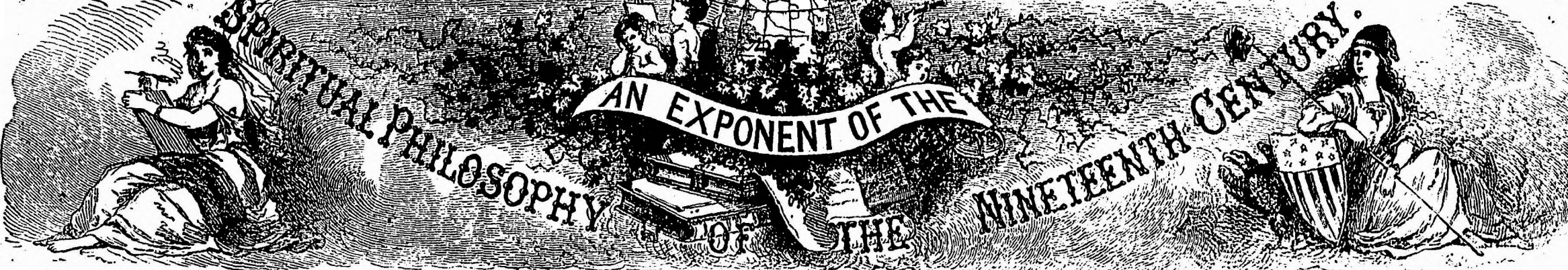


BANNER OF LIGHT.



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SPIRITUAL POWERS.

The following lines are quoted from "A Lyric of the Golden Age," a spirit-poem, delivered through the trance mediumship of Mr. T. L. Harris, and taken down in short-hand as the words fell from his lips:

Through harmony in body, heart and brain,
Through harmony of wisdom, love and use,
Man blooms in every faculty of soul,
And every organ of the cultured mind,
And conscious itself becomes inspired,
And man reflects the streaming thoughts that shine

Through spirit atmospheres upon the world.
He takes impressions from the entities
Of the Divine Existence; in his sleep
He passes through the golden gate that opens
Into the splendors of the spirit-world;
He wakes beyond the body and its sphere,
He is at liberty from outward things.

This state of inner waking is beyond
The state men first take on beyond the grave,
Because the nervous essence that first clothes
The spirit, leaving the dissolving form,
When mind becomes clairvoyant, yet remains
Connected with the outer particles;
And when this state grows perfect, man ascends
The spiritual pathway of the upper life.
His errors being dormant, and he learns
Eternal and unutterable things.
That never are and never can be known.
Till all the outward faculties of man
In perfect harmony prevent no ray,
But shine translucent from the light above.

Men cannot tell the secrets of the life
Beyond the portals of the natural sphere;
At best they dimly shadow out the truth—
Too glorious 'tis for mortal minds to bear.
When mortal puts on immortality,
Corruption incorporeation, when the grave
Hath lost its sting and death its victory,
When, free from all the passions of the earth,
The soul becomes a conscious element
In the One Harmony that moves through all,
Man is translated to a realm of thought
Incomprehensible to minds in time.

A language ineffable in thought, whose tones
Are the accents of a mighty God,
Assumes the place of the external tongue.
He speaks as he is wrought upon by powers
Innumerable and beyond himself
And can at will in perfect freedom change
His state each hour, as crystals change their hue,
Turned at a varied angle to the sun.

Humility in heaven has no equal form;
Each Race of Angels differs in the sphere
Of its delight. Celestial faculties,
Varied as hues and harmonies of morn
And noon and sunset, alternating, give
Each various race some glory which is new.
And special, and its own appropriate name.
This specialty may be received
By radiant spirits of each kindred sphere.
On earth men send their writings to their friends;
In heaven they give divinely glorious strains,
Transmuting by the mighty alchemy
Of thought the spherulal air around their friends;
And filling up the void with images
Of loveliest truths in loveliest forms combined,
Whose words like winds like groves of Paradise
Round the fringed Angel whom they visit.
Angelic lovers give their blended love;
Sages their intellectual realms of truth;
Poets inspire the spirit till it grows
Itself a melody, and floats afar
Through unimagined realms and seas of bliss,
And universal heavens of happy life.
Men give cold thoughts and words on earth below.

But living worlds and spheres of bliss above,
Shakespeare gave Hamlet, Romeo, Juliet,
Art-forms that, clothed with beauty, walk the world.
And multiply themselves in every brain;
Coriell, Desdemona, crowning Lear;
Timon and Shylock, Falstaff and his crew,
Titania, Puck and Oberon, and all
The fays of that sweet Midsummer-Night's
Dream.

