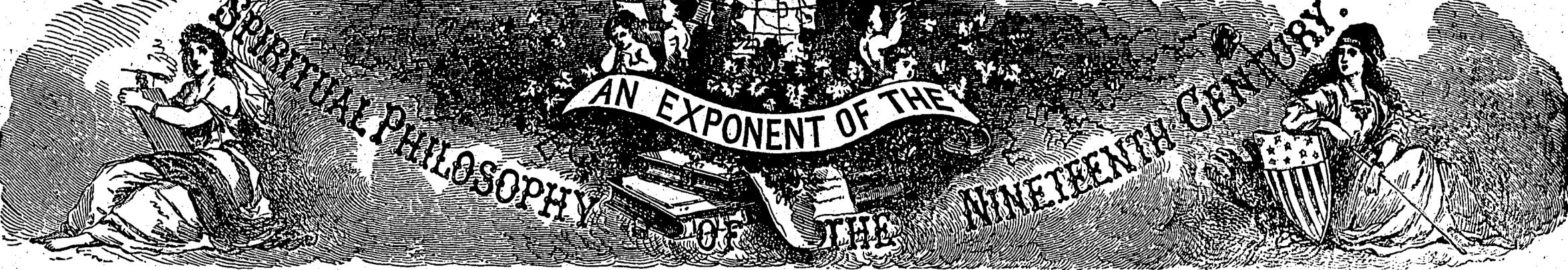


BANNER OF LIGHT.



VOL. XLVIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 5, 1881.

\$3.00 Per Annum,
Postage Free.

NO. 20.

CONTENTS.

FIRST PAGE.—The Reviewer: The Way-Marks of a Pilgrim. Original Essay: Misapprehension of "Christian Spiritualism." The Late Epes Sargent.

SECOND PAGE.—Spiritual Phenomena: Psychometry at the Ladies' Aid Society. Stances with Mrs. Collier. Occult Phenomena in India: A Singular Clairvoyant Vision. Poetry: Response to Mrs. Della F. Fisher. Future Position of Mediums. A Spirit Message. New Publications, etc.

THIRD PAGE.—Poetry: Better Moments. *Harvard Correspondence:* Letters from Massachusetts, New York, Texas, Ohio, Canada, Vermont, Wisconsin, Connecticut, and Kentucky. Verifications of Spirit Messages. Conference Exercises, Everett Hall, Brooklyn. Tribute to Mary Shaw. Ordinary Notices, etc.

FOURTH PAGE.—The Removal of the Ponce Indians. "A Doctor's Crusade." Once More, Thomas Patience and Public Sentiment, etc.

FIFTH PAGE.—W. J. Colville's Meetings. Mr. J. William Fletcher. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Spirit Messages given through the Mediumship of Miss M. T. Stebbins. Questions and Answers through the Mediumship of Mrs. Emma Harding. Boston.

SEVENTH PAGE.—Mediums in Boston. "Book and Miscellaneous Advertisements."

EIGHTH PAGE.—Foreign Correspondence: The Fletcher Case—Spiritism in England, New York and Virginia. Brooklyn (C. X.) Everett Hall Spiritual Factory. Spiritual Meetings in Boston. Reformation Petition, etc.

The Reviewer.

THE WAY-MARKS OF A PILGRIM.
A REVIEW OF THE WRITINGS OF J. M. PEEBLES.

BY A. E. NEWTON.

To the Editor of the Banner of Light:

The literature of Spiritualism is of rapid growth, and the value of its products increases as greater maturity is attained. One of the most prolific contributors to this literature is Dr. James M. Peebles, whose writings, as well as his voice and personal presence, have become familiar in almost every quarter of the globe. Formerly a zealous clergyman of the Universalist persuasion, he became convinced of the reality of angelic ministrations in 1856, by demonstrations not less overwhelming in their force than those encountered by Saul of Tarsus when on his way to Damascus; and, like that apostle, he received a startling commission from a supernatural Voice. "You are appointed for a great work: gird up your loins, buckle on your sandals. . . . Go forth and teach the Ministry of Angels." So ran the commission. Like his apostolic prototype, he "was not dissuaded unto the heavenly vision." Being of an ardent temperament, thoroughly earnest in his convictions on whatever subject, restlessly active in both body and mind, he accepted the rôle of "Pilgrim," and went forth, becoming an effective and almost ubiquitous evangel of the new gospel, by both voice and pen. We hear of him, by rapid turns, in the interior and at the furthest extremes of our own land, and anon in Europe, Asia and Africa, Australia, the isles of the Pacific, among the ruins of Central America, and the Indians of the Rocky Mountains, everywhere acquainting himself with the physical and social status, the religious notions and traditions of that many-planned creature called Man, and everywhere that a hearing can be obtained, dispensing that gospel with which he is commissioned.

Twice circumnavigating the globe, by different routes, within the last ten years, and meeting with the most advanced and emancipated minds of many lands, this "Pilgrim" has certainly enjoyed advantages for acquaintance with the world's condition and its best thought, which fall to the lot of few in a life-time. A traveler, explorer and antiquarian by natural bent, he is, besides, a most insatiable reader of books, both old and new, and has gathered a library of rich and rare extent. Added to all this, he is himself possessed of an inspirational or mediumistic temperament, which renders his mind open to suggestions from the angelic spheres; and has also in his travels usually been privileged with the companionship of some easily-controlled psychic subject, through whom spirits of a high order of intelligence, often claiming to be of ancient birth, have communicated their thoughts or their knowledge on many topics of the highest interest.

That, amid these travels and nearly continuous platform labors, with almost numberless contributions to the periodical press, our Pilgrim should find time for the preparation of a series of elaborate volumes, is a marvel; and it will not be strange if the careful reviewer shall detect in these "Way-marks" some evidences of haste and want of due deliberation in their production. The wonder is that such tokens are not more numerous and glaring.

I have before me a series of volumes and pamphlets which have been issued within the last twelve years, by Mr. Peebles. I propose to pass them in brief review, in the order of their production, for the purpose of making some estimate of their value to the grand spiritualistic movement of the age, in which their author has borne so conspicuous a part. First on the list is: "THE SPIRITUAL HARP, a Collection of Vocal Music for the Choir, Congregation and Social Circle." This is an elegant volume of about 300 pages, large octavo, published in 1868. In its preparation Mr. Peebles had the able assistance of his friend and former co-laborer in the ministry, Rev. J. O. Barrett, while the musical department was carefully edited by Prof. E. H. Bailey. Of this joint production it is not too much to say that, with its choice, varied and tasteful poetical selections, its sentences, chants and responses, its cheerful and sprightly music, mostly new, and, withal, its faultless typography and mechanical execution, it is the most attractive work of the kind ever published. It is a treasury of gems, the value of which cannot fail to be appreciated by cultivated, emancipated, and artistic minds for generations to come. Yet, if I mistake not, it has but partially met the want for which it was designed; and this, no doubt, in part, by reason of its highly artistic and pre-

dominantly intellectual character, (the main use of song, in a religious or spiritual gathering, being really to express emotion, rather than theory or philosophy,) and the newness of its music, as well as in part, also, because of being too large and costly a work for general use in Spiritualistic assemblies.

If I mistake not, Mr. Peebles has endeavored to supply the want, in some degree, by other publications, as we shall hereafter see; nevertheless the Harp has a value of its own which will probably be more widely appreciated in the future than at present, when perhaps it may be supplemented by additional selections of a somewhat different class, and more of the old familiar music.

The Pilgrim's next work was given to the world in 1869, and is entitled:

"SEERS OF THE AGES: embracing Spiritualism, Past and Present." This is a volume of 370 octavo pages. It shows the results of extensive reading, much thought, and laborious industry. In it the author has, with great research, grouped together in chronological order the chief historical evidences on record, that spiritual and inspirational phenomena, essentially identical with those of our own time, have existed from the remotest periods; with biographical sketches of the noted seers and wonder-workers of ancient times and countries. The subject is treated under these general divisions: Spirit of the Present Age, Ancient Historic Spiritualism, Christian Spiritualism, Medieval Spiritualism, Modern Spiritualism, Eclectic Spiritualism.

Under the head of "Christian Spiritualism," the author takes the ground that Jesus of Nazareth was an actual person, "the natural offspring of human parents," but begotten and reared under circumstances favorable to the development of a high spirituality, and hence became a spiritual teacher, wonder-worker and reformer of the noblest type; but that the New Testament histories, written years after his death, have gathered up and attributed to him many incidents and sayings that had become traditionally prevalent as relating to other noted spiritual teachers and wonder-workers of long previous times—particularly Krishna of India, and Pythagoras of Samos. From these records, part fact, part legendary myth, was evolved in later years the conception of the theologic Christ—"a strange Hebrew hybrid; half God, half man—a church monster, shapen by the old ecclesiastic fathers." Mr. Peebles attempts to discriminate between this monstrous conception, which has been widely adopted by the Christian world, and the real Jesus, whom he regards, to use Peter's words, as "a man approved of God," liberally endowed with the "Christ-spirit" of universal good-will, empowered to work wonders of healing and kindness among the people—a spiritually illumined teacher of truth and righteousness, not original in all his teachings, but mediocrally uttering the highest and best thoughts of sages who had preceded him, "reiterating them with a pathos peculiarly his own"—clairvoyant and prophetic—"a balanced, summer-sunned man—a tropical heart, sweet, full of love flowers, and tempered to an intellectually that weaves its silvery philosophic filling through the magnetic vesture that clothes our freezing humanity," etc., etc.

In "Exegetical Spiritualism," Dr. Peebles treats of the existence of God, the Divine Image, the Moral Status of Jesus, the Holy Spirit, Baptism, Inspiration, the Beauty of Faith, Repentance, Law of Judgment, Evil Spirits; Hell, Heaven, Historic Immortality, Resurrection, Prayer, Freedom and Function of Love, and the Genius of Spiritualism. This exposition presents a quite comprehensive and generally satisfactory statement of the religious and philosophic bearings of Spiritualism, concluding with the following general definition, than which nothing finer or truer has been written:

"Its fundamental idea is, God, the infinite spirit-presence, immanent in all things.

"Its fundamental thought is, joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentality of media.

"Its fundamental purpose is, to rightly generate, educate and spiritualize all the races and nations of the earth.

"Its worship is aspiration; its symbols, circles; its prayers, good deeds; its incense, gentle words; its sacrament, the wine of holy affections; its baptism, the fervent pressure of warm hands, and the sweet breathings of guardian angels; its mission, human redemption, and its temple, the universe.

"It underlies all genuine reform movements, physiological, temperamental, educational, parental, social, philanthropic and religious; and spurning all human interests with holy aim, it seeks to reconstruct society upon the principles of a universal brotherhood—the strict equality of the sexes."

