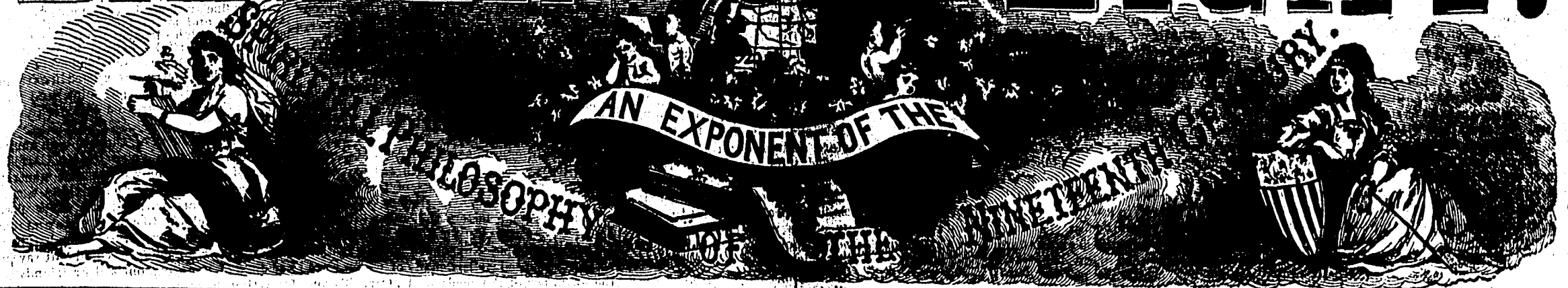


# BANNER OF LIGHT.



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ant theory was developed of a rationalistic sort, ascribing the good effects of bell-ringing in storms to the calling together of the devout for prayers during storms at night. As late as the end of the seventeenth century we find the bells of Protestant churches in Northern Germany rung for the dispelling of tempests. The bells, in fact, may be heard ringing during storms to this day in various remote districts in Europe. This belief was really part of a deep theological current, steadily developed through the middle ages, the fundamental idea of the whole being the evident influence of the bells upon the "powers of the air." Having grown steadily through the middle ages, it appeared in full strength at the Reformation period. The archbishop of Upsala and primate of Sweden, in the sixteenth century, declared, in his great work on the northern nations, that it was an established fact that cities and harvests may be saved from lightning by the ringing of bells and the burning of consecrated incense, accompanied by prayers. He tells his readers, in a vein of caution, that the workings of the thunderbolt are rather to be marveled at than inquired into.

The agency of demons in storms and the power of bells over them, as well as the portentousness of comets and the movement of the heavens by angels, were taught by a Franciscan professor in Italy, in a school-book, as late as 1673. Both Descartes and Bacon speak of it with respect, the English philosopher admitting the fact, but mildly suggesting that the bells may accomplish this purpose by the concussion of the air. And a number of authorities are cited by Dr. White to corroborate the statement that this superstition was long cherished by the Protestant teachers and theologians. In the very time of Sir Isaac Newton, the rector of the Clementine College at Rome published, under the highest church authority, his lectures on meteorology, in which it was taught that "the surest remedy against thunder is that which our Holy Mother, the Church, practices, namely, the ringing of bells when a thunderbolt impends; thence follows a twofold effect, physical and moral—a physical, because the sound variously disturbs and agitates the air, and by agitation disperses the hot exhalations and dispels the thunder; but the moral effect is the more certain, because by the sound the faithful are stirred to pour forth their prayers, by which they claim from God the turning away of the thunderbolt." Demoniacal influence is kept in the background, little being said of the efficiency of bells in putting to flight the legions of Satan.

Thus we see the beginnings of the dawn of rationalism on the subject. The superstition was here and there assailed by noted ecclesiastics, but still to no purpose. The tide rolled on. The bull issued by Pope Innocent VIII. in 1484 has doubtless caused, says Dr. White, the greatest shedding of innocent blood of all documents ever sent forth from Rome. It exhorted the clergy of Germany to leave no means untried to detect sorcerers, and especially those who by evil weather destroy vineyards, gardens, meadows, and growing crops, basing its precepts upon texts of Scripture. Witth-kind inquirers were authorized by the Pope to scour Europe, especially Germany, and a manual was prepared for their use. This manual was revered for centuries, both in Catholic and Protestant countries; as almost divinely inspired. The delusion continued to prevail until Franklin's famous discovery on the banks of the Schuylkill brought it to the ground. Nevertheless it was persisted in for many years after he drew down the lightning from the clouds, and showed the only method of securing protection from its ravages. Tens of thousands of people suffered torture and death as "weather-makers," under the bull issued by Pope Innocent VIII. And still we are told to confide in theology rather than actual knowledge. It requires even a physical demonstration to convince modern orthodoxy of the reality of the spirits which theology was ever so ready to believe in as devilish only. PALMIST.