Ariel, Miranda, gifted Prospero,
Each form the type of some essential state
Of mind or heart, some gift or sphere of power,
Some use or presence of the intellect.
His thoughts have grown as poems to the world,
Sweet, deathless entities, for he became
Creative. All the Angel-peopled sun
Is one transcendent Art-realm, where unfold
Myriads on myriads of evolving forms,
Which the artistic faculties of mind
Create, projecting outward from themselves;
And Angels draw their radiant thoughts,
Marshaled in stately battalions, that one
Their vast processions for the inner sight.

Pass into *support* with an Angel's mind,
And it becomes to you a living world.
Because each thought has its appropriate form.
The idea in the image grows revealed;
Therefore the wonders of the life to be
Transcend imagination. Every mind
Creates a universe within itself
As various as the worlds that people space,
The constellations of the shining stars.
The multitudinous angel-peopled spheres,
Transferring all its senses, or thinks,
All its enjoyments, all its ecstasies
Into its own pure being, there to be
Forms in the picture-gallery of the brain,
And statues in the Pantheon of the soul,
And landscapes in the spheres of memory,
Beautified in its perpetual life.

Man hath such universe within himself
Even while he dwells below; strange are the
beings
That gild the mountains of the soul in sleep.
The happy valleys, whose fair landscapes lie
Bathed in purpurine halos, that disclose
Temple and palace, grotto, glen and lake,
And silver stream and lotus-covered pool,
And waterfall with rainbows glittering o'er;
That world is man's own consciousness revealed.

'T is hard to give man's thoughts to the child's
brain.

Of outward light to infants in the womb;
So hard it is to give to mortal man
Defined conceptions of immortal life.
The charge of mysticism that all time
Has aimed at Revelation, is deserved;
And mystery is the setting of the soul,
Receding in the dimness of its sleep.
When all the senses lie diffused in rest,
And an apparent death usurps the place
Of the accustomed habitude of man,
When eye and ear alike have lost their power,
How wonderful is that enchanted state!
And yet 't is veiled in deepest mystery all.

Suppose no man had ever slept and dreamed,
And one should rise among his fellow-men
Able to pass into that mystic realm
Of outward slumber and interior sight.
Men comprehend things by experience;

And, since his differed from the world around,
No other man knowing the state of sleep,
He would be styled a liar and a knave,
Chained in a madhouse, torn by human wolves,
Doomed by the Church, and exiled by mankind.

The argument that nothing ever came
From Spirits or the Spiritual World
Is very ancient. The Philosopher
Said to the Seer, "All that you see, I know."
The Seer, in his deep wisdom, made reply,
"All that you know, I see." The outward mind
Shines in reflected beams and borrowed rays
From inspirations through all ancient time
Diffused, and made a part of the world's thought.
The Seer, upon the other hand, discerns,
With an original insight, what the world
Takes from its ancestral authority.

All that Isaiah saw was seen before,
And yet his state was new; all abode
Before him shone the New Jerusalem.
The Spirit movements of the present age
Approve themselves as real as the old,
Because the same objection smites at each;
That is, that they are mystical and dim.

Till they become each man's experience,
All spiritual states are mystical.
Till man unfolds new faculties of mind,
And floats into the harmony of things,
Inhalates the fragrance of the blessed spheres,
And rests within the perfect peace of God
That passes understanding, Inner Life
Seems to the mind upon its sensuous plane
The poet's fancy and enthusiast's dream.

As the great atmosphere whose massive weight
Presses upon the body, is not felt,
The mightier Spirit-ether, that descends
And holds the spirit in its fixed embrace,
Is all unknown, though in its breath we live.
Through solid substance runs the electric flame,
Invisible to sight; the mountain tops
For its mysterious movement, and the sea,
No fishes should. The Spirit, like the sun,
Yet slanted in human form, in luminous robe
Of living light, pervades the natural sphere;
And thoughts, like sun rays, penetrate the world,
And go where they are sent; so mind with mind
Communicates, though oceans roll between.

Affinity determines intercourse.
Surely its chemical affinities
Unite and blend material particles,
Moral affinities unite mankind.
All men are parts of one another; none
Live separate from the being of the race.
All share in its ascension; for a time,
Perhaps, misled and trodden under foot,
But destined at the last to culminate,
Rise with its sun, and triumph with its noon.
There is a triumphing, all-conquering law
The evolution of interior powers,
Which makes all men separate and complete
In the integral harmony of life.

Wrought out by God, through instincts of the
soul.
To ultimates of the external form;
'T is fixed in the necessity of things.

