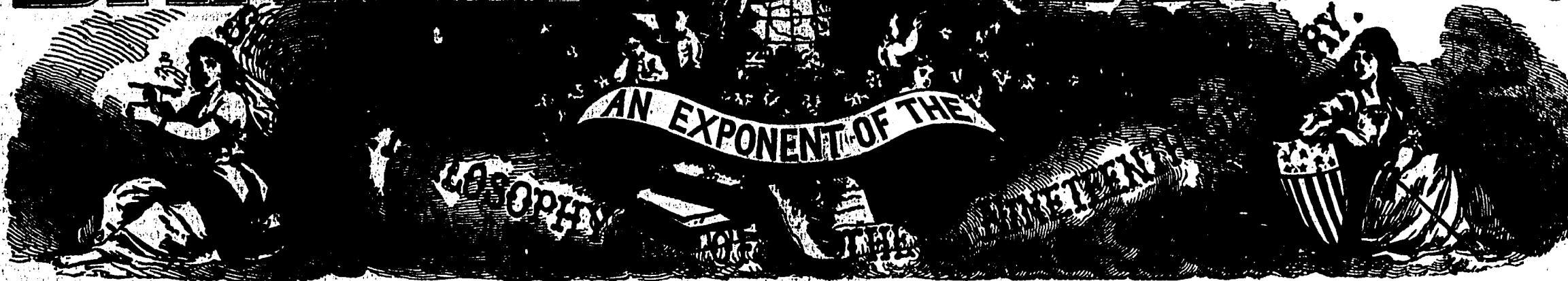


# BANNER OF LIGHT.



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**CONTENTS.**  
**FIRST PAGE.**—Our Agents. The Spiritual Rostrum: Spirit-Materialization: An Exposition of its Philosophy and Phenomena.  
**SECOND PAGE.**—The Reviewer: Materialized Apparitions. Reception in Washington to Mrs. A. M. Glading. Spiritist Phenomena: Spiritual Experiences of Thomas R. Hazard. Poetry: Communion with Spirits. Verifications of Spirit Messages, etc.  
**THIRD PAGE.**—Poetry: To My Sister in Heaven. Banner Correspondence: Letters from Rhode Island, Ohio, Maine, Massachusetts, New York, Indiana and California. New Publications. January Magazines. Passing the Milestones. Obituary Notices, etc.  
**FOURTH PAGE.**—The Myths of Christianity, Moving Pongorous Bodies, New York Medical Law, Victory for the Connecticut Spiritualists, All Sorts of Paraphrases, etc.  
**FIFTH PAGE.**—Foreign Items. Charles H. Foster. Mrs. Richmond Leaves New York. A Terrible Confession. Movements of Mediums and Lecturers. New Advertisements, etc.  
**SIXTH PAGE.**—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from John C. Hayes, Lewis W. Hughes, Mary Hamer, George Davis, Mrs. Nannie Ida Yuckley; Controlling Spirit for Samuel Fisher and Mrs. Amelia B. Aubens; George T. Hope, Mary Louisa Clark.  
**SEVENTH PAGE.**—"Mediums in Boston." Book and Miscellaneous Advertisements.  
**EIGHTH PAGE.**—Spiritualist Meetings in Boston. The Boston Spiritual Temple at Horticultural Hall. Berkeley Hall Meetings. Facts Meeting. Transfiguration, etc.

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**Indian Trust in a White Man.**  
The readiness of Indians to give their confidence, when well treated, is illustrated by the election proceedings in the recent selection of a chief by the Palouse Indians in Washington Territory. Chief Big Thunder died last spring, and this election was for a successor to rule some four hundred Indians. One white man, proprietor of a ferry near by, was permitted to watch the election of a chief.

The white man, who was named Jack, and on the next day the old chief, with four other Indians, came across the river to visit the white spectator, and Sorrel Head made this speech: "You know our old chief. This man [pointing to Jack] was his brother. Big Thunder said so. He said Jack was a good man. This day, I, Sorrel Head, take Jack as my brother and give him half of my heart. I am a good white man and I will tell Jack what he says. I am an old man; I, who is old now, take you, Mr. Lyons, as my brother, and I now give you a part of my heart. My father was born on this ground, on the banks of this river; your father was born at St. Louis, far away, but you, I take you also as my brother, for you have been very kind and good to me."

This is not the only instance, it need not be said, of Indian readiness to give confidence to a white man.

## The Spiritual Rostrum.

### Spirit-Materialization; An Exposition of its Philosophy and Phenomena.

An Inspirational Lecture Delivered in Berkeley Hall, Boston, Sunday Evening, Dec. 13, 1885, by W. J. COLVILLE, Under Influence of his Guides.

(Reported for the Banner of Light.)  
The subject of spirit-materialization has been for some time a topic of great interest, promoting manifold inquiries and discussions in all directions. Upon this as upon all other questions relative to the movement, Spiritualists both agree and disagree to differ; some hold the matter tentatively, and express no definite opinion upon it one way or the other; some boldly denounce, and emphatically deny that there is any truth whatever in form-materializations, while there are again others—and in many places these are not in the minority—who declare that they have received such absolute tests of spirit-presence and identity in the presence of materializing mediums that they would be giving the lie to their own senses, and denying the conclusions of their most unprejudiced judgment, were they to attribute the phenomena witnessed at the séances they have frequented to any other cause than the intelligent operation of invisible spirits over material substance, causing that substance to obey their bidding as to become tangible and then invisible at their will. Such an enormous mass of evidence has already been accumulated in all parts of the world, in favor of the genuineness of these phenomena, that to attribute them to trickery is to endow legions of demons, as practiced by so-called spirit-mediums, with a power to baffle the astutest intellects of the day; for the upholders of the materialization theory are not superannuated "cranks" or "in-bodies," by any means, but among their number may be counted many of the smartest business men of almost all the leading cities of the world.