## Original Essay.

### ONE OF THE SUPERSTITIONS OF OLD THEOLOGY.

Mr. Andrew D. White, formerly President of Cornell University and United States Minister to Berlin, has recently written a couple of articles for the *Popular Science Monthly*, in the second of which he treats of the old superstitions respecting meteorology, cherished all through the Middle Ages, and even past the time of Dr. Franklin by the Roman Catholic Church, and to a large degree by the Protestant Church also. He is writing on the warfare of science, aiming to show the slow and difficult progress it has made in attaining its present position. In treating of meteorology, he necessarily discloses and describes the belief universally entertained by the clergy in "demons of the air" and other malignant spirits that caused thunder and lightning and were responsible for various calamities. It was in order to exorcise these demons that bells were set up in the towers of the churches and rung, having first been baptized and blessed by the priests. At the same time that the bells were rung, the people were summoned everywhere to prayer, that the power of these evil demons might be abated and overcome. Hence the direct connection between the ringing of bells and the call to worship—a relic of superstition which remains even to this day. A few points, with their illustrations, cited from Dr. White's last paper, will prove not uninteresting to the general reader.

The means of baffling the powers of the air which came to be most widely used, said he, was the ringing of consecrated church-bells. This custom took its rise in the time of the Emperor Charlemagne. He prohibited the custom of baptizing bells and hanging certain tags on their tongues as a protection against hail-storms; but even his great authority was powerless against this medieval superstition. About the year 970 Pope John XIII. is said to have baptized a bell in the Lateran, christening it with his own name; also to have stood sponsor for one of the bells of St. Peter's, and to have issued a bull for the baptizing of bells "to cleanse the air of devils." The idea spread widely in sermons, and was popularized in multitudes of inscriptions cut upon the bells themselves. One bell, for instance, declares that "the sound of this bell vanquishes tempests, repels demons, and summons men." Another declares that it can "ward off lightning and malignant demons." Another bears the inscription, "They praise God, put to flight the clouds, fright the demons, and call the people." "Another makes the declaration, "It is I who dissipate the thunders." All was of course in Latin, of which the foregoing are translations. A ritual for the consecration of bells grew up with the doctrine. Popes, kings and prelates were proud to stand as sponsors at these bell baptisms.

As late as January, 1824, four new bells were baptized at the Cathedral of Versailles, in France, to take the place of four that were destroyed in the French Revolution. The great reformer, Luther, told the story of a certain bell having been christened "Hosanna" by the authorities of the older Church; they ignorantly supposing it to be the name of a woman. Water was sometimes brought from the river Jordan, to add to the efficacy of such baptisms. Rituals were regularly prepared for these ceremonies, that of Paris including the petition that "whenever this bell shall sound, it shall drive away the malign influence of the assailing spirits, the horror of their apparitions, the rust of whirlwinds, the stroke of lightning, the harm of thunder, the disasters of storms, and all the spirits of the tempest." Forms of baptism were prescribed in various manuals, sanctioned directly by papal authority. The Protestant theologians of the Reformation, as a rule, opposed the baptism of bells, and denied the theory of their influence in dispersing storms, although they admitted that storms were caused by Satan and his angels. While Luther himself never doubted that meteorological phenomena of a troublesome character were caused by devils, he treated with contempt the idea that the demons could be scared by the clang of bells.

Toward the end of the sixteenth century, says Dr. White, the Elector of Saxony strictly forbade the ringing of bells against storms, urging penance and prayer instead; but the custom was not so easily driven out of the Protestant Church, and in some quarters a Protest-

### THE PHILOSOPHER'S ATOM.

When ask we, "What is it?" "Whence did it come?"  
No answer is given; our senses are dumb.  
Yet, bold in their dogmas, the priests are blind,  
Some crown it creator of matter and mind.  
These sages assure us the Atom is the cause  
And ruler supreme of all nature's laws.  
The Atom may think that it's plain  
"Tis merely the Atom extending his brain,  
Transmitting ideas through sense and nerve,  
As it were, to the senses, to press to serve.  
Yet, facing us always, this Atom is free,  
The Atom is conscious, the Atom is not.  
The puppet examines itself and complains,  
The wires are hid, and the puppet is seen.  
This paradox funny unquestioned seems  
For science asserts it, and science must know."  
We may trample the Deities under our feet,  
We may murder, or rebel, or cheat, or steal,  
Yet sleep with a conscience as calm and composed  
As though the most virtuous were we had closed.  
It would be folly to quarrel with science,  
Since our dear little Atom beats over the brain;  
'Tis the Atom that steals, 'tis the Atom that slays;  
'Tis the Atom that slanders, and rapes and betrays;  
'Tis the Atom, in short, that's the cause of our ail,  
While we, driven helpless, are getting on all.  
Oh! wonderful doctrine! How soothing and sweet  
To the would-be assassin, the thief, or the cheat,  
The cowardly hypocrite, the unscrupulous swain,  
Determines the Atom alone to be slain.  
But what about him who, the poor and distressed,  
And troubles and trials is trying his best,  
In honest endeavor to keep his soul alive—  
Himself to forget and his neighbor to love?  
To him our philosopher surely would leave  
A single comfort, by no means to be sneered,  
That should be his consolation, his sunny ray,  
Is it human, the heart that's taken this way?  
—*The Open Circle.*

