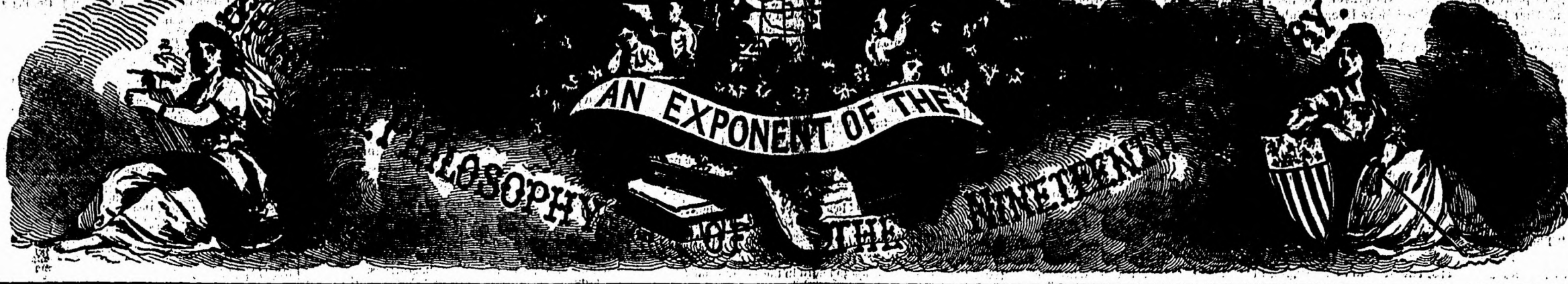


# BANNER OF LIGHT.



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## TABLE OF CONTENTS.

**FIRST PAGE.**—Foreign Correspondence: My Tenth Trip Across. Literary Department: Amy Lester; or, A Strange Girl.

**SECOND PAGE.**—Poetry: Give What You Have. Banner Correspondence: Letters from Maine, New York, Massachusetts, Rhode Island, Connecticut, and New Jersey. List of Spiritualist Lecturers. Ordinary Notices.

**THIRD PAGE.**—Poetry: Don't Blame the World. Spiritual Phenomena: A Remarkable Public Materializing Seance by Mrs. M. E. Williams. The Relation of Spiritualism to Morality, Religion and Character-Development, etc.

**FOURTH PAGE.**—The Spiritual Philosophy in Cleveland Pulpits. A Danger Signal. Abandoned Farms. Miss Molly Fancher Again. An Advocate of Cremation. New Year Notes and Pliny Points, etc.

**FIFTH PAGE.**—Meetings in Massachusetts, Western News, New Advertisements, etc.

**SIXTH PAGE.**—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley. Original Essay: Our Senses are Reliable to the Extent of Need. Verifications of Spirit Messages.

**SEVENTH PAGE.**—Not Dead, But Living. Intellect in Animals. Mediums in Boston. Miscellaneous Advertisements.

**EIGHTH PAGE.**—Meetings in Boston, New York, and Elsewhere, etc.

## Foreign Correspondence.

### MY TENTH TRIP ACROSS, ENDING WITH ATHENS AND CONSTANTINOPLE.

BY HENRY LACROIX.

NO. I.

I left Montreal June 17th last by the Vancouver, of the Dominion Line, and reached Liverpool the 27th. I remained a week in London, and then proceeded to Paris, where I enjoyed life for three months. Then I started—as “there’s no rest for the weary” or the wicked—for new scenes. I went to Vichy, the Saratoga of France. It is a lovely place, but I had enough of it in five days. Next I was in Turin, on the Po, where I spent two weeks. I went there by the way of Lyons, Chambéry, Modane and the Frejus Tunnel, three quarters of an hour in length. Turin is an old acquaintance of mine, and I saw it again with pleasure. Some Englishmen travelling with me remained there only one night, and they had seen it! That was all. The Guide Book would do the rest. And how often that happens! It is like the sportsman buying his game. I had three long interviews with Professor Scarpa, of the Cortes d’Apello, who edits the *Annali del Spiritismo*. He is a valiant expounder of the doctrine, and a charming man!

Turin is a beautiful city, clean and tidy, with wide streets, boulevards, parks and gardens, and its arches give it a great deal of originality. Its monuments and public edifices are many and fine indeed, and it had an electric tramway many years before Boston. Living used to be cheap here, some ten years since, but now it is high, on account of the State taxes levied for the army and navy. Poor Italy! Such a fine country! Such a foolish people! Like the frog of the fable, it swells itself, to imitate its neighbors, to bursting proportions. No wonder that emigration from there is so large at present. All who can leave it do so. Turin is literally a city of palaces, and grand ones. There are so many dwellings which have that aspect and character, and yet the inmates are as poor as salt—“*triant le diable par la queue*,” as is said in French, or “pulling the devil by the tail.” I will dwell no longer on this subject, but go on through Milan—also an old acquaintance—Verona, a new one, to Venice, the beautiful Venice! Railwaying is cheaper in Italy than in France, be it said, *en passant*. The distance from Paris to Venice is about seven hundred and twenty miles.

I have to curtail immensely my impressions, or in fact say nothing almost about Italy—as I wish to give as much as I can about Athens (Greece) and Constantinople (Turkey.)

#### VENICE.

It was night-time when I arrived at Venice, and seen thus that city of the terrible dopes looked like an immense diamond—all sparkling! It was a novelty to leave the train to get into a gondola—to reach the Hôtel d’Italie, where I went. In passing a long way through the Grand Canal—which divides the city into two irregular parts, and on which the station is situated, my eyes were dazzled by the brightness of the light and the fanciful, weird-like scene of so many strange looking palaces resting in the water, like towering gondolas; but in getting into the short cuts or narrow watery streets the darkness therein seemed so dense to me as to appear like out-throat alleys—where I was taken to be done away with.

Next day I rented a room for a week, just alongside of Saint Mark’s Cathedral, in the very centre of the city—the most interesting. I always do the same everywhere.

Venice, like Boston, lies on a marshy and low shore of the Adriatic sea. Its population is about 150,000 inhabitants. This city is built on 117 islets, connected together by 400 bridges, most of which are but arches. All the buildings rest on stakes. It is a salubrious and enjoyable place to live in, but the mosquitoes are a nuisance. Nets have to be used as a safeguard against blisters. I bought pastilles, which burnt in the closed room paralyzed them for the night.

Saint Mark’s Place is a long square, finely paved, and completely nude of trees and everything else. It is the general rendezvous for every one. It is surrounded by fine stone and marble buildings, and on three sides there are wide arcades, as a protection against the sun and rain, and where thousands are served from

restaurants and cafés. At the east end lie the celebrated Cathedral St. Mark and the Palace of the Doges, in front of which is the Campanile or Tower of St. Mark. It dates 1178. Military bands play here at night three times a week. But what is most singular to see on this place are the innumerable pigeons that flock about you, coming to you for a pittance, and even eating grain, etc., out of your very mouth. I saw it done very often. At two o’clock every day these pretty birds get a distribution of grain at the city’s expense. The stores around this place are often great curiosity shops, Italian art being exhibited largely in marble, wood, but principally glass objects of every variety. Mosaics also forcibly attract the attention by their beautiful conceptions and execution. Here you learn to prize the Greek like Italian art, it is so plastic, natural-like and graceful. I never saw elsewhere such displays of beautiful things as are seen here. The statuary is wonderful and plentiful, and that in wood is without equal anywhere, even in museums, I might almost say. Jewelry, also, principally of a fanciful sort, forms an interesting department, and is sold cheap. At night this place is crowded with promenaders, and the Venetian women are seen then to advantage, with their really pretty faces and sprightliness.

St. Mark’s Church is a remarkable specimen of the Byzantine style—low in appearance, and with five cupolas. First begun in 977, it was finished in 1071. The plan is that of a Grecian cross. The facade is strange-looking, with its out-of-the-way or profane four brass horses, which came originally from Rome, under Nero, went to Byzance, under Constantine, 1205 to Venice, 1397 to Paris, and after 1815 back again to Venice. The decorations on the front in mosaics represent Biblical scenes. They are large and beautiful, well-preserved with their bright colors, and extend around the five deeply-arched bronze doors, which lead within. The flooring inside, of mosaics, is irregular, and too wavy, by age and want of repair. The whole interior presents a gorgeous *frou-frou* aspect, with its close mass of ornaments of every kind, in gold, silver, bronze, and a surface of about fifteen thousand feet square of valuable mosaics—including the peristyle—the best being due to the pencil of the Titian, and executed by the brothers Zuccati. Columns, tablets, and various parts of the walls are in marble and porphyry, white, black and colored. The Piazzetta is a portion of the large place, forming an angle and ending on the Grand Canal, where a wharf has been built for steamboats and as a main station for gondolas.

Alongside the Cathedral is the Palace of the Doges—in white marble. It is a large square edifice of a very peculiar style—made to suit its religious neighbor. An entrance fee of two francs is required. I went through the whole stately edifice, from the top down to the low, dark cells or dungeons, which seem to cry out vengeance even at this day for the orielles which have been perpetrated there. Oh! the “good old times,” as some say. And the bridge of sighs—sighs still. The many vast halls serving as museums, library and other purposes, are adorned with beautiful wall and ceiling paintings by old masters. The main hall—the Grand Council, of the Ten, of the Senate—are kept with their seats and appurtenances, and no one can but admire the grand staircases leading thereto.

Small steamboats go to and fro on the Grand Canal, for two cents. I availed myself of that commodity for four times, so as to take in well the whole tableau, which at first creates confusion in the mind. It repays well to go over and over that—ground! to admire the novel panorama, the unique one, to see the grand old marble palaces, richly carved, whose stoops are level with the water. Some of them are now used as galleries of art, others as glass factories.

#### ON TO ATHENS.

By steamer *Simeto*, Italian line, I left Venice, Oct. 11th, at 5 P. M. The Austrian line as well as the Italian makes rather long stops at five different ports before arriving at the port of Athens, the Piræus, so I had no choice. We stopped at Ancona, Tremiti, Bari, Brindisi, Corfu, and arrived at Piræus on Saturday, Oct. 16th, at 9 A. M. All that time to travel 750 miles, which could have been performed in two days at least without stoppages.

#### THE HOME OF THE GODS!

I was steamed into the port of old and celebrated Athens—the Piræus, whose mixed population is some thirty odd thousand. Its open bay has a very wide span, and offers to the furies of the air a free scope. The interior nook or berth for the shipping is small, and is reached slowly in a circuitous way. This main port of Attica, or Greece, is uninteresting, and boats have to be used to reach the landing close by, at the Custom House shed, where examination of baggage is easily gone through. A scorching sun and flies, even in October, are a botheration to be met here, but the nights are cool and pleasant—but few mosquitoes then invade the sleeping rooms.

Instead of taking the train to reach Athens I took a carriage, expense four francs. Greek paper currency endures a discount of about twenty-five per cent.—which shows what a poor state the country is in. The road to Athens is very dusty, and nothing but grayish olive trees are to be seen, apart from some few poplar trees lining the highway. There is no green grass to feed cows and sheep, and so it happens that goats only were witnessed gnawing at dry herbs and roots. Three or four factories are met on the outskirts of the post town, and a poor half-way tavern invites the travelers to refresh. But then one gets somewhat reconciled at such utter barrenness and poverty pervading the whole large plain, which

is surrounded by mountains, as he sees ahead the famous Acropolis towering in the air in great majesty still, although in ruins. It took me about an hour to reach the city, whereas the train does the trip in a quarter of an hour. But, after all, I got in before the train. I was driven to the *Foreigner’s Hotel*, on the main square, called *Constitution*, where are situated all the leading hotels. The fare is \$2.50 and \$3.00 a day, gold currency. These hotels are much frequented by tourists in winter time. They sport electric lights in front only.

