

A political cartoon titled "AN EXPONENT OF THE". It depicts two female figures flanking a central banner. The figure on the left is seated and holds a scroll. The figure on the right is seated and holds a shield with stars and stripes. A large, stylized "X" is in the background. The banner reads "AN EXPONENT OF THE". The overall theme is related to the "X" mentioned in the text above.

NO. 21.

A.—So far as we are familiar with Shakers, spirits, they entertain the idea that we stated a few moments ago—that there is an ultimate spiritual marriage, for which the world is not yet ready. This idea is entertained by Shakers in both worlds.

The one absorbing question with those who investigate spiritual existence seems to be, will there be in spirit-life social states corresponding to those on earth? and, growing out of this, the question is there marriage in spirit-life?

"The solemn law of spiritual adaptation, the solemn announcement of spiritual growth, and the fact that in every stage of spiritual life the dual nature of man and woman is maintained, prove that there is a spiritual law of association, not like the external, and of which the external is but the feeble shadow. We are asked frequently, does the spirit-life resemble the earthly life? You had better ask: Is there anything in the earthly life to remind us of the spirit-life? We are frequently asked to draw comparisons between the spiritual life and similar states, on earth. Better reverse the order of questioning, and ask if there is anything in human life by which you may judge what the spiritual may be. Then we can answer you more advisedly: that is, outward marriage is the condition of expressing the spirit in the external form. Spiritual marriage is the adaptation of mind to mind, of thought to thought, of spirit to spirit, and produces results in spirit-life that correspond to that existence, having no generic application, but an application to spiritual growth. Frequently poet, artist, painter, sculptor is kindled to the enthusiasm of his art by the choice friend, the dear companion, the wife of the household. The world sees them as it sees the Madonna face gleaming in all forms

To-morrow, when you awaken, in the spirit world, you will find yourselves there exalted and uplifted, stimulated, assisted, and aided by one another. The eternal love and the eternal wisdom, in the dual life of man and woman, as human beings, as spirits will attend you there. Whatever work you have to do is better performed with the presence of the companion of your heart. Whatever life you have to lead, or may sufficiently perform, it is not performed alone. The one great secret of success is the stimulating nature of that co-related opposite. The one great secret of power is the power that comes from united action in human life. The idea of cooperation is dawdling upon the world, and is simply and only the cooperation of the household, but of humanity, and no one considers that life is complete without the action

Transpose your thought of marriage, please, to the spiritual kingdom, not as being an expression of the outward, but of the inner world. Transpose your thought of marriage, not as being born of the clay, like the physical appetite that enchains you, but born of the spirit, as a stimulant to endeavor, as a mighty force that propels intellect, the creator of poems, of art, of the wonderful forms and images of the world, and then you will understand that no poem has ever been written worth the reading, not born of some exalted love. Then you will understand that friendship is the inspiration of many a song and many a work of art, and that the master-pieces of the world are those that have imaged and enshrined some soul, the counterpart of the wondrous work. And this will explain to you why all ideals of human life fail in expression unless molded and stimulated by the fervor of the spirit. What Christ was to the ineffable love that was within him, what God is to the wonderful universe that he breathes upon and peoples with the images of his thought, so this dual life, even with the feeblest mind, forms the incentive to endeavor, kindles the torch of inspiration, and wakens the fervor and the fire of exalted affection in the soul. Even the rough mariner out upon the sea hears the songs of his children afar, sees the love-light that awaits his coming with the eyes of his affection, and, ignorant, untutored though he is in all æsthetic art, the magic cord of that sacred love keeps him from all wandering, sends him to his home, and makes a harbor of safety and rest for his spirit. So in the midst of all the wanderings of human life, and in the midst of all the discrepancies in which you find your selves, the one exalted and ideal affection, that which binds you to-day and wins you forever is the guiding-star and beacon-light of your lives. You seek it forever; it becomes yours, and your lives are exalted by it, and its power and potency work wonders in the world; the father reforming the inebriate through the power of love, the mother seeking her child in all his wanderings, through the infinite possession and exaltation of her mother love.

Thus the spirit cultivates ever unity; that which typifies its highest estate, and in the

Spiritual Phenomena.

MATERIALIZATION IN RHODE ISLAND.

BY J. F. H.
PART ONE.

To the Editor of the Banner of Light:
During a recent visit to Vaucluse, R. I., I enjoyed an opportunity to attend four "materializing séances" of about two hours each, all of them highly satisfactory, though the power of the circle was limited to such as only four attendants might contribute—Mrs. Blank being the medium, who, with her husband, Mr. B., my brother Thomas and myself, composed these séances. Numerous spirits of departed mortals presented themselves at each sitting—some of them several times—all in proper person, materialized, and nearly all of them were recognized as either members or relatives of our own family—none of them of either Mr. or Mrs. B.'s.

The residence at Vaucluse, having a front of one hundred feet, including wings, and an average depth of about forty-five feet, affords ample facility for selection of quiet, suitable apartments for the purpose in view.

Two of these séances—the first and the last—were held, by subdued lamp-light, in a second-story chamber. To this chamber is attached a dressing-room, a single door comprising the sole means of communication between them; for this a curtain was now substituted, being more convenient.

This dressing-room has one window. It is fourteen feet above the ground; is closed on the outside by well-secured Venetian shutters and by a heavy curtain within, for exclusion of light, while notice of approach thereto from without would surely be announced by both of two very large and most watchful and bolterous dogs.

During the séance the medium was seated in this dressing-room, immediately behind the curtain, while the three other attendants sat in the chamber, in front of and near to the curtained doorway.

At our first sitting ten spirits presented themselves—some of them several times, and occasionally two at a time, affording opportunity for a "grabber" to detect two Mrs. B.'s, two mediums, two frauds, at one and the same time; a doubly triumphant exhibition of utter depravity of medium in general; of the impossibility of any such things as spiritual manifestations whatever. Saul's with the Witch of Endor, Peter with his silence for the tax-gatherer (not more puerile, let us hope, than are some modern occurrences of similar sort) that so nimbly took refuge in the mouth of a fish, (instead of finding its way into the fisherman's pocket by a more direct, convenient and common-sense way, as would be now asked, had such an incident occurred only a month or two ago,) Peter's miraculous, happy escape from prison, Christ's ample feast for five thousand people upon his loaves and a few fishes, his mysterious escape from a tomb, and ascent from Olivet, despite "immutable laws of gravitation," included.

"Fell up," has been the crushing paradox of some who appear to imagine that the idea of a modern medium ascending, even to a ceiling, may be smothered with a sneer.

At this, my first attendance at these séances at Vaucluse, Mr. Thomas R. Hazard presented himself in a dress of pure white, his shoes appeared to be of white satin, with a rose tie of the same on the instep. She took her husband's arm, walked out of the chamber into the hall, and thence into two different, large dormitories, in one of which she breathed her last.

Having returned to the séance-room, a daughter of my brother soon appeared, as natural as life, and as characteristic as she was interesting. She withdrew the curtain of the cabinet, and held it aside, (and also herself, but in full view, and in white,) that we all might see the entranced medium—in dark dress—as distinctly as we saw herself, and at the same time. For a similar purpose it was, no doubt, that during this same evening, two materialized spirits appeared before us at the same time—a beauty that was intended to place the medium quite beyond reach of access; and must do so, unless clandestine introduction of confederates, unscrupulousness on the part of Mr. and Mrs. Blank, and utter inefficiency of precaution, and other difficulties in the way thereof, be assumed in their behalf.

I observed that when two spirits were present at the same time, their materialization appeared less complete at times than when only one was before us—as if the materializing power of the medium was weakened by diffusion, as is that of alcohol in water, perhaps for similar reason.

Some years ago, during Col. Olcott's most interesting experiments at Chittenden, Vt., he weighed several materialized spirits upon a platform balance, and thus ascertained that the same materialized spirit varied in weight, while standing upon the scale.