### A Man's Life Saved by His Own Ghost (Double).

[The following incident is related upon the authority of Professor DeWette, of Halle University, one of the most eminent theologians of Germany, and the principal theologian of the Prussian Church. He received the account by assuring the writer that it was received from the lips of Dr. Wetze himself, immediately after the occurrence—that Dr. Wetze was an intimate personal friend, a plain, practical man, of remarkably clear and vigorous intellect, with no more poetry and imagination in his nature than that which he kept in his pocket, in a word, that he would rely upon his coolness of judgment and accuracy of observation under any possible combination of circumstances, as confidently as upon those of any man in the world.]

Dr. DeWette, the famous German biblical critic, returning home one evening, between nine and ten o'clock, was surprised, upon arriving opposite the house, in which he resided, to see a bright light burning in his study. In fact, he was rather more than surprised; for he distinctly remembered to have extinguished the candles when he went to bed an hour or two previously—checked the door and put the key in his pocket, which, upon testing for it, was still there.

Pausing a moment to wonder by what means and for what purpose any one could have entered the room, he perceived the shadow of the candle flickering about something in a remote corner. Supposing it to be a burglar employed in rifling his trunk, he was upon the point of alarming the police, when the man advanced to the window, into full view, as if for the purpose of looking out into the street. It was Dr. DeWette himself, the scholar, author, professor, his height, figure, stoop, his head, his face, his features, eyes, mouth, nose, chin, every one; skull-cap, study-gown, necktie, all, everything; there was no mistaking him, no deception whatever; there stood Dr. DeWette in his own library, and he out in the street. Dr. DeWette, however, did not think of retiring to rest, took out his watch—the identical large gold one the other doctor in the other chamber felt sure was at that moment safe in his waistcoat pocket—and wound it up; removed a portion of his clothing, came to the window, closed the curtains, and in a few moments the light disappeared. Dr. DeWette, being unable to find time until convinced that Number Two had disposed himself to sleep, also retired to bed, wondering very much what all this could mean.

Rising the next morning, he crossed the street and passed up stairs to his library. The door was fastened; he applied the key, opened it and entered. For a moment there everything appeared in precisely the same condition in which he had left it the evening before—his pen lying upon the paper as he had dropped it on going out; the candles on the table and the mantelpiece evidently not having been lighted, the window curtains drawn aside as he had left them; in a word, there was not a single trace of any person's having been in the room. Had he been insane the night before? He must have been. He was growing old; something was the matter with his eyes or brain; anyhow, he had been deceived, and it was very foolish of him to have remained away all night. Endeavoring to quiet his mind with some such reflections as these, he remembered, he had not yet examined his bed-room. Almost ashamed to make the search, now convinced it was all an hallucination of the senses, he crossed the narrow passage-way and opened the door into his chamber. The door was ajar, a lofty, massive brook robe had fallen during the night, filling the room with rubbish and crushing his bed into atoms. Dr. DeWette the Apparition had saved the life of the great German scholar.

[The doctor, who was talking with the author in the fields near Halle, relating the anecdote, added, upon continuing, "I do not pretend to account for the phenomenon; no knowledge, scientific or metaphysical, in my possession, is adequate to explain it; but I have no more doubt it is actually, positively, literally did occur, than I have of the existence of the sun and moon."—*The Open Circle.*]

## Literary Department.

### SOWING AND REAPING; OR, The Harvest of a Life.

Written Expressly for the Banner of Light

BY MISS M. T. SHELHAMER,

Author of "After Many Days," "Crowded Out," "The Spirit of the Storm," Etc.

#### CHAPTER XIV. A SOLDIER'S BRIDE.

The red hand of war had been laid upon our fair land. Its scorching touch had fallen upon sunny fields and pleasant places where the fair green bounties of nature had been spread with lavish hand. The two great sections of our country had become divided upon a mighty question pertaining to human right and liberty, and the fiat had gone forth that only through carnage and bloodshed and the sacrifice of human life could this question be settled, and the vast problem of personal proprietorship in human flesh be forever solved. And so the North and the South had come together, not to discuss with amicability the rights of man; not to adjudicate great national issues in a brotherly spirit; not to settle questions of statesmanship; but to do battle with each other at the bayonet's point and at the cannon's mouth.

The war had been in progress for some months, when a special call of the government for more troops seemed to particularly reach the hearts and to fire the spirits of the people of Allentown. A recruiting agent had established his office in the place, and just at this precise season he found all the business he could attend to in receiving the men who came to him to be sworn into the Federal service.

Among the young men of the town who caught the breeze of enthusiasm and of patriotic fire that went sweeping from heart to heart, might be counted Albert Keene, a pleasant-faced, strong-limbed fellow, frank and genial by nature, studious and industrious by habit; a young man who had risen from his boyish position of "helper" in the mill where he had been employed, to that of a civil engineer, in which capacity he now served the county officers.