We must always allow a fair margin for hallucination, superstition, overwrought fancy, excited imagination, imperfect observation, diseased mentality, trickery, and all the other causes to which the opposition refers the belief in materialization; but allowing a fair margin for these errors in a skeptical theory, from that unfair method of condemnation which undertakes to call a person a deceiver or impostor for no other reason than that his range of spiritualistic experience has been wider than that of those who have either not investigated at all, or who, having investigated, have been unfortunate in their experiences even when not prejudiced against something they knew nothing about, having no experience in regard to it. We must look the matter fairly in the face, see where the ground is firm and where weak under our feet, and setting out in our search for truth devoid of prejudice, in no way committed to foregone conclusions, we may hope before we have completed our study of this fascinating subject to have arrived at some solution of the problem. Even though our rule for solving it may not be so absolute as to explain every difficulty that can possibly arise, we may find out enough concerning the laws and methods of spirit-action to justify us in asserting that we are not totally in the dark concerning this great question of the day.

Spirit materialization, so called, is in no sense opposed to any known law of nature; none of the physical sciences contend against it, while metaphysics can only declare it in strict accordance with metaphysical postulates. Let us first examine the claims of the substance theory, and then see how they stand in relation to the facts, and in explanation of its wonders, by those who have been inspired to give scientific and philosophical descriptions of its modes of operation. Matter, according to physical science, setting metaphysics completely aside, is capable of disintegration and seeming destruction, though we are told by scientists that there are no grounds in nature for concluding that any particle of substance is ever lost. Creation means to the believer in the atomic theory, simply organization; integration, or the reconstruction of the disintegrated, will be destruction only implies disorganization or disintegration. A solid body is therefore an aggregate mass of particles, each one by itself invisible to the human eye, even by the use of the microscope, but visible when grouped in sufficient quantities, and condensed into certain forms. Solids, fluids and gases are, according to chemical demonstration, only transient appearances, modes of the manifestation of substance; they are all convertible into impalpable ether, and that ether can be again converted into solid matter. Materializations and dematerializations occur in the chemist's laboratory; they are, it is true, induced by means of mechanical contrivances, but no machinery created itself; it is the "product of human genius"; thus it requires intellect, mentality, to construct the apparatus whereby such physical phenomena as are daily presented to the student of chemistry can be made to transpire. Now the claim made for materialization in the spirit circle is that minds disrobed of material organisms are working behind the scenes, using the cabinet where the medium does or does not sit, as the case may be, as the dark chamber wherein, free from the positive action of light, they can build up forms out of the atmosphere, which holds in solution every form of mineral, vegetable and animal life. It is further stated that a medium for such phenomena must possess a physique which generates a peculiar magnetic or electric force, which the spirits use as a point of connection between themselves and the surrounding atmosphere. The next point emphasized is the help the spirits can derive from healthy, harmonious states; who generate a large amount of vital force and impress the air with copious life-emanations. These life-emanations can be added to what is taken from the medium and form a more powerful nucleus around which a full form resembling that worn by one now departed from earth can be exteriorized.

We must ever bear in mind that the human body, constantly throwing off emanations from its every part, must be continually charging the earth with the devitalized substances which were once its component parts; eyes, teeth, hair, skin, bones, muscles, nerves, are in the atmosphere, and form a powerful nucleus around which a full form resembling that worn by one now departed from earth can be exteriorized. We must ever bear in mind that the human body, constantly throwing off emanations from its every part, must be continually charging the earth with the devitalized substances which were once its component parts; eyes, teeth, hair, skin, bones, muscles, nerves, are in the atmosphere, and form a powerful nucleus around which a full form resembling that worn by one now departed from earth can be exteriorized.

are prepared to bear the light only after their earlier formative periods have passed. As in the upbuilding of a human body nine months' darkness during the period of gestation is necessary for the unfolding of the fetus, so it can be argued may nine minutes, for instance, be necessary to build up the *fac simile* of the human organism in the darkness of the cabinet in the spirit-room. Light, however, may be burning brightly in the room while the cabinet is dark, and not interfere with the development of the forms which are built up in darkness, and then brought out into the light; but it may further be argued that the very dim light which is usually all that is permitted to the sitters is as much as the forms can stand, as they are not sufficiently solid to bear much pressure of material light upon them; and again, it may be logically reasoned that the positive active influence of light upon the sitters and the atmosphere occasions a rapid consumption of the very force without which the phenomena cannot be presented. We all know something of the active consuming power of light. We all know how quickly flowers wither, eyes become tired, and a feeling of general languor oppresses the inmates in a very hot and brilliantly-lighted room; thus it is altogether a too hasty conclusion to arrive at that there must be some collision somewhere when light is forbidden entrance to a chamber where materialization is expected.

On the other hand, there are many reasons for desiring the manifestations to take place in the light, as they are far more convincing to the honest inquirer who demands sensuous proof of spirit-action when he is allowed the unfettered use of his eyesight. The testimony of the eyes is very convincing when as materialization is also ruled out of court, because of darkness, one very strong means of verifying the phenomena is cut off. In promiscuous circles the power is often weak and flimsy, and when there is a very miscellaneous company present, including many skeptics and some positive antagonists, especially where the circle is apt to be unruly and the medium is exhausted with too frequent sittings, the phenomena are apt to be ambiguous and transient when they make the medium most comfortable, putting them at their ease and making them feel that they were among friends, not at the mercy of inquisitors.

An entirely wrong idea has got possession of a great many minds concerning mediums in general, and physical mediums in particular. There is a widespread belief current in society that professional mediums as a rule are rogues and impostors, and that it is very easy to keep a sharp eye upon them for fear of falling a prey to their wiles. Journals professing to be published in support of Spiritualism have recommended that all such mediums be treated as though they were dishonest until proved the reverse. The mingled injustice, inhumanity and absurdity of any such position is self-evident to every unprejudiced outsider. It is indeed a most illegal course to pursue to adjudge any one guilty until proof of his guilt has been forthcoming. Indeed, in the case of a prisoner at the bar suspected of the commission of fearful crime, the law holds him innocent until his guilt is proved. But the implication of guilt, or the mere suspicion of it in thought, is highly objectionable as an element of mind brought into contact with any sensitive person, and mediumship results from intense sensitiveness, or, to put it the other way, the possession of mediumship renders the possessor of it highly sensitive. The influence of silent, unspoken thought is never sufficiently estimated.