A similar experiment has lately been made, by which it appears that a materializing medium whose natural weight is about one hundred and forty pounds, was found to lose weight during the presence of spirits who materialized through his mediumship, and sometimes marked less than forty pounds on the scale beam.

It would, therefore, appear that the varying weights of the medium, and that of the spirit in process of materialization through his peculiar agency, are probably complementary, and that if both of these should be placed upon the same balance, at the same time, the scale would probably register the exact normal weight of the medium—unless materialized spirits draw a portion of their elements from the atmosphere, or from the circle, as they may be quite likely, for their attire, at least.

Under such circumstances, is it not quite possible that the medium and materialized spirit may sometimes become so blended, so identical, the one with the other, so nearly one and the same being (in a corporeal sense) as to present complications so subtle, so mysterious, and so inexplicable, apparently, upon any other ground, that reasonable suspicion of disingenuousness may arise—so far as persons may be concerned who are either inimical to or unfamiliar with this subject—and which only by a most patient and careful investigation can be fully explained?

At Philadelphia, in 1876, I saw the materialized spirit of Bishop Leonidas Folk on several different occasions (I knew him in life); he was always in canonicals, and made a prayer on nearly every occasion. He usually disappeared by retiring behind the curtain or door of the cabinet; but upon one occasion this was left wide open, and I saw him assume a position very far more oblique than would be possible for a mortal to sustain, and in that attitude gradually disappear, feet foremost, into a locked cabinet, and through the small meshes of the strong wire of which it was made, within which sat an entranced medium, whose presence rendered the Bishop's materialization possible, and to whom the prelate thus appeared to return what he had borrowed.

While we were witnessing this extraordinary spectacle, a gentleman who sat at my side assured me he had more than once, on such occasions, seen the materializing medium in nearly transparent condition.

At our next and last lamp-light séance at Vaucluse, thirteen materialized spirits gratified us by their presence (our brother Isaac among them), and two at a time in more than one instance, besides another vindictory exhibition of the entranced medium, who was seated in the cabinet, as at the previous séance.

One of these spirits, who proved to be a distant but most beloved relative, and who had been recognized here before, presented herself in a manner so new to us, so dramatic, so tragic, we were unable to feel quite sure of her identity, notwithstanding an evidently most anxious desire on her part, as well as on our own, that we should do so; nor did she succeed until, when, at last, she drew down a portion of her front hair, then bent over and handed it to my brother Thomas, who, upon examination, immediately called her by name.

A life more devoted to the right than hers had been is not a frequent instance, but her sky had not been all sunshine, and I now feel sure that her manner on this occasion referred to one of its clouds—one that bore no lining, not even an edge of silver.

Our brother Isaac, who left us in March last, in his eighty-fifth year, appeared at this séance in his usual dress, most life-like, and with his wonted calmness, serenity, and benevolence of expression.

Another, who was a relative, and most particular of mine, of highly mercurial temperament, pre-

sented himself with corresponding manner and vivacity. His appearance and deportment were not of life itself simply, but of life intensified.

This was expressed in extreme joyousness of countenance, as he eagerly extended his hand to greet us. He stood close by us, dressed in black broadcloth—apparently "bran new"—in all respects just as in life, excepting that instead of the black silk neck-cloth that used to flow upon his breast, he now wore a narrow black stock; but I never saw him in life more real, more himself, than upon this occasion, excepting that he spoke only by his manner, Mrs. B.'s medial powers not being sufficient to afford the vocal element to impart requisite vitality to the lungs. It appears, however, that on one occasion the spirit of Mrs. T. R. H. rapturously exclaimed, "Glorious!" "Glorious!" "Glorious!" perhaps aided by invigorating influence of the joy of the moment.

The men at these séances appeared in cloth of different colors, but the women were clad in pure white, excepting in two cases, one of these being such only in respect to her lace, that being embroidered with small figures that were in very pale drab. The wearers say it is easier to make white than colored textiles; a rule that holds good on earth as well.

Several members of the Society of Friends appeared at these séances, and in the same peculiar simplicity of attire usually worn by strict members of that sect, excepting that white was used instead of their favorite delicate shades of neutral colors. Besides their garments of white muslin, these feminine spirits wore a profusion of white lace that has a hard feeling, not unlike that of linen. A dealer says it is an ordinary quality of what is called illusion lace. He was not apprized to the contrary, and therefore supposed the specimen was the ordinary lace of the shops.

Spirits use this lace in shawls; also for draping their heads; it is rich in effect, very becoming, and was worn by every one of the feminine spirits I saw at Vaucluse, unless I except an Indian girl, "Dew-Drop," whose dress became her quite, though it was as quaint and jaunty as that of a real live Tyrolean peasant.

Some years ago, at Chittenden, Vt., I saw the materialized spirit of an Indian girl make shawls, and frequently; they appeared to be of coarse woolen yarn, and quite as heavy as our own. I saw no yarn, however. These shawls were bluish gray in color, about four feet wide, and sometimes fourteen or fifteen feet long. Yet the largest were produced (apparently from nothing) in four or five minutes; they grew from small beginnings before our eyes, were folded and worn by the maker, who, after dancing in them for a while, threw them upon the floor, where they gradually diminished before our eyes, and finally disappeared entirely. But far greater wonders than this were then and there exhibited.

Here, at Vaucluse, the white lace before mentioned was produced with great rapidity—at least one hundred square feet of it in the course of two or three minutes, and, so far as we could see, by mere manipulation, though under our immediate inspection. The spirits did not (probably could not,) explain how it was produced, but they evidently desired to make it as plain to our sight as possible. They came close to us, stood immediately by and before us while they made it, so that the process was distinctly discerned, though it remained inexplicable as ever. I observed that the operator took a corner of her own lace shawl, or of her head-dress, (in one instance what appeared to be a common-sized lace handkerchief was used,) in her fingers and simply pulled it by extending her hands two or three inches from each other, horizontally, the increasing lace forming most mysteriously but unquestionably before our eyes, and descending to the floor. In a minute or so the manipulator's hands would be extended at least two feet apart, on a level a little higher than their shoulders, with a moderate degree of motion, and then closing together again, to be again immediately extended. When the two hands were together, we saw nothing but lace, (excepting the fine wires I shall speak of directly,) but when they were extended we saw between them an empty space that filled almost immediately with visible lace, the increase of which was now so rapid that its constant descent to the floor was like a beautiful little cascade of elevated water.

This appeared to be an absolute creation; but I presume that the dresses in which materialized spirits appear are none other than those that are worn by them in the spiritual world—spiritual garments, worn by spiritual beings—that when spirits materialize themselves they also materialize their attire, and that the apparent rending of the lace we saw was merely an extension of spiritual lace that we could not see or be aware of until it became materialized, like themselves, by the mysterious process which they so carefully exhibited to us, but appear to be unable to explain. How nearly impossible it may be to translate the spiritual into the material form of science, we are probably not aware, nor can be in this life.

The lace thus produced in our presence was evanescent, but it massed a foot high upon the floor, although it all disappeared very soon after the process ceased. It would appear that this exhibition of its manufacture being merely for the purpose of the moment, the product was proportionately unsubstantial, and hence its rapid relapse to its condition of lace in its original spiritual form. From its great quantity, it seems reasonable to suppose that an extra and large quantity of this article was brought, in its original condition, purposely for exhibition of its transformation into material form.

Upon expressing a desire to possess a piece of lace, and also a lock of her hair, the materialized spirit of my niece, Anna P. H., immediately folded a portion thereof in several thicknesses, and after having briskly rubbed this mass, while she held it tightly wrapped about her left hand for about a minute, until it was ready for extension, she held the portion thus prepared tightly between both hands while her father cut a small piece therefrom.

My niece then took a tress of her beautiful hair in her left hand, whereupon that portion doubled in length immediately, say from nine out to eighteen inches, thus enabling her to handle it more conveniently. Holding this tightly clenched in her left hand, with about six inches of its lower extremity pending therefrom, she rubbed it hard by drawing it through the tight compression imposed by the clenching fingers of the other, until it was ready for the intended purpose. The rubbing in both instances was carefully performed; doubtless for the purpose of securing durability to souvenirs, lest they might, as a wondrous sonneteer has it, "Fade, like fairy gifts, away."