The work under review is not free from faults as a literary production, showing, as might be expected, occasional traces of haste in composition; and the Pilgrim's impetuous temperament sometimes leads him into an indulgence in flights of rhetoric and effusions of sentiment which almost take the breath of a plodding reader. His intensity of convictions, too, now and then, impel to statements of a positive and seemingly dogmatic tone where a modest suggestiveness would be more in keeping. Yet, as a whole, the "Seers of the Ages" must be regarded as constituting one of the most—if not the most—valuable and unexceptionable presentations of Spiritualism in its historic and religious aspects that has yet been given to the public.

It, however, has not met the full endorsement of all classes of Spiritualists. Dr. Peebles' frankly expressed views of Jesus of Nazareth drew forth sharp protests, on the one hand, from certain "anti-Christian" Spiritualists, who deny in toto the existence of Jesus as a

historic personage, and on the other from certain extreme "Christian" Spiritualists, who cling to the medieval doctrine of his special divinity. To critics of both these classes our Pilgrim, on his return to London from a tour to the East in 1870, replied in a small work of one hundred and eight pages, octavo, entitled:

"JESUS: MYRIT, MAN, OR GOD; or the Popular Theology and the Positive Religion Contrasted." In the first chapter of this treatise are collated and forcibly presented such evidences as our Pilgrim had been able to glean from all sources, outside of Bible and church histories, of the personal existence of the Nazarene. Some of these evidences are unfamiliar, at least to ordinary readers, and taken together with the New Testament writings and the undeniable existence of Christianity under many phases, as a powerful force in the world for centuries, certainly furnish strong probable grounds for the belief that a great spiritual teacher and worker of marvels, called Jesus, the Christ, did actually appear, about the time alleged, in the land of Judea.

The proofs, however, I am free to say, like those of many other events of the long past, can scarcely be called demonstrative. They are of such a character as to be differently estimated by different minds, according to educational or organizational bias. Fortunately, while the question of the personal existence of Jesus is one of much interest to the earnest Spiritualist and to the student of the religious history of man, yet to the spiritually minded it is not of essential moment. The cardinal truths of the fatherhood of God and the brotherhood of man—the duty of love and service to all, including enemies—the future life—the ministry and communion of spirits—the consequences of virtue and of vice—the beauty of humility, mercy, forgiveness, purity of heart, a peace-making disposition, and of hunger and thirst after righteousness, with repentance for all wrong-doing and faith in the Eternal Goodness—all these, which constitute the essence of the so-called Christian teachings, have their ground and validity in the spiritual nature of man, and in no way depend upon the authority or the personality of any annunciator.

In subsequent chapters of this work, Dr. Peebles discusses "The Origin of a Mission of Jesus," "The Moral Teachings of Jesus Compared with the Old Philosophers," the "Influence of Christianity," and "Jesus and the Positive Religion." Space fails us to analyze the contents of these chapters further than briefly to say that the author vigorously combats the popular church theory of the supernatural origin of Jesus—denies the originality or superiority of many of his doctrines, quoting from other ancient teachers in proof—pungently charges upon (sectarian) "Christianity" the responsibility of the errors, crimes and untold horrors that have been perpetrated in its name or by its professors—in fact makes "Christianity" synonymous with these errors and crimes—and protests most vehemently against having the term "Christian" dragged in and imposed upon Spiritualism.

In writing these chapters, it would appear that our impetuous Pilgrim was incited by the ultra religious conservatism of certain English Spiritualists to express opinions and take a position which maturer reflection in later years has modified, as we shall hereafter see.

It is evident that the terms "Christian" and "Christianity" are used by different writers with widely different meanings. To one class they seem to be synonymous with error, bigotry, hypocrisy, persecution, cruelty, and almost everything that is false and foul; to another class they are the synonyms of truth, charity, sincerity, justice, purity, spirituality, and all that is beautiful and noble in human character. While this is so, the present writer has never deemed it desirable to attach the term "Christian" to Spiritualism, at least without an explicit definition of the sense in which it is used—although at times such a designation would be very convenient if rightly understood, as discriminating against a very un-Christian phase of Spiritualism sometimes exhibited. But at the same time he has had no repugnance to the term when used in its better significance. And he fails to see the fairness or reasonableness of those who insist that the term can mean only what is bad, and refuse to give those who choose to employ it credence for its better meaning. On some the use of the word, however innocently, seems to have much the same effect as waving a red flag in the face of an irate bovine. It would seem far more creditable to endeavor to rescue the term from its perversions, and to illustrate its better significance by fairness, courtesy and kindness to all. To this, no doubt, the Pilgrim will now agree.

In treating of "Jesus and the Positive Religion," Dr. Peebles has no special reference to the so-called "Positivism" of the disciples of Comte, but thus defines his meaning:

"The leading thoughts ever burning in his [Jesus'] being for acceptance and actualization, were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, good works. These, crystallizing into action as a reform-force for human education and redemption, I denominate the positive religion, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practice in its best estate. This pure religion and undefiled, established in men's hearts and lives, and not on 'sacred' parchments, would soon be felt in states and kingdoms, promoting peace, justice and charity; rendering legal enactments wise and humanitarian, and causing the sweet waters of concord and good-will to flow over all the earth for the spiritual healing of the nations."

May such a religion, whatever it be called, soon prevail!

(To be continued.)

Original Essay.

MISAPPREHENSION OF "CHRISTIAN SPIRITUALISM."

To the Editor of the Banner of Light:

The philosophy of Christian Spiritualism, as given in my discourse "Why we are Christians," has been recognized with great pleasure by those whose ethical perceptions are sufficiently clear to realize the supremacy of man's religious nature. One of my most enlightened correspondents says, "I feel that you have closed the discussion, and set the matter at rest," and he is not mistaken in this, as the positions I assumed have not been directly assailed, and cannot be successfully. True science is a finality.

That the Divine influence which inspires all who approach it inspires in a preeminent degree those who have the noblest religious and intellectual organization, and sustains them before the world as an effulgent example and inspiration to mankind; and that these anointed teachers, or Christs, not only lead mankind in their earthly teachings and examples, but in a more preeminent sense continue to be our loved and revered teachers in the spirit-world, is the peculiar fundamental principle of Christian Spiritualism, recognized by all who commune with the higher spheres of spirit-life (which we are all free to approach by a proper life); and in the consciousness of this truth the Christian Spiritualist can but regret that there are so many in and out of the church, and especially so many who are acquainted with phenomenal Spiritualism, who occupy a plane of thought on which this truth is not attractive.

The skeptical or dogmatic mind is not hospitable to truth, but resists new ideas with vigor, generally proportioned to their grandeur and elevation. The higher spheres of thought do so abound in reverence, hope, love and faith, as to be shunned by those in the sphere of dogmatism, to whom the highest reverence appears as servility, the highest hope and love as unmanly sentiment, and the highest faith as weak credulity, merely because they are incapable of conceiving and realizing such sentiments, and do not comprehend that they embody the noblest manliness and the most sagacious wisdom.

A large portion of mankind is, therefore, constitutionally opposed to the highest development of religion, and constitutionally unfitted for a millennial organization of society, and cannot fully appreciate the character of Jesus, either as he was in Jerusalem or as he is now in a far higher spiritual condition. To such Christian Spiritualism is a sort of terra incognita. They do not like it, and do not comprehend it. They may discuss it, but when they do they are talking about something else. They take the church, as it has been and is, for the representative of Christianity, and they take Modern Spiritualism as it is and may become, and find the two utterly contradictory and incompatible, as indeed they are, and wonder why anybody should join together such contradictory expressions, and perhaps discharge a volley of uncomplimentary adjectives at those who make the absurd combination.

But this is merely beating a man of straw made by themselves; as no one ever seriously thought of combining such incongruities. The simple and rational idea that Spiritualists who wish to make Spiritualism a benediction to the world, a new dispensation which shall change the whole face of society, propose to do it by living up to the highest standard of life as it comes to us from heaven now, and as it came to Jesus and the Apostles in the midst of superstitious darkness, is so obviously just and practical that the opposition to it is not the opposition of dispassionate thought, but the opposition of the rebellious, distrustful and willful impulses belonging to the lower half of the brain. Indeed, I believe the spiritual rostrum, occupied by those who speak completely under spiritual inspiration, is continually teaching this view—the sentiment and philosophy of Christian Spiritualism. It is none the less Christian Spiritualism if it seldom refers personally to Jesus. The highest Christian Spiritualism, or Christian religion, may exist among those who have never heard of the Nazarene, and whose inspiration comes through other channels. But it is difficult, if not impossible, for any one in this country to attain a high spiritual life without also attaining some interior cognition of his sphere and the spirits who are in that sphere.

The opposition to the phrase Christian Spiritualism arises (among those who are sufficiently intelligent to know that it does not refer to the church) from the thought that it confines us dogmatically to the man Jesus, and that his character is to be learned from the New Testament and early Christian writers alone.

Against such views every enlightened Christian Spiritualist would earnestly protest. The reverential and loving recognition of Jesus does not hinder the reverential and loving recognition of other great teachers and exemplars, any more than the recognition of Jupiter hinders an astronomer from recognizing other planets or stars. There is no such absurd limitation in Christian Spiritualism.

A sincere Christianity may rely for its knowledge of Jesus upon the New Testament, and accept that book as its supreme guide, and it would be a very different Christianity from that of the church. But a Christian Spiritualist stands on higher ground and finds no infallible guide in the New Testament.

To Christian Spiritualists, Jesus Christ is a living guide and leader, and the question whether his words were accurately reported at Jerusalem is not a fundamental question. There is enough in the New Testament to show his transcendent character and powers—that he was as a religious teacher wiser, stronger and more

practical than his predecessors, and, though less gifted in eloquence and philosophic speculation, more highly gifted in a lofty inspiration. It is an unprofitable use of time to discuss with critical elaboration the language of the New Testament. It is the best book of ethics the world has had, but it is by no means perfect. It is the living spirit, and not the dead letter, from which we should learn. If we sought to follow the wisdom of a Baron or a Galileo we should seek the writings of their nature years, not schoolboy compositions. So with the founders of Christianity: their earthly writings were only in their primary school of wisdom, disturbed by the agitations of earth-life. To-day they are eighteen centuries older and wiser than they were in Jerusalem. Their wisdom is distilling upon us through many a channel which they influence, and in good time they will speak to us in person, when Christian Spiritualism shall have prepared a way for their reception.