Read the great Truth from star to answering star,
Blazon it on the shield, oh, orb of day,
Breathe it in all your sweets, ye summer flowers,
Chant it, ye winds, in all your harmonies.
Let the dull midnight feel it; let the grave,
Until it bursts its massive gates to let
The conquering Lord of light and mercy in.
Chant it in temples that no human hands
Have built on heavenly mountains in the skies,
Angels and hierarchs of truth and love,
Messiah-like, God-manifest in law.
As once in flesh, the Harmonizing Power
Streams from the Infinite, pervades mankind,
Uplifts the blind from ignorance and sin,
Smiles down the idols of mythology,
Raises the dead world from its grave, reveals
Immortal light to the recovered blind,
Restores the paralyzed, and cures the dumb,
To intellectual vigor, wipes away
All tear-drops from all eyes, and feeds the race
With science, art and culture multiplied,
And clothing all the world with plebeianness,
While Angels chant, "Glory to God on high,
And peace on earth, and love forevermore."

Why PEOPLE ARE POOR.—"Gall Hamilton"
says that "in a country like this poverty is a
presumption of defect." We copy from one of her
articles in the Independent, as follows:

"What doth hinder any man from earning his
own living? These are some sudden calamities
may fall. Against these even energy may be
powerless; but, apart from this, it is to be assumed
that he who fails fails because he lacks wis-
dom, and not opportunity. And the same wis-
dom which prevented him from grasping the op-
portunity prevents him from keeping hold of it
after it is put into his hands. Once in awhile,
once in a great while, timely success awaits in a
moment of temporary weakness or averts the
consequence of a mistake, and the man starts
ahead at a swinging pace. But oftener the re-
sults seem to indicate that it is of very little use
to help people who cannot help themselves. The
kingdom of pauperism is within them. The very
causes that make them poor keep them poor. It
is not that society bears down hard upon them.
It is that they are self-indulgent. If you see a
widow and five children shivering over a few
embers you pity them, and you must send them
coal; but you cannot help feeling a wrathful con-
tempt at knowing that they all went to the pho-
tographer's yesterday and had their pictures
taken, after buying a couple of twenty-five cent
brooches, on the way, to adorn themselves withal.
The very things that you yourself would hesitate
to do, on account of the expense, people who are
partially dependent on your charity will do with-
out hesitation. Where you will practice a natu-
ral, cheerful, unthinking self-denial, they will
practice an equally cheerful and unthinking self-
indulgence. The remnants of bread that you dry
in the oven and save for future use they throw
away. The fragmentary vest-sleeve that you
fashion into a hat-iron holder they put into the
rag-bag, and buy new cloth for their holders.
Where you rise at six, they lie till half-past seven.
Where you walk, they ride. Where you pray
and watch and strive to do your work thorough-
ly, they are content with anything that will an-
swer. That is the reason why people are poor."

THE CENTRE OF GRAVITY OF POPULATION IN
THE UNITED STATES.—In 1850, this centre had
moved westward 57 miles across the mountains,
to a point nearly south of Parkersburg, Va.; in
1860, it had moved westward 82 miles to a point
nearly south of Chillicothe, Ohio; in 1870, it had
reached a point near Wilmington, Clinton Co.,
Ohio, about 45 miles northeast of Cincinnati. In
no case had it widely departed from the 39th par-
allel. If the same rate be maintained during the
next three decades, it will fall in the neighbor-
hood of Bloomington, Ind., by 1900.

SPIRIT vs. FLESH AS THE SOURCE OF HUMAN RESPONSIBILITY.

Translated from the French of Allan Kardec, by Elie
Blouet, for the Banner of Light.

There are some vicious propensities which are
obviously inherent to the spirit of man, because
they belong more to the moral than to the phys-
ical. Others seem to be rather the consequence
of the organism, and for this motive one believes
himself less responsible; such are the predispo-
sitions to anger, to indolence, to sensuality, etc.

Now-a-days, it is acknowledged by all the Spir-
itualist philosophers that the cerebral organs re-
sponsive to the various aptitudes owe their de-
velopment to the activity of the spirit; that this
development is thus an effect, and not a cause.
A man is not a musician because he has the
bump of music, but he has such protuberance
only because his spirit has aptitude for music.