Only a small piece of lace was given me, and lock of hair, for reason, spirits say, that it is a part of the life of the medium, who therefore might suffer if much were taken.

An explanation so mysterious may not be quite satisfactory, but inasmuch as both lace and hair appear to be produced almost as readily as pine shavings are by carpenters, and that spirits almost universally manifest readiness not only but earnest desire to gratify, to explain, quite as earnest to afford as we are to obtain, there must be some grave reason for the scantiness alluded to. I have both lace and hair in safe keeping, and look at them daily, with the diminishing apprehension that the Poet's and Peasant's theory might prove quite correct, the careful precaution of their donor nevertheless.

Perhaps the most suggestive and remarkable feature of this lace production is the incidental exhibition of "fire-works" before alluded to:

The constant sparkling, crackling and flashing of what appeared to be gold-colored electricity, which was so like the flame of sparks from a powerful emery wheel, that I have since wondered the lace was not consumed by it.

The "crackling" had not been observed before I was added to the circle.

There were also numerous flakes of what appeared to be common golden spangles, excepting they were not quite a perfect circle, being slightly pointed at one portion of their periphery.

These seemed to adhere to the lace, and some of them during fifteen or twenty seconds, before fading entirely out.

In one instance, instead of these small, bright spangles, were disks nearly as large as silver dollars, they were irregularly circular, far apart, few in number, very pale in color, and more fleeting than the others.

One occasion the materialized spirit of Mrs. T. R. H., after producing a large quantity of lace and folding it in about a dozen thicknesses, laid it on my head and drew it down with a tight pressure, thereupon

so holding it for a minute or two, emitting the same crackling, as of electric sparks, as before mentioned.

Upon another occasion she repeated a similar experiment, by laying the shawl T. and self at same time, while we sat side by side. Electric crackling in the shawl was distinctly heard during these two performances. These applications are said to exert a salutary healing influence.

(Continued in next issue.)

Seances with Harry Bastian.

To the Editor of the Banner of Light:
Knowing that you are interested in all matters pertaining to the spiritual phenomena of the day, and feeling that your many readers, and especially those just entering the field, will be glad of any news relative to so great and true a medium as Harry Bastian, I send you the following account of two séances held at my house on the evenings of Dec. 30th and Jan. 2d.

I will describe the first one briefly: At eight o'clock a few invited guests, numbering with my family fourteen, formed in a circle, with Mr. Bastian in the center. Lights were extinguished, and soon the manifestations commenced. A guitar was floated above our heads, discoursing sweet melody the while, and a music-box weighing fifteen pounds was whirled swiftly about the room, being wound up, as soon as the music ceased, by unseen hands. At the same time nearly every one in the room was being caressed by spirit-fingers, and whispered words of love fell like dew upon our hearts. The spirit "Johnny" talked much of the time, and every one was thrilled by his presence.

This séance occupied about an hour, after which the light one was formed. A closet opening from the parlor was used as a cabinet, with a light door covered with black cloth, with an aperture about two feet square cut in it, draped with dark curtains. Five forms were materialized; four of which were recognized by different ones present. Two faces, a man and a woman's, peered through the aperture at one time.

On the evening of Jan. 2d Mr. Bastian held a séance for my family, together with three invited guests. During the dark circle manifestations occurred as on the preceding night, but increased in power. The guitar commenced floating about the room at the commencement of the circle, keeping in the air till the close, about an hour in all. "Johnny" gave us a long talk. A spirit-wife of one gentleman present talked at some length to him, patting his face gently all the time. The light séance was one long to be remembered as a perfect visitation from the "other side." Six spirits gave themselves the form of mortals, and were all recognized. The first only came to the aperture, but the face was so natural, so life-like, that we involuntarily started, thinking for a moment that it must be the physical form they left us six years ago. The second was the wife of the first in the dark circle. She opened the door timidly at first, but taking a reassuring look, advanced into the room. A few seconds she stood there looking as natural as in earth-life, then disappeared. Again and again she came, each time with new power. The third lifted the curtain, and the smiling face of my sister gazed upon us. The fourth opened the door with a powerful hand, and walked into the room. He was a strongly built man, at least six feet five inches in height, with a long, flowing, black beard, and was recognized as the spirit control of a gentleman present. Many times he came out, and his majestic presence sent a thrill through our hearts.

With unpractised hands he spoke a few words to us, then waved a benediction, and passed for the time. The fifth was the mother of a lady present, and also came into the room. Here "Johnny" ordered the lights turned a little lower, and said "they wanted to try something." In a few moments the last-named spirit advanced through the open door and stood on the white threshold. Then followed a sight that no pen can describe, for the spirit before us commenced to dematerialize. He seemed to sink nearer the floor with a tremulous motion, while the lower portions were gradually dissolved into a floating gray mist, that finally faded away. Lower and lower he sank, until at last only a round black spot, about four inches in diameter, remained upon the white door-sill, and then it disappeared also. No one moved. The door remained open while we gazed intently at the vacant space. Soon the black spot appeared, and then slowly arose, while a misty garment, as white and fleecy as a summer cloud, rolled in soft folds from around it, until in full form the same beautiful spirit stood. She raised her arms, enveloped in their slimy veil of shimmering lace, smiled, bowed, and disappeared within the cabinet.

"Johnny" then ordered the lights turned again, but a light not made of sun or moon or stars shone around our souls, lighting the "dark valley of the shadow of death" with a silvery radiance that time can never dim. Yorkshre, Cattaraugus Co., N. Y.

A Reliable Medium.

To the Editor of the Banner of Light:
In the spirit of that injunction which commands us to give honor to whom honor is due, I feel prompted to bear voluntary testimony, in open meeting, to the excellent mediatorial gifts of Mrs. E. J. Kendall, of this city.

Incidentally it may be said, the disposition is too general, even at this late day, to deprecate mediumship before the world, for reasons best known to those who indiscriminately indulge in these matters. For one I am too profoundly grateful for the fact of mediumship, and the untold, unmeasured blessing it has brought to mankind, to treat it otherwise than as a sacred boon, and its chosen exponents as exceptional instances for the exercise of my most comprehensive, highest and wisest charity.

A few evenings since, calling with a valued friend upon a gentleman at the South End, we found ourselves agreeably ensconced in a pleasant boudoir before we were informed of the absence of the party we had called to see. Our entertainer for the time was the lady whose name is mentioned above. During the brief interview, and unexpectedly to us, she became unconsciously entranced by her familiar spirit-attendant, "Sweet-Drar," affectionately known to many readers of the Banner, who, when directing her attention to me, proceeded to give what I considered a mythical account of the doings of my family, who were then several hundred miles away, entering into details and particulars which are unnecessary to repeat here, but which she declared I would find in the next morning's mail fully confirmed. "Gosh, indeed was the literal fact!" This minute prevision is incomprehensible on the basis of all ordinary rulings. And however loth we may be to attach anything of an extraordinary character to the possession of such knowledge, yet it does require just this kind of power to impart in like instances such information.

To enter into minutiae, to report conversations, to have the unspoken thoughts correctly given concerning parties hundreds of miles away, can only be satisfactorily explained on the theory that the one thus imparting must have been present at the time, in person or by proxy. The spiritual hypothesis is the only one that fully meets the case.

This is but one of many instances I can give indicative of the reliable character of this lady's mediumship, hence I say, honor to whom honor is due. G. A. B.

The San Francisco Lyceum.

To the Editor of the Banner of Light:
Seeing that the Children's Progressive Lyceums of Boston and other cities are noticed in the Banner of Light frequently, and believing it might be interesting to your readers to know that the San Francisco Lyceum was never in a more prosperous condition than at this time, I write.