Athens has a population of about 130,000. There are but very few Jews in Greece, as they find the Greeks too much for them in the business way. The station is at the foot of Hermes street, close to the temple of Theseus, which is the best preserved antiquity of Athens. About fifteen daily papers are published at the Capital, the leading ones being: *Ephemeris*, *Acropolis*, *New Ephemeris*, *National Times*, (*Kairi*) *Athenian Times* (*Chronos Athenon*), *City*, (*Asly*) which is illustrated, and the *Attikon Museum* as well, a weekly also, called *Ebdomas*, which are sold at one and two cents. The Royal Palace, a large and fine edifice, occupies a prominent situation at the head of Constitution Square, on a wide and shady Boulevard called also *Aegleus* street, which reaches to the Acropolis to the north, and to the other end of the town. The finest edifices are seen on this main artery, public and private, and on the *Quai de la Concorde*, to the north. The Academy and University are beautiful buildings of Pentelic marble, built by Baron Sina, a Greek banker, and given by him to the city. The fine paintings in the pediment of the central edifice, by Drossus, represent the birth of Athena, and on the large and exquisite columns in front, by same author, are seen the figures of Athena and Apollo, grandly executed in white marble. The design of the whole structures, built low, is beautifully chaste and classical, to imitate the finest conceptions of the ancient Greek artists. Here and there the delicate details are gilt, as in ancient time, but so sparingly toned as not to offend good taste.

A notion prevails the world over that the Greek women had, and would have still, the peculiar straight-nosed profile, as represented everywhere in print, statuary and with the brush. There is no foundation whatever for that false proclaimed trait of beauty—only in the imagination and caprice of ancient artists who invented it! So I have been told by competent Greek authorities. The women have aquiline noses, and during a week’s stay in Athens I did not see one who might be called a beauty.

There are not many wide streets in this city. They are all macadamized and dusty. The sidewalks are well paved, very often with white marble slabs. As a rule the houses are only of two stories, of stone generally, but marble serves to ornament them. The stores are sometimes of three and four stories, but their display is not tasty as in other cities. The streets are often sprinkled to keep down the dust. There are several lines of tramway and busses. Much activity is witnessed everywhere, and the elegant Albanian dress of many men attracts the eye of strangers. The women dress as on the Continent, and allow the men to surpass them in beauty. Some of the lower portions of the city are a real network of lanes, where the poor are crowded and piled very thickly together, around small markets, where eatables are cooked in open air. Tropical fruits are exhibited in profusion everywhere. Grapes are strung up very thickly where available, and are offered for sale by country people who drive before them donkeys loaded with the luscious fruit. It is cheap, fully ripe and of great variety in size, color and taste. Some of the by-lanes are fully occupied by shoemakers who manufacture the peculiar reddish shoes, with turned-up ends and tasseled top-knot, worn generally by the poor class. Strangers usually buy this sort of shoes to bring home as curiosities, and I followed suit and bought a pretty pair for seventy-five cents. The fez is the *coiffure* generally worn by the men; some sport wide Turkish trousers, others tight-fitting ones, with long leggings and gaiters, black or white. The historical white costume, with flowing embroidered jacket, is the prettiest. Money-changers occupy often the sidewalks or small shops, and exhibit all sorts of gold and silver coins and *shinplasters*, such as are current here. Very little silver is used in common traffic, but much copper coin is in circulation. Living is rather high comparatively. Sheep and goat’s milk is what one has to put up with, as cows are very scarce. Coffee is drunk with its very fine grounds, Eastern fashion and without milk, in small cups. At the leading cafés the sidewalks are invaded by the *consommateurs*. A *drahm* is a would-be-franco, or twenty cents, and an *oca* is the ordinary weight and measure, of four hundred *drammes*, and not grammes—being equal to six hundred and twenty grammes, or more than a pound.

Greece, with its brilliant past, so gorgeously described in history, has ever enlisted the lively sympathy and interest of modern nations. Its laurels are still fresh in the memory of students of historical lore. It has gone through sore trials during centuries—under the Turkish yoke principally, until 1830—when the people rose in arms against the Moslems and drove them away from a good portion of the classical continent and islands. The population at this day is sparse in Greece, being only of about two million three hundred thousand. There are, however, over five millions of Greeks in Turkey, who keep up their national spirit still, and count on future events to help on their countrymen of the fatherland.

CHAPTER XIX.  
God in and Over All Things.

When dinner was nearly over and the doctor and Mr. Derby were lingering over their dessert and wine, they resumed their former discussion.

“Doctor,” said Mr. Derby, “what have you to say against the position which I have now taken?”

“Well,” answered the doctor, “I do not know just what to say; it has changed the base of all our former arguments so completely that I hardly know how to take you on your present ground. You say you now believe in immortality. I always have. You say you now believe in God. I always did, and I have been years in trying to convince you of those facts, but the more I argued the firmer you were in your convictions against them. If this little emissary of Satan has been able to do in fifteen minutes what I have failed to do in as many years, I do not know that I have anything to say,” and the doctor looked aggrieved; his work had been taken out of his hands, and he felt as though he had lost a friend; he almost hated the child, feeling that she had stepped between him and his old friend.

“Doctor,” said Mr. Derby, “the child has been the means of bringing us nearer together, instead of dividing us, as you seem to think. We do not now stand opposed to each other as formerly; it seems to me, doctor, it is the means of cementing our friendship, instead of destroying it; we meet now on more equal ground; you have always been my superior, for you have never doubted immortality or the existence of a God; while I, until the present time, have never believed in either one or the other. You feel lost because we cannot do battle any more; but perhaps, dear doctor, we may spend our time to better advantage. I do not think on the old battle-ground we were ever made better or wiser; on our present ground we may become both; but there is plenty of room left for small fighting. You believe in a personal God. I do not. So, come on to the contest, doctor, and tell me why you believe in a personal God?”

“Well,” answered the doctor, “the Bible says so, and I have been taught this from my youth up.”

“But,” said Mr. Derby, “perhaps the old teachings may be improved upon. Have you ever seen God?”

“No, of course not,” replied the doctor, “nor any one else that I ever heard of. Moses says man cannot look upon God and live.”

“Well,” said Mr. Derby, “I used to say that I did not believe in anything which I could not see and feel; I still hold to that idea, and do not believe in anything which I cannot see or feel. What if I were to tell you, doctor, that I now see and feel God, and that is why I have changed my opinion?”

“You see God!” exclaimed the doctor, more astonished than ever. “I believe we all think we can feel the power of God, but this is the first time I ever heard any one say he could see him.”

“I did not say I could see the spirit of God, but I do say that I can see the material body of God.”

“You blaspheme!” said the doctor.

“No,” replied Mr. Derby, “for all material things whatsoever are the body of God; the great universal whole is God. I used to tell you I would never believe in God until I saw him. I now tell you I did not believe in God until my eyes were opened and I saw him.”

“You are becoming a lunatic,” said the doctor. “You are getting crazy. I can’t talk with a crazy man.”

“I do not know about that,” said Mr. Derby; “I think I was a little ‘off,’ but am now becoming sound and sane. When I used to look at the heavens they appeared nothing more to me than sun, moon and stars; they are now to me the body of God; and the moving power which animates all things is the spirit of God; and the great intelligent whole is the soul of God.”

“Well! well!” ejaculated the doctor, leaning back in his chair. “I am surprised at you! That is about all that I can say.”

“Now that God has become visible to my material sense, I believe in the spirit of God, which is not visible to my material sense; but I perceive the spirit of God animating and moving all his immense material body which I can see, and I cannot gainsay the fact that all things are animated and moving, not from an invisible outside power, but from an inner or indwelling spirit or power; and if the spirit of God dwells within all things, and all things are his body, of course I must believe in the spirit of God; and as the body of God and the indwelling spirit of God evolve intelligence, which is soul, of course I believe in the soul of God. Now, doctor, you have always believed in the Trinity! I never did! I now do.”

“I would like to ask what kind of life the spirit of man leads after the dissolution of the body? What their employments are, and what their enjoyments?”

“Their employments are as various as those of earth; their enjoyments far more intense, higher and better.”

“Do they work,” asked Mr. Derby, “as we do here?”

“They work, but not precisely as you do on earth. They do not work with their hands in material substance; they work with their intelligent minds or souls, and the creations of their minds become real things to them and all other spirits or souls. A man in earth-life builds a house; it is a real thing to him and all other men. A spirit constructs a house within its mind, and it becomes a real house to it and all other spirits. It is the creation or thought of a soul, and becomes palpable to all other spirits or souls. The thought emanates from the soul which creates it, and stands a real object before it. So spiritual beings are interested and employed in all the various ways in which man is on earth—in the way before mentioned—within their souls or minds. They attack themselves more or less, to mankind, in order that they may help and assist them in all things so that they may progress. All things

“You shall live here with me, my pet. We will have nice times together, and you shall comfort your old uncle’s heart in his last days on earth. Now, darling, let us see if you can have another spell. Fetch your little chair up here, and let uncle take your hand.”

Any did as Mr. Derby requested, and as he clasped her hand, her eyes closed, and presently the deep voice said:

“Mr. Derby, I am here and ready to answer any questions which you may feel disposed to ask.”

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## Literary Department.

### AMY LESTER; OR, A STRANGE GIRL.

Written Expressly for the Banner of Light,  
BY CARLYLE PETERSILEA,  
Author of “The Discovers Country,” “Oceanides,” a Psychological Novel, Etc., Etc.  
(Copyright by the Author.)

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“Well! well!” ejaculated the doctor, leaning back in his chair. “I am surprised at you! That is about all that I can say.”

“Now that God has become visible to my material sense, I believe in the spirit of God, which is not visible to my material sense; but I perceive the spirit of God animating and moving all his immense material body which I can see, and I cannot gainsay the fact that all things are animated and moving, not from an invisible outside power, but from an inner or indwelling spirit or power; and if the spirit of God dwells within all things, and all things are his body, of course I must believe in the spirit of God; and as the body of God and the indwelling spirit of God evolve intelligence, which is soul, of course I believe in the soul of God. Now, doctor, you have always believed in the Trinity! I never did! I now do.”

“I would like to ask what kind of life the spirit of man leads after the dissolution of the body? What their employments are, and what their enjoyments?”

“Their employments are as various as those of earth; their enjoyments far more intense, higher and better.”

“Do they work,” asked Mr. Derby, “as we do here?”

“They work, but not precisely as you do on earth. They do not work with their hands in material substance; they work with their intelligent minds or souls, and the creations of their minds become real things to them and all other spirits or souls. A man in earth-life builds a house; it is a real thing to him and all other men. A spirit constructs a house within its mind, and it becomes a real house to it and all other spirits. It is the creation or thought of a soul, and becomes palpable to all other spirits or souls. The thought emanates from the soul which creates it, and stands a real object before it. So spiritual beings are interested and employed in all the various ways in which man is on earth—in the way before mentioned—within their souls or minds. They attack themselves more or less, to mankind, in order that they may help and assist them in all things so that they may progress. All things







## DON'T BLAME THE WORLD.

Don't blame the world because the things are found among the flowers. The day that breaks in storm may be all sunshine when it comes. We cannot hope to always meet with fortune's fond caressing. And that which seems most hard to bear may bring with it a blessing. Thine buried seed must rot in earth ere it produce the flower. And the weak plant to fruitfully must both sun and shower. So man, to gain development, must struggle with life's crosses. And view with calm philosophy his trials and his losses. A deadly, poisonous weed may yield a salve of surest healing. The sweetest bloom may poisonous be, although its base concealing. Things are not always what they seem, but still 'twas Heaven designed them. And we should bless them all as good, and take them as we find them.