If the activity of the spirit reacts on the brain,
it must react also on the other parts of the orga-
nism. The spirit is thus the operative of his own
body, which he fashions, so to say, in order to
adapt it to his wants and to the manifestation of
his tendencies. Consequently, the improvement
of the body amongst the enlightened races is the
result of the work of the spirit, who improves his
instrument in proportion as his faculties increase.
By a natural consequence of this principle, the
moral disposition of the spirit must modify the
qualities of the blood; it must give it more or
less activity—provoke a more or less abundant
secretion of bile or other fluids. It is thus, for
instance, that the gastronomist feels his mouth
water at the sight of a tempting dish. It is not
the dish itself that can excite the organ of taste,
since there is no contact; it is the sensuality of
the spirit which is awakened, and which acts by
thought on that organ, while such a sight has no
effect on some other spirits. It is the same with
all covetousness, with all desires provoked by
sight. The diversity of emotions can only be ex-
plained, in many cases, by the diversity of the
qualities of the spirit. Such is the reason why a
sensitive person easily sheds tears; it is not the
affluence of tears which gives sensibility to the
spirit; it is the sensibility of the spirit which
provokes the abundant secretion of tears. Under
the control of sensuality, the organism has model-
ed itself on that normal disposition of the spirit,
as it has modeled on that of the gastronomist
spirit. Consequently, it is easily understood that
an irascible spirit must happen to a bilious tem-
perament; so a man is not choleric because he is
bilious, but he is bilious because he is choleric.

So it is with all other instinctive dispositions.
An indolent spirit lets his organism remain in a
state of active response to his character; while,
if he is active and energetic, he will give to his
blood, to his nerves, different qualities. The action
of the spirit on the organism is so evident that grave
organic disorders are often produced by the effect of violent moral con-
sciousness.

This effect is especially sensible in great sor-
rows, in great joys and in great fears, the re-
action of which may sometimes be the cause of
death. Perhaps sometimes the fear of death,
Breathes it in all your sweets, ye summer flowers,
Chant it, ye winds, in all your harmonies.
Let the dull midnight feel it; let the grave,
Until it bursts its massive gates to let
The conquering Lord of light and mercy in.
Chant it in temples that no human hands
Have built on heavenly mountains in the skies,
Angels and hierarchs of truth and love,
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With science, art and culture multiplied,
And clothing all the world with plebeianness,
While Angels chant, "Glory to God on high,
And peace on earth, and love forevermore."

Whatever may be the artfulness employed to
explain moral phenomena by the sole properties
of matter, one falls unavoidably into an inextin-
guishable difficulty, at the end of which he sees,
in all its obviousness, and as the sole possible so-
lution, the independent spiritual being, for whom
the organism is only a means of manifestation,
as a piano is the instrument of manifestation of
the thought of a musician; as a musician records his
piano, one may say that the spirit records his
body, to set it at the disposal of his moral dispo-
sition.

It is indeed curious to see materialism always
talking about the necessity of elevating the dig-
nity of man, when it strives to reduce him to a
piece of flesh which decays and disappears with-
out leaving any vestige; to claim for him liberty
as a natural right, when it considers him as a ma-
chine acting like a kitchen-jack, without re-
sponsibility for his actions.

With the independent spiritual being, pre-
existing to and surviving the body, responsibility
is absolute; for the great number, the first,
the premium mobile of belief in nihilism is the fear
of such responsibility outside of the human law,
and from which they think to escape by shutting
their eyes. Hitherto this responsibility was not
very well defined; it was only a vague fear,
founded—we must acknowledge it—on beliefs
that reason could not always admit. Spiritism
demonstrates it as an obvious reality, effective,
without restriction, and as a natural consequence
of the spirituality of the being; this is the reason
why certain persons are in dread of Spiritism,
which would disturb them in their quietude, by
erecting before them the redoubtable tribunal of
the future. To prove that man is responsible for
all his actions is to prove his liberty for action,
and proving such liberty is elevating man's dig-
nity. The prospect of responsibility outside the
human law is the most powerful moralizing ele-
ment; it is the aim to which Spiritism forcibly
leads.

According to the above physiologic observa-

tions, one may admit that temperament is at
least partially determined by the nature of the
spirit, which is cause and not effect. We say
partially, because there are cases where the
physical influences the moral: it is when a mor-
bid or a normal state is determined by an exter-
nal cause, accidental and independent of the
spirit, such as temperature, climate, hereditary
imperfections of constitution, etc. The *moral*
of the spirit may then be affected in its mani-
festations by the pathologic state, without modi-
fying its intrinsic nature. To excuse one's self
on the weakness of the flesh, is only a subterfuge
to escape responsibility. Flesh is weak because
the spirit is weak; this solves the question, and
leaves to the spirit the entire responsibility of
his actions. Flesh, which has neither thought
nor will, never prevails over the spirit—that is
the thinking and willing being. It is the spirit
that gives to the flesh the qualities responsive to
his instincts, like an artist who impresses upon
his material work the stamp of his genius. The
spirit, when affranchised of the instincts of be-
stiality, fashions himself a body which is no more
a tyrant, for his aspirations toward the spiritual-
ity of his being; it is then that man eats to live,
because living is a necessity, but he no more lives
to eat.