A thought can heal, a thought can destroy, a thought can attract an angel, a thought can attract a fiend. Suspicion, hatred, condescension, must of necessity attract spirits of a very low grade of morality, and wherever these thoughts are in the ascendant in the minds of sitters, the mediums and sitters alike are in great danger. Promiscuous sittings are often caused of great scandal and grave offence, not because the medium is a designing culprit, but because of the impurity of thought prevalent in the room; and the biological influence of those who have come for no other purpose than to break up the circle, expose the medium, and then rush into print, declaring that all that took place was fraudulent, that they knew it would be so before-hand, and that they went to the séance for the express purpose of showing up the trickery. Now we are not intending to throw the entire burden of responsibility upon the circle, by any means. Mediums are no more perfect, no more truthful, than the rest of mankind. They are simply more than usually impressionable; and for that reason are affected either for good or evil far more readily than the majority of mankind. We have had a long and wide experience with sensitives, and no matter how much they may boast of their own independence and self-reliance, we never knew either a physical or test-medium yet who was not in many ways like a thermometer or a barometer, registering the condition of thought with which, for the time being, he was brought immediately in contact. You have no doubt noticed how very changeable and capricious many mediumistic people are; how quickly they alternate from grave to gay, and then from gay to grave again; how readily they will appear one day, how skeptical the next. Many persons hastily attribute these variations in the mental and moral condition of mediums to hypnosis; to a desire to be all things to all men in an unwarrantable sense; but all such harsh judgments should be avoided; the medium in such instances is a mere mirror, and is involuntarily affected by the prevailing thought-sphere which surrounds him for the moment. Such mediums are among the most valuable for giving evidence of spirit-control to scientific minds. They are natural seers and somnambulists, and when taken under the sheltering wing of some kind and hospitable seeker after truth, carefully guarded in a pleasant home from the untoward influences of the outside world, generously compensated for their time, energy and the exercise of their wonderful gifts, they can be made available for the most valuable use of truth-loving spirits; who will give through them some satisfactory manifestations.

posing forces, if he will step in and engage that medium to give séances under his auspices, inviting only such persons as he knows to be honorable and upright, the manifestations will soon assume such proportions as to do more good in a single evening than is now accomplished by many a hundred ill-directed séances. A great hue and cry is constantly raised about the meanness of mediums, and the evils springing from the admission into circles of all who can pay the entrance fee. Now it would be folly to altogether deny the existence of this evil, and it would also be a mistaken kindness to uphold an inordinate love of money when manifested in an instrument of the spirit-world; but a great deal too much is made of this love of money in mediums. In the first place, we cannot blind ourselves to the fact that common-sense is the prevailing idolatry of the age. The severest iconoclasm is none too severe when directed against the modern calf of gold. Is it to be wondered at when wealth is the passport to fame, social standing and the outward enjoyments of life everywhere in the modern world, that sensitive dwelling in the midst of a mammon-idolizing community, should be weak enough to yield somewhat to the prevailing temptation and the prevailing psychology of the day? There is more of an explanation than an excuse; but we will not allow persons whose every thought turns upon the making and saving of a dollar to fault their reproaches in the teeth of mediums who are perhaps too fond of money and too eager in its quest, without answering them back by telling them that their first duty is to cast the beam out of their own eye, and then they can see clearly to cast the mote out of the eye of the medium. The desire for material gain, on the part of mediums for physical manifestations, arises in part, also, from the prevailing belief that mediumship, when constantly exercised, breaks down the health, and the kindred false belief that mediumship cannot be practiced regularly, for a great length of time, without the power commencing to wane, therefore the medium thinks it necessary to "make hay while the sun shines," though to their credit more than their shame be it said, that a medium is rarely known to amass a fortune, as, though often fond of making money, mediums usually let it slip swiftly through their fingers, and when the truth is known, it will be found that much that they are supposed to have thrown away in profligacy they have really devoted to the needs of suffering humanity.

Dissemination of every kind is destructive of mediumship power, and the reason why so many mediums appear shattered in health is because in moments of weakness they have yielded to an acquired taste, often imparted to them by some of their patrons, for alcohol, opium, and other abominations. Never offer a medium a glass of liquor after a séance. Never ask a sensitive person into a bar-room. Never by any hint you throw out in conversation lead them into immoral channels. On the contrary, if ever you find them about to yield to debasing impulses, strive to turn their minds into other channels, and be their friends, not by assisting them into the pit of degradation and then leaving them to wallow in the mire when you have helped them into it, as many false friends of physical mediums have done, but use such power and influence as you have, and sensitive people are peculiarly susceptible to the influence of good words, to keep them from falling into the many charms which are always yawning beneath the feet of the unwary.