I do not think it important to discuss the language of the New Testament and vindicate it against the narrow views and partisan distortions which do injustice to the intelligence and character of Jesus. Nor would I spend any time in discussing with a few eccentric skeptics the historical existence of Jesus, which has been recognized and permanently settled by the ablest scholars of all countries. Even if the historical evidence were less conclusive, there are thousands of living witnesses to-day who can testify to his living reality and spiritual power.

In the next century all historical questions may be settled. Psychology is already taking hold of historical questions, over all of which its power will extend; and the personal return of historical characters will make the past a familiar story. The advent of that era of enlightenment will be hastened by the diffusion of Christian Spiritualism.

JOS. RODES BUCHANAN.

Livingston Place, New York, Jan. 16th, 1881.

THE LATE EPES SARGENT.

REMINISCENCES OF TWO SCORE YEARS AGO.

To the Editor of the Banner of Light:

Will you give a brief space to one who knew Mr. Sargent truly and well in the "long ago,"—with whom he was associated in literary work for more than two years—to testify to his great versatility of talent and his social worth?

My acquaintance with Epes Sargent began in the early summer of 1859, though with his brother John O. (who was then, I think, on the editorial staff of the *Courier and Enquirer*) I was somewhat earlier acquainted.

Early in October, 1859, several eminent literary gentlemen, incited by the success of the "Brother Jonathan," a mammoth weekly paper, proposed the starting of another, and rival paper. The proposal was favorably entertained, and on the 19th of that month, without previous announcement, and consequently without a subscriber, I issued, as publisher and proprietor, the initial number of *The New World*, in large folio form. Its editors were Park Benjamin, Epes Sargent and Rufus Wilmot Griswold. Mr. Griswold retired after a few months; but Mr. Sargent continued on the paper for a year or more, when, at his suggestion, I commenced the publication of a magazine for young folks, entitled, "Every Youth's Gazette," of which Mr. Sargent was sole editor. This publication was continued for a year. The "Life of Henry Clay" was written by Mr. Sargent, and published by myself, with a very large sale in the presidential campaign of 1860, for which it was intended.

Our relations in social and business intimacy were of the most cordial character. I never knew one more gentle in nature, or who attracted to himself and retained such a host of warm friends. Though for the last thirty years we have not met, yet I ever followed his after course in life with deep interest, and felt proud of the fame he was daily winning in his literary labors.

All my New World editors are now gone, with scores of other literary men and women with whom it was my happy lot to be associated in a common pursuit; but except my first partner in printing and publishing, Horace Greeley, none held a larger place in my esteem than the newly-arisen Epes Sargent. Happy his lot: grand and glorious his reception in the spheres of Light, Love and Wisdom.

J. WINCHESTER.

Columbia, Md., Jan. 18th, 1881.

CORRECTION ON VACCINATION.—William Cobbett was an admirable detective, and had a sharp eye for a quack, and Jenner's quackery did not escape him. Thus he wrote of the occurrence of small-pox after vaccination, which Jenner and his accessories had pronounced impossible: "Now, here are instances enough; but every reader has heard of, if not seen, scores of others. Young Mr. Cobb, who had been vaccinated by Jenner himself, caught the small-pox at a school; and, I recollect rightly, there were several other 'vaccinated' youths who did the same at the same time. (Quackery, however, has always a shuffling left. Now that the cow-pox has been proved to be no guarantee against the small-pox, it makes it 'milder' when it comes! A pretty shuffling, indeed, this! You are to be all your life in fear of it, having as your sole consolation that when it comes and it may overtake you in a camp, or on the sea, it will be 'milder.' It was not too mild to kill at Ringwood, and its mildness, in the case of young Mr. Cobb, did not restrain it from blinding him for a suitable number of days. I shall not easily forget the alarm and anxiety of the father and mother upon this occasion; both of them the best of parents, and both of them now punished for having yielded to this fashionable quackery. I will not say, justly punished; for affection for their children, in which respect they were never surpassed by any parents on earth, was the cause of their listening to the danger-obviating quackery. This, too, is the case with other parents; but parents should be under the influence of reason and experience, as well as under that of affection; and now, at any rate, they ought to set this really dangerous quackery at naught."—*Vaccination Inquirer and Health Review*.

"Did n't I tell you to cook those eggs soft?" "Yes, massa, an' I got up at 2 o'clock this mornin', and biled dem five hours, and it seems to me I never kin get dese eggs softer."

ON THE MINISTRY OF ANGELS.

WRITTEN BY EDWARD SPENCER ABOUT 1750.

And is there any in heaven? and is there love in heavenly spirits to these creatures below? That may compassion of the earth and the case of men and beasts. But, oh! the exceeding grace of the best God that loves his creatures so. That blessed angel he would lead to. To serve his wicked man, to serve his wicked foe. How off do they their silver bowers leave To come to cheer us that we would want? The shining robes, like dying pursuivant Against foul deeds to aid us militant. They for us stand, they watch and duty ward. And their bright scepters round about us plant; And all for love, and nothing for reward: Oh! why should heavenly God to man have such regard?

Spiritual Phenomena.

PSYCHOMETRY AT THE LADIES' AID SOCIETY.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

There is no need of any introduction of the "Ladies' Aid Society" to the readers of *Banner of Light*, for it is a child, or rather an institution, of several summers; or several winters will sound better, as that is the season when it more apparently lives, moves and has its being. Its members have met in several places, but the parlors they now occupy, at 718 Washington street, seem to be the pleasantest and the most suitable any they have before tenanted. Once a week the Society has a social time afternoon and evening. Friday of each week is festive day; on other evenings, also, there are concerts or entertainments and circles or seances. This little institution with a great name seems to have grown into quite large and popular dimensions, and now fits its name really, as well as apparently. On Sunday afternoons several of the more or less prominent mediums gather, and a large audience, also, to witness the spiritual manifestations, and in the evening they hold a conference meeting, where one will find many of the old Spiritualists, as well as newer ones, who are ever ready to express their ideas on this fertile subject.

One dropping in there of a Friday evening will find himself in a very pleasant social gathering, where there will be found many of the spiritual mediums, with their more or less grey heads, with young souls, who seem to do the "hossing" (if I may use the terms of this Society, which, after all, for ease, seems to run itself. The gathering, of course, includes a great number of new faces, and the Society is on the increase and in every sense in a state of prosperity, and is doing not only the good its name implies, but otherwise as a means of sociability and the forming of pleasant acquaintances.

I happened in there one Friday evening, and found their hall quite full, expecting Mrs. Ireland would give some of her tests or manifestations from the platform, as she often does, with great satisfaction. Before this star of the evening had begun to shine, the time passed very quickly in conversation with the lights of this *salon*, and some visitors who were present, whose faces reminded me of Lake Pleasant. At about six o'clock, the medium, Mrs. Ireland, came upon the platform, and I think all present were highly pleased with the evening's entertainment. I have no acquaintance with Mrs. Ireland, but have seen her two or three times give some of her public manifestations, which favorably impressed me with her mediumistic gifts.

On this occasion, I both saw and experienced her power, and I think a very brief description of it will be interesting to the reader and creditable to Mrs. Ireland. I have not been asked to notice her in this way, but I am only doing what I feel to be both a pleasure and a duty. I should say Mrs. Ireland's phase was Psychometry, none the less spiritual manifestations, however; the intelligent reader of the *Banner of Light* knows that this subject is getting considerable attention. Prof. Buchanan has paid attention to it, and Mr. C. B. Miller, of Brooklyn, N. Y., publishes a journal called the "Psychometric Circular." I have no time now to enlarge on that subject, but wish briefly to give an account of Mrs. Ireland's exhibition of it on the evening referred to.

After passing under influence, she requested a few, not too many persons, to send up something belonging to them, and in a very short space of time the table in front of her was covered with some twenty things, gloves, rings, handkerchiefs, etc.; the majority of the articles being handkerchiefs. Among the latter was the "wife," as the "Artful Dodger" would say, of your humble servant, and to that fact the reader is indebted for these remarks. Mrs. Ireland took these articles one at a time in her hand, and described minutely the character or habits of thought, condition at the time, or occupation, often mentioning the names of spirits in the person's surroundings. Most of these descriptions were definite rather than general, and in every case of the fifteen or twenty thus read, they said they were unacquainted with Mrs. Ireland, and that the description was correct.

The whole affair made more impression on me from the fact that I had my deposit on the table, and in the course of time it was reached. I could not nor could any one tell the white handkerchief that was theirs while being read, but when my handkerchief was being handled her remarks struck me as so minutely true that I remarked to the person sitting side of me, that "I shall be surprised if that does not prove to be my handkerchief." It proved to be mine. I hope the reader will not think me egotistic if I write out the description. I am perfectly aware that I received my share of the "spiritual politeness" distributed, but for all that I think the court knows itself, and as I had never in my life spoken to Mrs. Ireland—and if I had it would have made no difference, as she could not have known my handkerchief—the points stated were all so definitely true that the description was a real reading and not a guess, and that by giving it in detail it will do as an illustration of the others. Of course I know my own facts in the case, and in the others I have to take their word for it, and the exactness of mine makes me realize the exactness of the others, who, as I have said, stated that their several readings were correct.

She said, on holding my handkerchief in her hand:

"I feel a very pleasant and harmonious influence; this person is quite mediumistic; do not exactly admit it is, but is so; gets impressions quickly, and first impressions are good, and this person begins to think so; has very pleasant surroundings, happy in his domestic relations, is very even-tempered, is disposed to help others, has just commenced will be full of changes for this person, more changes than for many previous years, death or sickness, or some other calamity of that kind; this person thinks the grand result of life has not come up to expectations, or deserts but forgets one cannot have every-

thing. The changes referred to will be favorable. This person keeps near home; seems to be connected, I should think, in a business way with exchanges and money transactions. This person at the present time is not as happy as he once was. He has, I think, been exercised with a lot of late; it doesn't seem to be a matter of profit or of business, but it has strongly occupied his mind; has doubts of obtaining his wish, but he will obtain it."

I remarked, as the others did, that the description was correct; that the wish she referred to was very accented in my mind, and the mentioning it astonished me. I am sure I know the spirit who called her attention to it. Dr. Richardson, the chairman, added, for the information of the audience, that Bro. Wetherbee was a broker on State street. I had almost forgotten that business reference; the "wish" had impressed me so strongly I had forgotten the point that the chairman had noticed, which certainly was a strong test, that others could know as well as I. One of these days I intend to interview Mrs. Ireland entranced, and see what the outcome will be.

I have rather extended these remarks, but I have hit two birds with one stone: I have paid my respects to the Ladies' Aid Society, and I have related a little experience in psychometry, which I consider but a phase of Spiritualism proving that we have a soul-life as well as a bodily one.