The moral responsibility for the actions of life
thus remains entire; but reason teaches that the
consequences of such responsibility must be in
proportion to the intellectual development of the
spirit; the more enlightened he is, the less excus-
able he is, because, with intelligence and moral
reflection, generate the notions of good and evil,
of justice and injustice. The savage, still near
animality, who yields to the bestial instincts by
eating his fellow-man, is, incontrovertibly, less
guilty than the civilized man who commits a sim-
ple injustice.

Such law still finds its application in medicine,
and gives the reason of its failure in certain cases.
Since the temperament is an effect, and not a
cause, the efforts attempted to modify it may be
paralyzed by the moral disposition of the spirit
who opposes an unconscious resistance, and neu-
tralizes the therapeutic action. It is then on the
first cause that one must act: if one succeeds in
altering the moral disposition of the spirit, the
temperament will modify itself under the control
of a different will, or at least the action of the
medical treatment will be assisted instead of be-
ing thwarted. Give, if possible, courage to a
coward, and you will see that the physiologic ef-
fects of fear will disappear. It is the same with
the other dispositions.

But must a physician become the moralizer of
his patients?—Yes, in a certain limit; it is even a
duty that a good doctor never neglects; as soon
as he perceives in the state of the soul an obstacle
to the restoration of health to the body, the es-
sential thing is to apply the moral remedy with
fact and discretion, according to circumstances.
In this limit his action is forcibly limited, be-
cause, as he has only a moral ascendancy over
his patient, a transformation of character is dif-
ficult at a certain age; it is therefore to education,
and specially to first education, that cases of this
nature must be entrusted. When education
shall be guided from the cradle in that direction;
when efforts shall be made to choke in their germ
the moral imperfections, as is done with physical
imperfections, physicians will find no more an ob-
stacle in the temperament, against which their
science is now too often powerless.

CALLS FOR WOMEN.

BY MRS. M. T. LANSTON.

Never in the annals of history, or at any period
of man's existence, has there been so great a call
for woman's influence as at the present time.
Woman is now constantly receiving calls to give
her influence to assist man to accomplish his de-
signs, either religious or reformatory. There is
a call now from the temperance reformers of
Michigan for woman to give her influence in en-
forcing the prohibitory law. Then here is an-
other call, for women of the United States to
give their influence in "behalf of such amend-
ment to the Constitution as will recognize God
Almighty as the source of all authority in civil
government."

To the latter I would say: My dear Chris-
tian brothers, your religion has ever deprived
woman of all rights as a human being; and now
that we are making some headway in educating
and elevating ourselves, here you are asking us
to sign our own death-warrant by assisting you
to govern us and to trammel free thought and
action.

No, brothers! we have had sad experience un-
der the bonds of the Christian Church, and will
now throw the chains of bigotry from off our
spirits, and will now stand free and untrammelled.
We will think our own thoughts and find our
own employments.

We are now waiting to have another call from
our national House, to get the tangles out of the
criminal snarl there. The House is getting so
disorderly and in such confusion that the men
there will be calling on woman to give her influ-
ence and ingenuity to clean, scour, purge and
purify, and to set the house in order. Well, we
are ready to clean and purify, and to minister to
their wants; but as for giving our labor and influ-
ence to prevent freedom of thought and speech,
we never can.

The projected reforms looking to the im-
mediate abolition of slavery in Porto Rico have caused
the greatest consternation among the slavehold-
ers, and every effort is being made to prevent the
Governor from carrying out the instructions from
Madrid.

Scientific.

COSMOGRAPHY:

A DESCRIPTION OF THE UNIVERSE.
NUMBER NINETEEN.

BY LYSANDER S. RICHARDS.