You will find, on close acquaintance with mediums in general, that nothing tires and irritates them more than the necessity of holding séances under adverse circumstances. Many of them positively dread the hour to arrive when they must again put themselves at the mercy of any one who rings the door-bell, pays his fee, and demands entrance to the circle. The life of a physical medium is not an easy one. Nothing is more trying than to be constantly the subject of antagonistic and suspicious wills. The constant effort to overcome them is burdensome and exhausting, and as the physical medium is not usually so fully protected by strong-willed, intellectual bands of intelligences as those who are developed solely for intellectual purposes, the danger of the sitters influencing the conduct of the medium and the phenomena is ever real. The recent and ever-recurring newspaper war of words concerning mediums, column after column devoted one day to exposure, and the next day to defense of materialization, would be a sheer waste of printer's ink were it not that all such controversy leads the thoughtful and reflective mind to ponder well the various questions raised in the debate. Of two things the dispassionate reader must be pretty well assured after reading the papers, viz: that through any medium who may be up for discussion at the time, manifestations occur that are thoroughly convincing as proofs of spirit presence, power, and what is more, identity to many apparently competent witnesses, and that through the same medium at other times there is strong presumptive evidence that, to speak mildly, the manifestations are not as right. The position taken by Mr. Applebee of this city, in an essay published in *Facts*, is from our standpoint largely erroneous, as the essayist is much too severe upon mediums who are not as honest as they should be. Knowing Mr. Applebee to be a gentleman of uncompromising integrity himself, we can well understand his indignation at fraud wherever he may find it. We do not doubt that his sole object in being severe is to put down inquiry. Did we believe that harsh measures would even lessen a prevailing evil, we should advocate them ourselves; but our experience has taught us that severity does not mend matters, as it can on the one hand only drive the sinner to desperation, and on the other raise up a fanatical crew of defenders who will rather round the outcast, and invest him with a martyr's halo. Mediums are addicted, unfortunately, to the prevalent vices of the age, to wit: class; they are not worse than any other class; you will find fully as much cheating in any trade or profession as among mediums. The great need of the hour is scientific investigation. Neither believe nor disbelieve in the medium with whom you sit. Let the phenomena speak for themselves. A medium may be true to-day and false to-morrow; a phenomenon genuine to-day and spurious to-morrow; but what of it? The false can never destroy the true, while the true never ceases to exist though the false be everywhere. The phenomenon must stand on its own individual basis, without regard to anything you know or fancy about the character or antecedents of the person through whom it occurs, and to guard against deception we advise all to insist upon fair and honorable modes of conducting circles, or if a medium or his associates should refuse to allow reasonable conditions, then refuse to sit in the circle, but make no fuss about it, as you are justified in declining under what conditions you are willing to sit, while the conductor of the circle is equally justified in declining under what conditions you can be allowed to sit.

Having now briefly expounded the philosophy and made mention of some of the conditions necessary to obtaining the most satisfactory demonstrations of spiritual power through physical mediumship, we feel called upon to devote what time remains to a consideration of the various phases of apparitions which are constantly appearing at what are termed séances for full-fledged manifestations. The sensational condemnation, and equally sensational vindication, of certain public mediums, can do nothing to ventilate truth concerning what actually occurs at an ordinary materializing séance, though it may do much to awaken curiosity and arouse public interest in such phenomena. That fraud, pure and simple, is the order of the day, as some writers allege, we do not believe; indeed, in many instances we positively know to the contrary; but it must not be forgotten that there is such a thing as transfiguration, or transformation, of certain public mediums, can do nothing to ventilate truth concerning what actually occurs at an ordinary materializing séance, though it may do much to awaken curiosity and arouse public interest in such phenomena. That fraud, pure and simple, is the order of the day, as some writers allege, we do not believe; indeed, in many instances we positively know to the contrary; but it must not be forgotten that there is such a thing as transfiguration, or transformation, of certain public mediums, can do nothing to ventilate truth concerning what actually occurs at an ordinary materializing séance, though it may do much to awaken curiosity and arouse public interest in such phenomena. 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Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

**The Myths of Christianity.**  
It is a wholly false conception of the rise and beginning of Christianity to assume that it set aside or brushed away the old pagan mythologies. It did nothing of the kind. On the other hand, it transformed many of them into myths of its own. Besides that, the Stoic philosophy had entirely got the better of paganism at the time when Christianity began to emerge from Judea, and had discarded all its old myths, taking its stand firmly and broadly on the cultivation of simple virtue. It practically took no more notice of paganism as it once was than it did of the nascent Christianity which was to be. These Stoics, refusing all temptations to compromise with Epictetianism, anticipated Christianity by gradually adopting the humaner sentiments which were born in Greece. They were tamed down, so to speak, from their severe and rigid tenets by the gentler teachings of Grecian philosophy. Thus the Stoic philosophy which ruled the Roman world—which was all of the recognized world of history—was free from all vestiges of mythology as it existed in paganism. It was a plain system of ethics, and paved the way, with the aid of Greek culture, for the slow advent of the Christianity which was a badge of contempt until Constantine lifted up its banner.

The myths of paganism were such fables as would naturally take root and flourish in the early ages of civilization. Discarded by stoicism, they were adopted again in a new form by patristic Christianity. St. Jerome and St. Augustine set this fact forth with convincing clearness in their writings. Christianity set up its contrast with the Stoic philosophy by opposing to virtue the dogma of vice, or the sovereign power of sin. But stoicism never entertained any apprehensions of death, as the sayings of Socrates, and especially his ending, and the writings of Seneca, Epictetus, Marcus Aurelius and Plutarch, abundantly show. The fear of death was imported into Christian belief from the superstitions of paganism. The Greek word for superstition literally means "fear of the gods," or demons. The Greek mythology contained a number of fables on the subject. One has only to read Plutarch's noble treatise, "On Superstition," to become duly apprised of the effect which the terrors of death had upon the vulgar mind. It was, in fact, the aim and purpose of Stoicism to remove these fears altogether. The early Greek vases are some of them ornamented with scenes of infernal torments, to which death conducted. Epictetianism lifted the dreadful load of superstition; Stoicism rejected it utterly; but Christianity, through what are named its fathers, revived these myths for purposes of its own.

Over against the always good, just and benevolent Creator which Stoicism held to, Christianity, following the myths of ancient and then lifeless paganism, set up the plutonic Devil. Over against Stoical Virtue it set up Sin. Over against tranquil dying as the termination of a true and pure life, it set up the old pagan superstition of Death as a punishment. And over against the pagan myth of the infernal regions, with penal torments and expiations forever going on, Christianity eagerly set up Hell, peopled with by far the larger part of mankind, and suffering for sins they actually had no consciousness of. It was reserved for the intensest Protestantism to outdo all that had preceded it, in the person of austere and gloomy John Calvin, whose most devoted disciple and scholar, Jonathan Edwards, was in America, by giving the most terrifying interpretation of sin and its future punishment, thereby holding the heart of humanity in a vise far more torturing and awful than any of the myths of antiquity which the paganism that immediately preceded Christianity had wholly discarded and swept away. Spinoza uttered the profoundest of truths when he said that "the proper study of a wise man is not how to die, but how to live," and that "there is no subject on which the sage will think less than death."