## Spiritual Phenomena.

## A Remarkable Public Materializing Seance by Mrs. M. E. Williams.

PROF. J. CLEGG WRIGHT'S CONTROL SPEAKS ON THAT SUBJECT.

To the Editor of the Banner of Light:

When the trustees of the First Society of Spiritualists of New York City decided that some means should be devised whereby to meet the increased expenditure consequent on their new and elegant home, Mrs. M. E. Williams, with her customary generosity, consented to hold a materializing seance for the Society's benefit, and on the evening of Sunday, Dec. 27th, in the New Music Hall, she took her seat in the cabinet in view of a crowded audience. It is safe to say that no one in that great assemblage ever witnessed a grander presentation of that most marvelous of all the marvelous phenomena embraced in the science of Modern Spiritualism—full-form materialization.

And this is not a personal opinion of mine, but the general verdict of a gathering of people entertaining diverse opinions of Spiritualism and pet theories with regard to its phenomena.

One aged gentleman, at the close of the seance, said in my hearing that she had been a Spiritualist for forty years and had investigated every phase of its phenomena, but never before had she witnessed spirit-materialization so perfect and satisfactory. She was unstinted in her praise of what she had seen. And the best of all this was, the old lady was not acquainted with Mrs. Williams, and her remarks were addressed to a knot of listeners who had been exchanging opinions on the merits of what had transpired.

Another valuable opinion was given by a shrewd-looking man, who evidently would not waste words on trifles, and who spoke with a strong Scotch accent. He was not a Spiritualist, he said, but liked to listen to the intelligent style in which the teachers of the spiritual philosophy presented their arguments, and he added that he believed there was "something to them"; but the phenomena were a marvel and a puzzle to him, and the spirit-forms which he had just seen were as perfect as life, and as a materializing medium he did not think the "woman in the cabinet" could be matched.

These were two of the most strongly expressed opinions that I heard, but there were others who no doubt felt this conviction if they did not give utterance to it—particularly those who had the blessed privilege of speaking to their loved ones on this memorable occasion.

The best results were obtained under disadvantageous conditions. In the first place, the bright-colored shades could not keep out the strong light of the electric lights across the street, and they kept up a constant sputtering and flickering in a most tantalizing manner.

Many spirits materialized outside the cabinet, when the lights would have lapsed for a time, only to dematerialize to the bewilderment of the people just as quick as the lights would make a vicious snap and throw a gray light over the hall. It was simply astounding to watch the pranks of the arc lights in revealing a life-size form of a male or female spirit, which would as quickly vanish into thin air. This, coupled with other incidents, must have been disadvantageous; but the "unlooked-for" in this instance created a stronger impression that everything was genuine.

Even "Bright Eyes," in her irrepressible childlike spirit, remarked pertinently on the state of affairs, and her silvery prattle had an electrical effect on the meeting in putting every one in a good humor.

How the cabinet was constructed will no doubt be of interest to believers and non-believers, alike. It was a frail-looking affair, consisting of four delicate uprights, held together by cross-pieces, on which was hung a dark-colored curtain of light material. The whole thing seemed as if an incautious move would topple it over. It was anything but spacious, and when the medium took her seat within it it seemed as if there was but little show even for a spirit. But spirits within its narrow limits there were, and on the outside, too, for Mr. Holland, the chief control, said there were spirit-friends for all in the audience.

Previous to the seance Prof. J. Clegg Wright under control made an address on materialization, and the laws by which the phenomena are governed. In part he said: "Ladies and gentlemen, I want to impress upon you the absolute existence of a sphere of personal existing beings out there in the domain of nature that your sense-consciousness cannot touch. But this world of theirs, under certain conditions, can approach imperfectly the material sphere. I am a conscious being. I once inhabited a body. This body is not mine. I stand related to this organization imperfectly, which means this, that there exists a power in me to make thought-waves on a finer atmosphere and the air you breathe; that the waves of this atmosphere come into molecular contact with the cerebral mass, and this cerebral mass responds to the wave motions of my thought. The optic ganglia are not in my possession. I cannot see through this organization. I can use it on its interior plane of power and action. It is a development of the hypnotic state. The discovery of the mesmeric power one person has over another person is the beginning of the knowledge and the study of psychical impression and control."

I wish it to be emphatically understood that I am a conscious, personal being, distinct and apart from this organization. I assume all the responsibility of an intelligent, conscious entity, and under some circumstances I can demonstrate that I live and that I am a conscious, personal being apart from this organization. I know what it is to live. I know what it is

to die. And the domain of nature to which I belong will belong to you. We are the product of nature. We shall remain the children of nature. Nature covers all existence. And in meeting you this evening to speak on the subject of materialization, I do so with confidence and with pleasure. Necessarily, I shall have to be brief. I know that whatever I shall say will be of secondary importance. I know that you will be eager for me to have done and lapse into silence. I know that you are eager for extraordinary phenomena, but it is necessary sometimes that an interposition should take place between you and your desires. Phenomena are valuable, but education is more useful still, and I will try in the brief moments allotted to me to draw into as succinct a form as I can what I know of the nature and value and processes in what is called materialization. I will make myself as clear as the nature of the transcendental subject will permit."

The speaker, at considerable length, gave an elaborate definition in scientific terms of what is meant by "matter" and "soul." The control continued: "Ladies and gentlemen, I cannot detain you any longer, but in speaking to you on this occasion I shall say that I never may address you again; but let me say from the domain of another sphere than yours that man is naturally immortal. That when life here is culminated the conscious atom makes a new relativity, and becomes a more intelligent, greater, higher and grander entity on another plane; and it is ever marching to higher and finer spheres of nature, and building nobler and more beautiful modes of conscious man—an eternal entity, uncreated, never destroyed, everlasting, forever advancing to conscious and more conscious intelligent life." (Great applause.)

Mrs. M. E. Williams made a short and powerful address, in which she asked the undivided attention of the audience during the progress of the seance, and enjoined upon them the necessity of absolute quiet.

It might be well to mention here that Miss Corlie Williams acted as interlocutor for the cabinet spirits.

Mrs. Williams encircled herself in the folds of the cabinet's curtain; the brilliant lights were turned low, and for a short time all was quiet, when from the piano came the hushed, sweet music of a familiar hymn. Then the spirit-control, Cushman, communicated the presence of Alice and Phoebe Cary. Then both forms showed in plain view outside of the cabinet. They greeted a man in the front seat, who identified them, then vanished; and quiet reigned supreme, because the audience had their curiosity whetted for stranger things.

Bright Eyes caused a small sensation by saying there were skeptics in the front seats, but reassured the fears of those whose imagination conjured up a newspaper exposé, by adding, "but it's no difference."

The spirit of E. V. Wilson manifested himself, to "redeem a promise to a friend." Mr. H. J. Newton spoke to and identified him.

One of the most notable identifications was by a lady and gentleman from Cleveland, O. The spirit of their son, who passed out four years ago in that city, materialized, and a very affecting meeting was witnessed. The tears of the parents testified to the accuracy of the identification. The name was mentioned, but was not distinctly heard in the body of the hall.

A few impressive notes of "Nearer, My God, to Thee," had scarcely broken on the dense silence when the presence of Prof. Henry Kiddle was made known. Mr. Henry J. Newton came forward for a cordial greeting with the spirit of the distinguished professor, who imparted the intelligence that he was delighted with Mr. Wright's control, and what he had said in instructing the people in regard to the laws of nature.

The forms of Lillian Roberts and Carrie Miller next came into view. The father of the last named is an enthusiastic worker in the Cause. He has spent time and money establishing the truth of the phenomena and in extending the teachings of the philosophy of Spiritualism. It will be a gratification to Mr. Charles R. Miller, of Brooklyn, to know that his daughter was seen in full form before this cabinet.

Charles H. Foster appeared, and said there were many in the audience whom he knew. Bright Eyes said for him that with those who thought him "such a humbug" he would like to have a conversation. He rather enjoyed that kind of thing, though, and would settle the question now.

Bright Eyes now wished all a happy new year. She walked out with a spirit-boy, both talked to the audience, and at the same time Spirit Dr. Abbie Cutter showed up to good advantage in the spasmodic glare of the electric lights, and was promptly recognized by Mrs. Dr. Hervey.

Another remarkable identification was that of a son by his mother. I have forgotten the name, but the mere mention will recall the incident to many minds for its overwhelming impressiveness. The mother moved forward with eagerness and anticipation marked in every step, and when face to face with the embodied form of her arisen child, she collapsed as if a current of ten thousand volts had passed through her body. In a few moments her heart-broken sobs told the tale, and she returned to her seat with tottering steps, her face flooded with a torrent of tears. It was the most remarkable of anything that occurred during the evening.

A spirit with a strange sounding name was recognized by people in the rear of the hall, but before they could reach the platform it had dissolved.

The spirit of Carlos Florentine, who was claimed as a friend by every member of the First Society, and who was respected for his unvarying kindly disposition and gentlemanly manners, was announced from the cabinet, and afterward spoke with his wife in full view. As the form slowly faded from view it was heard to say to his wife: "Heaven is my home—it shall be yours."

The spirit of Senator Hearst was announced from the cabinet, but it did not materialize—he had friends there.

Leah Fox Underhill showed in the glimmering of the lights, and delivered a message of comfort and hope to her friends in earth. Among a large number of other spirits who presented themselves, and were duly recognized, was a Mrs. Hawkins who talked to friends.

When the control, Mr. Cushman, had announced the termination of the seance, the spirit of Mr. Holland made a brief address to those assembled, urging upon them the wisdom of an investigation of Spiritualism, and showed the inestimable advantages that would be derived from its elevating and ennobling influence.

Mrs. Williams emerged from the cabinet, she did not seem conscious of what had occurred through her wonderful mediumistic attributes, but listened to the congratulations of her many friends with the wondering air of one awakening from a mystifying dream.

## The Relation of Spiritualism to Morality, Religion, and Character-Development.

Reported for the Banner of Light.

At the First Spiritual Temple, Exeter and Newbury streets, Boston, Sunday, Dec. 27th, Mrs. H. S. LAKE's spirit guide, in considering several questions from the audience under the above general theme, said the views he individually entertained had been adopted after patient research and profound reflection. In answer to the question why Christmas festivities were omitted in the Temple, he replied: Because it was deemed desirable to counteract the psychic influences which tended, at this season, to so unjustly eulogize and overestimate the worth and work of a single individual, Jesus of Nazareth, upon whom so large a number of the race submissively depend for aid and advancement. The just and generous appreciation of his life and character, which had time and again been enunciated from that platform, would bear witness that there was no hostility on the part of any to the man and medium, so it would not be necessary for any to misunderstand their attitude at the present time.

Morality, said the spirit, is the recognition which material man accords to the utility involved in harmonious human relations. Religion is the aspiration of the soul toward an understanding of principles which may be assimilated in the evolution of being. Character-development is conditioned upon the apprehension and application of both morality and religion, and is a slow process through devious and apparently crooked ways.