SEANCE WITH MRS. CRINDLE.

To the Editor of the Banner of Light:

Again I have had the pleasure of attending one of Mrs. Crindle's materializing seances. Mrs. Crindle gave two seances in Washington City—one on Friday evening and the other on Saturday evening of last week. On Sunday afternoon I rode with this lady from Washington to Philadelphia; we arrived at Mr. Kase's house, and found a large company who had convened for the purpose of attending a materializing seance. The circle was held in Mrs. Kase's parlors, the back parlor being used as a cabinet, and the medium separated from the sitters by heavy curtains. Mrs. Crindle went at once into the cabinet, and immediately a full-formed, white-robed spirit separated the curtains and appeared in full view.

It is not my purpose to give your readers a detailed account of the wonderful phenomena that occurred last evening—two forms appearing simultaneously; a small child, with its baby prattle and beautifully rounded face, and who called near a dozen of the members of the circle to within two or three feet and in strong light; the pranks of Star-Eye, who brings her and cheer to all present; and the deep, sonorous voice of Mr. Gruff, the controlling spirit of Mrs. Crindle's circles. Neither will I detail an account of the wonders of a most interesting dark circle which followed. The medium's hands were filled with flour, which remained intact at the close of the circle; but no flour was needed to convince any reasonable skeptic of the genuineness of the manifestations, for the phenomena occurring are of such a nature as to utterly preclude the possibility of any single human being simulating them if an unlighted opportunity were given.

I wish every Spiritualist could be made aware of the significance of these phenomena, especially when we take into consideration the opposition encountered from prominent Spiritualists to materializations in general, as well as to the phenomena through this particular medium. In *Mind and Matter* of Dec. 25th may be found a detailed statement of the violent opposition of Mrs. Britton to Mrs. Crindle and her manifestations, as well as a protest against Mrs. Britton's persecution of this medium; but I am glad to be able to state that on the evening of Sunday, Jan. 9th, Mrs. Britton attended one of this lady's seances, and at its close she approached Mrs. Crindle, and in the hearing of those present said: "I am perfectly satisfied. I know what I have seen to-night is a genuine materialization, and I fully endorse you. It is the first full-formed materialization that I have ever been satisfied with. I will take pleasure in speaking in your favor wherever I go."

H. M. BARNARD,
Philadelphia, 1601 North 15th street,
Jan. 17th, 1881.

OCCULT PHENOMENA IN INDIA.

The following remarkable statement is copied from the Allahabad (India) *Pioneer* of Oct. 7th, 1880:

On Sunday, the 30 of October, at Mr. Hume's house at Simla, there were present at dinner Mr. and Mrs. Hume, and Mrs. Sinnett, Mrs. Gordon, Mr. F. Hogg, Capt. P. J. Maitland, Mr. Beatson, Mr. Davison, Col. Olcott and Madame Blavatsky. Most of the persons present having recently seen many remarkable occurrences in Madame Blavatsky's presence, conversation turned on occult phenomena, and in the course of this Madame Blavatsky asked Mrs. Hume if there was anything she particularly wished for. Mrs. Hume said that there was something she would particularly like to have brought to her, namely, a small article of jewelry that she had formerly possessed, but had given away to a person who had allowed it to pass out of her possession. Madame Blavatsky then said if she would fix the image of the article in question very definitely in her mind, she, Madame Blavatsky, would endeavor to materialize it. Mrs. Hume then said that she vividly remembered the article, and described it as an old-fashioned breast brooch set round with pearls, with glass at the front, and the back made to contain hair. She then, on being asked, drew a rough sketch of the brooch.

Madame Blavatsky then wrapped up a coin attached to her watch-chain in two cigarette papers and put it in her dress, and said that she hoped the brooch might be obtained in the course of the evening. At the close of dinner she said to Mrs. Hume that the paper in which the coin had been wrapped was gone. A little later, in the drawing-room, she said that the brooch would not be brought into the house, but that it must be looked for in the garden; and then, as the party went out accompanying her, she said she had clairvoyantly seen the brooch fall into a star-shaped bed of flowers. Mrs. Hume led the way to such a bed, in a distant part of the garden. A prolonged and careful search was made with lanterns, and eventually a small paper packet, consisting of two cigarette papers, was found amongst the leaves by Mrs. Sinnett. This being opened on the spot, was found to contain a brooch exactly corresponding to the previous description, and which Mrs. Hume identified as that which she had originally lost. None of the party, except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mrs. Hume had never spoken of it to any one since she parted with it, nor had she for long even thought of it. She herself stated, after it was found, that it was only when Madame asked her whether there was anything she would like to have, that the remembrance of this brooch, the gift of her mother, flashed across her mind.

Mrs. Hume is not a Spiritualist, and up to the time of the occurrence described was no believer either in occult phenomena or in Madame Blavatsky's powers. The conviction of an absence of the brooch was of an absolutely unimpeachable nature, and the truth of the possibility of occult phenomena. The brooch is unquestionably the one which Mrs. Hume lost. Even supposing, which is practically impossible, that the article, lost

months before Mrs. Hume ever heard of Madame Blavatsky, and hearing no letters or other indication of original ownership, could have passed in a natural way into Madame Blavatsky's possession, even then she could not possibly have foreseen that it would be asked for, as Mrs. Hume herself had not given it a thought for months.

This narrative, read over to the party, is signed by
A. O. HUME, Skeptic;
FRED. H. HOGG, Half-skeptical;
A. P. SINNETT, Skeptic;
PATIENCE SINNETT, Skeptic;
ALICE GORDON, Spiritualist;
P. J. MAITLAND, Skeptic;
WM. DAVISON, Skeptic;
STUART BEATSON, Skeptic.

These persons, who are on the Viceroy's staff or occupy high positions in the Government of India, are now all believers.

A SINGULAR CLAIRVOYANT VISION.

To the Editor of the Banner of Light:

Allow me to relate an instance of "clair vision" which occurred in the case of a patient who came to me a few months ago. At that time she had no faith in her own spiritual vision, or that of any other persons in this age. After the first treatment she saw her spirit-mother, and her sister who passed on before she was born, and could hear their voices, and instructions. The lady was one hundred miles from home, and could see things at home as distinctly as though she were there. Among other things she saw that her pet dog was lame, and spoke to me of it at the time; the next mail brought word that her dog was lame, and they could not account for it.

On her return home this dog was either enticed from the house or went of its own accord. The family traveled some one hundred miles to find it, but to no avail. After giving up further attempts to recover it, this lady saw it by her inner vision, in an adjoining town, tied in a house behind a blacksmith's shop. The lady (as also were the members of the family) being connected with the evangelical church, did not dare to say she saw it as described, but said she had the impression that it was in such a town-naming it.

In a few days a person was in the village and told the family that he thought he saw their dog in the town named, and on the strength of this statement, they visited the town and house seen in the vision, and there found the dog, as clairvoyantly described by the lady. The dog was taken home—being in itself a living and practical demonstration of the fact of spirit-vision.

This occurred, to my knowledge, in a locality where but little is said or known of the Spiritual Philosophy, and in a family which stands high in the town, and is identified thoroughly with an evangelical church. The lady in question now has beautiful visions of the spirit-life, but the philosophy is so much in opposition to her previous religious belief and instruction, that she dare not make it known publicly, therefore I refrain from giving the names of the lady and the town, but assure your readers that this narrative embodies a fact that will bear the closest investigation.

A. S. HAYWARD,
Boston, Mass.

RESPONSE TO MRS. DELIA F. FISHER.

BY M. S. TOWNSEND-WOOD.

The Summer-Land, dear sister,
Is where our loved ones go;
And its fields are all around us,
Only hidden by dust and snow.
We have heard them speaking near us,
And seen their angel hands;
And we know they live and beckon us
To those holier, fairer lands.

They know God's laws in nature,
And obedience brings their peace;
All sorrows are changed for joy and love,
And our happiness finds increase.
Our summer should be to-day, sister,
We should live in the spirit's light;
And, while our bodies may change to dust,
We shall find no winter or night.

We can clasp those loving hands, sister,
Whose grasp has been loosed from ours,
For the Source who has given us being and life
Has given us marvelous powers.
We can gather a body about us,
Like the one that once we wore,
When we visit our earthly friends, who mourn
That we crossed to the other shore.

So do not look to the stars, sister,
For your darling passed away;
He stands by your side in many pride,
And guides you day by day.
And his love in silence blesses you
When he hears your spirit call,
And a tender love of the Infinite
Overpours and blesses us all.

West Newton, Mass.

Future Position of Mediums—Arrangements of Light in Materializing Circles.

To the Editor of the Banner of Light:

With the greatest satisfaction every Spiritualist will have read the recent communications by Mr. Hazard and C. C. Hayes in regard to the claims of mediums, and particularly in touching on the system of foolish test devices and dictations. Indeed, it is time that mediums unite in mind, if no organization among them is yet possible, to put a limit to test-operations, which as a rule, annihilate the essence of power of the medium, without in the least benefiting anybody.

If, for truth's sake, all "owners of the secrets how manifestations are shammed," would only give us the *modus operandi*, we might quickly purify the ground without much trouble; but all talk in this direction amounts simply to a supposition of fraud, based upon the current reports of some inexplicable instances.

There is much "unconscious fraud" floating about in theories based on narrow experiences, but started on wide self-esteem. To suspect and judge mediums, who suffer the impressions of two worlds, one of which we know very little of, is a difficult task—and a self-chosen tribunal to bless or brand the instruments of the spirit-world is a miserable farce.

Truly if "tests" are considered as impediments, and done away with, the spirits will probably reward us with their proofs. If, for instance, a little child steps out of the cabinet occupied by a tall medium, what more could we want?

But for the ordinary manifestations, to inspire beginners to advance further, the securing of the medium by holding his hands is sufficient and necessary, as we all wanted such precautions, and the new inquirers ought to have the same chances.

Being ever on the lookout for improving seance conditions, permit me a suggestion for improving arrangements of light in materialization circles. The chief principle of success in the fullest development of the "power" drawn to a circle is tranquility—or fixed arrangements,

which require no after correction and even no movement in adjusting different degrees of light. To effect the latter I propose the following plan: Let two transparent canvases form a passage to and from the opening of the cabinet. These canvases may be, for instance, seven feet high, and extend to the line of sitters, of course, widening in distance toward them. Let the canvases be painted from deepest black near the cabinet, and gradually merge into transparency. Behind each canvas a lamp to be placed—of course out of sight. The advantages of this plan seem manifest. The forms pass through the different shades of light without being subjected to a sudden "jerk" which in any shape is disastrous to these tender structures.