It is certain that Christ taught none of these superstitions which, three centuries after his reported death, were adopted as the myths of Christianity by the men who successfully set out to compress a natural and healthy system of morality into the strait-jacket of dire superstitions. All these were borrowed by them from ancient and dead paganism, which the later and humaner philosophy of Rome had rejected. It was done for the purpose of establishing a

new power, not for spreading a purer and gentler morality. Constantine took up Christianity to build a rule upon it, and by no means for any intrinsic virtue of its teachings. His motto—"In hoc signo vinces"—sufficiently displayed the temper of the movement he newly headed. Christianity threw itself into the hands of a patron whose life was war, and thereafter it was a work of tyranny and blood. The actual truth of history cannot always be suppressed. How changed from the spirit of its original teacher! And then followed the organization, with the writing of those called the fathers, who are to-day regarded by ecclesiastics with a reverence that is as near as possible a confession that they were inspired. Thus it will be seen that Christianity was from the beginning incursed with superstitions which it has become the task of humaner times, illuminated with larger knowledge, to remove.

Unquestionably, the rise of Christianity could not have been as successful as it was, but for the preparatory service of the changing Stoic philosophy, and the transformation of moral ideas by political changes. Rome was dear as a republic, and had emerged into an empire. It possessed and operated the very machinery which a great ecclesiastical system required for its work. The myths were all absorbed as vital elements of the new ecclesiastical system, and with the spread of the power of the Church into the provinces of the Empire were transformed into a variety of legends and vagrant superstitions appropriate to the locality and human life of each. But the benevolent and gentle side of Christianity came from Greece first—from the Greek philosophers rather than the hot and furious fathers of the early church. Modern Protestantism naturally finds it difficult to look at it in this light, but that is because it continually forgets that it is itself only a protest against the Catholic dogmas of the first days of Christianity, hardened still more by the accretions of the Dark Ages, during which humanity was only the footstool of corrupt sacerdotal power.

It was the contest between Greece and Rome that opened the way for Christianity, which adopted what had been discarded. Rome made the conquest of Greece in the military or physical sense; but Greece, in turn, subjugated Rome in the moral or higher sense. The Greek and Latin civilizations became blended. Greece was the school of the humanities; Rome was a rough conqueror, and semi-barbarous in character. The blending process produced a result of the highest promise for the progress of civilization. It prepared the ground in which was to be sown the seeds of a humaner system of morals. How much of it came from Judea, and how much from Greece before, is a very interesting speculation, yet one on which the facts of history shed a clear illumination. One thing is indubitably apparent, and that is, that if the later Stoicism, as set forth in the "Meditations" of Marcus Aurelius and the "Consolations" of Plutarch, is not Christian, it at least never displayed any of that fierce fanaticism for which Christianity has thus far been noted more than for anything else. It would seem, indeed, as if Christianity, molded and operated by sacerdotal power, had found neither time nor inclination to attend to anything but its myths and superstitions, whether with or without the help of forms and ceremonies, ritualism and other obsolete mummery. The world is now quite ready for another movement in the direction of a purer morality and a larger liberty.

**Moving Ponderous Bodies.**  
"Youngstown, Ohio, has an electric boy, at whose approach chairs and tables dance and heavy articles totter while his natural strength could not move; the lad is fifteen years old, of slight build, and does not understand his unusual powers," says the Boston Journal. Probably he is a powerful physical medium, whose occult power spirit-Indians use to produce the results named above. We remember that many years ago at a séance in Cambridge, Mass. (previous to the issuance of the BANNER), held at the residence of Lieut. William Barry, a request was preferred by Dea. Henry Potter that an effort be made by the spirits to lift bodily in her chair Mrs. J. H. Conant, the trance medium (who presided at a sitting as above every Wednesday evening), and place her in it upon the table. The special reason, Mr. Potter said, why he desired the experiment tried, was because he had brought to the séance a clairvoyant medium, one who could see the *modus operandi* behind the veil.

Mrs. Conant did not object, and all eyes for the moment were upon her. Slowly but surely Mrs. Conant and the chair arose from the floor, independent of any visible aid, when she screamed through fear, and suddenly down went the chair and the lady. This was a sad disappointment to the party; but by considerable coaxing Mrs. Conant was induced to again allow the invisibles to try the experiment, she promising not to be alarmed as before. Shortly the chair began to slowly move upward, Mrs. Conant holding on with both hands, with her feet resting on the front round, until its legs were on a level with the table, when it gently alid over and deposited its burden safely before the wondering and excited company of some thirty persons.

And now came the question, How was it done? That was what we all were anxious to ascertain, as there was no trickery whatever connected with the strange affair. Well, the lady clairvoyant was appealed to for a solution, and she replied by saying that she saw two stalwart spirit-Indians standing one on each side of Mrs. Conant. Then she saw them stoop down, the one on the left taking hold of the lower side round of the chair with his left hand, while his right clasped the top back of the chair, the other Indian acting in a like capacity, excepting that his left hand supported the chair in an upright position, while his right held firmly the lower round. Then they both slowly lifted the medium, Mrs. Conant, and placed her, as before described, safely upon the table.

The mystery of how it was done was thus solved. All similar manifestations of spirit-power are produced undoubtedly in a like manner, although the occult law by which they are accomplished is yet but little understood by those who have closely studied the subject for many years.

The answers to eleven questions of an interesting nature will be found in the SPIRIT MESSAGE DEPARTMENT on our sixth page, together with the usual invocation; nine incarnated spirits also receive the opportunity—either through their own powers or those of the Controlling Intelligence—to approach their friends on earth, bringing them a knowledge which, if received, will brighten their way of life.