The Annual Christmas Festival was held Thursday evening, Dec. 25th, and was in every way a decided success. The hall was nicely decorated for the occasion. Two Christmas trees were provided: one filled with presents for every child belonging to the Lyceum (about one hundred and twenty-five); the other had strung upon its branches one hundred and eighty-one eggs, or rather egg-shells. The eggs had been opened at the small end, emptied, and then filled with candy. In one of these eggs had been placed a valuable ring. The eggs were readily sold, the proceeds being the stimulant to the purchase. The ring went to benefit the Lyceum. A beautiful oil painting was presented to the Lyceum by Mrs. Addie L. Ballou, painted by herself, also for its benefit.

Instead of old Santa Claus coming as usual, we had our Christmas Queen in the person of Miss Sophie Egert, whose address to her subjects was very happy and appropriate for the occasion. After the presents had been distributed the floor was cleared and all engaged in a merry dance.

The Lyceum meets in the hall occupied by the First Spiritual Union, and holds its sessions at ten o'clock A. M.

Mr. Wm. N. Van De Mark has been lecturing for the First Spiritual Union Society since the 1st of December. Mr. Van De Mark was formerly a Universalist clergyman, but has dropped his clerical aspirations, and is now an eloquent and earnest advocate of our cause. His lectures are full of sound logic and deep thought, and as an eloquist he has few equals. We hope wherever he goes he will meet with a cordial welcome. He is a good worker in our Lyceum, and in every way a worthy acquisition to the spiritual cause. J. M. MATHEWS.

538 Twenty-Third street, San Francisco, Cal., January, 1880.

Written for the Banner of Light. PROPHETIC DREAMS.

"The hopes of man are heavenly prophecies."
—T. L. Harris, "Lyric of the Golden Age."

I lay beside an Indian strand
By moonlight in the tropic land,
And there close pressed a gentle hand.

Beneath a sacred banyan's shade,
Whose stems a moonlit cloister made,
I knelt beside my long lost maid.

It seemed a dream, for she is dead!
Long years it is since earth she fled,
That maiden whom I longed to wed.

But hopes and dreams shall yet come true,
Prophetic dawns kindling through
The darkness of our earthly view.

I know that on an Indian strand
Within the sunbright Summer-Land
I yet shall clasp her dear loved hand.

I know beneath a heaven-lit shade,
When all my griefs to sleep are laid,
I'll live and love my angel maid.

Lucerne, Switzerland. A. J. C.

"Angels or Demons, Which?"

As we have in previous issues informed our readers, Mrs. Emma Hardinge Britten is meeting with continued and most extraordinarily marked success in her course of lectures now in order of procession at Charter Oak Hall, San Francisco, Cal. If any proof, other than the large audiences which regularly assemble to listen to her Sabbath ministrations were needed as to the depth of the impression she is creating in that part of this continent, it would be found in the excellent and lengthy reports which the daily papers of that city—notably *The Alta-California*, *The Evening Post*, etc.—continue to give to their patrons. We have received several of these reports at the hands of kind correspondents in the Golden State, and wish it were in our power to print them all, and in the order in which they occurred. But the great pressure of matter upon our columns is such that we are obliged to hold the majority of them under advisement, while we content ourselves at present with the subjoined account (from the columns of *The Alta-California*) of her lecture delivered Sunday, Jan. 18th, on the topic which heads this paragraph. *The Alta* says by way of introduction that "The following is but a brief outline of the eloquent lecture, which lasted an hour and a half, and was ably delivered." At the close of its report the same paper further remarks: "Hundreds went away, unable to gain admittance."

"If angels and devils exist, they are both God's children, and belong to the great brotherhood of man. The laws of spiritual philosophy are laws of God, because they could not exist except by the will of God. The truth of this grand revelation is not founded on the will or power of man. Persons, moved by self-interest, have charged Spiritualism with denying God, and introducing dualism. We will not answer by sophistry, but meet the question fairly, for Spiritualism is the largest thought of the age. Its present dispensation to earth is yet too young to expect full or perfect fruits. Like the call at the marriage feast, all conditions are made useful in restoring to earth faith in the hereafter.

The speaker then considered the question, WHO ARE THE SPIRITS? What relation do they bear to us? and how far can we trust them to lead and advise us toward the wisdom of things visible and faith in things invisible? Every spirit ever known to communicate to man has lived in a form of human flesh upon earth; hence, if demons, there can be no worse ones than exist among men. All ancient spiritual communications are called by us miracles, but are no more so than other wonders of a mathematical creation. Now that man can invoke and cultivate the power, the phenomena are more widespread, and we learn that soul dwelling in spirit is the true man, not his earthly body. The ignorant physician, who knows alone the laws of material science and matter, has failed to discern the true source of power and great cause of all things which is revealed through a careful study of spiritual science. The universality of the movement now opens to him the door. In this dark earth-life of cold humanity, many are forced into a terrible struggle for bread, and have been thus tempted, as well as by love of gain, to fraudulently simulate the phenomena. But, notwithstanding its many failures, like youthful steps, it is

A GREAT AND HOLY TRUTH, When used for pure and holy purposes. We must build this new dispensation on fidelity to principles of truth, unless we would see its usefulness fade away. In ages when mankind were young, they learned of God. Hindus stand at the edge of civilization. Their fakirs perform wonders when, through mortification of the physical form, they gather in the spiritual or magnetic *agases*, which controls matter and bends its forms, like mere rods, in their hands. Even their marvelous physical manifestations are all ascribed by them to assistance from the spirits of their ancestors.

ANCIENT GODS WERE ALL DEIFIED MEN, apotheosized in classic lands like Greece and Rome. All oracles, sybils, and inspired priests of old received their inspiration, through mediumistic powers, from spirits in human form. So, in Hebrew history, from Abraham to John at Parnassus, all spoke with human voices, in the forms of men.

All early Christian fathers taught that demons were what the Greek word, *Impies*, the souls of dead men; generally ancestors who were bad; and that angels were the returning spirits of holy martyrs and good men. Long after Christianity became established, angels and demons retained simply to souls of dead men.

Except in the returning spirit of Samuel, the Old Testament gives no direct proof of immortality. Samuel, Moses and Elias, and also Jesus of Nazareth on the Holy Mount of Transfiguration, appeared in spirit form, after dwelling in forms of flesh. Millions cannot wait until the Scriptures are revised under the new dispensation, but must continue to hang their faith on their present literal interpretation of texts which have passed many centuries of inaccurate translation, owing to the vicissitudes of time. Moses' history was a most notable example of spirit communication.

Belief in the Middle Ages referred all spirit-powers to church alone, ascribing all not received within its pale to devils or spirits of fallen men. In prehistoric, as in early science, when observed, they were classed as witchcraft, under control of the adversary, and contractions of lies were extracted under torture of the rack.

SWEDENBORG, MEMBER OF PARLIAMENT, each in his age, contributed to unlock the mysteries ascribed to witchcraft, until to-day that magnetism which lives in human bodies, and exists in common

throughout spirit-bodies of friends who have preceded us, is utilized and controlled as a homogeneous medium to convey telegraphic raps between the two states of existence. A disembodied spirit is the operator at one end, and man, the receiver, is at the other. All of Modern Spiritualism is fully CAPABLE OF THE MOST STRINGENT SCIENTIFIC INVESTIGATION.

and all truthful mediums may well court it to the utmost. The higher world is at length prepared, by education of men and adjustments above, to hereafter place the two worlds of spirit and matter in intelligent communication, according to God's appointed will. The work of preparation, in spheres next above, has been largely accomplished through the instrumentalities of spirits like Franklin, already experienced in laws of magnetism while on earth. At first earth was ill-prepared, but the movement new progresses steadily. Such material as offered facilities was first selected to open up communication, but once established, efforts will be directed more to its purification.

MAN IS INCAPABLE OF CONCEIVING AN ORIGINAL

but only thinks God's thoughts after God. Man's belief in immortality is an independent proof of its truth humanity can only appear to him as they are. Philosophers cannot destroy one single atom of spirit. None but those who have thoroughly studied Spiritual Philosophy have any right to criticize it.