To arrange such a "tunnel," as I may term it, for a first trial, without much trouble and expense, two ropes fixed on sticks, as for wash-hangings, may serve the end by arranging near the cabinet thick clothing over it, and then thinning up to full transparency of one layer of linen. I feel confident the experiment is worth the trial, apart from the approval of several controls whose opinions I have asked.

Yours truly,
C. REIMERS.
London, Eng.

A Spirit Message.

To the Editor of the Banner of Light:

I enclose you a spiritual communication from Dr. CHARLES MORRIS, a resident physician in New York City at his demise, whose death was caused by a fever contracted from a patient when in the performance of his profession. This message was written through the mediumship of Mrs. Southey, one of the two materializing mediums now in this city. Dr. Morris is Mrs. Southey's control, and occasionally favors the circle with his literary productions, which are of a high order of merit.

P. H. JACKSON.
San Francisco, Cal., Dec. 18th, 1880.

"I would say knowledge is the origin of all true power, and he who drinks deepest of that fountain is a benefactor to himself and to all humanity. Riches give power, but knowledge gives eternal enjoyment. Philosophy and science are the true saviors of mankind.

Religions and creeds are, and have always been, the curse of all generations. Light can only be obtained by conditions, and the man or woman who wishes to progress must first prepare the mind to receive all truths. All human beings must be judges for themselves; they must consider with clear minds and unbiased judgments everything submitted to their reason, and analyze it closely, in order to live a life that fulfills the great end of existence. Do not be governed by any written moral code, but make your life and actions comport with reason rightfully exercised; in that course will consist the impress you will make on the growth of humanity, and it will never die.

With the most ardent desire that spiritual intercourse of a high order will be cultivated in this circle, so that the great and good spirits of the past may be enabled to throw all possible spiritual light upon you as anxious seekers after the truth, and that you will all help them by giving them the very best conditions to enable them to accomplish the enlightenment that you all so much desire, is the most earnest wish of
DR. CHARLES MORRIS."

The *Winged (Cl.) Press* of a late date has somewhat extended notice of TRANSCENDENTAL PHYSICS AND THE SCIENTIFIC BASIS OF SPIRITUALISM, from which we extract the following passages:

"The literature of Modern Spiritualism is increased and enriched by the recent publication of two books which are of great value to the student of the subject. One is entitled 'TRANSCENDENTAL PHYSICS,' and is a translation from a late work by Johann Carl Friedrich Zöllner, professor of astronomy at the University of Leipzig. The translation is by Charles Carleton Massey, of London, and gives in plain yet strong and convincing language the marvelous experiences of the noted German scientist. The other is 'The Scientific Basis of Spiritualism,' by Dr. S. D. Searles, the American slate-writing medium. We do not learn from this translation that Prof. Zöllner attempts to account for what occurred in the event and good spirits of the past may be enabled to throw all possible spiritual light upon you as anxious seekers after the truth, and that you will all help them by giving them the very best conditions to enable them to accomplish the enlightenment that you all so much desire, is the most earnest wish of
DR. CHARLES MORRIS."

The actual or at least apparent passage of solid substances through solid substance, writing on the inside of closed slates, disappearance of furniture in his room and his subsequent reappearance in a miraculous manner, intelligent messages written in three or four different languages, and much else equally amazing, were the every-day experience of this philosopher while he was studying to detect Slates in the performance of trickery. As wonderful perhaps as anything else that took place, though at first thought it may seem a simple performance, was the tying of knots in an endless string. This was done at one of these sittings; the string being from first to last in Zöllner's possession, and remaining there to-day with three common knots tied in it. In the whole world not yet being equal to the task of devising a way to untie those knots without untying the string. The *Scientific American* soon after this 'miracle' occurred made it the subject of an editorial, and in the course of the article says: 'It is a miracle, and no sort of explanation, admitting nevertheless that the tying of the string was an actual occurrence. The character of the man (Prof. Zöllner) who has been so long a reputation for levity and ability make it impossible, as we said before, to doubt that the events told by him in this book did occur, and yet they are so marvelous, and in such violation of what we have been led to believe in the laws of nature, that it is almost impossible to believe they did occur, and to account for them, admitting their occurrence, is no longer a matter of doubt.' . . . It is not denied that on the basis of the manifestations, Mr. Sargant has built a remarkably strong structure of argument in support of his claim that Spiritualism is a science entitled to take rank, if not with the exact sciences, at least with those that are in the experimental stage of development. It is a book of 372 pages, and contains a great deal of solid reading. We should suppose that every Spiritualist would feel that his library is incomplete without this work, which can be obtained of the publishers, Colby & Rich, *Banner of Light* office, Boston, for \$1.50, postage paid.

Spiritualism is a natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus. This movement is mightily shaking the American Church; severing great ecclesiastical bodies, rending Churches, disorganizing fashionably furnished temples, and every year coming up with an increased assurance to demand of the popular theology an account of its stewardship. A portion of the Churches have welcomed it, and will be saved by their wisdom; but we to the sect of those that set its face against it. We shall learn out of what it means in the nineteenth century to believe in the immortality of the soul.—Rev. A. D. Mayo.

"That prisoner has a very smooth countenance," said the Judge to the sheriff. "Yes," said the sheriff, "he was ironed just before he was brought in."

New Publications.

AN IMPERIAL ANNOU. A Series of Letters written while on a Ten Weeks' Visit to Europe. By D. M. Bennett, Editor of the *Truth-Sector*. New York: Liberal and Scientific Publishing House, 141 Eighth street.

It having been decided to hold an International Congress of Free Thinkers at Brussels, in August last, the friends of Mr. Bennett desired him to attend it as their representative, and proposed to furnish a portion of the funds requisite for that purpose. This was especially pleasing to Mr. Bennett. He had always had a desire to visit Europe, and the favorable opportunity now presented itself. The results of his observations during his sojourn in Europe are given in this volume, and one may be assured that it differs in no many respects from previous accounts of travels, that even to one familiar with the subjects treated upon, it will be new and refreshing reading. Mr. Bennett invests everything with a new interest from the fact that he does not feel obliged to hold down every shrine, take off his hat to every reputed holy man or place, or do homage with his lips to what his reason tells him is not worthy of it. Again, he calls things by their right names, and recognizes a wrong in the extravagances of church organizations that adorn their temples with tinsel trumperies, while human beings in rags and tatters, famishing for food, sit at their porches, begging for the common necessities of life. The book will give a better idea of every-day life in Europe than any similar volume that has come to our notice.

MY HERO. A Love Story. By Mrs. Forester, author of 'Mignon' (Ivy), 'Joy and Viola', 'Fair Women', 'The Philadelphian', T. B. Peterson & Brothers, 306 Chestnut street.

A bright, sparkling story, the scene of events being in England, and the characters, who act their parts well on the novelist's stage, forming the gentry class of the delightful rural village they inhabit. In the words of a critic, it is written in a style that is 'full of vigor and dash.' The novelty of the plot will insure an unflagging interest in the book from first page to last. Those familiar with Mrs. Forester's writings, and who invariably anticipate a rich treat in every new book that comes from her pen, will not be disappointed in this, her last production.

JOHN SWINSON'S TRAVELS. Current Views and Notes of Forty Days in France and England. By John Swinson. New York: G. W. Carleton & Co., publishers.

A pamphlet of 46 pages, in which the writer gives his impressions of countries seen for the first time during a brief period of travel and observation that was full of novelty, surprise, interest and suggestion. It appears to have made the most of his time and opportunities.

ORTHODOX FAITH, with Change of Diet. By Warren Sumner Barlow, author of 'The World, My Father, and When', 'Progress of Manification Isle', and other poems. New York: Asa K. Butts.

As nearly all our readers are familiar with the style of Mr. Barlow's writings and the sentiments they embody and are designed to enforce, we need only remark in regard to this, that it is fully equal in merit to his former productions.

CITIZEN ANTHEMS: A Collection of New Anthems, Chants, etc., for use in Public Worship. By T. Martineau. Chicago: Published by David C. Cook, 137 Madison street.

Mr. Towne objects, in his preface, to the adaptation, which, he regrets to say, has been quite common of late, of "religious words" to "secular music," and the labeling of the result "sacred music"; hence, we presume, the sentiments contained in this collection are well suited to the religious taste of churches of the most "orthodox" stamp. The mechanical execution of the work is excellent, considering the low price at which it is sold.

THE RESURRECTION OF CHRIST. A Lecture delivered by Robert Stout, President of the Free Thought Association, in the Princess Theatre, Dublin, N. S. W., on Sunday, Oct. 10th, 1880.

The aim of the author is to show that the bodily resurrection of Christ is not proved by the statements made in the Bible; that those statements are inconsistent in themselves and unreliable. He considers that equal evidence is given of a dozen or more other instances of resurrection of the dead related in the history of ancient times, which he mentions, and though evidently not a believer in the resurrection, remarks, "If it comes to be a mere question of evidence, these scenes be produced testimony for spiritualistic phenomena far more reliable than can be produced for Christ's resurrection, or for Biblical miracles." He looks upon Jesus as a religious reformer, one who hated formalism; one for whom the creed of the past had no authority, and feels that were he to enter the Christian churches of to-day he would drive out the worshippers as he did in his day to have driven out the money-changers.

What Some Figures of the Census Show.

To realize how the chief cities of our country are growing, one should compare their populations by the census of the last three decades. We select a few examples:

	1850.	1870.	1880.
New York	1,207,000	2,207,000	3,000,000
Philadelphia	846,084	674,022	685,529
Brooklyn	660,689	930,000	240,601
Boston	308,094	298,977	301,200
Chicago	305,439	499,847	1,152,912
St. Louis	306,622	510,864	100,773
Baltimore	332,109	207,354	212,718
Cincinnati	255,708	216,250	301,044
San Francisco	216,110	131,118	168,675
Buffalo	150,137	117,714	81,129
Washington	40,807	62,622	62,907
Detroit	110,442	79,577	45,610
Milwaukee	110,578	71,440	45,236
Providence	104,800	68,001	60,600
Albany	90,000	62,622	62,907
Indianapolis	75,074	49,244	18,611
Richmond	63,803	51,038	37,910
Worcester	59,885	40,928	36,827
Kansas City	58,813	32,260	4,418
Cambridge	62,740	39,634	20,000
San Diego	49,000	26,700	14,000
Albuquerque	40,807	18,000	6,822
St. Paul	41,308	20,000	10,400
Lawrence	39,178	23,321	17,601
Lyons	38,284	20,000	19,083

Our chief cities are about doubling in population in twenty years. In 1880 they contained less than a seventh of the population of the country, then 31,433,321; in 1870 they held nearer a sixth of the 38,558,371; and in 1880 the proportion had still further increased. The continuing tendency of population toward these centres will probably bring the great cities to contain one-quarter of our inhabitants in 1890.