It is a common saying that "water will not run
up hill"; but the plant furnishes us with suffi-
cient proof to the contrary. Fill a glass with
water, place therein a very small open tube, and
the water within the tube will at once rise con-
siderably above the level of the liquid in the tum-
bler. This is called "capillary attraction." The
cause of this phenomenon is due to the nearness
of the inner opposite sides of a tube, with a very
small passage, which serves, to a slight extent,
as a magnet to attract or draw upward to itself
any liquid matter therein contained. This phe-
nomenon is also witnessed in the common sponge,
which is very porous, or filled with numberless
narrow ducts or tubes, and consequently, as in
the above tube described, possesses the power of
drawing into it and retaining, by said capillary at-
traction, a large amount of water. The plant,
also, by the aid of the microscope, exhibits the
same power of drawing upward its liquid food,
for within it are cells or vascular bundles, which
are long and slender ducts or tubes, with very
narrow and minute passages through them, and
furnishes a fine channel for the operation of capil-
lary attraction. The nutriment (a liquid) taken
in at the roots ascends through the plant in the
manner described, and its accumulation makes
the new growth. The small amount of nutri-
ment absorbed through the foliage passes down-
ward through the plant. The flow of this sap,
in the temperate zone, is not continual, for when
the cold season approaches, its movement ceases.
In early spring, the maple tree is tapped. It dis-
charges sap; but this movement is not the natu-
ral flow of the sap from the roots; but the dis-
charge is due to the great pressure of water con-
tained in the tissues. At no season of the year
does the tree contain as much water as in the cold
winter seasons, and the out or wound in the tree
gives vent to the great store of water pent up
within. The wood cells contain air and water;
and, as both expand by heat when the sun in the
spring-time sends its heated rays upon the cor-
tex of the maple, the water and air expand; and
when an incision is made, the water or sap flows
copiously from the wound, but the rapidity of
the flow is governed by the temperature. If the
weather is cold, the water runs slowly; if warm,
it runs rapidly from the tree. While this flow is
in operation, there is scarcely any movement in
the centre or sound part of the trunk. The flow
proceeds withing, near the bark. But when the
buds which were formed the summer previous
(being filled with sap) swell or expand,
as the sun's heat in the spring is more strongly
felt, and finally burst forth into leaves and blos-
soms, then the natural flow of the sap com-
mences, and not till then; while the sap near the
outer portion of the tree ceases flowing through
the incision made, and the wound heals over.

All deciduous trees, or trees the leaves of which
drop off in autumn, possess the same flow of
sap. The composition of sap is mostly water.
In winter as it collects, the starch contained in
the wood or cells is converted or changed into
sugar, which latter, sucked in the water about it,
gives us in the spring-time from the maple the
sweet right sap, which all deciduous trees possess
in a greater or less extent. Evergreens contain
no starch of any amount, hence sugar in them is
not formed, and accordingly the sap is not sweet.
Although the plant absorbs but little nutriment
through its leaves or foliage from the atmosphere,
yet ninety to ninety-nine per cent. of its food is
derived indirectly and directly from the latter
source.

Nitrogen, one of the constituents of the air, is
washed down from the latter by heavy rains,
forming nitrates; also ammonia, which is formed
in the atmosphere, is also washed down into the
soil by rains. Oxygen, another constituent of the
air, comes in contact with minerals, and oxidizes
them; all of which are incorporated in the soil,
and the plants through their roots absorb and
feed upon them. Between the plant and the animal,
there exists a wonderful economic relation.
Man inhales oxygen, and exhales carbonic acid
gas. The latter is poisonous, and if some pro-
vision was not made to carry off or absorb it, the
existence of animal life upon this globe would be
impossible. It is estimated that man alone exhales
into the air sufficient carbonic acid gas to produce
one hundred and twenty-five billions four hun-
dred million tons of carbon in a single day, say-
ing nothing of the incalculable amount exhaled
by all animals, and the amount expended by the
combustion of wood, oils, coal, &c., as well as
from the ripening and decay of fruit, germination
of seed, putrefaction of organic substances, &c.,
&c. A candle will not burn in air containing
three per cent. of this poisonous compound;
thirty per cent. will kill a man quickly, and six
per cent. will make it so uncomfortable for him
that death will ultimately ensue if he does not
from it effect his escape. Nature, however, is
equal to the emergency, and provides in her
economy a fair exchange—what is poison to us
to inhale, is food for the plant. Absorbing the
carbon, it exhales also oxygen, and we inhale it;
thus a complete reciprocal relation is continual
between the animal and vegetable kingdom.
What is waste for one, is food for the other.

It is proposed to substitute tea for brandy in
the Russian army, and a committee of specialists
are preparing a report upon the comparative
merits of the two beverages.

its being thrown into the apartment. Singular is the affair that people have concluded is some spiritual influence, and is a judgment upon the good ladies of the house for some dereliction, who, naturally enough, are much affrighted."—*Preston Herald, Eng*
5, 1873.

LIB: Lucius Wood, Musical Director; Miss Kate Ingram, Librarian; Elvita L. Hull, Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progress Spirituualists meets every Sunday, in Harmon Hall, at A. M. and 7 P. M. John Mayhew, President; F. Burgame, Vice President; O. B. Whiting, Secretary; "Rich Roberts, Treasurer. Friends visiting the city will obtain needed information by calling on the above named officers. The society is open to all. Meetings held during April.

WORCESTER, MASS.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

Price \$1.25, postage 11 cents.
For sale wholesale and retail by the publishers,
WHITE & CO., at the BANNER OF LIGHT BOOK
STORE, 44 Hanover street, Boston, Mass.

