiments of the real knowledge, and I feel now that I was just in the first class in the primary school in regard to spiritual matters; but I have been able to go forward to advance in the other life. I feel that it is to be a spirit, to feel what it is to expand, to develop one self, to throw off the clinging passions that keep one down.

My friends would like to have me tell them concerning material things; they would like to have me tell them what their future prospect is, whether they are going to be successful in business pursuits, if they are going to have better luck in coming years, or if I don't know anything about it. I believe they will be as successful as necessary for them to advance. I believe they will have all the luck they need, because if I luck comes and failures come, it will only give them experience and enable them to grow strong and to guard in the future so as not to make the same mistakes. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they will tread a brighter road. So, if they have misfortunes it will be well for them, for the blossom and the plant that has sunlight all the time withers and dies, and is not of much use; but those who are sheltered, that have shade, and that clouds come and refresh with showers, they grow and develop beauty and strength. So many of them are in the past, therefore they