The experience of an individual oftentimes characterized by the onlookers as a "blunder," may be in accord with the highest spiritual insight, and entirely consistent with every necessity of the soul. It must be remembered that man, mundane, is overwhelmed by preconceived opinions, and engulfed by a current of psychic states generated by his ancestors, who entertained false ideas upon morality, religion and character. Those things were once called moral which now shock and repulse, for religion permitted cruelty and encouraged and sanctioned states of mind slavish and revolting.

We cannot, if enlightened, as mundane or supermundane intelligences, refuse to express the highest light which is ours, regardless of consequences. This attitude alone develops character and ensures the growth of spiritual consciousness. If all were capable of this expression, the ills and evils would rapidly disappear. It is because your Spiritualism is so material that the currents of your moral life seem sometimes clogged. Suppose a man learns that continuity of life is a fact, and yet fails to discern the corollary that life is what you make it; does his Spiritualism, then, mean either moral or religious advance?

Nay, it may be said to produce little or no effect upon the character, and bear but slight relation thereto. In the unfolding of spiritual consciousness, the highest light must be followed, and the loftiest motive cultivated and observed. The misery of misunderstandings which constantly arise, rests oftentimes upon the failure to perceive motives. It is the province of morality to develop the power to discover these hidden springs of conduct, that thereby no injustice may be done in thought, which is not infrequently as potent in producing ill as some weapon more tangible. It is, of course, desirable that the numbers working for the world's advancement should increase, still the quality is more essential than the numbers.

The activity (spiritual) of one intense nature might correspond to the power of one hundred persons less intensely concentrated. Spiritual effect is gauged by interior understanding and concentration, and wields an influence so silent that sometimes the changes of conditions seem not likely to occur—till, by an apparently sudden revolution, the tide rises and carries away the old landmarks of demarcation and distinction.

The "intelligence" working in rock and plant, animal and man, is the tendency of the entity toward special ends—and this "intelligence" is proportioned to the quality of the entity and the magnitude of the ends sought. The special end toward which the intelligence of man tends is the formation of character—the building up by means of morality and religion, revealed, understood and applied, the grand man, governed by the law of love, and "guarded" by the might of worthy motives, moving in the machinery of life. Thus you evolve the desire for spiritualization through the ministry of spirits.

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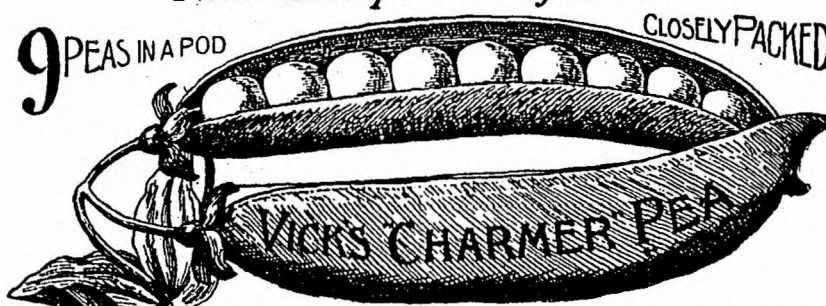
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Before the oncoming light of Truth, Creeds crumble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

## The Spiritual Philosophy in Cleveland Pulpits.

Thomas Lees charges Rev. Dr. Sprecher, in the *Cleveland (O.) Plaindealer*, with having changed his views on Spiritualism since last year. Somewhat less than a year ago, Dr. Sprecher delivered a series of Sunday evening lectures against Spiritualism, characterizing the phenomena as fraudulent. At that time Mr. Lees exchanged opinions with him on the subject in the columns of *The Plaindealer*. He now reminds the doctor of his refusal to accept an invitation from him to attend a test séance, and of the issue of veracity between them that finally ended the controversy.

He adds that many changes have taken place in the past year, and great advances have been made by progressive minds in all denominations, and he congratulates the doctor on having kept pace with the best of them. To establish the latter statement, he refers to a very recent Sunday lecture by the doctor on "Man's Immortality from a Scientific Standpoint." In this lecture the latter practically confesses his belief in the Spiritual Philosophy, though a little while ago he denied the phenomena. He fully atones for the stigma he last winter attempted to cast on Spiritualism by admitting now that Spiritual Philosophy is true, although in so doing he leaps over the mountain-high mass of the phenomenal facts of Spiritualism into the very heart of its philosophy.

Mr. L. asks the doctor how the scientific gentlemen whom he favorably quotes realize that they have sufficient evidence for their belief that "there is now within us a spiritual body, which, at the death of the natural body, survives and is the dwelling and the instrument of the soul." This, says Mr. Lees, is the very essence of Spiritualism. He asks how did these quoted scientists arrive at this conclusion? They could do so only on demonstrable facts, otherwise they have no claim to be termed scientific. They certainly did not jump to any such conclusion in regard to the existence of a spiritual body; therefore, they cannot and do not ignore the genuineness of the spiritual phenomena on which the spiritual philosophy is based. How do you, then, he asks Dr. Sprecher—harmonize your opinions with science and the scientists you quote, unless during the past year you have changed your opinions in regard to phenomenal Spiritualism? They have a good and sufficient reason for believing in the continuance of life beyond the grave, but you certainly have not, nor can you have, so long as you ignore the proof that can be gained only through spiritualistic phenomena or by passing through the change called death.

While appreciating the doctor's embarrassing position in presenting, as he did, the views of science on this great problem, especially when recalling his almost dogmatic opinions on the phenomena last winter, and while awarding him great credit for his recent presentation of those advanced ideas, Mr. Lees tells him that he thinks he has overlooked a few important points. The first one is, that the scientists named did not make the discovery, nor should they be credited with it, of the birth of the "spiritual body" at death. Nor, indeed, is that discovery such a very recent one. St. Paul had at least an inkling of it, as did many others before and since his time. Modern Spiritualism demonstrated the theory to be a fact nearly forty-four years ago; and after all this time a few of the most advanced scientists investigated and demonstrated its phenomena to be true and genuine. Professors Hare and Mape were the first among them in this country to do it, and they were followed in Europe by Crookes, Varley, Wallace, Zöllner, Flammarion and others. These scientists did no more than verify what the spirits declared through early mediums since 1848.

The next point is, that spiritual science—the term used by the doctor—is only a mild name for Spiritualism; and this it is that is to be credited with the truth that mind is the foundation of the universe. And the next one is, that Spiritualism exploded the theory that the brain originates thought; since 1848 it has persistently declared that the brain is only an organ used by the mind or soul. Independent slate-writing sufficiently establishes the fact that the material brain is not the originator of thought.

Finally, Mr. Lees reminds Dr. Sprecher that

there was not a thought in his recent lecture that was not taken bodily from the spiritual philosophy and persistently proclaimed by Spiritualists. He tells him that he has credited science with what does not legitimately belong to her, knowing well enough to whom the credit does belong. The doctor grants no more favor to the mediums than the Jews of old did to Jesus.

When ministers all over Cleveland can preach sermons and give lectures on the immortality of the soul, ancient and modern thought as to a future life, evolution of religion and kindred subjects, and still ignore all reference to Spiritualism, which is the most prominent and vital truth-bearer of the century—Mr. Lees thinks it demonstrates conclusively not only rank prejudice but timidity verging on sheer dishonesty on the part of those who know and should act better.

## A Danger Signal.

A man who demonstrates himself a "Christian" crank issues a broad sheet circular headed—"Danger to your Wives and Daughters—Theosophy and Demonology—The Mysteries of Satanism—Unison of the Conscious Force." After a tedious diatribe and splutteration on the "conscious force," the magic, sorcery and mystery of the middle ages, demonology under the name of hypnotism, etc., his own interpretation of the meaning of his confused and confusing utterances is, that it exposes what old works on magic have already exposed, and explains the errors of many philosophies, but does not expose the "mysteries of the Christian faith nor the word of God."

After so much "smoke-talk" from a professedly new illuminator, so small a pinch of real sense is finally panned out. He is another illustration of thundering in the index. The vigor of his warfare falls ridiculously in coming up to the sounding character of his manifesto.

Just what the author of this pretentious circular intends is not easy to say, unless it is to alarm the prejudiced and ignorant, who are to be found everywhere. He discards the thought of distance in the production of effects. He thinks independent investigations should be held, and the condition of the whole people diagnosed "by the hypnoscope and esthesiometer." He insists that the medical profession "should study whether persons ingenerated, etc., or born under hypnotism, present a different polarity from others." And he winds up his tirade with the bald and only intelligible assertion of them all, that "legislation and treaties are needed to prohibit the use of electricity on human beings, under the most severe penalty." Now, as to the employment of electricity on human beings, this crank cannot be aware of the notorious fact that it is in process of recognition and acceptance by the "regular" physicians as a restorative and curative agent, besides being "cautiously" taught at the Medical School of Harvard University. He displays quite as much ignorance and prejudice in respect to electricity as he does in respect to hypnotism, and is equally absurd in both. He simply seeks to create an alarm when he happens to be frightened himself. We should advise him to give his days and nights to the study of his own ostentatious circular, and ever after this exhibition of pompous nothingness to hold his peace. He is a true specimen of the wisdom described in the well-known term—"lucus a non lucendo."

## Abandoned Farms.

A list of the abandoned farms of Massachusetts has been published by the State Board of Agriculture. It describes their location, general condition, fences, furnishings, drainage and all that, precisely as a list of real estate properties would be advertised by a broker. In this form capitalists, large and small, are enabled to see what is really offered them, and the prices they are expected to pay. It is practically a bid from the State Board to all who are interested to come forward and redeem the neglected agricultural lands of Massachusetts. There is no known reason why such farms cannot be cultivated at a living profit, if nothing more. One thing is very certain, that all localities in New England are steadily increasing in popularity as places of residence.

The Boston Globe takes up the matter in a sensible and practical way. First making the statement that 31,356 immigrants landed in Boston last year, of which number only 18,027 had any occupation at all, the remaining 13,329 being for the most part strong and willing men and women without any settled calling, *The Globe* presents the following proposition: That some New England association of capitalists, desirous of making a safe investment as well as of keeping rural New England from decay, should utilize the labor of the robust Scotch, Welsh, Swedes, and aimless people of other nationalities, in the redemption of farms that can now be purchased for less than the cost of the buildings on them.

There might be abandoned farm associations among public-spirited New England capitalists, for the purpose of utilizing the unemployed muscle and brawn that is yearly landed here for restoring these farms to greenness and productivity. There has been a visible movement, within the past two or three years, from the cities to the abandoned farms of Vermont and New Hampshire. Every year is expected to witness an increase of this reaction. The limit of increase in the urban population is soon to be found, if indeed it has not been reached already. Farm mortgages in New England have not weighted the properties themselves, as in some sections. Hence it would argue shortsightedness and a want of thrift, to say nothing of public spirit, if associated capital does not soon see its opportunity and seize it.

## The List of Speakers

Which THE BANNER has for years printed free of expense to all workers on the spiritual platform—as often as space has permitted—is to be found on our second page.

In order to be of any value for reference, it should be correct, therefore we trust that each party enumerated will see to it that his or her address is given correctly. Any party observing errors in the details of this Directory will confer a favor by notifying us of the same, with corrections.

THE NECROLOGY of 1891 includes among other names on its roll, those of Parnell, Von Moltke, James Russell Lowell, Sir John Macdonald, Hannibal Hamlin, Gen. Sherman, Bradlaugh, Meissonier, Admiral Porter, Lawrence Barrett, Kinglake, historian of the Crimea, James Parton, Benson J. Lossing, and "Owen Meredith," diplomat and poet.