Message Department.

Each Message in this Department of the Banner of Light was spoken by the Spirit who gave it to the instrumentality of MRS. J. H. CONANT, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil. But those who leave the earth in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles. These Circles are held at FRATERNITY HALL, 554 WASHINGTON STREET, on TUESDAY, WEDNESDAY and THURSDAY, AFTERNOONS. The time will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted.

Donations of flowers for our Circle-Room solicited. Mrs. CONANT receives no visitors on Tuesdays, Wednesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings.

Sealed Letters.—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answers by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the séance the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questions should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

WILLIAM WHITE, Chairman.

Invocation.

In the midst of this confusion of thought, where the two great armies, spiritual and material, are waging warfare for the truth, we, the children, the living and the dead, come to thee in prayer, asking for wisdom, asking for that holy baptism which shall lead us to truth, which shall speak words of consolation to weary souls, and shall give unto each and all whatsoever they may stand in need of. Our Father and our God, we come to thee, nothing doubting, because everything in Nature teaches us to ask if we would receive; and, feeling an inner consciousness of our needs, we ask, O God, our Father, O Holy Spirit of the hour, that thou wilt baptize us with the truth; that thou wilt turn another leaf in Life's wondrous volume for us, and teach us how to read it; that we may walk on, fulfilling our duty toward those who believe themselves to be the living, while we are the dead. May we do our duty, and our whole duty, by them, sparing them nothing from the blessings that hast conferred upon us as spirits. When we wander in darkness, may we know that thou art with us. If the sunlight sheds its broad, loving beams upon us, may we bless thee for the same, and ever feel grateful for all which thou mayest be pleased to bestow upon us. Amen. Jan. 8.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have questions I will answer them.

Ques.—[From the audience.] I would ask the controlling intelligence if I believe that any persons in the form are called upon to pass through any series in material life that are not for their highest good, material and spiritual?

A.—I believe in the infinite wisdom of the Power that hath called us into being. I believe, also, in the infinite love of that Power. Believing this, it would be impossible for me to believe that we should be called to pass through any condition that is not for our highest good, both material and spiritual.

Q.—Does the intelligence believe that we are to have a material war in this country, in regard to religious ideas?

A.—I do not believe that that war will be carried to the shedding of much blood. I believe it will be more a war of ideas; for I have a better opinion of the people of this country than to suppose that they would—crab fashion—go backward into the centuries producing a religious war at the point of the sword. I know there are many who believe otherwise; but from my own point, judging from the status of the intellect of this country, it seems to me to be impossible.

Q.—If everything we are called to experience is for our best good, what right have we to punish a thief or a murderer for the commission of those deeds, if it is for their best good?

A.—You have the same right that the thief has to steal. It is equally right, I believe, for you to punish the thief; it is for his best good and for your good. I do not believe in this half-way sovereignty of God; I cannot. To me, if my God is worth anything at all, he is worth everything, and all the events of life are in his keeping; and whether the thief hangs for his crime or goes free, it is all in the order of God's will, or by Divine law. Indeed, I carry my faith so far as to believe that, without the will and express provision of Divine law, I could not raise this borrowed hand.

Q.—If God is all, where is man's place?

A.—In God. There is no escaping that decision.

Q.—If everything be right, then whence come our ideas of wrong?

A.—Everything that transpires, transpires according to inevitable law, and therefore it is right. Now, these ideas of right and wrong are merely arbitrary conditions which have been foisted upon the soul, or the human intellect, through education. If we would trust ourselves to our pure, natural instincts or reason in the matter of right and wrong, it would be better for each one of us. There is a guide for every living soul, but the guide for one soul is not and cannot be the guide for another soul, because every soul sees right and wrong from a different standpoint of intellect, of growth, of position, of comparison, of everything of which that individual is compounded. This doctrine, which is termed the "All-Right Doctrine," is a very dangerous one when not understood; but, to be understood, it must be seen from a spiritual standpoint. Now, if it were carried through the earth and made a general belief, in the present condition of mind, or religious and mental intelligence, it would produce the most dire disasters; and therefore I, for one, would not preach it. But, if asked the question, concerning its being a truth or otherwise, I must answer as I have, to be true to myself.

Q.—Do you believe that any person in the form ever took his own life, in his right mind—in what would be called a sound, healthy state of mind?

A.—No, never—never.

Q.—Then it must be done under a species of what we call insanity?