Albert Keene and John Corning had been fast friends ever since the former had been a young boy at school, and many hours had the two passed in reading and in studying scientific papers and works together. Corning farm was a familiar resort of the young man, and his inmates were as dear to him—for he had no parents of his own—as though they were bound to him by ties of blood. During the last ten years of their lives Albert Keene and Jane Melgs had seen much of each other, and the youth and maiden, drawn together by their mutual interests, likings and studies, came to find the highest degree of happiness in each other's presence.

Jane had now reached the age of twenty-two; her lover, as Albert had declared himself to be, was her senior by two years. With the sanction and blessing of her foster parents—John and Martha—the girl had become affianced to the young man, and their wedding had been appointed to take place about the middle of the coming September.

The plans of the young couple had been well-defined. They were to live at the farm with John and Martha, and to make no change in their daily habits and pursuits. Albert would continue his work for the county authorities; his was a head for construction, for designing, for shaping plans, and he found the best of experience, as well as a fair degree of success, in his present position; and Jane would still follow the path she had marked out for herself when she assumed the charge of the nursery department of the Foundling's Home. Loyal-hearted and patriotic as she was, Jane had given much thought and sympathy to the cause of freedom as expressed in the attitude of the North toward the South. During the first few months of our civil war she had watched with interest the movements of the armies as recorded by the daily press, and her approval for the men who had given up home and happiness to do battle in a righteous cause had been of the most generous kind.

But the young woman had never dreamed of the possibility of her lover taking his place in that vast army of loyal volunteers, whose footsteps resounded now throughout the length and breadth of the land; and so it came upon her with a great shock when the question was put to her by herself.

"Jane, my darling girl," said the manly fellow, taking the two hands of his promised bride in his own strong grasp, "the President has made a call for troops. This war seems to be a more serious thing than was at first supposed. It is a time when every man is expected to be at the post of duty. I have been thinking seriously of the country's need. I am convinced that she requires the young, fresh ardor, and strong service of her younger men; fully as much as she demands the wider discipline and perhaps steeper brains and hands of her older generation. It is a time when all who are unburdened by age or ill health, or heavy responsibility, should spring to her defense. And, my dear girl, I am thinking that it is my duty to go."

They were standing by the farmyard gate, where they had been watching the mellow glow of a late August sunset, and for a moment it seemed to the girl as though the whole sky had

turned to a sea of blood, in which there floated but one blurred figure, the image of her beloved. But only for a moment, and then her vision cleared, as, looking up into the manly face that bent above her own, she said, almost in a whisper, "Dear, if you believe it to be the call of duty you must obey. I would not be the first to bid you stay," but the voice faltered, and tears unbidden filled her love-lit eyes.

"It will be very hard for us to part, my Jane, but I think the cause demands the sacrifice. I will not go, however, if you think best for me to remain. The trouble may be over very soon and I be back almost before I am missed; or the conflict may last for years; it may embroil the whole country and call for the best blood of all her sons. I think it likely that we have not begun to see the end; our parting may be long and bitter; it may be forever. Whatever it is, I shall know there is a faithful, honest heart waiting for me in the dear old place. I do not want you to think of it lightly, Jane. I want you to see the matter in its most serious aspect, and to consider it gravely. I will not go if you bid me stay at home."

They talked long and earnestly, but Albert would not allow his love to give a decisive answer that night; she must think it over, he said, and he would return for her word on the morrow; and so they parted under the silent moon that had arisen in all its matchless splendor while they talked—he, to return to his room to dream of scenes of martial glory, and she, to enter her chamber to ponder, to weep, and to pray the hours away.

Albert Keene was very dear to the heart of this woman, and she had looked forward to the sweet married life which had promised to be theirs with joy and thanksgiving. She had prayed that she might be worthy of his love, and for the power of making his home one of perfect peace and of happy security from all ill. But now a horrible shadow had come over the beauty of her innocent dream. The thought of separation was a dreadful one, but the more terrible possibility of his destruction mingled with that thought, and made that night most hideous. To bid him go to his death, to the fearful slaughter of human life, how could she do it! True, in the first moment of his plea she had said she would not bid him stay; but could she ever give him up? He had said it rested with her whether he should go or not, and for a brief hour she hesitated.

So she went to him, when he came, and in her accustomed bright tones bade him follow duty's call, and do his best to defend the right. He was pleased with her answer, and he said, "I knew it would come right, darling! I was sure you could do no less; you are too faithful and true not to see what is just; I felt so certain what you would say that I told Capt. Harris this morning he could count me in as one of his volunteers before the week is up."

And so it came to pass that Jane Melgs yielded up to her country's help all that she held most dear; but before the hour of parting came the lovers were made one, in the little parlor of Corning farm. Albert would have it so, and Jane could not deny his wish. "If I fall, darling," the young soldier said, "I will die easier with the thought that you bear my name; and if I return safe and sound, it will help me on more joyfully to remember there is a dear little wife waiting for me." And living or dying, Jane knew that she would rather bear his soldier name than fill the most honored station on earth.