In the depths of earthly suffering, many have sought out their spirit-friends; and the Great Spirit has compelled them to come to you and testify of their present condition, as well as influenced you to listen. The movement progresses surely, for it is God's will it should; otherwise, it could not be. The world now has immense numbers of believers in Spiritualism. Thus, as ever, the Infinite veils his direct power through long lines of agents who reflect God's good will to men.

MAN IS THE DARKEST DEMON IN EXISTENCE.

All shades of Spiritualism are the expression of something that exists, and seems have seen some spiritual forms, so distorted by vicious selfishness, that the human features almost resembled the image of that animal, whose nature their character on earth most resembled. Such disfigurements among dwellers on the threshold can only be eradicated by spiritual progress. Spirits are, therefore, angels and demons both, in proportion as during their earth-life they have sacrificed themselves unselfishly for others, or lived entirely for miserly self-indulgence. I warn you, spirit-relations are not to be measured through the lives of all those who are at times its mediums. Many such lead lives of great benevolence, self-endurance, and unblemished purity of heart and behavior. If some fall in these qualities, it is no more than many of the most prominent persons found among the nation at large.

The darkest spirit that ever visits a circle is attended by a pure angel, whose power is exercised when necessary, and is greater than that of any tempter. Spirits are allowed freedom to

WORK WITHIN GIVEN LIMITATIONS, and are held strictly accountable for their acts. As on earth, some fall in judgment, but all are there for the purpose of education, and to become better. Spiritualism is as instrumental of good in the world beyond as on earth, as many dwellers on the threshold yet accept the testimony of men on earth more readily than of higher angels. All, however, have unbounded faith in the existence and protection of a Great Spirit.

Spirits on the threshold often look to men, as ministers of good, for assistance in raising them up, as you turn to invoke those above, as ministering spirits, to your higher wants. Truth alone is the word of God, and is all that is really worth possessing."

The Welcome Guest—A Remarkable Fact.

A pigeon is not generally looked upon as a romantic bird, nor does it often exhibit an indifference to its fate when in the presence of its natural enemy, the cat; but such a thing has happened, and in so extraordinary a way as to induce the author of this paper—who was himself a witness of the scene—to make such a fact known as widely as possible.

It was the winter of 1863—the Christmas time when the gentle Thackeray was found dead in his bed—that a wedding in which the writer took principal part was about to take place in St. John's Church, Waterloo Road, London. On the eve of this event the family were surprised by a strange fluttering noise at the parlor window, and on proceeding to ascertain the cause, it was discovered that a pigeon had entered the room. It was a fine bird, and did not seem at all frightened by the number of strange faces that were gazing upon it. Suddenly it walked from the kitchen, and hopped down the kitchen stairs, where, with the utmost sangfroid, it passed by the favorite old black cat and proceeded to establish itself upon the kitchen mantel-piece.

In addition to the cat there were children present, and the cook was busily engaged in preparing for the morrow's bridal feast. But the strange visitor paid no heed to either cook or children, and more astonishing still, the cat did not make any attempt to resent the intrusion. The children were, of course, delighted, and suggested that "the poor thing was hungry"; and the next instant all kinds of delicacies were brought forth and placed before the welcome guest. It eagerly partook of them, and after an hour or two had passed away it got so used to the inmates of the house that it actually ate out of their hands.

On the following morning—the wedding-morn—the pigeon was missed, and on seeking for it it was discovered standing on the steps of the door leading to the yard. In the yard itself there were three strange cats watching every movement of the bird, and evidently seeking an opportunity to pounce upon it. Here was an awkward dilemma, for though everybody was taking an interest in the wedding preparations, all were anxious that the unbidden guest should not be done to death in the midst of the universal joy and on the very day itself. But just as the chance of the poor bird's escape was becoming an impossibility in the eyes of the wedding-guests, the difficulty was solved in an unexpected and thoroughly novel manner. As the cats in question were posting themselves for the death-spring, the feline favorite of the household suddenly darted forth from the kitchen window and dispersed the enemy, who flew howling over the wall into the churchyard. The rescued guest then returned to its accustomed place in the kitchen, where it remained for several days after the wedding, and disappeared on the morning when the bride's mother, who had come from Portugal to be present at her daughter's marriage, also took her departure. No trace of the bird was ever found afterwards, nor did it ever revisit the scene from that day to this.

It was suggested at the time by a believer in the doctrine of transmigration, that the bird was really the spirit of the mother of the bridegroom, who had died in the same house about two years previously; but without going as far as this we may observe that it was a very remarkable and noteworthy occurrence, while it should be stated, with reference to the above-mentioned theory and as a curious fact, that the mother of the bridegroom, when on her death-bed, had actually expressed her regret that she should not live to see her marriage, and had caused a room to be cleaned out and prepared for the reception of a bride who had not

Mass Convention.
The Spiritualists of Vermont and Eastern New York hold a Mass Convention at West Pawlet, Feb. 20th, 22d. Mr. E. V. Wilson, of Illinois, will be present.
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 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded we are not responsible for any injury to them, but we will accept a favor by drawing a line around the article he desires specially to recommend for removal.
 Those who intend forwarding notices of spiritual meetings, for use in our columns, will please to remember that the **BANNER OF LIGHT** forms go to press on Tuesday of each week. These notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

Banner of Light.

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SPIRITUALISM extends itself to every grade of human thought; appeals to every form of human consciousness; reveals itself to the necessities of every human being.—
 Cora L. V. Richmond.

We shall print next week an excellent and practical discourse, delivered by Prof. Joseph Roden Buchanan of New York, before the Everett Hall Conference (Brooklyn, N. Y.), on Saturday evening, Jan. 31st. It is entitled
HEAVEN AND EARTH.

The Moral Interregnum.

It was to be expected that the Orthodox clergy would resent the observations of Prof. Goldwin Smith on the subject which forms the heading of this article, and they have in no sense disappointed us. Some of them manifest indignation, but many more try ridicule and sophistical pleading. The trouble with them is that there is too much truth in what Prof. Smith says concerning the situation. Of the fact of a general decay of morality throughout that portion of Christendom which is represented by the churches, there is no doubt whatever. The proof of it is to be found on all sides of us. "As well might one attempt," says a contemporary, "to dispute the daily recurrence of the revolution of the earth, as to deny that the conscience of the civilized world is passing into a lax and inert condition."

The same paper remarks with great astuteness, that this evidence is thickening on every hand, from the individual, up through the family, the community, the State, the nation. In form, it says, "Christianity is made to play an ostentatious role." The publication of her creed taxes thousands of steam presses and the brains of millions of teachers. But it is the letter and not the spirit that distinguishes the age. We give the Bible in two hundred and fifty different tongues; we annually appropriate millions to interpret its teachings to the people of the 'dark islands and continents,' and yet the Ten Commandments, the Beatitudes, the Lord's Prayer and the Golden Rule are to us little more than the myths of mythology. Neither its faith nor its ethics do we as a people weave into our daily life. We erect firesides, build schoolhouses, construct constitutions and enact statutes; and still no higher authority is here consulted than that which controls the Pagans. We delude ourselves when we claim the Christian character. This ideal still lies far down the slope of the future. Vast stretches of the moral yet separate us from so grand an acquisition.

The truth could not very well be told in plainer or more emphatic language. It is time, too, it was told, that the conceit of our modern life may in some small degree be suppressed. It is a favorite assertion with a certain portion of the clergy that the world is growing better instead of worse. But the charge brought against it is not that it is growing actually and absolutely worse, but that its moral sense is dulled and its conscience deadened, materialism having greatly overlaid both with its heavy weight. It is not to be denied that public acts of benevolence, charity and brotherly sympathy are characteristic of the present age as they never were of any other; but all that may be told in our favor, and still we may individually be selfish in the last degree.