Messrs. Colby & Rich publish three works on the philosophy and phenomena of Modern Spiritualism, which are of more than ordinary interest in the literature of that subject. One of these, entitled 'TRANSCENDENTAL PHYSICS,' is the most thorough and popular exposition of the theory of the 'fourth dimension' as exemplified in Slides' experiments. It is an account of experiments made by the noted German scientist, Johann Carl Friedrich Zöllner, translated by C. C. Massey, and it is illustrated with numerous diagrams and facsimiles. Another is E. Sargant's 'SCIENTIFIC BASIS OF SPIRITUALISM,' in which the author presents in formidable array the facts and arguments going to prove the spiritual philosophy by scientific demonstration. It is a remarkably strong work, as well as an entertaining one. The third book is a historical treatise, by Allen Putnam, entitled 'WITCHAMER OF NEW ENGLAND EXPLAINED,' by MORGAN SPRING, in which the story of the strange and bloody delusion prevailing in Salem and Boston at the close of the seventeenth century is told again. Mr. Putnam explains the manifestations on the theory of 'lesser spirits'—the spirits of Mather and Chief, and more powerful ones than the operators designated by Hutchinson and Upham, were actual performers of the principal manifestations that have been known as witchcraft.—Boston Globe.

A Russian statistician has amused himself calculating the distance traveled in a year by the hand of a printer. He takes the principle that a skilled compositor, working ten hours a day, allowing for distribution and correction, sets up 12,000 letters. In counting the year at 300 working days, he makes the total of 3,600,000 letters. Consequently, the distance from the case to the stick and from the stick to the case being estimated at two feet, making in all 7,200,000 feet, or being 23,000 feet in a geographical mile, the distance made in a year, under these conditions, by a printer's hand is in the neighborhood of 300 miles, or a mile a day.

"You cast all sorts of things in metal, don't you?" said a would-be wit, as he peered in at Fagin's typographical shop. "Yes," replied the old man, "I cast in brass, iron, and steel." "Well, then," replied the wit, "as he edged toward the door, 'cast me a shadow.' He was promptly cast out.—Paper and Printing Trades Journal.

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Presented through the organism of M. L. Sherman, M. L. and written by Wm. F. Lyon.

The author says: "We are deeply impressed with thought, and venture to predict, that this book will do much toward aiding humanity in their tollsome progress from the darkness of mental slavery to the broad sunshine of enlightened Freedom, for which they have so long struggled, but struggled apparently in vain."

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ADVERTISEMENTS

✂ Mrs. Maud E. Lord has been dangerous ill, of late, but is now improving in health.

SOLID FOR MULTIHOOLY is the title of a volume just issued by G. W. Carleton & Co., of New York, without the name of the author. It is one of the most searching satires on municipal boss rule that has ever been given to the public. It should be read by every citizen of every great municipality.

[illegible]

JAMES A. BLISS, 513 Sanson street, Philadelphia, Pa. will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa. is agent for the **Banner of Light**, and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH.

For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings.

Are held at the BANNER OF LIGHT OFFICE, corner of Franklin and Broadway streets, every Tuesday and Friday afternoons. The hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited to attend. The messages published under the above heading indicate that spirits carry with them the characteristics of their earthly life, to that beyond, whether of good or evil consequences. These messages from the spirit world are in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in the columns that does not comport with his or her own. All express as much of truth as they involve in their messages.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by the reading of the part of publication.

As our aged visitors desire to be held natural flowers upon our Circle-Down Table, we solicit donations of such from the friends in the spirit world who may feel that it is a pleasure to place upon the altar of spiritually their floral offerings.

Miss Shepley wishes it distinctly understood that she gives no private sittings at any time, neither does she receive visitors on Tuesday and Friday afternoons.

Letters pertaining to this department, in order to receive prompt attention, should in every instance be addressed to Miss M. T. Shepley.

Messages given through the Mediumship of Miss M. T. Shepley.

Science Dec. 31, 1880.

Invocation.

Oh, then, our Father and our God, whose love never falters, but is forever extended toward the children, we beseech thee to strengthen our souls for the daily walks of life. We ask that the influence of love may dwell on and on, till every heart feels its pure glow, anxious to perform some good work that will benefit and bless some other soul as it would benefit itself. May thy loving spirit send downward from thy angelic hosts an influence of strength, some blissful consolation with which to cheer the hearts of the suffering souls in mortal. May the words that go forth be words of comfort and encouragement some life to press onward in its work till it shall reach out and become one with thee again.

Rev. Thomas C. Moses.

As the days roll by, as the bodily powers become enfeebled, and the spirit is unable to perform its work through the physical system, as days and weeks of debility rest upon the material, the spirit finds timely occupation in thinking over its past life, in desiring the presence of spiritual helpers to assist it over the river of death. Before my departure from the physical body I had an opportunity to review my past life. All the events of my life passed, one by one, before my mind, as a panorama passes before the outward vision, and I perceived that, as I thought over these events, which were of my own creation, the mind seemed to have a double action: for while I could plainly perceive the events themselves, I could also witness the motives which were the causes of all those events, and, much to my surprise, I found that as the motives were pure or otherwise, so did the events stand out startlingly clear or become dim and faded, and I perceived that the shadows which rested upon my past existence were not so much from any sin of commission, but rather because of omission. I perceived times in the past where I omitted to perform some work or to do some little good, at the time scarcely thought of, but which, in my spiritual condition, stood out clear and distinct, telling me in tones of thunder that I had not performed my whole duty in life; and so I return to earth, and speak to my friends, and to all those who in the past listened to my voice, or knew of my existence. I would say to them, dear friends, "The light of a pure life is a beacon star to salvation," but a pure life does not consist in merely refraining from evil, in a lack of the performance of wrong, not in a negative condition, but it is rather in being found to possess a positive principle of good; it consists in doing something with one's whole might for others. A pure life is one of activity, not of idleness. Although my work went forth in the past, striving to teach others the best I knew, yet now, had I the opportunity, and an instrument for my use, my words should go forth in thunder tones, speaking to my friends, to all who would listen, warning them of the days that are to come to their spirits, when they shall see as they are seen, when they shall be known as they really are; asking them to live so wisely and well that they shall neither have to mourn for sins of commission nor of omission.

As I look abroad to-day, with my faculties grown strong again, with my whole organism on fire with a desire to speak, and to be of use, I find that I must earnestly urge my friends to perform deeds of goodness, charity and helpfulness to those who are in need. What shall I say of those who think nothing of paying a ten-dollar bill to witness one performance of the dramatic art, while there are hundreds close around them who are starving and living without fire enough to keep them warm? It is a terrible state of things to contemplate. I am not here to condemn the drama. I find that the members of the profession, those who have passed to the spirit-world, are, according to their worth, as highly respected as those of any other profession. I believe that the drama can be the source of instruction and information to the masses. But when one person is paid five hundred dollars or more for one performance, while hundreds are suffering for the necessities of life, I think it is a most terrible blot upon humanity at this present time. I would say to my friends: Oh, work earnestly to extend help to others from the abundance which the Lord hath given to you. Where there is need give wisely, but not with stinting. I sense, oh, so keenly, the sufferings of the poor at this season of the year, when the weather is so cold and inclement. I can perceive little children shivering with cold and crying with hunger; I can see men and women with despair stamped upon their features because they have nothing to give their little ones. I say it is a shame and disgrace to cities teeming with wealth, where more is wasted every day than would be required to supply the wants of those in need! Yet this riotous living goes on and on, while God's poor children are allowed to shiver on, hungry and in need, without obtaining the help which it is in the power of others to bestow.

I have never returned, through a mortal frame, from my immortal home before, and I cannot take hold of a foreign organism as I would desire, but my heart burns within me to speak some little word for the distressed and needy. I say to all my friends once more: Strive earnestly to be of use in this world; seek to benefit others. Let your life be a practical one, and you will receive a blessing from the angel-world which shall be to your spirit more than rubies and fine gold, more than any material benefits which could be heaped upon you, more than the plaudits of the world; it will be unto your soul a crown of blessing which will enrich all your future lives.

For many years I resided in Concord, N. H., where my labors ceased. I passed away a few months ago. I have friends and those who knew of me throughout Massachusetts. To one and all I send my greeting, and I hope to meet them all again in that grand and glorious world which

our Father has provided for the spirit. I am Rev. Thomas C. Moses.

Lyman Odell.

I would like to say I can endorse every word the old gentleman has uttered. An old man myself, I feel to fraternize with him. Although I was not a member of the clerical profession, I can say to-day, earnestly and from the bottom of my heart, that were I in the body at this time, with my present knowledge, I would seek to spend my means for the benefit of others, wisely if I could, but at least I would seek to give to those in need, those who are really in necessities circumstances, of that which would enable them to become lifted into a higher and brighter condition, and be productive of good, not only to themselves, outwardly and spiritually, but also to those little ones dependent upon them. I did not call myself a mean man when I was in the body, but when I look over my past life and find that there were many opportunities that I let slip of doing good, I feel abashed in the presence of that good old man, who speaks of having come face to face with his sins of omission. We give a dollar here and there, more or less, as it may be, and ease our consciences, and we go on spending thousands of dollars in extravagant expenditure, for no earthly use whatever except to foster our own pride and selfishness; but when we cross over into the spiritual world we find that those dollars we gave for conscience's sake do not count for much to our credit; that, after all, what we have left undone is of more account, is a larger obstacle in our way than that which we have performed, is to our advantage; for, from those to whom much has been given much is expected; and if but little is bestowed upon others in blessing humanity, in making the world better because we have lived, we do not find our spiritual lives as beautiful as we might expect. I desire to send out my greeting and love to my friends and my family, to all those with whom I was connected while in the body; and I would say to them, The highest good I can bring you is from the spiritual world, and I would entreat you to live truly, uprightly and honestly, kindly and beneficently toward others; follow the golden rule in every department of life, and you will be satisfied when you come to this new life beyond the river of death.

My business was in the grain department. I was very well known, I may say, in many places. I have not been away very long. I have never experimented in this direction before, but I hope I shall be able to come again and send out something more to my friends. I resided in New York and carried on business in that city; but I have friends in Preston and other places in Connecticut. I hope they also will see my message and feel that I have returned. My condition in the spirit-world is very fair, although I feel it might have been better. I shall rejoice to meet my friends when they also come to the spiritual world. My name is Lyman Odell.

Mrs. C. H. Hardy.