**New York Medical Law—Where to Send the Petitions, etc.**

A correspondent writes us as follows, under date of Jan. 14th:

"One of the oldest and most progressive physicians of New York State (who has a legalized diploma, by the way), in referring to the petition for the repeal of the medical law of 1880 as printed in a secular paper in that Commonwealth, expresses his opinion in the premises in the appended stinging paragraph:

"As it is not an uncommon sight to see bumblebees practicing under the cover of diplomas, therefore it is wrong to make education a privileged or preferred class. As colleges never can convert morally disqualified students into worthy and honest graduates, legislatures cannot; and, therefore, native and acquired merit should be allowed as much of a place in medicine as religion."

Subsequently he makes the following additional remarks:

"Any law which is too favorable to monopoly is against progression and reform. A law-maker who swears that he will support the Constitution of the United States has no right to disrespect the 'Higher Law,' and consequently never will claim that any churchman is better than any honest, moral and intelligent nonconformist; and, likewise, how law-maker never will disrespect the conscience and confidence of any of his constituents about medicine or treatment for sick. As it is a demonstrated fact, admitted by the best physicians, that 'NATURE IS THE GREAT PHYSICIAN,' legislatures should not confer too much power upon colleges and inexperienced or unscrupulous graduates. We believe that the general law against malpractice will (if enforced) protect the people from all fraud and deception, from whatever source. We shall ever pray, until answered, to be restored to that former liberty and freedom about medicine and treatment of sickness which the people of our State never petitioned to be deprived of, and which never was more abused than by some boasting members of the medical profession."

Another correspondent writes us that he has a petition for the repeal of the New York Medical Law that is already ten feet in length, and he is still at work soliciting signatures for it.

The issue is not with self-interested doctors of different modes of practice in the repeal of a law, but it is with the people to say whether they have been deprived of employing the practitioners of their choice, also the mode of treatment they desire.

All citizens of the State of New York (and we are sure there are many such) who feel that the present medical law has deprived them of their constitutional right to employ the practitioner of their choice, should prepare properly attested documentary evidence of such fact, or go themselves personally before the Legislative Committee at Albany, and make known their grievance at the hearings, demanding a return of their freedom in this regard.

This documentary evidence, as also the petitions which have been signed, should be forwarded at once to W. B. VOSEBROOK, 244 9th street, Troy, N. Y., who will attend to having the same placed before the Assembly in proper form and in due time. Provided that the parties holding such petitions have not already and individually made arrangements with some member of the Legislature who is in sympathy with the object of said petition, to present it for them.

The point raised at this time is not that any one system is better than another, but that all systems and modes of treatment have their friends, and the people should be allowed to select their preference under equal rights before the law.

**J. J. Morse's Work.**

The above distinguished trance-speaker addressed an enthusiastic audience at Berkeley Hall, this city, on Sunday afternoon last, as he did the children and friends of Lyceum No. 1 in the morning, reports of each meeting being presented to our readers in another column of this issue. He also spoke in the Ladies' Aid Parlors, on Friday evening of last week.

The two remaining Sundays of this month Mr. Morse will occupy the platform at Good Templars' Hall, Everett, Mass. During February and March he will speak in New York and Brooklyn respectively.

Mr. Morse has been retained by the managers of Niantic, Neshaminy and Casadaga Camps for a series of lectures at each place during the coming camp season, and will be glad to receive early applications from other Associations contemplating engaging his services.

Mr. Morse will probably be induced to spend another year in America as sailing for Australia and New Zealand from San Francisco, which place he is arranging to visit in due course.

**A. B. French, Esq.,**

The eloquent orator from Ohio, spoke from the platform of the Boston Spiritual Temple at Horticultural Hall, on Sunday, the 17th, to large and appreciative audiences, both morning and evening. He will occupy the same platform on Sunday, the 24th. Subjects: morning, "Legends of the Buddha, or the Victory of the Soul"; evening, "Pre-historic America, or Ninety Days among the Mounds of a Vanished Race," illustrated with maps and diagrams. Critical judges who have listened to this lecture pronounce it one of the most interesting and instructive emanating from any platform.

It gives us pleasure at this time, when so much difference of opinion in regard to materialization, transfiguration, transformation, etc., is being expressed, to print, as we do on our eighth page, the criticism by Mrs. Lita Barney Sayles of the essay by Charles Daburn of New York headed: "Philosophy vs. Fact," which appeared in our issue of Jan. 8th. We have been for some time thinking of making an editorial regarding materialization in connection with transfiguration; we have heretofore expressed ourself to several managers of materializing séances to the effect that legitimate transfiguration was of more practical use and importance than materialization per se, because under the former phase of presentation the spirit is enabled to remain outside the cabinet longer than under the latter—thus affording added opportunity on the part of the investigator to obtain by conversation and close observation the evidence of the verity of the manifestation, and frequently facts of vital importance from the form before him (or her) as the case may be. The late Mrs. J. H. Conant, who came to us at a séance held by Miss Gertrude Berry, at Onset Bay, emphasized this fact regarding the comparative value of transfiguration and materialization—her testimony being in favor of the first named, for the reasons just stated. We are glad to see that Mrs. Sayles covers the whole ground in her present article; to which we direct the reader's attention.

We are pleased to learn that the Boston Spiritualistic Phenomena Association—which holds its public sessions every Sunday afternoon at Berkeley Hall—is in a financially flourishing condition. We wish to impress upon our readers the fact that the object of the Association is to use all funds received in placing the spiritual phenomena before the public, through the best medial instruments. This being the case, it should have the support of all conscientious Spiritualists who fully understand and appreciate the vital importance of this special phase of Modern Spiritualism.

Thomas Lees is now sitting up an office at 142 Ontario street, Cleveland, O., (near the public square and in the heart of the city) where he purposes doing business in the spiritual book line and some other departments of trade. The friends in and around Cleveland are invited by Bro. Lees to visit him as they pass whether they wish to buy or not. Give him a call.