## Miss Molly Fancher Again.

In the years gone by, various correspondents, notably the late Drs. A. S. Hayward and Samuel Grover, have borne frequent witness in THE BANNER's columns to the remarkable gifts possessed by Miss Fancher, of Brooklyn; we have also taken occasion, both before and since the decease of these gentlemen, to speak of her powers from an editorial standpoint. We have always maintained—notwithstanding the repeated declarations of the lady and her relatives that there was nothing "spiritualistic" in the phenomena attending her remarkable life—that the gifts displayed were of closest kinship with those possessed by modern mediums; and such is our opinion at the present date.

Some years since an hiatus seemed to occur in the expression of these powers, in her case, and it was announced that she had allied herself with some sort of mercantile occupation. The very latest information that we have encountered regarding her is set forth—as appended—in the *Boston Herald*:

NEW YORK, Dec. 31st, 1891.—After being in abeyance for nearly nine years the marvelous power of second sight, or clairvoyance, is coming back to Miss Mary J. Fancher of Brooklyn, whose wonderful case started the scientific and theological world thirteen years ago.

Scientists and theologians are still guessing and theorizing over the manifestation of a communication with the other or spirit-world, made by Miss Fancher, which was so wonderful that the closest investigation by the shrewdest men failed to discover any trickery.

The first indication that the strange power was returning to Miss Fancher was when her attendant, an intelligent Frenchwoman, entered her room a couple of weeks ago, and while arranging the covers of the bed that Miss Fancher had occupied for twenty-six years, was startled by the remark: "I hear Prof. West cough terribly. He is coming to see me."

The Frenchwoman had heard no cough, and hurried down stairs to see the professor. He was not there, and she had just about concluded that Miss Mollie was the victim of a delusion, when the door opened and Prof. West walked in. As he entered the store on the ground floor he was coughing violently.

The Frenchwoman was puzzled. No one knew that Prof. West was coming to see Miss Mollie on that day. He had not anticipated it himself, and had gone on the impulse of the moment. The Frenchwoman asked for an explanation, but received none.

Miss Mollie is as sensitive and as adverse to discussion of the subject to-day as she was thirteen years ago, when manifestations of her occult power were constant. Since the accident that preceded the development of her powers, she has lived with her aunt, Mrs. Crosby. This lady died about two years ago.

A modest income that had served to support Miss Mollie and Mrs. Crosby lapsed, and Miss Fancher was confronted with the dilemma of earning a livelihood or becoming an object of charity. She instantly chose the former.

Her home, at the corner of Gates Avenue and 17th Street, was remodelled under her directions. The ground floor was converted into a handsome store and stocked with fancy work. A young woman was installed as storekeeper, but the business was directed in every detail by Miss Fancher. She has prospered.

For seventeen years she was said to have lived on less nutriment than a healthy person would have consumed in a week. For thirteen of these years not a particle of solid food entered her stomach. Then her physical condition improved and her clairvoyant power left her.

The return of her powers of second sight is a psychological mystery that will appeal to the scientific world.

## An Advocate of Cremation.

Public opinion in Boston is reported to be drifting toward cremation. A goodly number of enthusiastic members of the New England Cremation Society assembled at the residence of one of its members on Beacon street, on a recent evening, when Rev. George W. Shinn, D. D., of Grace Church, Newton, read a paper discussing the question—"Is Cremation Unchristian?" He held that there is no reason why cremation should not be allowable, and in many cases preferable. It is as reputable as burying at sea.

Admitting, said he, the uniformity of Christian uses, it is by no means demanded that we shall bury our dead as we do. There is no Scripture command as regards the mode of burial, nor is there, either, in the teachings of Christ. The Bible makes no reference to the burning of the body. The funeral pyre of the Pagans was repulsive to the Christians, and they shrank from it. At that time some erroneous views of resurrection prejudiced the people. Cremation, said the speaker, only hastens a process designed by nature. It puts no barrier in the way of faith. The speaker favored it because it emphasizes what meets the Christian idea of resurrection.

He proceeded to depict the sanitary advantages of cremation in our present times, when cities and towns are growing so rapidly. Why, he asked, should not the process take the place of interment? Air and water would be freer from contamination, and the claim is strongly made that the germs of certain diseases can never be effectually destroyed except by fire.

The United States Life Saving Service, through certain of its members, has presented the widow of the late Congressman S. S. Cox, at her New York residence, with a valuable silver vase, artistic in design and execution, as their grateful and voluntary tribute to the memory of her distinguished husband—on which was engraved the following inscription: "He was its early and constant friend, its earnest and eloquent advocate, its fearless and faithful champion." Mr. Cox was a foremost figure in all the legislation of Congress upon this subject. He was inspired solely by the simple dictates of humanity, desiring no other reward than the approval of his conscience and the gratitude of the gallant and brave men employed in the service. He was foremost in all movements for promoting the efficiency of the organization and securing from the government the just and liberal treatment which its extremely hazardous character deserved and the heroism of its members richly merited. The widow will hold in tender appreciation, far above its intrinsic value, the gift which conveys the evidence of such esteem.

Don't fail to read No. 1 (on page 1) of Mr. Henry Lacroix's current series of letters to THE BANNER. The glimpses he affords of modern life in old-world classic localities cannot fail to be of interest to all. He pays therein a compliment in passing to our worthy brother in the field of spiritualistic journalism, Prof. Scarpa, editor of *Annali del Spiritismo*, Italy.

Mrs. A. B. Severance of 1300 Main street, White Water, Wis., has for years proved herself to the inquiring public to be one of the foremost in the field of psychometrical delineation of character, etc. We have tested her remarkable powers by letter, many times, and know this beyond shadow of doubt. See card on seventh page.

## Margaret Fox-Kane Donation Fund.

In several numbers of THE BANNER we have of late called upon the Spiritualists of America to come forward and assist the unfortunate Mrs. Kane—one of the original mediums through whom was brought about a demonstration of the practicability of intelligent communication between mortals and those in spirit-life.

Up to date we have received and acknowledged in our columns the sum of \$81, sent by kindly hearts for her assistance; to this amount we now add the following—arrived since last issue:

M. W. W. \$5.00  
Mrs. M. L. Marble \$5.00  
Total \$10.00

This closes the Fund as far as THE BANNER is concerned. Donations in aid of Mrs. Kane can hereafter be sent direct to Mr. H. J. Newton, 128 W. 43d street, New York City.

Over in the Oregon desert, a party of explorers in search of fossils claim to have discovered a veritable burying ground of animals and birds which have long been extinct. Over a thousand specimens of cretaceous fossils have been secured. Paleontologists say that fossil bones of birds are very rare. In Sage Brush desert, south of the Blue Mountains, is a small lake called Fossil Lake. It is in the heart of a scene of wild desolation and weird picturesqueness. The desert is a dreary waste, one hundred and fifty miles across. Here the exploring party have camped during the last season, and are said to have brought to light the strangest lot of fossils ever seen. Bones have been found in the shifting sands about the stones, belonging to the strange wild beasts and birds that gathered about the shores of the lake. The bones of the fowls go to show that the region was once tropical, though now cold and barren. There are bones of horses of rare shape, of three distinct species of camel, the smallest no larger than a deer, of llamas, mammoths, giant sloths, as big as oxen, and of many extinct species of wolf and dog. Mingled with them were spears and arrow-heads. In the thigh bone of a mammoth was found imbedded an arrow-head of volcanic glass.

Rev. William Barry, in the *Catholic World* for August, says: "Look at man as a part of the universe, by all means; but lay to heart the revelation which comes when we perceive that the universe is a system of thought, and that matter is the garment, the symbol, and the effect of mind. Understand by the very harmony and subordination of means to ends which makes the chronicle of our solar system, of our planet, of our geological succession, and of the present stage whereunto the orders and species of living things have arrived, how true it is that the visible has come forth from the invisible, and but serves as an instrument of that design which is perpetually unfolding to larger issues. . . . For myself, I cannot refuse to acknowledge how greatly I am borne up by the multitude of facts and the majestic ascending order of laws which the modern sciences, not only physics but biology even more than physics, have brought to light, or in manifold new aspects have made to bear upon the question of man's future."

Mr. Will de Southwell—trance-speaker, etc.—is now located at 30 Eastern Avenue, Malden, Mass., where he may be addressed. *The Medium and Daybreak* of London made excellent mention of this worker on the occasion of his sailing for America.

## Special Notice.

On Sunday next, Jan. 10th, W. J. Colville will conduct services in Stetson Hall, Boylston and Tremont streets, Boston, at 10:30 A. M. Subject of discourse, "The Power of an Endless Life." Voluntary collection. Everybody welcome.

Questions will be answered at 3 P. M.; and at 7:30 P. M. a lecture delivered on "How Our Earthly Struggle Appears to Our Friends in Spirit-Life." Excellent music by a professional choir. The sum of ten cents is taken at the door after noon and evening.

## Mr. Colville in New York and Brooklyn.

W. J. Colville will visit New York City and Brooklyn the middle of each week. He will lecture in Union Square Hall, 8 Union Square, New York, every Wednesday and Friday at 3 P. M., and in Kingston Hall, Kingston and Atlantic Avenues, Brooklyn, same days at 10 A. M. Arrangements are pending for lectures in Newark and Harlem.

Mr. Colville's addresses are 208 Dartmouth street, Boston, and 8 Union Square, New York.

"DEVELOPMENT OF MEDIUMSHIP."—A neat and attractive brochure of thirty-two pages has been written and placed before the public by Abby A. Judson, entitled "Development of Mediumship by Terrestrial Magnetism." The mechanical execution is exquisite, the cover being in azure and gold, embossed; and its contents, "dedicated to all earnest souls who desire, by becoming more spiritual themselves, to come into closer connection with the spirit-world," of great value. It is well adapted as a gift to a friend at any season.

"AMY LESTER."—"We have perused," writes Mrs. G. D. Fuller, of Worcester, Mass., "with deep interest the remarkably well-written serial 'Amy Lester; or, A Strange Girl,' published in the BANNER OF LIGHT. We congratulate the eminent musician, Carlyle Peterslee, on the courage he displays in coming forward as a literary co-worker in the Cause of Spiritualism."

We are informed that a movement is on foot to start a Monday-morning Spiritualist Speakers' Meeting. Should arrangements be made notices will be given in all the meetings in Boston and vicinity next Sunday, 10th inst.

A beautiful floral star has adorned our circle-room table through the holidays—the gift of Mrs. K. of Manchester, N. H., in memory of her spirit friends.

## Movements of Platform Lecturers.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

Geo. A. Fuller, M. D., will lecture in the following places during the present month: Worcester, Mass., 10th; Providence, R. I., 11th; and Williamstown, Conn., 24th and 25th. For the present season he has only May 22d and June 10th and 26th, unengaged. For those dates or week evening engagements he may be addressed 5 Houghton street, Worcester, Mass.

Mrs. Adeline M. Glading speaks for the Religio Philo Soc. in Eastford, Conn., during January, 1892. Associations desiring her services for February, March or May, 1892, can address her at Doylestown, Pa., Box 62.

Mrs. Outing-Luther has returned to Boston, and is located at 47 Gray street.

Marguerite St. Omer can be addressed for platform work as Inspirational lecturer, psychometrist, and test medium; or independent slate-writing, Fitchburg, Mass., Box 1666. She has open dates in January.

Mrs. Dr. Juliet H. Severance of Chicago will occupy the rostrum at Memorial Hall, 170 Superior street, Cleveland, O., on the Sunday evenings of Jan. 10th and 17th—and possibly the last two Sundays of the month, also.