I feel that I would like to send a message in this way. Ever since I passed from the body, I have sought to manifest to my family, and to have my friends realize that I could return from the spirit-world and speak to them. I have been invited here to send out my letter, and I hope it will be received, for if my friends can know that I am with them, I shall feel so much happier in the spirit-world. I lived a great many years in the body, and had a large experience, although not such a large one as many I find around me. I feel that I have a great deal to learn that I never dreamed of here, and if I can have the sympathy of my friends on earth, I know I shall advance much more rapidly, and feel better prepared to welcome them when they join me in the spirit-world. I sought to make my presence known to my husband, Nathaniel, immediately after my departure. I did not break away from home-ties at once, but I lingered in the dear familiar place, seeking so earnestly to have them know I was present. To counsel them in the hour of sadness; but months have passed since that time, and I now rejoice in my spirit-home. I feel happy, I feel that I have all that I deserve, and that the dear friends around me more than compensate me for the loss or the privation of their society while I was in the body. I send my love, and say to all, God bless you; angels guide you; and they will welcome you when you too are called upon to lay down the physical body. I am from Framingham; my name, Mrs. C. H. Hardy.

John A. Barnard.

I feel at this moment as though passing through the fiery furnace, but I am determined to come, if such a thing is possible. I was ill a very long time—confined to my house, I may say, for years—unable to visit my friends as I had desired, and I used to say, if ever I got out of the body, and it was possible for me to travel around, I would visit them all in their various homes, and would make up for the lost years of my manhood. I have friends in many places in the United States, although I belonged in Toronto myself; and I want all my friends to know I have visited them, just as I said I would. When my family wrote to any friend, I would always have inserted in the letter: "After I am dead, and gone from earthly scenes, I shall visit you, if I cannot do it now"; and I have kept my promise. Some of my friends have felt it possible for me to come, and have also fancied that I was present with them, and I wish to say it is all true. I did not believe in Spiritualism when I was here, for I did not know anything about it, except that there was such a belief in the world. I did not know about spirits coming back to manifest tangibly, but still I felt it possible that I might be able to reappear, for I never felt contented to be confined to one spot, no matter how pleasant it might have been. I did not believe the great Creator was going to chain down one of his creatures who had no desire to be kept in one locality. So I have been roaming, making up for lost time. I have been in Europe, and have visited some places that I had heard my grandfather tell about. I have been with him, and have enjoyed myself. All this may not be a very pleasant record to bring back. People may think I ought to have some better business than roaming around and enjoying myself. When I get through with this part of my life I shall probably settle down, but I do not contemplate that for a good many years yet to come.

Somewhat I feel that my friends, some of them, will see my message, and I shall feel better after they do so. I shall think that I have done my duty. I don't know whether I shall ever come back again or not; it all depends upon circumstances. I would like to say that I have the perfect use of my body—for I have a body, and a good one; it is not feeble and lame and crooked, not a bit of it—it is as straight and good as any one's. Now I don't know as I can say any

more, only I know I shall get good by coming here. My name is John A. Barnard.

Nancy Packard.

I do not know as any one is looking for me, but I feel to come back. I felt pretty old when I passed away; I felt as if I was pretty well tired out, but I am strong and young now, and would like to have my friends know it. Of course they feel that I am happy and well in another life, but I cannot see that they have any real idea of the future, and I want them to know that it is a beautiful world; that I have a home which is bright and beautiful, just as I would desire, were I in the body. I would like them to feel that I am comfortable and well satisfied. I come around to the old places once in a while, and try to make them see me or feel me; but I don't succeed very well. I am going to try to again, and see if they won't feel that I am there, that I can come, and know all that is going on. It is some time since I passed on, but I am always going to take an interest in what concerns my friends; so they may expect to hear from me any time where I can get opportunity to come. I would like to send them my love, and to say that I thank them all for their attention and care, and some day I shall rejoice to meet them in my beautiful home in the spirit-world. I lived in Brooklyn, what we used to call North Bridgewater, but they gave it a new name, so it is Brooklyn, and was before I passed away. My name is Nancy Packard.

Sarah Jane Reed.

My friends, Mr. Chairman, are in Brooklyn, N. Y. I have a strong desire to reach them if possible. My name is Sarah Jane Reed. I have never before tried to come, because I have felt timid about doing so; I feared I should not be successful in manifesting, but I was encouraged to come by friends who said that even if I did not express myself as well as I desired, yet I should gain experience which would be of benefit to me in my future attempts. I have a strong desire to return privately to my friends and speak to them. I am not so much interested in material things as I once was. Life seemed very pleasant to me; I enjoyed material existence with all my soul for many long years; but after a few brief days of illness I was suddenly called from the body. I found myself in a different world indeed, and, on looking around, I saw that it was not in catering to the pleasures of life that we find happiness, but that it was to be found in striving to assist others. I felt then that were it possible for me to announce this to my earthly friends I would feel happier, because it would give them an incentive to action and something to live for higher than material things. But I did not know that spirits could come back at that time; I did not know it was possible for them to return and speak to earth friends. I was invited to attend what they call a spiritual circle, in the other life, where instruction from advanced spirits was received and brought down to earth by "messenger" spirits. I became associated with a medium who was a stranger to me. I sought to impress her to write to my friends. She did so, but they wondered what it could mean, and gave it no further notice. After that I became discouraged, and felt that I had no desire to return. But now I feel that I must return and speak to them. Oh, there is much more truth in this, friends, than you can ever realize on earth; but it may be well for you to seek for some knowledge of your future, to understand something concerning the spirit-life whither you are going, because unless you do when you arrive upon the other side you will regret your misapprehensions.

I took hold at a social gathering, and for three days I suffered very much; then I died. I was not able to express myself to my friends as I desired; but as all things have passed on so well, and it is so long ago, I have nothing to say concerning my material affairs. I am satisfied. All I desire now is to enter into spiritual communion with my friends, for their own good, and also for my future happiness.

Jonathan Berry.

[To the Chairman:] I presume all are welcome, sir. I have visited this place for about a month. I presume you have no idea of the spiritual gathering which is to be found here on your session days. We, too, have a meeting open where any spirit may enter in and witness what is going on. I may say, also, that the exercises are not entirely confined to what you perceive given through this organism, but we have words of advice and counsel from exalted spirits who work for the good of others, and we feel refreshed and strengthened. I have become very much interested in witnessing the endeavors of spirits to control this medium, and I have been gaining a little information for myself. I perceive that a number strive to control at each session, but have to fall back. Some of them, I find, gain control at the next circle, as you call it, and express themselves; others do not. This is my first attempt, and I am glad to find myself succeeding so well. It was very interesting to me to observe so many aged people manifesting. I find more who were advanced and aged when in the body striving to make themselves known than I do young persons. I account for it, in one particular at least, and that is, many old persons find themselves, in passing over the river Jordan, in a cramped and confined condition, owing to their superstitious beliefs or theological ideas, with which they were imbued when on earth; being mentally deformed, they cannot see clearly. Some of them emerge from this condition in a little while, and others remain in it for a long time.

Now, my idea is, that these old persons returning desire to manifest to their friends, in order not only to lift this mental darkness from their own spirits, but also to give their mortal friends a knowledge of spirit communion, that they may break the shackles of superstitious belief which bind them; that they may emerge out into the field where reason and personal thought hold sway, before they pass over the river, so that their condition, when they do enter the eternal world, may be brighter than that of their predecessors. It is a worthy work, and I rejoice to find these spirits returning. My friends will wonder what in the world has brought me back. I desire to make myself known as well as others. I was pretty well known in my abiding place, when in the form, and I generally made myself known where it was necessary. I feel now to send out my word of greeting and love to friends, and to say, I return to bear my testimony to the return of spirits. I was snuffed out like a rush-light, so to speak; my departure was sudden, but not disagreeable, and I have been looking around from that date, to see if there was not something I could grasp for the benefit of my spirit. Now, this may appear selfish, but it was only spiritual knowledge that I desired, and I feel that it was not altogether for selfish purposes,

because the more we know the better we are able to work intelligently for others, as well as for ourselves. My friends are in Middletown, Mass. I resided there, was a citizen of the place, and was known in business circles. My name is Jonathan Berry. You will probably surmise that I am one of those aged people I have been talking about; your surmises are correct, for I resided in the material body almost four-score years. Thank you, Mr. Chairman, for this privilege, a great one to me.

Science Dec. 7th, 1880.

Hattie M. Barnes.

Oh, it seems too good to be true that from beyond the valley and shadow of death the departed spirit may return to mortal earth and greet its loved friends! Many times in the past few months I have sought to make my spirit-presence known to loved ones in the form, and yet I found it again and again impossible for me to break down the barriers that stood between my spirit and the spirits of those I loved. And now I feel a great joy breaking over my spirit, because I can return and speak and say unto my friends, I live, and can return to bless and counsel you; I desire to send you my love and greeting from my spirit-home. I have been welcomed by dear ones in the spiritual world, and found a home prepared for me, not builded with hands, but which, I am assured, is eternal, a home as material to my spiritual senses as any abiding place can be upon the earth, one that is beautiful, surrounded by blooming flowers and waving trees. I sense no cloud nor gloom of darkness, and my great desire is to send out from that natural, beautiful home, a ray of light that shall stream down upon the pathway of those I love so dear, and guide them onward to my resting-place. I do not wish this to be my last appearance through medium channels. I desire to reach my friends in other places than this. I do most earnestly hope that they will give me an opportunity to return to them privately, and speak concerning my life in the immortal spheres, and also concerning my life upon earth. There are some little things I would like to speak about, and it will give me great joy if I can do so. I was thirty-two years of age when I died. I lived in Cambridge. I can perceive the shadow of a coming change, and I wish to say to my friends, although I may not speak concerning it here, yet I would have you know that I am pleased with the coming change. I shall be satisfied. My name is Hattie M. Barnes. My husband is L. H. Barnes.

Hugh Cowan.

Mr. Chairman, I give you greeting. I lived on earth sixty-two years. I had somewhat of an experience in the mortal life, and now I feel that I would like to send out a word of greeting from my spiritual home. I passed away from earthly scenes early in January, nearly twenty years ago. I resided in what was called Huron township, Ohio. I find the place and surroundings have grown very much since my departure. I am pleased to see the world advancing and humanity growing. It does me a great deal of good to return to earthly scenes and look around upon the old familiar places. Although they have changed, yet my internal vision can recognize them, and I feel that they are changed for the better. Now it seems to me that I can send out a few words to those friends who yet remain on earth; it will be a satisfaction to them, and it certainly will be to myself. I have welcomed friends upon the spiritual side of life since I was called to go. I have seen changes come to others—some sorrowful ones and others pleasant—yet I say to them, Oh, friends, your lives are for the best in every respect; they have been led on by our Father who reigns above, who understands your needs; and by-and-by, when you join me in the other life, you will see that every experience, whether of sorrow or joy, good or ill, has been for the unfolding of your spirits. I felt when in the body a reaching out after something new; I felt that there was something higher to be attained; that it would never do to confine the spirit in old grooves and channels; that we must not limit our inner capacities to that which has been and was called wise and good by our ancestors; we must, in fact, grow and expand with the times, and become liberal.