Three days after the quiet wedding, the company which Albert had joined, and of which he had been made the second officer in command, was ordered away to join its regiment, where it was to pass through proper drill and training for its duties in a distant part of the State. During the next three months Jane had several opportunities of visiting her lover-husband in camp, and of spending a few hours with him there; but at the end of that time his regiment was detached to the scene of action in the South; and the young pair, with many a clinging embrace, and earnest prayer for blessing, were parted by the cruel contingencies of that war which left so many heartstones of our land forlorn and desolate.

For months the young bride pursued her daily tasks, lightened only by the gleam of sunshine that his letters brought. They were not frequent, and each was studied and learned by heart before another arrived; but they were very precious to the lonely wife, who waited and hoped for a better day. No word of complaint ever fell from her lips; with sunny face and cheerful voice she attended to each duty as it came, and only the silent watches of the









Message Department.

Public Free-Circle Meetings. Are held at the BANNER OF LIGHT OFFICE, 9 Bow Street, Thursday and Friday evenings.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Miss M. T. Abelsamer.

Report of Public Seance held Dec. 6th, 1887. Spirit Invocation. Our Father God we offer the thanks and praise of our hearts to thee for the gifts and graces which thou hast bestowed upon humanity through thy experience and its discipline.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman. Q.—[By A. B. Alexander.] It is claimed by many spirits that, prior to their living on the mortal plane, they had an existence. Is it possible that a positive knowledge of such an existence has been demonstrated to any individual?

A.—We do not think that such a pre-existence has been positively demonstrated by any individual spirit to mortals, nor do we think it possible for any spirit to so demonstrate the truth of such a statement at the present time.

Q.—[By E. H. L.] Do you believe in the existence of a medium affect communications received through that medium? In other words, can one who is addicted to evil be under the control of a spirit who is wholly good? A.—That depends largely upon the surroundings at the given time.

Q.—[By the same.] If all humanity had an existence previous to physical birth, by what power were they drawn to earth? Are they all equally intelligent? and if so, why is there such a diversity of intellect shown after entering the physical body? A.—We should conclude, basing our ideas upon natural laws and natural premises, that all souls or spirits, in a primary or first condition, occupied the same plane or altitude of being and development.

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heritage of all, and that none will be more highly gifted than another. And yet, so diverse are the attributes of human life, so wonderful is the mechanism which governs and sets human thought in operation, that we believe while all will be equally active and powerful, each will display its power and energy in its own way, and from the other, and the whole make up a complete, individualized, intelligent entity, which we may compare to God or infinitude itself.

Q.—[By the same.] Is there a law existing whereby they are drawn to any particular race or country on earth? A.—Of course we do not presume to speak with authority; we merely voice our personal opinion, based somewhat upon observation of this great question, and what we have to say in this relation springs only from our own mind, as the exercise of individual thought.

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True, there are those who have gone on who were impure; and it is deplorably true that all such have not arisen to a higher state of purity and goodness, but they are taken in charge and are supervised by wise intelligences who know how to deal with such purposes, it is because there is thrown out to them the chain which drags them down by like characters on earth, who are also impure and lawless. But such spirits are not permitted to take under their charge the innocent and pure who go from this world seeking homes in a better sphere.

Q.—[By a subscriber, New Bedford, Mass.] Is not the "change of hearing" to be experienced by some people, which is attributed to the result of a development of mediumistic or spiritual gifts, whereby spirits gain nearer approach, and by their closer presence impart that influence to the person which has been denominated "a peace that passeth all understanding" frequently happens that a person, through long meditation upon some serious subject, may come under conditions of mind, and even of body, favorable for the advance of spiritual intelligences.

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must, at such times, be in a state of passivity, the vital energies of the body must be partially withdrawn, or held in abeyance, the entire outward man must be in a state of repose, but at such times the spiritual part may be allowed to withdraw itself from the external, being held to that by merely a slender light resembling light, but of such magnetic strength as to be inseparable. At such a moment as this the spirit may pass out secure of safety, and enter into other conditions of life, and perceive various states, persons and localities come into intelligent contact, and even communication with other souls, and, indeed, reap a rich harvest of experience and discipline through this method of travel, and then return to its body.

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that no one found them out, and something all the time whispering to me: "Do it! do it! do it!" I looked at my home, I thought of the children. Oh! I thought of both of them; and, most of all, I thought of my friends who were as yet unconverted. I knew that I could not help myself. And so the shot was fired that settled the question forever, as far as I was concerned. It will be four years ago the seventh day of next April since I took the fatal step.

Hattie Rich. I should like to send a message to my husband, as he has so many times asked me to write him. I have tried, but I have not been able to do it. My name is Hattie Rich, and my home was in Saratoga, N. Y. The Doctor misses me very much. I know and feel as if his life was almost wrecked at times; and if he could get something which he knew came from me, it would help him. I wish he could have more faith in an influence I could bring. It came to him personally, than in any other way.