Read what a correspondent has to say under "Banner Correspondence," in praise of Jennie Lord Webb and her mediumship.

**Victory for the Connecticut Spiritualists.**

A special despatch to the Evening Record of Boston, under date of Willimantic, Ct., Jan. 12th, states that Judge Torrance of the Superior Court for New London County has decided that the Pavilion of the Connecticut Spiritualists' Association at Niantic is exempt from taxation under the general statute, because devoted to religious uses; he has also decided that the cottages built on land perpetually leased to individuals by the Association should be taxed to the individual owners, and that sixteen acres of the Association's land, with farm-house, should be assessed to that body on a valuation of \$2600.

"This decision [says the Record's informant] ends a long contested and important test case. The town of East Lyme taxed all this property, including about thirty-seven dwellings and thirty-four acres of land, valued at \$15,000, to the Spiritualists' Association, claiming that the general Pavilion is not used exclusively for religious purposes, but for dances, skating-rink, lodging-houses, etc., and therefore taxable; and also, that the cottages are virtually owned by the Association, and are properly taxable to it. The Spiritualists admitted that sixteen acres of land, with the farm-house, held by the Association, and neither leased to individuals nor used for religious purposes, should be taxed; but in reply to the assertion that the Pavilion was not used exclusively for religious purposes, claimed that it was as much so used as churches, which allow fairs, concerts, etc."

**Change of Programme.**

Our readers will remember that we last week acknowledged the receipt of reports of two highly interesting lectures by Mrs. H. S. Lake and Mr. J. J. Morse respectively, the first treating of the home from the standpoint of the mortal life, the latter of homes in the hereafter—which we promised to publish at once in the two succeeding issues of the BANNER.

In the meantime the manuscript of a discourse on MATERIALIZATION, delivered by W. J. Colville, which had been in process of preparation for our columns, came to hand, and as that theme at present holds the popular interest in a marked degree, we decided to print the lecture by Mr. Colville's guides in preference, as will be seen by reference to our first page.

Mrs. Lake's address will appear in our next issue; to be followed a week later by that of Mr. Morse.

**Onset Bay Grove Association.**

At the annual meeting of the Onset Bay Grove Association, held at Eagle Hall, Boston, Wednesday, Jan. 13th, the following officers were elected: Wm. D. Crockett, President; Geo. Hosmer, Vice President; E. Gerry Brown, Clerk; E. Y. Johnson, Treasurer; Alfred Nash, Simeon Butterfield, Cyrus Peabody, Walter W. Currier and Mrs. J. P. Ricker, Directors.

Upward of 2,600 people gathered at the Boston Theatre on Sunday evening, Jan. 17th, to hear Hon. A. M. Kelley, of Virginia, Ex-Minister to Austria, discourse on "The Rights and Wrongs of Ireland," for the benefit of the House of the Good Shepherd. His peroration was full of the spiritual idea, as the following extract demonstrates:

"There is but one issue in England to-day. There is but one subject that all parties are considering, and that is what to do with Ireland. Charles Stuart Parnell, who has been imprisoned, who has been tried for his liberty, and who almost became an exile for life, is today the masterful hand in English politics. As I stand here to-night facing this great audience a picture of that happy day comes to me—a picture of an image, the picture of the genius of Ireland, the genius of Irish liberty. When the spirits of those who have laid down their lives for Ireland form in grand procession they will salute the genius of their redeemed country. The poets from the Druids down to the poets of our own day who have kept alive Ireland's inspirations for freedom will be there. The thousands who have shed their blood in the fight for freedom will be there. Dillon will be there—Sarsfield, O'Connell, and Emmet will be there. And so, my friends, let us hope that many of us will be there, and that we may hear the spirit of Henry Grattan repeat again the salutation, 'Ireland is now a nation.'"

For the transmission of vital energy to his patients by the laying on of hands, we know of no one superior to DR. J. A. SHERHAMER, of 83 Bowditch street, Boston. During our severe illness for several weeks past with pneumonia he has treated us successfully, and we therefore do not hesitate to recommend him to the public as one of the most powerful healers in our midst. Besides, he prescribes the proper medicines, when in severe cases prescriptions are necessary. His treatment throughout was wonderfully accurate, as the result has amply proved.

In this connection our thanks are due and gratefully given to the friends who have sent to us fruits and other delicacies.

In the publication of his new weekly paper, *The N. D. C. Age and True Key Stone*, James A. Bliss is making an effort to increase the number of mediums through whom spirit-intelligences, who desire to do so, can manifest their presence to humanity. Testimonials in large numbers have been made public as to the fact of his success in the development of spiritual gifts in individuals, and that the field of his operations may be enlarged is now his single aim. Those interested in the work can obtain specimens on application to Mr. Bliss, 474A Broadway, South Boston.

A number of New York physicians, says a contemporary, have asked the Board of Health to use its influence to secure the passage of an act which will protect physicians, who in good faith report contagious diseases, against suits for damages in case the disease reported does not prove to be what was suspected. That is, in other words, the New York M. D.s ask to have their ignorance protected by law. What next?

"FACTS."—With the January number of this interesting monthly, a new volume, the fifth, commences, and some changes are made that greatly improve its value and general appearance. The new features are portraits of individuals prominent in the Spiritualist ranks and an original song, words and music. The accounts of phenomena include those of many phases, and can be relied upon as accurate, so far as the editor can determine. Send for a specimen copy to the address of Colby & Rich, Boston.

At a meeting of the National Arbitration League in Washington City last month, Mr. S. M. Baldwin read a bill which he hopes will meet with acceptance by both Houses of Congress, providing for or recommending the establishment of an international tribunal, or some fixed principle of arbitration, whereby national disagreements may be amicably settled. He made at the same time an able address in its support.

**ALL SORTS OF PARAGRAPHS.**

**THE WONDERFUL WEAVER.**

BY GEORGE COOPER.