I feel this to-day more than I ever did when on earth, and I say to my friends, Let your souls grow and expand; do not confine them at all in any narrow groove; let your thought flow outward; receive all that you can feel for the advancement of humanity. You are not called upon to accept every teaching that is brought to you, but give it a thorough overhauling; give it the benefit of your reason and judgment, then reject the crude and accept the good. In this way your lives will unfold while in the body, and when you come to the spirit-world you will find your soul sufficiently developed to press forward and receive the highest teachings of the angel-world.

Now, friends, I do not know as I have any particular message to give, but I felt that I should be benefited by coming here; I felt, also, that if I could draw the attention of any old friend it might be not only of good to the spiritual cause which I have at heart, but also of benefit to my friend. I send my fraternal greeting and love to all with whom I was associated when in the body. I had a dear family, and I felt that my home-surroundings were pleasant and harmonious; they have been of great assistance to my spirit since my departure, for I know that the soul which can live in harmonious relations with its associates upon earth, will find itself fitted to enjoy the company of angels when it passes to the spirit-world. My name is Hugh Cowan.

MESSAGES TO BE PUBLISHED.

Dec. 7.—Spill White; John Edwards; George P. Martin; Mary Abbie Foster; Ann (Chloe) Forest Flower.
Dec. 10.—Mrs. A. M. French; Flora B. Gattinelli; William Butler; George P. Elliot; Elias Shaw; Nellie A. Langmaid; Simon Thomas; Lillie Perkins.
Dec. 11.—Rev. E. W. Porter; John L. Chandler; James Wood; Helen S. Lewis; Freddie L. Fisher; Samuel Curtis; Big Beaver.
Dec. 12.—Gideon Frost; Katie F. Hand; Kizzie L. Graves; John Leonard; Robert L. Tilden; Mary J. Knowles; Rose Abbot; Jennie Hyatt; Emma Gray.
Dec. 13.—Samuel F. Butler; Robert Briggs; Capt. John Gooley; Sarah J. May; O. G. Birch; Maria L. Gordon; Nona Hill.
Dec. 14.—Robert Davidson; Louis R. Puelles; Eva May; Clark; Hattie A. Palmer; Mary E. Fuller; Frances Black; Mattie Sayles; Flossie Reed.
Dec. 15.—Hannah Britton; Willie J. Bray; Thomas Evans; Adeline Merrill; Henry J. Hubbard; Caleb Hutchins; Mrs. Jennie Johnson; Fancher Bray.
Dec. 16.—Rev. Nathaniel Lassus; Mrs. Betsey Moore; George W. Thompson; Ella Armstrong; Maria Loug; J. F. Hughes; Samuel C. Love.
Jan. 4.—James Mott; Mary Goodwin; Isaac D. Smith; S. P. Lake; Lehigh H. Colyer.
Jan. 7.—Samuel F. Moore; Clarence Henry Gordon; Clara L. Dehman; Martha A. Dodge; Joseph Hill; Charlotte Engler; Willie Jacobs.
Jan. 10.—Juliet Maudslayi; Myra S. Mason; Joseph Clarke; Henry Thompson; Sarah A. Waters; Mrs. Matilda J. Padoufort; William Morgan; Wassy.
Jan. 11.—Henry Adams; Havinia F. Gibbons; Cyrus Morton; B. Kent; Luella Warner; Edmund Dolz; Mary.
Jan. 18.—Benjamin Kenney; Dr. Artemus S. Oarior; Lizzie F. Woods; S. B. Thayer; Rufus B. Kinsey; Clara Thurston; George A. Burton; Jennie Simons.
Jan. 21.—Laura Markham; P. B. Hamilton; Eliza Wheelock; W. F. Conley; Saml. Kirtland; Charles S. Richardson; Willie Harris; May Ann Johnson.
Jan. 25.—S. S. Campbell; Leontine Towner; Charles J. Jousseaume; Mary E. Lytle; M. S. Lincoln; William Anderson; Louisa McKay.
Jan. 26.—Dr. John Clough; George Stone; Susan B. Atcherson; Emma Farnes; Amanda Perkins; Capt. Eben Wheeler; Marietta Jackson.

REPLIES TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. EMMA HARDINGE BRITTEN, AT THE BANNER OF LIGHT PUBLIC FREE-CIRCLE ROOM.

Questions and Answers.

QUES.—[By Charles C. Hayes, Union, N. H.] Why does the magnetic needle point in a general northerly direction?

ANS.—Because the magnetic needle points inevitably to the brain of the earth. All sensation necessarily tends throughout the organism to the brain. Accumulated in the Northern Pole are all the powers and potencies of that magnetism which is one of the quadruple methods by which force acts. Permit us here to lay down a proposition which may be considered a little apart from the question. We have assumed that the second element in the universe is force; that force acts in two modes, attraction and repulsion; that force also extends in four modes throughout the universe. By the motions from west to east is evolved electricity; by the motions from north to south is evolved magnetism. Northerly and southerly directions only depend on our relations to bodies outside of ourselves. Our own relations in space are determined, first, by the sun, which forms our equator, by maintaining us in the plane with him; hence northerly and southerly directions are obtained by our relations with other suns, which we call pole stars, for the time being. North and south determine the magnetic relations; west and east determine the electric relations. By virtue of this, the magnet, which encloses a larger amount of force than any other form of mineral, inevitably points to the north till it becomes absorbed in the great reservoir of force, generated in the north. That causes the polarity which we may term the perihelion of magnetism. Magnetism tends to perihelion with the northern pole, till it arrives at its maximum; that maximum obtained, it becomes depolarized and points to the south. It is then driven into apohelion; hence the northern and southern poles act in the same way upon the magnet.

Q.—[From the audience.] Does not each one receive a call individually, a call specially, as well as the entire community?

A.—Specially, yes, and generally, yes. Each one has a call, a special call, to perform a special work in the great body politic of humanity. Each one has a general call. The general call involves duty to the community; the special call involves the performance of the best work of which the individual is capable.

Q.—Is every one chosen?

A.—The term chosen simply means that you have been successful in answering your call. Many are called, but few are chosen. Few are enabled, by virtue of answering their call, to take the place in the army of activity which is perpetually being demanded; hence while "all are called," we again recur to the original sentence, "but few are chosen," because few are able to take the place for which they are called.

Q.—Is not the individual chosen so involved in the power that chooses, that every one does fill, according to his capacity, the place for which he is chosen by the Infinite?

A.—We cannot admit this to the full. We have yet to see the individual who outworks his fullest capacity; we have yet to see the organism which expresses itself to the full. Were it so, life would no longer be a battle. The main purpose of life is to struggle between two contending powers, the one which draws us down to earth, which allies us with the lower kingdoms of simple instinctive passion, and the one which elevates us, and enables us to triumph over those passions, or only use them as a means to an end. Life, therefore, is a warfare. We do not admit that each individual is chosen and can only perform that which belongs to him, by virtue of absolute necessity. No; whilst each one fills the place destined for him, each one may fill it better to-morrow than to-day, better in the last day of life than in the first, because the battle of life is a perpetual series, either of successes or defeats. Just so long as we yield to the passions that draw us down, we have the work to do again; we are not therefore chosen at that point. Where we triumph, where we succeed in tramping down that which is perpetually attracting us, which would subjugate us to the lower kingdom, at that point we are chosen, then do we perform the work which the Master has given us to do. The grade of life must be continually onward, continually upward; there can be no pause. We must never rest and say, I am doing the best my organism permits, I am fulfilling the best of my capacity every day I live; we must say, I am doing the best for this moment, I will do better for the next. If life be not a progress, it is a retrogression. In the spiritual, as in the material universe, we do not admit of the word rest; it is a word which has no meaning. The cosmic inertia of matter does not imply rest; it implies perpetual motion in one direction till it is changed; so the immortal spirit, as well as the mortal organism, must be perpetually ascending, perpetually answering the call. The call never ceases, the verdict "chosen" is only pronounced upon us when we answer the call, and move from one condition of perfection to another.

CLOSING REMARKS.—We here close our questions, and in so doing we would say, we meet you and greet you, we clasp your spirit-hand in meeting and farewell at the same moment. It is many long years since speaker and listener, in this fair city of Boston, held these sweet, kindly relations to each other. We never part but there seems to intervene that perpetual mission of the great chariot of progress, which may sweep us off into far distant relations, never to meet again. Farewell, therefore, is conditional, in time, although not in eternity. In bidding you farewell we forget not we are speaking to those who know they have spirits that will live forever; who know that wherever attractions lead the spirit, in the enfranchisement of the better world, there are no partings. We therefore say farewell in time, always promising ourselves that those bound by the ties of kindness, by attraction, will meet again in the land whose sun shall know no setting.

We offer no benediction. You have your own benediction, dear friends. You have come here in all kindness, as we believe we have come in the same spirit. Let that spirit be our mutual benediction and our word of farewell.

Epes Sargent, author of "Planchette," and several other works ranking among the ablest in the field of spiritualistic literature, died at his residence in Boston, Mass., on December 30th. Mr. Sargent was a man whose life and writings have been wholly good, and the world, though it may not now fully realize the fact, has been the better for them.—The Representative, Fox Lake, Wis.

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[illegible]

should thoughtfully consider the closing lines of Ireland's "Thalatta": "I think I shall not sail to sea, / For I am weary of the world, / And of the waves that dash me here, / And of the song of the / Heavily messengers." "Gently we'll waft him o'er," says the boy, playing with his toy boat, and his sister, standing near, views with astonishment the passing scenes.

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beck" and enthusiasm to him. His hand was guided in designing and perfecting this master production of art. To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without which, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, the scene would have been like a sky without stars or a sea without waves. The figures were placed as if they had come from their magnetic aura, while another—the "Immortal Franklin"—stood in white, his centering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the spark of genius. In the foreground, the feet of the immortal were seen, resting on a carpet of flowers, well, with its clean and oaken bucket. A little farther to the left, is the gap through which a path leads to the house.

and along the road, beyond the open gate, stands the village smithy with its blazing hearth, and the honest soldier with his rifle on his back, ready to march to the aid of his countrymen. In the distance, the mountain of Mt. Fuji rears its head above the clouds; and between that and the house stands the fair and fruitful orchard.

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