Winona Spoke for the following spirits: Jacob Bray. A gentleman here gives me the name of Jacob Bray, and he wants me to say that he passed to spirit-life in Sonora, Cal. He says: "I come more particularly to friends of mine in Portland, Me., who will remember me. I lived there in a row. He was a beloved friend of mine before I went West. My passing away was a great surprise to me and to all my friends, and I have wished that I had not gone away from home at all, because I should have been happier to have passed my last days among those who were nearest to me."

Sylvanus Nash. There comes a spirit here who gives me the name of Sylvanus Nash, and he passes out in Abington. [The spirit was publicly recognized by a lady in the audience.] He had something to do about the post-office, because I see some letters; I see bottles of medicine, too, standing along in a row. He was a beloved friend of mine who just spoke of him. He wants to send a message home, for they want to know that he can come.

Mrs. M. A. H. Farrar. A lady comes here who gives the name of Mrs. M. A. H. Farrar. She says: "I passed out from West Sotuate, and I have friends who are there still. I should like to send a message to my husband, Richard Farrar. Tell him not to think for one moment that I am a wicked old man, but that I live, and that I wish he would get near to me, and make him know what some day he has got to learn. Ask him if he remembers the twenty-ninth of June."

Juliette Manley. Quite a large, stout lady, comes here now. She tells me to say that her name is Juliette Manley. This is what she says: "Dear friends, who stood by me during the years of persecution, and who helped me to uphold the banner of truth when enemies were round about us, do not think that I am idle or floating away on a flowery bed of ease, as the old elder used to say the angels reclined upon."

Fannie Burbank Felton. A very beautiful spirit now comes. She says that it does not matter about her taking control, but that I can speak the words for her. My name is Fannie Burbank Felton. She says: "I was present at the funeral of my dear son, and I heard the words of the last spirit, and they impressed themselves upon me very forcibly. I recognized the necessity of working for the young. The Rev. Mr. Church says, 'and how better the child and you may improve their lives, and the child who has impressed their doctrines on the mind of the child, in after-life they will retain their influence upon it; and so the moment a child opens its eyes it is baptized into a certain system of religion, and it is later on taught to know the difference between good and evil, and to start out on its journey a blind, crippled, mentally and spiritually, for life.'"

Eva Perrin. Once more, dear parents, I come to you from the world of light to bring you a message of love that you may know I live forever. I know you do not need this message, for already your hearts were filled with sweet memories of the pleasant and happy hours we have passed together, even since I departed for my spirit-home. I come because I wish you to feel that there is no door I will not enter, no threshold over which my feet will not pass to meet you. Both of you keep your memories; for you are trying to do all the good you can for the truth, and like to bring to your hearts sweet melodies that will echo again through your souls.

Jeanette Dubois. Oh, it was terrible! terrible! those last few days, in which it seemed as if I was pursued by something, morning, noon and night. Ever before me, wherever I went, there was a light. I could stand it; it seemed as if I must get away from it. But I could not stay another moment on that light. It was so bright, so beautiful, so wonderful, that I had to turn away. How well I remember that night! All night long I was thinking—thinking what I would do and how I would do it; and I laid my plans so

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I would impress on your minds, friends, everywhere in the world, the necessity of teaching your young people the right way to go.

SPRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Dec. 15.—Andrew T. Foss; Julia Sallis; Isaac Z. Brock; Worcester Smith; S. B. Wing; Charles Jenkins; Sophia Wood; Thomas Ross; Benjamin Bonner, Edward Oles.

Verifications of Spirit-Messages. HENRY P. DUCLOS. In the BANNER OF LIGHT of Dec. 3d appears a message from HENRY P. DUCLOS, of Hartford. I can fully testify to the truthfulness of the message every particular.

BYRON BOARDMAN. On perusing the BANNER OF LIGHT of the present date I saw a communication from Spirit BYRON BOARDMAN, formerly a resident of Norwich, Conn., through the medium J. W. Fletcher, which I wish to acknowledge, with the many others who knew Mr. Boardman.

JOHN O. EMERSON. It is with pleasure I send you a few words in verification of the message—in BANNER OF LIGHT, Dec. 10th—from JOHN O. EMERSON, who says he lived in Brookton, Mass. The genuineness of this message is well established.

JOHN MORSE. In the BANNER OF LIGHT of Dec. 17th I read a communication purporting to come from the spirit of my brother, JOHN MORSE, of Blackstone, Mass. I am perfectly satisfied it was from him.

BLOSSOM. We have read a sweet communication in the BANNER OF LIGHT of Dec. 17th, so like our BLOSSOM that I feel like acknowledging in writing my recognition of it.

NEW PUBLICATIONS. THE FORTUNES OF THE PARADISES. By Amanda M. Douglas, author of "In Trust," "Foes of Her Household," etc. 12mo, cloth, pp. 407. Boston: Lee & Shepard.