Mr. J. Frank Baxter gave most efficient and successful service Sunday last, Jan. 3d, at Berkeley Hall. He will occupy the platform there again on next Sunday, Jan. 10th, in Wednesday evening and Sunday, Jan. 17th and 18th, he will lecture and sing in Brook-

ton, on the former evening, assisted by Mr. Chas. W. Sullivan; Sunday, Jan. 24th, he will lecture in Providence, R. I., and on Sunday, Jan. 31st, in Hartford, Ct. He has some week evenings at liberty.

Mrs. Ada Foye is engaged the Sunday of January at "Conversatory Hall," Brooklyn, N. Y., Societies desiring her services for any evening in that vicinity will please address her at 190 Madison street, that city.

Mrs. Kate E. Biles of Boston has been holding a successful series of meetings at Salisbury, N. H., to which reference will be made hereafter.

Frank T. Ripley, the lecturer, returns to Boston in the spring. Would like engagements on a route to speak and give platform test. Societies would do well to write to him at once at 123 West Fourth street, St. Paul, Minn.

Mrs. A. E. Cunningham, test-medium, will be in Cambridge, Sunday, Jan. 10th; Portland, Me., Jan. 24th; New Bedford, Feb. 1st; Salem, Feb. 21st. Would be pleased to make engagements for interesting Sundays of January and February, also for March. Address 247 Columbus Avenue, Hotel Wauquoit, Suite 8, Boston, Mass.

E. J. Bowtell lectured at Haydenville, Mass., 1st and 8th of January.

Willard J. Hull has engagements until the end of April for Sunday work. May and June are open. He is also making engagements for camp-meeting work during the summer. Those wishing his services will please address him during January at 936 Franklin street, Philadelphia, Pa.

Every bruise, every sore muscle, should be freely bathed in Johnson's Anodyne Liniment.

## NEWSY NOTES AND PITHY POINTS.

A NEW YEAR'S RHYME.  
"Ring out, wild bells, to the wild sky,  
Ring out the old, old, New Year's joke,  
About the chump who made and broke  
His resolution to be good.  
Ring out the ninety nine cent dude,  
Ring out the bore, who tells with joy  
The smart tricks of his newest set.  
Ring out the giddy, old time girl,  
Who walks Broadway with hair curl,  
Ring out the Ring which rules New York,  
And ship them to the land of pork,  
Ring out in tones so loud and strong,  
Ring in the Right, ring out the Wrong!"  
—*New York Herald.*

"The Petition of Right" was a celebrated English statute passed early in the reign of Charles I. of England for the purpose of restraining and limiting the acts and prerogatives of the Crown, and securing the personal and civil liberties of the subject.

Nevada is a part of the territory ceded to the United States by Mexico by the Treaty of Guadalupe Hidalgo, Feb. 24, 1848. It was at first a part of California Territory, and was subsequently attached to Utah. It was constituted a Territory in March, 1861, with somewhat smaller boundaries than at present.

HU YAI—A large order for rifles has just been placed by the Chinese minister with a New Haven factory. "Foreign devils" will please take warning.

Washington died shortly after 11 P. M., Saturday, Dec. 14th, 1799, the last year of the century, the last month of the year, the last day of the week, and within the last hour of the day.

The Fowler & Wells Co., New York, have recently published life-size lithograph portraits of Charlotte Fowles Wells and Nelson Sizer.

THE TIMES DO CHANGE.—*Boston friend*—So you've come North for the winter, have you, to escape the heat of the South? *Florida friend*—No, the cold. We've come up here to get warm.—*Ez.*

It is reported that an English syndicate has secured an option on all the type foundries in the United States.

"The grip" is active at present in both hemispheres, and many are its victims.

The celebrated Dr. Graves trial in Denver (murder) closed by a verdict of guilty—but it is stated that public opinion is now going with him, and that an attempt will be made to secure a new trial.

The Bark *Childwell* was run down off the English coast Jan. 3d by the steamer *Woodland*; the bark sank at once, and fifteen of the crew were drowned.

The *Boston News* announces that the Woman's Midnight Mission is almost an accomplished fact. The brick houses 1 and 3 Poplar street have been leased for three years, with the privilege of a two years' extension, and will be remodelled to suit the purposes of the Mission.

Sixteen tons of steel pens are exported from Birmingham, Eng., weekly.

Maine's "regulars" are disgruntled with their pet "dental registration law," already. Bro. Rouse has a word to say about this matter, and next week we shall give him space to do so.

Paderewski, the Polish virtuoso, says America makes the best pianos.

Alfred Weldon, of Chicago, Ill., writes: "I wish THE BANNER staff a 'Happy New Year,' and its veteran editor-in-chief many years of happiness and usefulness in the labor he is so well qualified to perform. I bought the first copy of THE BANNER I ever saw of Moses Hull in Milwaukee in 1865, and I have not missed a number from that time until now, and I expect to read it every week as long as I live."

The annual income and expenditure of the German Empire are about \$300,000,000. The present status of the army is 486,983 men, 26,524 officers, 1,837 military surgeons, 893 paymasters, 559 veterinarians, 855 gunsmiths, 93 saddlers and 93,750 horses.

An "outrageous" exchange remarks: "A woman somewhere in this great land has invented a new device for sharpening pencils. Let the sex adopt it at once."

WAR OR PEACE.—The Chilian situation still dangles up and down with no perceptible change. The Chilian government "palavers" to gain time. *The Thunderer*, in London, gives to its readers articles which, according to the *Bath (Me.) Daily Times*, are "written by a woman with a regular sewing-circle tongue!" Counter telegrams flood the press, while Uncle Sam leans against the fence, humming placidly the celebrated Beethoven's (2) lyric:

"I don't want to fight, but, by Jingo, if I do,  
I've got the ships, and got the men,  
And got the money, too."

Our thanks are due and are hereby returned to the Massachusetts Benefit Association, Boston, Mass.; Mrs. A. E. Crane, 84 Bowditch street, Boston; and J. H. Osgood & Co., (Printer's Rollers) 100 Milk street, Boston, for choice specimens of calendar work for 1892.

Linnaeus, the famous Swedish botanist, gave to the chocolate plant the name of Theobroma, which means "food of the gods." If he could revisit the glimpses of the moon what would he say of the way in which some of the foreign manufacturers of cocoa abuse nature's health-giving product by using in its preparation for consumption dyes, alkalies, and other chemicals to give it a false color and a fictitious appearance of strength? He certainly would not call their manufactured products "food of the gods"; he might call them "food to produce dyspepsia."

Gov. Russell of Massachusetts, at the request of the Russian famine committee, has issued an appeal for funds for the sufferers in that hard-stricken country.

It is rumored that the United States is trying to buy an island off Ecuador for a South American coal-station.

The *Philadelphia (Pa.) Inquirer* for Jan. 4th contains a picture representing Zinka, Lannui, "Lost Bird," an Indian infant found on the field of Wounded Knee, by the side of her dead mother, on the fourth day after the battle. She was frozen upon her head and feet; but not seriously. She was apparently about five months old, and doubtless a remnant of Sitting Bull's band. She was adopted by Gen. L. W. Colby (who is also shown in the picture), and is now at his home in Beatrice, Neb.

If faithfully used, Ayer's Sarsaparilla will remove scurfiness in whatever form it exists.







# Message Department.

ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings will be held at the Hall of the Banner of Light Establishment, from 8 to 10 P. M., commencing at 8 o'clock P. M. J. A. Schellhammer, Chairman.

Answers to Questions, and the giving of Spirit Messages, will occur on the same day, and the results be consecutively published in this Department of the BANNER.

At these Spiritual Meetings of Mrs. M. T. Longley occupy the platform for the purpose of answering questions propounded by frequent, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration.

Mrs. Longley, under the influence of her guides, also gives exalted individuals anxious to send messages to their relatives and friends in the earth-life an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Natural flowers are gratefully appreciated by our spirit friends, and donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to the Messages must be addressed to J. A. Schellhammer and J. C. Bion.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held Nov. 6th, 1891.

**Spirit Vocations.**  
Oh! thou Glorious Presence, thou Spirit of Universal Good, thou in whom we live and move, and from whose great pulsing life our own being is derived; thou who art the ordainer of all law, the framer of all destiny, and whom there could be no life and animation and power anywhere, we worship thee in spirit and in truth, recognizing thee as the All-Pervading Soul that permeates the universe with infinite love and law. We would understand more of thy nature, grow into nearness with thee, and perceive thy vast truths as they are displayed throughout the immensity of space. We would be able to read the secrets of thy law which now are mysteries to us, but which, when the scales of ignorance have fallen from our minds, will be as clear to our understanding as the noon-day sun. We know that the mystery to the human mentality is but another name for ignorance; we know that when knowledge has taken possession of mankind, the light of truth increases, and we know that humanity will then find the veil lifted from its sight and be able to behold with all clearness the truths of this great and everlasting life. We would increase in wisdom and knowledge, and for spiritual strength that we may grapple with ignorance and error, and banish them from the human mind. So would we realize the life of others, and from hence, good souls who dwell in immortal life, and who have gained experiences and expanded in knowledge in that world of light beyond, send us the messages of love and truth, and quicken our own minds and bring to us a comprehension of these wonderful things of which we would learn.

Our Father, we ask thy blessing, and we pray for the blessing of good and love to be upon us, not that we alone may profit thereby, but that, being flooded with the light of spiritual encouragement and good cheer, we may be able to send forth to the lives of others who are in doubt and darkness concerning this higher phase and plane of life. And oh! may all thy creatures, bond or free, white or black, be given strength of spirit to grasp the truths of this immortal life, be given illumination of mind and soul from spiritual sources that shall cause them to aspire toward that great centre of love and truth, and to be able to receive the spirit and for the welfare of mankind at large, we praise thee now and forever.

**Questions and Answers.**

**CONTROLLING SPIRIT.**—You may now present your queries, Mr. Chairman.

**QUEST.**—[From one of the audience.] Controlling influences often tell in séances that one is highly mediumistic and capable of fine development. The writer has been told that if he would follow the rules he would become an independent writer of medium. What are the rules mentioned? Would the use of the psychograph aid in attaining this end? To one who is earnest, willing and passive in the hands of the spirits, cannot development come in the quiet of his chamber as well as by laying on of hands?

**ANS.**—The development of phenomenal or mechanical mediumship may be gained by one who is harmonious in mind and aspect by sitting alone in the quiet atmosphere of his own apartment, provided he can generate from his own organism a sufficiency of electric and magnetic forces for the use of the spirit operators who desire to develop those media powers.

It is sometimes supposed that one has in being a fine media faculties which cannot be drawn forth and brought into practical use unless some agent is employed by the spirit operators, from whom they may draw certain elements or forces which they require for their work with the sensitive. If the medium himself has only that vital power and nerve aura which is necessary for the sustenance of his own organism, then the spirit attendants will be unable to draw from him the full amount of those elements which they desire for their work; for, should they do this, they would drain him of the vitality which he requires for his own health. In such a case intelligent spirits would recommend the sensitive to sit with some congenial friend who is healthy and harmonious in spirit, and who, perhaps, is a little positive, thus generating a magnetic force of a vitalized character which the spirit attendants may employ in their work.

It is by no means necessary for one to seek the aid of a physician, magnetic or otherwise, and be treated by the laying on of hands for the development of latent media powers, although frequently such a course assists in the unfolding of those powers mentioned.

To develop the mechanical writing phase of mediumship, or the independent writing phase, one must sit with perseverance and patience. It may take many months of trial before the first stroke can be given by the pencil, either through the hand of the sensitive or independently upon paper or slate, as the case may be; but after the first appearances of this spiritual power, the medium may feel encouraged to continue with the sittings, being assured that the power exists and is operated on by spirit attendants.