In point of fact, it is apparently an inclination of human nature to make its public goodness vicariously atone for its private vices. Men in these times spend entire lives in acquiring wealth, with no very particular regard to the methods, and then think to buy off the inevitable penalty by erecting a memorial church, or leaving all to a public and much advertised charity. In this there is no symptom of morality, much less of genuine religion. It is hypocrisy; and there is no sense in calling it by any other name. Before such things can properly be cited in evidence to show that the age is a supremely moral one, it must likewise be showing that they are in perfect harmony with the course of the individual lives from which they spring, that there is a leaven of goodness everywhere and all the time at work that produces just this public manifestation in a natural manner. We put it to the common sense of all to answer if the public charity which ostentatiously marks our era is the inevitable offspring of an individual spirit of love and good-will displayed on every hand.

Let us simply offer the suggestion that, among the primary and radical needs of the time, in order to the existence of a high state of morality, is the quickening of the public conscience, in matters of every kind. In the words of the contemporary already quoted, we need "simplicity of manner, recognition of individual

right in both common and written law, increase of sympathy and appropriation for the poor, decrease of licentiousness, tenantless prison-cells and poor-house wards, a firm faith in the Infinite. But so long as wealth, title and ostentatious rule in the sanctuary, so long as statutes are enacted and interpreted in immoral interests, so long as gold, luxury and licentiousness hold sovereignty in the social realm, and drunkenness, theft, embezzlement and murders increase, so long must the declarations of Goldwin Smith stand as irrefutable deductions, whether attacked by prelate, priest or layman."

Who shall say, after looking at the situation in a true light, that Modern Spiritualism came any too soon to rescue the age from this sovereignty of Materialism which has succeeded in deadening the public and private conscience until a moral interregnum has supervened? One of the strongest proofs of the utter deadness of that conscience is the fact that the Saviour is again derided and rejected by the rulers of the church and of society, even as the Saviour was derided and rejected by the rulers of the Jewish church and society, which have in consequence long since disappeared. But its blessed truths are destined to outlive all its enemies, and to quicken the conscience of the world as it has never been quickened before.

Mrs. Cora L. V. Richmond in Boston.

The stay of this lady in our city continues to awaken the highest degree of interest in her meetings, as the large assemblies which regularly convene each Sunday morning—at Berkeley Hall—and afternoon, at the Parker Memorial, amply demonstrate.

Berkeley Hall.

On Sunday morning last the theme treated at this place by Mrs. Richmond's guides was "Spiritual Safety Valves," Spirit Phenix being the spirit controlling. The discourse was reported verbatim for our columns, and will appear in its order. "Oulina" improvised poems on "The Conduct of Life," and "Reasonable Faith," which subjects were proposed by the audience. Geo. A. Bacon acted as Chairman, and Mrs. Woodward presided alternately at the organ and piano; a pleasant episode in the meeting she sang Gounod's "Watchman, What of the Night?" Next Sunday morning Mrs. Richmond's theme in this place will be "The Christ Principle," by Spirit Wm. Ellery Channing.

At Parker Memorial.

An audience which crowded even the gallery of this spacious edifice assembled last Sunday afternoon to listen to Spirit A. A. Ballou's presentation of the experiences of the late Dr. Henry F. Gardner (of Boston) in spirit-life. All who listened to the lecture were emphatic in their approbation of its manner and matter, and many have since expressed themselves to us as completely satisfied of the identity of the inspiring intelligence, who thus sought to give to his old townsmen and friends a glimpse of his life beyond the veil. This lecture will in due time appear in full in the *Banner of Light*. The singing by the quartette, led by Miss Nellie M. King, was excellent. At the conclusion of her discourse Mrs. Richmond's poetical control said: "To-day I wish to give the subject of the poem. The subject is a Memorial Tribute to Louis Jackson, aged 27, and is dedicated to his mother and friends." The deceased was a young man, of high promise, a nephew of Mr. G. F. T. Reed. He passed on from New York, and his funeral services were held in Philadelphia on the 7th. We shall print Oulina's inspirational tribute in our next issue.

Spiritual Healing.
 Next Sunday afternoon Spirit Dr. Benjamin Rush will, through the media instrumentality of Mrs. Richmond, discourse upon the above theme at Parker Memorial Hall.

Reception to W. J. Colville.

The Cleveland (O.) *Herald* of Feb. 7th announces that on Friday evening, 6th inst., there were assembled "at the residence of Mr. J. C. Saxton, No. 1643 Euclid avenue, about one hundred and fifty ladies and gentlemen, believers in Spiritualism and investigators, gathered together for the purpose of hearing the distinguished English trance-speaker, Mr. W. J. Colville. The exercises partook more of a social character, being open to all who desired to participate. Mr. Thomas Lees introduced Mr. Colville, remarking that although the gentleman was a stranger in Cleveland, his fame had preceded him, and he welcomed him among them as the representative of the better class of English Spiritualists. After some vocal and instrumental music by Mr. Thornton, Mr. Colville came forward. He stated that he had no discourse prepared, and asked that the audience name the subject. Two subjects were presented—"The Occupation of the Soul after Death," and "Our Duty as Spiritualists." These topics were treated by the speaker, so the account sets forth, to the marked satisfaction of the company assembled.

In this connection we would further state that a note received from Thomas Lees gives information that "Mr. Colville's ministrations in Cleveland have been particularly successful, the spacious hall being well filled at every service."

Opening the Gates.

The *Gate City*, a live daily paper published at Keokuk, Iowa, recently contained an article against Mr. Kiddle in his relations to Spiritualism, in which this new and worthy disciple was severely assailed. The same paper, in its issue of the 28th ultimo, contains a polite but analytical and searching review of the same by Prof. Brittan, accompanied by an apologetic statement in which the editor of that paper explains the grounds on which he based his former strictures, and from which we extract the following:

"We publish a bright and spirited letter from Dr. Brittan of New York, in reply to a paragraph of ours about Mr. Henry Kiddle. We have neither space nor disposition to discuss Spiritualism."

The review by the Editor-at-Large, entitled "Spiritualism and its Critics," follows the editor's introduction of his new correspondent, in the first editorial column, in large type, and led. It gives us pleasure to record the fact as a credit to *The Gate City*, whose editor thus opens another gate to admit Mr. Brittan and Spiritualism into the wide field of secular journalism.

Robert Courtney writes us from Toronto, Canada, Feb. 5th: "Our late President, Mr. Chancy, and Mrs. Dr. A. Hall, of Philadelphia, have started through Canada with the intention of forming Societies and furthering the cause of Spiritualism. The Association have engaged the services of Mrs. M. C. Lawson, of Copley, Eng., for the coming month. Bro. Chancy, on leaving us, was presented with an album and an address from the members of the Society."

Indian Wrongs.

The correspondence between Mrs. Helen Jackson and Secretary Schurz on the Poncas' cause, leads the *Boston Daily Advertiser* to reply to the Secretary's avowment that precedents prove that the United States courts will not recognize the rights of Indians to appear before them against the United States or any State. Nevertheless, good lawyers are at this moment preparing a case in order to determine whether judicial protection can be extended over the Indians or not. Precisely how this will be done will be known in good time; but it will be done, because the wrong has been done, and because there is no dispute about the facts. When Standing Bear was pleading the cause of his people before Judge Dundy, with an eloquence which has touched the hearts of tens of thousands of people who have heard or read his story, the counsel for the Government maintained that an Indian was not a person, and could not bring a suit for his liberty. But Judge Dundy consulted his conscience and his common-sense, and let the captives go. Possibly, when Mr. Webster and his associates of Omaha have their case ready, a way will be found for determining where the legal right lies in this suit for justice. We will not believe it is impossible for any man's word. Nor is it just to impute that this is a made-up suit for the sake of earning a fee. When the necessary legal expenses of such a suit are paid, there will be little money left for counsel; nor do they expect it. If ever disinterested services for principle and for humanity were undertaken for their own sake this is one; and, in the absence of all pretence at redress by other means, instead of discouraging it, the agents of a government which means to be just ought to bid it God-speed; or, falling in that, to provide a more effectual remedy.