THE BEST CHRISTMAS PRESENT. EMERSON PIANO. Every Family Truly Warranted. The Finest Keyboard Instrument in the Market.

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MRS. L. A. COFFIN. WILL give Free Psychometric Reading by letter; Character and Business, \$1.00 and stamp; Book for One Month, 15 cents. 475 Broadway, Boston.

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Dr. F. L. H. Willis. May be addressed until further notice. 123 Amity Street, Brooklyn, N. Y.

DR. J. R. NEWTON. STILL heals the sick! Spirit, Mind and Magnetism Cure all ailments through the Etheric Medium.

SOUL READING. Or Psychometrical Delineation of Character. MRS. A. S. BEVERAGE would respectfully announce to the public that those who wish and visit her in person, or send her their names, will receive a true and accurate description of their leading traits of character.

The Best Christmas Present. EMERSON PIANO. Every Family Truly Warranted. The Finest Keyboard Instrument in the Market.

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Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE. CIRCLES.

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G. E. WATKINS, THE MEDIUM, 15 located in his new Home, Suite 2, No. 109 Falmouth Street, West Chester Park.

EMMA NICKERSON, Business, Test and Magnetic Medium, 566 Columbus Avenue, Boston. FREE Diagnosis of Disease by lock of hair.

WHITE STAR. "In Union there is Strength." WORLD-WIDE developing and healing Triangles (Circles) for spirits and mortals.

BERRY SISTERS, 231 BURLINGAME STREET, BOSTON. MRS. ELIZA A. MARTIN, Formerly of Oxford, Mass., answers SEATED LETTERS.

MRS. H. W. CUSHMAN, MRS. A. E. CUNNINGHAM, MRS. C. B. BLISS, MISS A. PEABODY, MISS HELEN A. SLOAN, MRS. JENNIE K. CONANT, MISS HELEN A. SLOAN, MRS. JENNIE K. CONANT.

EMMA NICKERSON, MRS. A. E. CUNNINGHAM, MRS. C. B. BLISS, MISS A. PEABODY, MISS HELEN A. SLOAN, MRS. JENNIE K. CONANT.

MRS. H. B. FAY, DR. W. S. ELDRIDGE, MRS. JENNIE CROSS, MRS. FANNIE A. DODD, MRS. S. M. GORDON, LOUIS F. JONES, AUGUSTA DWINELS, SEEBERS, TRANCE MEDIUM and PHOTOPHOS, JOSEPH L. NEWMAN, MRS. R. S. MCNATT, FRED CROCKETT, MRS. J. C. EWELL, DR. A. H. RICHARDSON, J. A. SHELHAMER.

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NEW MUSIC. BY O. P. LONGLEY. "ONLY A THIN VEIL BETWEEN US," "WHEN THE DEAR ONES GATHER AT HOME."

STELLAR SCIENCE. I WILL give a test of it to any person who will send me a photograph of their face (giving name) and 20 cents, money or stamps.

RAPHAEL'S ALMANAC: PROPHECY MESSENGER AND Weather Guide, FOR 1888.

MRS. FANNIE A. DODD, MRS. S. M. GORDON, LOUIS F. JONES, AUGUSTA DWINELS, SEEBERS, TRANCE MEDIUM and PHOTOPHOS, JOSEPH L. NEWMAN, MRS. R. S. MCNATT, FRED CROCKETT, MRS. J. C. EWELL, DR. A. H. RICHARDSON, J. A. SHELHAMER.

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CLAIRVOYANT EXAMINATIONS FREE. ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case.

ZOLLNER. AN OPEN LETTER TO PROFESSOR GEORGE S. FULLERTON. Of the University of Pennsylvania, Member and Secretary of the Seibert Commission for Investigating Modern Spiritualism.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 31, 1887.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Home, No. 9 Essex street... Boston Spiritual Temple, Berkeley Hall... Children's Progressive Lyceum No. 1... Boston Spiritual Temple, Berkeley Hall... Children's Progressive Lyceum No. 1... Boston Spiritual Temple, Berkeley Hall...

short but effective lecture, carrying the truth home to every heart... Each week since Mr. Baxter has been in Cleveland, the papers have given reports of his lectures and tests... The audience that listened to the lecture of J. Frank Baxter on Spiritualism at the Columbia Theatre last night was the largest of any since the ocean began...

J. Frank Baxter in Ohio. To the Editor of the Banner of Light: Each week since Mr. Baxter has been in Cleveland, the papers have given reports of his lectures and tests... The audience that listened to the lecture of J. Frank Baxter on Spiritualism at the Columbia Theatre last night was the largest of any since the ocean began...

A Phenomenal Seance. With the Famous Medium, Dr. Henry Slade, recently returned from Europe, and now domiciled at 28 East 9th street, New York City... Meeting Dr. Slade at one of the popular musical and test seances occurring weekly at Adolph Hall...

The Late Governor Bodwell. To the Editor of the Banner of Light: Allow me to say a few words in relation to the late Gov. J. B. Bodwell, as regards his views and acts concerning medical reform in the old Pine Tree State...