The psychograph very frequently aids the spirit operators in the production of the phenomena mentioned, and it is not difficult to produce this instrument being easily acted upon by some spirits, but not all, by any means; for we have seen a medium who was unable to obtain any results with the psychograph, but whose spirit attendants could, without difficulty, draw upon his forces so as to produce independent writing upon the slate. One must experiment and practice in order to learn just what is best adapted to his particular case.

We would advise this friend to sit patiently and regularly at a stated hour in a well-ventilated apartment, in a quiet and harmonious frame of mind, and give the spirits every opportunity of developing that mediumship said to exist. After a reasonable length of time, say from three to six months (and that is not unreasonable for the development of such a phase), if no result is obtained, then we would advise him to call to his aid some congenial associate who is magnetic by nature and who will join the sittings to see what result may be gained.

**Q.**—[By Mrs. G. M. Klingman, Cumington, Pa.] Of how much value is great intellectual power to one who has passed through the change called death?

**A.**—The spirit is made up of nervous energy, spiritual faculty and intellect—intellect belonging entirely to the domain of mental activity; spiritual faculty belonging especially to the domain of spirit, which exercises itself through the manifestation of those fine qualities such as love, sympathy and a sense of justice in dealing with mankind; and nervous energy, which supplies to the spirit, or to the intelligence, that power of expression which enables it to stamp its individuality upon the life it is entering upon.

A spirit lacking in spiritual sensibility exists after he has been deprived of the physical form, and yet he is not of that high character which is displayed by those who are exalted in the finer grades of love and for good works. A spirit who is deficient in nervous energy employs the term for the want of a better, and because it is one which you may be able to understand is an intelligence who is unable to express his personality forcibly through external ways, and who is incapable of accomplishing any great work in any department of

labor or thought. A spirit who is deficient in intellectual endowment or unfoldment may busy himself very persistently in diverse ways, meaning well and hoping to accomplish many things; but he will not have that clear, intelligent thought and manner of expression which stamp the presence of a keen, analytical mind.

Therefore, one who has unfolded great intellectual ability and activity on earth, who has studied many things and become possessed of much knowledge, will certainly find himself well endowed in that particular line when he enters the spirit-world. The man of intellectuality is no less a scholar and a thinker on the spirit-side than he was on earth. If, through the force of training and because of the advantages of education, coupled with the possession of a clear, analytical mind, a man while on earth has been able to grasp the subtle questions of the age propounded by mankind, and by his solution of the weighty problems that have so long puzzled humanity, has proved himself a benefactor to his race, he certainly will find himself well equipped on the spirit-side to pursue his investigations and studies, and will find it to enter the schools of learning, there to acquire new knowledge and to attain greater wisdom.

If one who is thus endowed with great intellectual powers is spiritually aspirational and unfolded, possessing the gifts belonging purely to the spiritual nature, which are the capacity of attaining and expressing great love for humanity; of sending out sympathy to the race, and of acting according to a sense of justice toward mankind, then he is rich indeed in spiritual treasures, which none can take from him. Such an intelligence on the other side of life is in a condition to add to the store of things that are in search for knowledge; and he is also in a state to accomplish many grand works, for he is in possession of untold wealth belonging to himself alone.

**J. P. C. Cotterill.**

The remarks of the gentleman who has expressed himself concerning the possessions of a spirit have attracted my attention and interested me. How true we find it on the eternal side of life! That which belonged to us by way of worldly influence and emoluments, and that which we held as material wealth, shrouded up in dollars and cents, are left entirely behind us when the shroud and the grave cover the physical form; but that which we gained through the study of law and science we retain, because memory holds fast in our spiritual structure, and proves itself to be a faculty of the immortal mind.

I, as a physical entity, have done with earth and its occupations; but, as a spirit intelligence, I continue to move and to take account of the course of the material world as I once did under other circumstances, and also take note of the affairs of the spiritual world of which I am an inhabitant. During my earthly career I became interested in the study of many questions pertaining to law and government, as well as many pertaining to other matters of concern to mankind, and I find that I have not lost one iota of that knowledge which I possessed here, for it became engraved upon the innermost tablets of my life and went with me to the spirit-world.

I shall not make any boasts concerning my experience and life on earth. I look upon them as a discipline which I needed, and which has been useful to me. I had something to do with the present condition of the statutes of Wisconsin, and I feel an interest in that State to-day, even though I stand outside of the material framework of its fold.

In coming to you from the spirit-world and reaching out from this place to the associates and colleagues of my earthly life, I hardly know in what manner to address you or them. This is a novel experience, that one needs to undergo many times in order to know just how it is best to proceed; but I will assure my friends and my brothers that I hold them in my memory, and that I stretch out to them the hand of fellowship and fraternal greeting as I would had I only gone to another shore upon this planet and could communicate with them through material ways.

I am interested in brotherhood of Masonry; and I would say to my friends I have met many brothers in the craft on the spirit-side of life who are noble exemplars of its teachings and principles, proving their devotion through the exercise of their higher powers for the welfare of mankind. To them this Order of Masonry has something of a spiritual nature, calculated to draw men together in one fraternal circle of brotherhood, which is love. They understand it to have been based upon the most beautiful principles of wisdom, love and truth, believing that its work is for humanity, to elevate their fellows to the plane of comfort and peace where all may meet upon the level, and where all will deal with the world upon the square, measuring their line of conduct by the plumb of justice, and thus bringing to the entire circle of friends and brothers the highest type of purity and honor of which the human mind can conceive. That is the idea of this spiritual fraternity of which I have learned, the keystone of whose temple is love and the apex wisdom, the whole structure being built upon the principles of pure brotherhood alone, which looks to the time when human beings shall, in all truth and sincerity, regard themselves as the members of one great family.

Now, friends, I feel that I must not linger, however pleasant it may be to me to realize that I am once more in contact with mortality sufficiently to express a thought to the world; but if any of those who have in times past fraternized with me, or through the ties of social life, exchanged kindly greeting and affectionate sentiment, desire to hear privately from me as a spirit, I will do my best to communicate with them at such time and place as they may select.

[To the Chairman:] I am, sir, from Milwaukee, and I have friends in that city who I am sure will learn of my return, and who, I trust, will be gratified that I have done so. J. P. C. Cotterill.

**Lucy Strong.**

[To the Chairman:] Oh! that man had a long name. It was so long I didn't want to say the whole of it. Mine is Lucy Strong, an' this is Boston, isn't it? [Yes.] This is where I lived, an' my mamma lives in Boston, too, an' her name is Mary.

I want you to say—won't you say what I want you to? [Yes.] I want you to say that I've come back here with a whole heap of love an' lots of flowers for my mamma.

I think I was most eight when I went away. I don't know how long it is, but I've grown a good deal since I went away. They used to say I was awful little for my age. I ain't now, am I?

My mamma sews—you know, this way [going through the motions with her hands], all the time, all the time, an' she gets tired, an' she aches in here [putting her hand to her side], an' she feels bad sometimes an' wishes she didn't have to work so hard. I wish so, too. When she comes to the spirit-world she won't have to use that little needle at all, cause grandmamma says so; she won't. She'll have a good long rest, an' a happy time with the flowers an' the birds, an' get strong an' well. I'll be with her, too. She works so hard here she'll have a right to rest, won't she?

My mamma loves the flowers, an' sometimes she has some growin' right in her window. I saw the little red rose she had after I went away. It was only a little bit of a plant, but it had one red rose on it, an' it lasted a good while. My mamma had a little girl, an' her little girl, an' she didn't know I was there either. Wasn't it nice that I was? [Yes.] I brought her some red roses an' put 'em on her pillow when she laid down feelin' all tired an' faint like, an' then she got up feelin' stronger an' better an' ready to go to work again.

I told that nice, good man that preaches to the people—I've seen him before—that I wished he would let me come in an' talk to 'em. I sent lots of love, an' grandmamma did, too, an' he told me to come right along after that man that had so much to say. I think he's real good, don't you?

**George Hoffmeister.**

I think it is getting on toward five years since I went out from this side. I didn't have a very strong idea of the other life. It came

over me more real than I thought it could; but I have been getting acquainted with it since then, and I have been making friendships over there. Some of the good people I have met I knew here; others belonged to me and to my family, but went away long ago, not from this world, however, and I have been getting acquainted with them.

It struck me to come back and say something to my friends on this side, to let them know I could get around in this way and see what is going on.

I am not connected with the police force on the spirit-side. I was here for a good while, but that has gone by. I do not tell the friends what I am doing now, for they would not understand it, and it is just as well for them to wait until I can come over before they get too much of that other kind of life.

I have friends in Covington, Ky. That's where I'm known. I've friends over the river in Cincinnati, too, and I meet them sometimes. They don't know that I'm around, but it's true, and I've seen some things on the part of some I've known that they'd be surprised at if I could tell them—surprised to think I could see. Sometimes the way is cloudy and like looking through the mist; then, again, it is clear, the smoke is lifted, and I can see fairly well what is going on among my old friends.

[To the Chairman:] Well, sir, put me down as George Hoffmeister.

**John May.**

I am told that the old man will be welcome here, so I step forward to announce myself plainly as John May. Though I have been connected with offices in the past, I make no claim to any official recognition in coming from the spirit-world. I come in my own name, with the hope that it will be recognized, and that some friend will be pleased that I have come from that great spirit-world.

The activities and employments of that life are many and varied. They call out the most energetic part of man's nature. Why! you tell of the struggle of life here, and how one must put his keenest faculties to work to gain a living. That is true, and we are not troubled in that way over yonder; but, on the other hand, the life and the atmosphere of that world seem calculated to impinge on the mental nature of its inhabitants and draw out the subtle forces of their being, and one to be considered of much account in active ways must show himself to be a man of character and force. We have a good many drones and do-nothings there, the same as you have here; but sometime or other they all seem to be aroused and set to work, and that is a very good sign for the progress of the race.

I come back because I have some interests here on this side. I have not quite done with all that belongs to the body. I am willing to let it go, and have laid it down some time ago, as far as my own work is concerned; but I like to keep informed of what is going on with those whom I have been associated with, and with those who have sort of rubbed points with me in the past; and to do that I must come into the mortal atmosphere and keep watch of events.

[To the Chairman:] Tell my friends I have come to your platform to give them my blessing and my good-will, and I hope they will extend to me some of the same. I shall be remembered in Winthrop, Me. I would like also to send a word of greeting to an old friend that I lately saw in Augusta. Somehow I feel that he will know I have come back.

**Bela Searle.**

I have no speech to make, no opinion to express upon the situation of the country, or upon the affairs of State. I like to see things move along in good shape, and to have men and women prosperous and happy. I do not like to have want and misery prevail, but I would like to see every one comfortable and well situated. Yet I suppose it is the law of life that one shall be up and another shall be down, and something of that same state of things in the spirit-world; some are cast down, and some are in good spirits, though I am told that, in the progress of time, all things are righted.

I just come to let it be known to my friends in Belchertown and near by that I can get back in this way, that I do live, and that I have been mending myself up since I went to the other life. We all have to patch ourselves in some direction or other. I believe the best of us find some patching of that same state in the spiritual nature when we go over to the other side, and it is a very good work to do—to begin with myself before you try to fix up somebody else.

[To the Chairman:] Give my greeting to my friends, if you please, sir. I know the events which have taken place since I went out. I know what my wife has done, and I know what others have been doing in making some changes, but I do not concern myself with their things, only to sort of keep track of what is going on, so as not to shut out the old life altogether. I am Bela Searle.