A.—Yes. The mind is for the time unbalanced. The equilibrium of the mental forces is for the time lost. I have conversed with and treated many subjects of suicide since I have been a dweller in spirit-life, and they are all clearly able now to see that they were at the time unbalanced, although they supposed they were in the possession of their senses. And indeed they were; but these senses were warring one with the other; there was not an even play between them. Now this may have been produced from anti-natural causes, or it may have been produced from causes existing at the present time. Indeed, there are an infinite number of causes by which this equilibrium may be lost; but there never was such an act committed when the individual was strictly sane. That is my belief, founded upon a large experience in spirit-life.

Jan. 8.

Questions and Answers.

Ques.—[From a correspondent.] Will the controlling intelligence please tell us if man existed upon this earth before Adam's time? If so, in what part?

A.—If I have read your Bible aright it has taught me that this man Adam had an existence on the earth somewhere about five thousand nine hundred and eighty-six years ago; and if I have read the natural book of this earth aright, through geology and chemistry and other kindred sciences, I am taught that this earth is more than millions of years older than that which is given us to understand by the Bible. Now if the Bible is at fault in one regard, may it not be in another? I think yes. You are at liberty to think so. This man Adam is an allegorical myth, a man of straw, the illustration of an idea which every race of human beings have had and believed in. It is quite possible that there may have been some spiritual foundation for this allegory; indeed, I think there is; but to suppose that this man Adam was the first of the human family is to suppose a something which cannot be demonstrated except as a falsity; for the truth is, that human beings existed on the earth long before the biblical period of Adam, thousands and thousands of years before, and the truth is that human beings have gradually grown up out of the lower species of life, and have attained their humanity by slow degrees of development. The human being is distinct from the other animals in this sense—in this one only: he worships and aspires; in other words, he has reached the highest point of human life, not in mentality, not in intellectuality, not in morality, but he is a human when he reaches that condition; anything below that is not human.

Q.—Will you inform us if spirits from other planets can come and communicate through an earthly organism to us?

A.—They certainly can; and the probability is, that spirits from all the inhabitable planets have returned to earth, communicating in some way through mortal media. The mission of the soul is to seek, seek, seek, to penetrate the mysteries of the Infinite, and so we, who received our natural birth upon this planet, go to others and communicate with the inhabitants we find there, and they, in turn, come to us.

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Q.—Then am I to understand that it was in no connection with parties on earth?

A.—Yes. Jan. 9.

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Tom Allen.

I am from Lascelles, Ill. My name was Tom Allen. I went out with a congestive chill; was sick about three hours, so I am told. I have to rely on the word of others, because I was unconscious most of the time.

My brother Sam and I had a good many talks about these things. I was rather inclined to believe in 'em, and he had said there wasn't a word of truth in 'em; but we finally agreed that which ever of us went first should come back to the other and report about the thing. So I am here, Sam. It is true; there's no dodging it—it is true. And I have got a little bit of news, Sam, to communicate to you. My mare, Sally, who died yesterday—earth-thine—I've got, sound as ever. Now speculate on that. You know, as I do, when she died. You believe that, as a beast, she's no more. I tell you solemnly, and swear to it, by Heaven, I've got her, and she's all sound and right, and I trotted her, this morning, over one of the handsomest roads the spirit-land affords. Now, refute it, if you can. If you can't do it, lay it on the shelf, and wait till you can; but don't go to crying out "Humbug" because that's not the fair way to deal with a fellow. If you can burst up the humbug, why, just go to work and do it; prove it so as well as you can. You may say you don't believe it. Well, just lay it on the shelf, and wait till you can.

Now, this 'ere affair—this Spiritualism—will give you something to do in your spare hours; and in the first place, Sam, read your Bible carefully. See what it tells you about this same Spiritualism. Read it by the new light I've given you this afternoon. See what it tells you. Then go from your Bible through Davis's works; see what they tell you, and then go down through all the lingo. I am not very well posted on the spiritual literature, but you can easily find out all that it's necessary for you to know, if you try. Try half as hard, Sam, as you did to save the mare, and you will be sure to find out whether it's true or false.

Here I am, in Boston, talking through a woman. You can't understand it? No, of course you can't; do not expect you will—not just now. But look into it; then you will. I didn't understand it when I was here, but then I had a kind of a sort of an inkling that there was some truth in it. So I went round to find out, and I've found out. There's no dodging it; it's true. Good-day, sir.

Jan. 9.

Charles E. Sise.

This is new to me, and the life is equally new. Just as the sun was rising in Pensacola, I left my body for the new life. My name, Charles E. Sise. I am a native of this city—Boston, I went

to Pensacola to seek health. I had a weakness of the lungs, and had four hemorrhages before leaving here; and, like every other consumptive, I was deluded with the expectation of getting well if I could only find a genial climate. But I have found one now; I shall get well. I come here, this afternoon, that my friends here and in New Hampshire may realize