Children's Progressive Lyceum No. 1. Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall... Boston Spiritual Temple, Berkeley Hall... Children's Progressive Lyceum No. 1... Boston Spiritual Temple, Berkeley Hall...

Children's Progressive Lyceum-Paine Hall. A large company of friends of the school was present at the Christmas session, at which an eloquent address was delivered by A. W. Woodbury... Children's Progressive Lyceum-Paine Hall... A large company of friends of the school was present at the Christmas session...

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Madame-Je me charge de votre affaire repositivus entretenez sur moi, je ferai tout mon possible... My Friends-Do not be surprised if you find the above message is not able to do more now... My Friends-Do not be surprised if you find the above message is not able to do more now...

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvellous properties... CUTICURA REMEDIES... NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvellous properties...



Berkeley Hall-Boston Spiritual Temple. Sunday, Dec. 26th, Mrs. H. S. Lake, under the inspiration of her guides, spoke both morning and evening... The morning discourse was founded upon questions proposed by the audience... Berkeley Hall-Boston Spiritual Temple... Sunday, Dec. 26th, Mrs. H. S. Lake, under the inspiration of her guides...

Spiritualistic Phenomena Association-Ladies Aid Parlor, 1031 Washington Street... Prof. J. W. Cadwell conducted the services last Sunday... Spiritualistic Phenomena Association-Ladies Aid Parlor, 1031 Washington Street... Prof. J. W. Cadwell conducted the services last Sunday...

The Ladies' Industrial Society. On the evening of Dec. 20th, the members and friends of this Society held a social meeting in Lyceum Hall... The Ladies' Industrial Society... On the evening of Dec. 20th, the members and friends of this Society held a social meeting in Lyceum Hall...

A Remarkable Case of Spirit Identity Through Transfiguration. To the Editor of the Banner of Light: At a recent public seance held by Mrs. E. A. Wells, a lady who for the first time attended one of this medium's seances, and was a stranger to her and to every one present on this occasion, said to little Eunice, the child control of the medium and messenger of the cabinet, that she would like to have, at her convenience, an explanation of transfiguration; not at this time, but at any other time when she should come again... A Remarkable Case of Spirit Identity Through Transfiguration... To the Editor of the Banner of Light: At a recent public seance held by Mrs. E. A. Wells...

AMERICAN SPIRITUALIST ALLIANCE. MEETS AT 20 WEST 42 STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT 7 P.M. AMERICAN SPIRITUALIST ALLIANCE... MEETS AT 20 WEST 42 STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT 7 P.M.

At Berkeley Hall next Sunday morning, the annual Memorial Service of respect to those members of the Boston Spiritual Temple Society who have passed to the higher life within the past year will be held... At Berkeley Hall next Sunday morning, the annual Memorial Service of respect to those members of the Boston Spiritual Temple Society who have passed to the higher life within the past year will be held...

First Society of Spiritualists, New York. Mrs. A. M. Gladding spoke morning and evening last Sunday, and it being the close of her engagement, many regrets were expressed that we should listen to her words of wisdom no more at present... First Society of Spiritualists, New York... Mrs. A. M. Gladding spoke morning and evening last Sunday, and it being the close of her engagement, many regrets were expressed that we should listen to her words of wisdom no more at present...

Dr. H. B. Storer on Christmas. Dr. H. B. Storer spoke last Sunday afternoon at the First Spiritual Temple, corner of Exeter and Newbury streets, Boston, upon the observance of Christmas... Dr. H. B. Storer on Christmas... Dr. H. B. Storer spoke last Sunday afternoon at the First Spiritual Temple, corner of Exeter and Newbury streets, Boston, upon the observance of Christmas...

The Doctor reappears in America apparently in the best of health, with his powers as a medium as grand and astonishing as ever... The Doctor reappears in America apparently in the best of health, with his powers as a medium as grand and astonishing as ever...

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College Hall, 24 Essex Street. The meeting Sunday morning was opened by Mr. Eben Cobb with a short address upon "The Progress of Spiritual Truth"... College Hall, 24 Essex Street... The meeting Sunday morning was opened by Mr. Eben Cobb with a short address upon "The Progress of Spiritual Truth"...

Dr. F. L. H. Willis. On Sunday evening, Dec. 25th, Dr. Fred. L. H. Willis delivered the last of a series of six lectures at the meetings held in the parlors of Mrs. M. E. Wallace... Dr. F. L. H. Willis... On Sunday evening, Dec. 25th, Dr. Fred. L. H. Willis delivered the last of a series of six lectures at the meetings held in the parlors of Mrs. M. E. Wallace...

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JAMES PYLE'S PEARLINE. THE BEST THING KNOWN FOR WASHING AND BLEACHING. IN HARD OR SOFT, HOT OR COLD WATER. JAMES PYLE'S PEARLINE... THE BEST THING KNOWN FOR WASHING AND BLEACHING. IN HARD OR SOFT, HOT OR COLD WATER.

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