The Case of Dr. Monck.

On the eighth page will be found an article from A. J. Cranston, Esq., Meggen, Lucerne, Switzerland, wherein the difficulties surrounding the pathway of Dr. Monck are plainly set forth. William Tebb also writes us individually asking that the facts be put before the American Spiritualists. From his note we make the following extract:

"Dr. Monck is one of our most powerful mediums for physical manifestations, some of a kind, I believe, to be unique in the annals of Spiritualism, and of a most wonderful and convincing character. . . . Dr. Monck is now suffering from hemorrhage of the lungs and severe heart disease, greatly aggravated, if not induced, by the perhaps too free exercise of his media powers. His only hope of restoration to health and usefulness appears to lie in a somewhat extended residence in a more genial climate, and it is earnestly to be hoped that means for this purpose will not be wanting when the urgency of the case is sufficiently known. I think Dr. Monck has a strong claim on the sympathy and aid of all Spiritualists, and I trust you will kindly receive the subscriptions of those of your readers who may be disposed to help the efforts of the committee in this undertaking, and which may be transmitted to Mr. Theodore, Esq., 62 Granville Park, Blackheath, London, England."

Should any one reading this article feel to make a pecuniary remittance for the fund, such sum can be sent to this office, where it will be acknowledged and forwarded to the proper parties in England; or if the giver prefers it can be sent direct by him (or her) self to Mr. Morrell Theobald, Esq., Hon. Sec., as above.

The Psychological Review.

The February number of this London monthly has the following table of contents: "Spiritualism in Some of its Religious Aspects; A Comparison and a Contrast," M. A. (Oxon.); "Glimpses of Spiritualism in the Past," J. S. Farmer; "Spiritualistic Positivism," Dr. Maurice Davies; "Culture and Faith," M. A. (Oxon.); "Dream Concerning the 'Dollar Wreck,'" A. M. H. Watts; "A 'Mission' in Tyrol," A. M. H. W.; "The Story of a Dream"; "Extemporaneous Sermons by Thomas L. Harris," A. M.; "Universal Restitution," J. W. F.; Notes and Gleanings: The True Results of Spiritualism, Clear Seeing of Women, Power of Mind on Mind—An Impressive Case, Victor Hugo on Spiritualism. Published by Edward W. Allen, 11 Ave Maria Lane, E. C., London, Eng.; Hay Nisbet & Co., Glasgow. For sale at this office. Price 20 cents per copy.

Boslin's Bower Fair.

The philanthropic should not omit to visit the Annual Fair in aid of free dinners for working-girls which is now being held at the Bower, No. 1031 Washington street. The hall is tastefully decorated with festoons of flags; the tables are prettily trimmed and supplied with a large variety of fancy and useful articles presented by generous contributors. Miss Collins, the projector and manager, by her long years of patient and earnest labor in behalf of the poor working-girls of this city, deserves every encouragement possible.

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"Show Your Colors!"

Every reader of the *Banner of Light* in the United States, and every believer in the truth of spirit-return, should follow the advice set forth in the editorial headed as above, which we quote from a late number of the *Texas Spiritualist*, and which will be found on the third page of our present issue.

Banner of Light Public Free Circles.

Mrs. Cora L. V. Richmond will continue to answer questions in the *Banner of Light* Public Free Circle-Room each Friday afternoon during February.

On Tuesday afternoons regular circles are held for spirit-communications, Miss M. T. Shelhamer, medium.

A committee was had on the 10th inst. before the Hearing on Public Health, at the State House, to whom was referred the petition of A. E. Giles and others for the repeal or modification of the vaccination law of this State, a report of which is in type, but, being omitted for want of room, will appear in our next.

Wm. Denton will commence on Sunday evening, Feb. 15th, a course of twelve illustrated lectures in Palma Hall, Boston.

SPECIAL CORRESPONDENCE OF THE BANNER OF LIGHT.

Friendly Epistle from the Editor-at-Large.

To the Editor of the *Banner of Light*:

In order to save valuable time which must be faithfully devoted to more important public interests, I may here, once for all, respond briefly to the suggestions of several personal friends, private correspondents and all others who would have me engage in personal controversies which at best are always unprofitable. Life is so short, and its duties and obligations so sacred a nature, that we cannot for a moment entertain the idea of such a departure from the established habit of a lifetime. There are so many great questions which really concern the general and lasting interests of mankind, that any extended presentation of personal grievances would be out of place in a *Banner of Light* and unbecoming the character of a spiritual reformer. The questions referred to demand serious thought and practical illustration. I have little disposition to censure the conduct of others, much less would I presume to pass judgment upon their motives. I cannot, however, conscientiously suspend my appropriate work to engage in personal disputations, which seldom fail to generate acrimonious feeling and the bitterness which produces lasting alienation among those who should dwell together in unity. In pursuing this course I am reminded of a worthy example in the editorial management of your paper. Its general freedom from offensive epithets and unjust animadversions of the views and conduct of others has always inspired respect and admiration.

Should one come to us having a commission to throw dust in the eyes of the rest of mankind, we might very properly question the utility of his mission and conclude that it might be safe to abolish his office. If there are persons so employed who seem to love their occupation, we do not propose to act in the capacity of sharp detectives in bringing such people to the bar of retributive justice. How far they are morally responsible for their conduct we may not infallibly know. When a proper example fails to exercise a salutary restraint, we may leave them to run the length of their tether, and to measure the consequences of their folly by the line of a painful experience. History has recorded the names and deeds of men who seem to have been born to illustrate the great diversities of human character, and the extreme possibilities of individual destinies. Jesus and Judas, George Washington and Benedict Arnold, performed their parts respectively in the world, and who shall say that such opposite characters were not necessary to the completeness of the divine drama of republican liberty and Christian civilization. If one has an unpleasant and thankless part to perform, and his peculiar work inspires a feeling of displeasure and disgust in others, it may be his misfortune, for which he is deserving of commiseration. Let us, as far as possible, draw over all such the broad mantle of that charity which limits individual responsibility, while it sheathes the sword of Justice in a velvet wrapper.

No man, however ambitious in his aims, may aspire to the office of manager in this great theatre of human events. It is not our purpose to take up another man's rôle; to divide public attention by any superficial device or by-play with parties behind the scenes; nor are we disposed to crowd the other actors off the stage by any imaginary skill in fencing. The supernumerary who performs his humble part with an honest purpose is entitled to receive our right hand of fellowship. Personally we only demand space for earnest action and the measure of freedom which is our birthright. But we cannot be expected to ask permission to play our own part in this performance, and our friends are not likely to sue for the privilege of assisting us in our work. In this case their own pleasure is a supreme prerogative. There is no spiritual hierarchy to determine what we may or may not do in the exercise of our personal right to labor in the common vineyard. Happily, in the absence of such an institution the individual may be wisely left to pursue his own course, and in the performance of his work to hold in supreme respect the sober dictates of reason and conscience.

We have strong desires, an earnest purpose and modest expectations. All we imperatively demand is necessary room for healthful exercise, liberty to do our work in our own way, and to accept of such aid as may be freely given. For these privileges we of course offer no supplication. The American type of manhood does not descend so low. If it is proper to render thanks on this occasion, let the offering be made to the Father of our spirits and the fathers of the Republic from whom we derived the priceless inheritance of civil and religious liberty. Most men who have labored long for the defense of unpopular truths, and in the interest of universal humanity, have had various restraints imposed upon them, and many obstacles thrown in their way. Something of this kind has been, and may still continue to be, an element in our personal experience; and yet it is worthy of observation that the avowed enemies of Spiritualism have neither disputed our natural right to find our own place under the laws of mental and moral gravitation, nor the propriety of performing our legitimate work after the manner of our choice. On the whole, we have, perhaps, been fortunate in our experience, since other men may have rendered better service and fared worse at the hands of the evil spirits of jealousy and personal ambition. We know that many worthy men have been tempted by worldly considerations, and otherwise sorely tried to test their devotion to truth and righteous living, and to place the fair record of their fidelity beyond dispute. Paul was not the only spiritual reformer who may have discovered "a thorn in his flesh, the messenger of an adversary to buffet him."