There's a wonderful weaver  
High up in the air,  
And he weaves a white mantle  
For cold earth to wear.  
With the wind for his shuttle,  
The cloud for his loom,  
How he weaves, how he weaves,  
In the light, in the gloom.  
Oh! with finest of laces  
He decks bush and tree;  
On the bare fenny meadows  
A cover lays he.  
Then a quaint cap he places  
On pillar and post,  
And he changes the pump  
To grim, silent ghost!  
But this wonderful weaver  
Grows weary at last;  
And the shuttle lies idle  
That once flew so fast.  
Then the sun peeps abroad  
On the work that is done,  
And he smiles: "I'll unravel  
It all, just for fun!"  
—N. Y. Independent.

Black Birch, which hitherto has not been considered a wood to be used with advantage for doors, wainscoting and other interior work, is now being introduced to a considerable extent in new buildings, and while it is much less expensive than some of the other woods used for such purposes, it is pronounced one of the handsomest. Wood grown upon high and dry land is the best.

The 18th inst. was the hundred and eighteenth anniversary of the birth of Benjamin Franklin, who "drew lightning from the clouds."

Some people who play "snake in the grass" think they are not seen and understood. But they are, notwithstanding.

Even prominent writers are careless in using words, and in striving for euphony sometimes lose sense. A recent writer lately used the pretty expression for the pressure of a lady's hand, it "gentle impact." In reality, the gentle impact, says the critic, would mean a slap.

"How's your gold?" she asked. "I don't know," he whispered. "I'm not on speaking terms with it."—Huntington Star.

The bright evening star  
Looks down from afar  
Upon us poor mortal creatures,  
And it wonders outright  
Why so often we fight,  
When we have so many learned teachers.

—QUILL.

Archbishop Croke, of Ireland, is to be invited to lecture in Boston on St. Patrick's Day, March 17th.

The five hundred and nine Lords of England have an average income of \$120,000 each, and their gross income is about \$75,000,000.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—Samuel Smiles.

A little girl's idea is unique. "See, mamma, see the popped rain coming down," she exclaimed, looking out of a window during a snow-storm.

The notion of a great number of people that if the government's printing press should print bank notes, a vast quantity of greenbacks or silver dollars, everybody's pockets will, in some mysterious manner, be filled, is not more stupid than the kindred notion that is a profit or advantage of some sort to poor people in having the government's money and its counterfeit silver. A very large proportion of the bonds are owned by or represent the savings of people of moderate means. Anything which hurts the credit of the nation is an injury to all its people.—Boston Evening Record.

The Medical World says that an easy method of removing bits of foreign bodies from the eye is to place a grain of flaxseed under the lower lid and close the lids. The seed becomes quickly surrounded by a thick, adherent mucus which entraps the foreign body, and soon carries it out from the angle of the eye.

When among de animals a kind act is recollected longer than a mean one. A dog may forget a place where somebody kicked him, but he never forgets do place where somebody glib him a piece of meat.

There are people in Ireland who protest against home rule. There are people in Russia who prefer czarism to constitutional government. There were slaves in the South who preferred slavery to freedom. But progress is steadily marching onward to ultimate success, and the time will come when Englishmen and Orangemen will be satisfied that home rule in Ireland was the best for all concerned.

Spiritualistic eavesdroppers are as thick as leaves on the forest trees in springtime.

A country clergyman was one day catechizing his flock. The sexton, while some boys were packed, thought it best to keep a modest place near the door. But the clergyman observed him, and, divining his object, called him forward. "John," said he, "what is baptism?" "Qu, said answered John, scratching his head, "ye ken—it's just a name to me and disfigurement to the preacher."—Redruth Times, Eng.

Through the mistake of its friends religion has been chiefly associated with sick-beds and graveyards, says Rev. Mr. Talmage: This whole subject to many people is odorous with chlorine and carbolic acid. There are people who cannot pronounce the word "religion" without hearing in it the clipping of the clasp of the tombstone cutter. It is high time that this thing were changed, and that religion [old Theology], instead of being represented as a hearse to carry out the dead, should be represented as a chariot in which the living are borne to triumph. And this is just what Modern Spiritualism inculcates.

The indications are very strong that the silver lunatics have control of Congress, and that nothing will convince them of their folly but the actual precipitation of the panic which their wild lunacy invites.—Buffalo (N. Y.) Express.

What word in Webster's dictionary contains twenty-one letters?

Amos I. Spofford, of Georgetown, Mass., has the old sabre carried by his ancestor, Col. Daniel Spofford five generations before him, at the head of a regiment of minute men, on the 19th of April, 1776, and later, a Bunker Hill.

Senator Maxwell attributes the decline in silver to a "conspiracy of combined capitalists." Our "gold bugs" must be very influential if they can depress the price of silver in Europe, in India, and in Mexico as well as in the United States.—Boston Herald.

Andrew Masson, the Roman citizen, whose sale stand is in front of Berkeley Johnson's store, Newburyport, Mass., has been busy of late selling oranges and peanuts to the crowd on the street.

Now that the Metropolitan Museum of Art, at New York, has received \$100,000 by Mr. Vanderbilt's will, it is suggested that perhaps the trustees can afford to keep the establishment open Sundays.

If you don't want prematurely decayed teeth show your food thoroughly, as it engenders an increased flow of blood to the gums, stimulates them and improves their nutrition. Brush them every day if they bleed, and it only makes them firmer and healthier, until finally no amount of brushing will make them bleed.

Maker of musical instruments, especially rubbing his hands: "There, thank goodness, the bass fiddle is finished at last!" After a pause: "Zob! Strangel, it have'n't gone and left the glue pot inside!"

Chicago beats its street cars. Boston cannot afford to—it seems.

Truth from goodness is soft and gentle. Falsehood from evil is hard and severe. Hence the origin of hard and bitter speeches. Goodness of disposition manifests itself by gentleness and sweetness. By gentleness, in that it shuns to do hurt, and by sweetness, in that it loves to do good. We wish some of our friends and acquaintances, especially those who are fond of making long and tedious speeches, to remember that truth is soft and gentle, and that goodness is sweet and gentle.