In entering upon the work assigned me, I have not consciously given offence to any man. While I have never solicited the special fellowship of any clique or party, I have ever desired to preserve the most cordial and fraternal relations with all men, especially with those who belong to the household of a living faith and a modern Gospel. I accept no authority but Truth itself expressed; I would wield no influence but that which necessarily accompanies its proclamation. I am not here to dogmatize on any subject; I do not propose to meddle with any other man's affairs; I will not limit his independence of mind by doing his thinking for him; nor do I contemplate the smallest supervision of the work of the spiritual press, beyond the reading of the papers and the right of private judgment of the character and value of their contents. My labors will be performed in another and a broader field. In bearing the white flag of a rational Spiritualism into the

camp of its enemies, I am happy to know that I cannot possibly get in the way of those who may not be pleased to accompany the expedition.

Every day brings me new evidence that the work we have undertaken is positively demanded by the exigency of the times. Papers are being forwarded from every quarter of the country, with marked articles which the Editor-at-Large is expected to review in the interest of truth and as necessary vindications of its friends. I am also in receipt of letters from eminent persons in England and France, assuring me that they regard the proposed work as of the greatest practical importance. If the noble efforts of the spirits, the earnest coöperation of the *Banner of Light*, and the other contributors to the Fund are properly sustained by them, we shall doubtless be able to present some rational views of Spiritualism to at least a million of people before the close of the present year—people who never read our papers, and before whom the only exhibition of the subject hitherto may have consisted of base caricatures.

Let personal and acrimonious disputations cease forever. Among those who recognize one divine Father of all, and all men as one common Brotherhood, such controversies are manifestly out of place. Let us give our attention to essential principles; to spiritual ideas, and to practical measures. For the honor of a great cause which has been long defamed abroad and much abused at home, let us give more time to devout meditation and earnest work.

S. B. BRITTAN.
 80 West Eleventh street, New York City,
 February 9th, 1880.

In another column will be found the business announcement of Wm. Thayer, magnetic healer. Of this gentleman J. W. Seaver of Byron, Genesee County, New York, writes us, Feb. 4th: "I have been well acquainted with Bro. Wm. Thayer for many years, and know him to be an estimable, honorable man. As a healing medium he possesses very useful powers, which have been beneficially utilized in a quiet way for quite a number of years; but he has now concluded to yield to earnest solicitations, and devote his time and powers more to the much-needed work of healing the sick and relieving the ills and ails of the distressed. I am quite sure any who may employ him in this capacity will find him one abounding in sympathy for the sick, as well as with healing power, and may confidently rely upon good treatment and reasonable charges."

Information reaches us that Mr. J. William Fletcher has accepted an invitation to give a series of trance sances at the rooms of the British National Association of Spiritualists in London, which will be similar to those so popular at the *Banner of Light* Circle-Room. These meetings will be held every Wednesday evening at 8 o'clock, and the admission is gained through members only. Without doubt the institution of this course of sances is a step in the right direction.

The address (first page) on "Marriage in Spirit-Life," delivered in Berkeley Hall, Boston, Jan. 18th, through the trance mediumship of Mrs. Cora L. V. Richmond, will richly repay perusal. As a literary production it is unsurpassed.

We have on file for publication an interesting and instructive lecture by Dr. W. F. McCormick, in reply to the oft-repeated inquiry, "If spirits exist and are about us, why are they not visible and their voices audible?"

J. N. M. Clough, electric and magnetic physician, has removed to No. 83 Montgomery Place, Boston. The doctor is meeting with great success in rejuvenating his sick patients.

Mr. Colville's spirit-guides, in answer to a question, "Why do spirits disagree so often in regard to the immortality of the brute creation?" give a forcible reply on our sixth page.

Read testimonials of cures by Dr. Spofford, in another column.

Mrs. John R. Pickering

Still holds successful sances at 36 East Springfield street nearly every evening in the week. Her public sances are on Tuesdays and Saturdays. Last Saturday the writer was present at Mrs. P.'s, when a sister (recently spoken of in the *Banner*) came a second time, walked up to within a yard of where I sat, and looked me steadily in the face for some time. On this occasion my sister was so fully materialized, and so like herself when in earth-life, in feature, expression, form and manner, that I am sure had a trap-door been discovered in the cabinet, with scores of masks and dresses to boot, all would not have weighed a feather toward shaking my belief in her identity. Such are the tests that are obtained without seeking to hamper or test mediums, and the only ones, so far as my experiences extend, that are convincing.

AGAIN:

I attended a private sance last Monday evening in presence of a medium who never permits a physical tester, whether honest or dishonest, to enter and disturb conditions at her sances. A lady sat next to me, when a brother, who was killed in the battle of the Wilderness, came in materialized form, who, after beckoning her to him, significantly placed his finger on a gold breastpin she wore, bearing the device of the Union flag. After the spirit retired the lady told me that the pin was worn by her brother when he was killed, and had been sent to her in Boston after his death, fresh from the battlefield. She also told me that on an evening or two previous, at a sance held in her own house, no medium or other person being present but three or four members of her own family, the same brother, through tips of the table and the alphabet, told her, in answer to a suggestion from her, that at the next materializing sance she attended he would try to come and prove his identity by placing his finger on his breastpin, which she then habitually wore. Here were two tests given without any constraint whatever being placed upon the medium, proving alike the identity of the spirit both when he appeared at the *Hyping* circle and again at the materializing sance.

I have just returned from attending another sance of materialization, held in presence of the last named non-tested medium, near Cambridge street, where enough transpired, I confidently believe, to have convinced more than half the world of the genuineness of spirit-form materialization, could all the inhabitants of earth witnessed what occurred. T. R. H.
 Boston, Feb. 5th, 1880.

A bill was recently introduced in the California Legislature for the abolition of capital punishment and the substitution of life imprisonment; also of depriving the Governor of the pardoning power.

REPLIES TO QUESTIONS,
GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE,
AT THE BANNER OF LIGHT FREE CIRCLE ROOM

Q.—Would not the employment of yellow light, which has no chemical action, make it easier for spirits to materialize?

A.—Through both. Intuition acts through the mental organization, the mental organization acts again through the physical organization. Jesus received from intuition, from spir-

SPIRIT-MESSAGE DEPARTMENT

Daniel Kellogg.

the mortal form. My special work is to draw out and develop these inner powers upon the spirit side of mortals, that they may extend and glorify the glories of the eternal world, and give it to others. I have shown you how I can see the way as I did, that they too may rejoice in the knowledge of immortal life. So I am not idle, and although they may not hear from me personally as they would wish, yet say to themselves that my course is onward. I am still engaged in the healing art; also I can transmit to others through inspiration, through inspiration, it may be through the laws of health which will enable them to grow out of such sickness as comes upon them. This is the work I know. My friends will be glad to learn that I am at work. This is why I do not give any other special communication this afternoon, because I have seen much a wish going forth to hear from me, to know whether I have opportunities, to work now as I wished to pass in the body. I have met many friends who have passed away since I did. I was the first to meet them. He wishes me to say that he is happy, and through me to express his love to his friends; he also wishes me to express his gratitude and thanks for the kindness bestowed upon him. That is all I have to say. That is all I have to say.

of social distinction and position. I would say to this friend, I have been with you in the last two years. I have seen the business in which

that I threw off the shackles of old theological notions when I did, and that I stepped out into the broad light of truth because it has been

why and the wherefore of many steps that she has taken, and we bless her. We appreciate all that she has done and is doing, and we ask that she will continue to keep herself passive for the angel-world to make use of. If she will do this we shall rejoice; for through her organism

Dear ones, mourn not for the dead, but rejoice in the words of truth which now I bring you. Death cannot be found in this universe of God.

in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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