**Levi Barker.**

My name is Levi Barker, and I hail from the good city of St. Louis.

I come to this distant point to make myself known, because I have no place nearer home where I can communicate. I have tried to express my identity before. I did not stop trying to accomplish a thing when I was in the body because failure met me one or more times. I had a sort of persistent force in my make-up that made me hold on to a thing with a grip, and I did not let it go until I found it of no use to me. That is why I have been hanging on at this place. You do not know, I presume, but it is a fact, that I have visited this place many times when you held your meetings, but this is the first opportunity I have had to speak.

I want to say to my friends that those old affairs which seemed to be so tangled up, really are not worth troubling about. I have no use for them, and I do not care that any one else can have any trouble with them. The result would be hardly worth the amount of time and labor required to straighten them out. I advise those who have been thinking about these things to turn their attention to something new, something fresh, and let the old things go.

That is purely a material matter, and you may say it is strange that a spirit should come to talk on material things, but I do not think a man can have any more of that matter. It is brought up before a man, and held in front of his eyes time and again, if it only be in a subjective way through the thought of his friends, it has an effect upon him. It becomes objective almost and quite as substantial as any external form can be, and so if he can talk of it, it relieves his mind, and helps him to throw off these things that are really not worth looking after.

Telling friends I am in good condition, and am quite satisfied with what I have found. That doesn't mean that I am content to stay where I am—oh, no! I am reaching out for something higher, a better position, and a larger and a sweeter plum on the tree of experience, and I have no doubt it will come to me in time, or I shall grow tall enough and high enough in spirit to gain it.

I am not going to stop trying to get to my friends nearer home because I have come here. I shall keep right on at it until I make an impression somewhere, because I feel that this is what I ought to do.

**Nellie Cannon.**

Sarah and I come together here to reach our relatives and friends in Albany.

We have been long in the spirit-world, and have lived there in harmony together. It was not very long that we were separated, for one soon followed the other to that beautiful world, and it was so pleasant to find each other again and to know that we had not been blotted out of life. I did not know of Spiritualism, and had no idea that the spirit-world was such a place as this, that it had its home and schools, its meeting places and so many other advantages for those who live there; but it all seems perfectly right and natural, and just what it ought to be for mankind.

I send my love to my friends, and Sadie joins me with hers. We are happy and have no desire to come here to live, though we would like to

come sometimes to see if we can reach our friends with some thought or influence that may be of use to them. We hope the time is not far away when those we love on earth will know more exactly of the spirit-world—will know that their friends can come to them with much cheer and encouragement, and that they on earth can help to open the way for us by giving welcome and asking their friends in the spirit-world to come with something that will assist them in their journey of life. I am Nellie Cannon.

**INDIVIDUAL SPIRIT MESSAGES**

TO BE PUBLISHED NEXT WEEK.  
For 10—Controlling Spirit, for Mrs. Fanny A. Conant, Graham H. Chaplin, David H. Leach, Nancy H. Bates, Thos. Smith, Robert N. Gore, Muriel Clark.

Messages here noticed as having been given will appear in due course according to routine data.  
For 20—Henry Kiddle, for Mrs. Fanny A. Conant; Nathan Pondleton; Charlotte Fankner; C. Frank Rand.

**Original Essay.**

**OUR SENSES ARE RELIABLE TO THE EXTENT OF NEED.**

With disbelievers in the Spiritual Phenomena a persistent effort is made to invalidate the evidence of the senses, and the infection seems to spread among Spiritualists.

In reading a discourse delivered in Syracuse, N. Y., by one of our most popular mediums, I was surprised with the following words: "Most of the various stages of the unfoldment of science have been the correction of the first false impressions of the senses. Almost every idea measured from the standpoint of the senses was gradually found to be wrong."

It is generally if not universally admitted that ideas of sensation are the basis of the inferential, and if so very unreliable, how are we sure of any certain knowledge? But, says the speaker: "It is perception or intuition that enables man to take cognizance of things aside from the five senses." We certainly perceive things as they appear through the senses, and intuition neither contradicts nor corrects it, but simply perceives the relation between two ideas, as a part is less than the whole—or that cause is necessary to an effect.

The senses only report appearances from which inference is drawn, and appearances have their cause or causes, by the ignorance of which we can only be deceived. Inference too frequently leads us to adopt hasty action on insufficient knowledge. Our reasoning faculty is a growth from experience, and very liable to mistakes in its immaturity; while the senses are nature's guides to experience, clearer and truer in youth until reason asserts supremacy. Sensation, intuition and reason are but different phases of consciousness, which is the foundation of all the faculties of mind.

With careful attention the senses always report correctly. When it was believed that the sun moved over or around the earth to give daylight, such was and is now the appearance—science only corrected the inference which too often confounded with sensation. Dr. Chalmers affirms that "All the reasonings of a thousand human understandings are not entitled to weigh against the careful observation of one single fact by one pair of eyes."

J. S. Mill says: "Whatever is known to us by consciousness, is known beyond possibility of question. What one sees or feels, whether bodily or mentally, one cannot but be sure one sees and feels. No science is required for the purpose of establishing such truths. But we may fancy that we see or feel what we in reality infer."

Immanuel Kant decides "that we can know only that which it is possible to verify by the help of the senses." This ought to satisfy his admirers who make so much of his "a priori something." Still, we hold it not only to be right, but an imperative duty, to examine and critically test all authority before we adopt it as an infallible guide.

Kant considers all knowledge a priori which is both necessary and universal. He says (and we quote from Mr. Adler): "When we learn that seven plus five are twelve, we have a conviction that it is always so, and we can think of it in no other sense." Hence he concludes, "we have original notions which we do not obtain from experience, but which we need in order to make experience at all possible."

Now, the logical puzzle in the above consists in the obscure meaning of the sense he intended to convey by "original notions." An idea which necessarily follows another can in no sense be called a primitive. If he means that all a priori truths are original or innate ideas, then he reverses the order of antecedent and consequent. We learn by experience that seven plus five are twelve, and the idea that it always must be so is the consequent or forced conclusion from our inability to think otherwise. How, then, can an idea which follows experience be necessary "to make experience at all possible"? That all a priori truths follow experience is as certain as "that we can know only that which it is possible to verify by help of the senses."

Then innate ideas are not the intended meaning of "original notions." If he means by them the faculty to know, that exists only in consciousness which ideas create, begotten by experience, as glowing gems that light the soul in consciousness, and multiply through reflection in change of modes of motion. That consciousness is motion, is proved in the fact that nothing but motion is remittent; and remittency of consciousness proves the substantiality of ideas which cause the motion of consciousness by action upon the sensitive soul, and therefore the faculty to know exists in sensation, which only knows when made conscious by the action of an idea. Hence there can be no idea previous to consciousness, and no consciousness independent of ideas.

If we have not hit upon the intended meaning of "original notions," we must abandon the attempt in hopeless despair. But it should be remembered that the design of metaphysical inquiry has generally been to connect the soul of man with a ray of omniscient light streaming from way beyond the bounds of nature to evolve mind from innate ideas; and for the want of data they substitute ambiguity and perplex with the confusion of pleonasm; and then their disciples pronounce it a most wonderful exposition of occult truth and a complete demonstration of "original notions," though somewhat obscure in subtle thought.

The more obscure the more effective, and the more absurd the more convincing, seem to be maxims worthy of their commendation. The most foolish predicate Herbert Spencer, ever published seems prized above his wiser, more useful sayings, judging by its more frequent quotation. Absorbed in one of his brilliant rhetorical displays, he did incoherently say: "Behind all manifestations, inner and outer, there is a power manifested." While we

lack the faculty of framing even the dimmest conception of it, its universal presence is an absolute fact, without which there can be no relative facts." Mr. Spencer does strange language, is seldom obscure, and as a thinker rises beyond the average range of human sight. But it takes a remarkable faculty to perceive that which is beyond the faculty to frame the dimmest conception. And a manifestation behind all manifestations is a contradiction which would be quickly pointed out but for its special use. It is a significant fact that this once blazing manifestation which so lighted up the universe has dwindled with the progress of science to the dimmest conception. In Oliver Cromwell's day the heat of this brilliant light was so oppressive that the people were compelled to "take arms for relief," and when sheltered under the protecting shade of the Long-Parliament, the influence of this burning luminosity was sufficiently potent to cause the enactment of the following law:

"All persons after date of ordinance, shall by teaching or writing maintain that there is no God, or that God is not present in all places, doth not know and foreknow all things, that he is not perfectly holy and eternal, or that Christ is not God or the Holy Ghost is not God or that Three are not one eternal God, or that shall deny that Christ died and ascended into heaven bodily or that he is not son of God, or that the bodies of men shall not rise again after they are dead or that there is no Judgment after death, shall be adjudged Felony and suffer death without benefit of Clergy."

Among the list of errors is that "man is bound to believe no more than by reason he can comprehend." The Church has not yet reversed this opinion. But the world still moves, and liberal views advance in spite of the stubborn intolerance of dogmatism. And when man learns to trust the evidence of his senses and to distrust illogical inference, then triumphant truth will reverse the rivalry of self-interest, adjust all difficulties, and make a Paradise of Earth in the loving embrace of universal brotherhood.

To this end, in perfect amity with all, we cast our mite among the raging elements of discord, hoping the scattered seed may take root and bring forth the fruit of toleration, which will encourage investigation and lead to harmonious cooperation for high results. Many conscientious persons are fearfully shocked at a criticism on Theology, as though it were more sacred than other theories; but whatever is true will stand all tests, and if not true should certainly be known: We have given reasons to show that it is spurious, and if logical, they are sufficient to show the evil of an error so forcibly impressed that it does not end with this life, but clings to the victim as a hamper to the realization of truth and free thought through the dim ages of tardy progression. If our feeble effort may, in the least, contribute to stay this most mischievous wrong, no greater recompense can reward good intention.

In conclusion, we desire to express our confidence in the management and liberal tone of the BANNER OF LIGHT—which we esteem the brightest light, as a spiritual guide, this world affords. It is not the great one-eyed "I Am," with prominent knows (nose) to hide from view the opposite side, but gives each side an equal chance to show the tree is not the branch or both are one, as seen by glance. THE BANNER is replete in variety of interesting and instructive truth, and all who incline to investigate the phenomena of Spiritualism will find it an invaluable assistant. All who would like to learn the various phases of mediumship, get tests, or consult mediums for any purpose connected with the phenomena, and those who wish to find the place or places of spiritual meetings, and by whom addressed, will find a complete directory among its contents, aside from the best of inspirational literature—a worth to which money is valueless. But, above all considerations, the support of a leading journal is of vastly more consequence to those who desire to spread the grandest and most ennobling of all truths, celestial or mundane, and its maintenance should be made a certainty.

With permission of slight digression we wish to correct the apparent inference of Maj. C. Newell, in his very interesting description of the Sun-Dance of the Dakotas, that the example in "blood-offering" by the Jews can mitigate the horror of its cruel practice, or excuse Government in not interfering to stop it. If God were in the Constitution it might become a question, as he countenanced the precedent which, undoubtedly Maj. Newell will agree with us, is not now a binding law on the United States Government. A. P. H.

**Verifications of Spirit Messages.**

**SYLVESTER JUDD—ISAAC ORBERTON.**

In THE BANNER dated Dec. 5th appears a communication from SYLVESTER JUDD, in which he says he was urged to present himself "by the wish of one who has recently come to the spirit-world," and whose organism he had used for many years, and who was well known in New England, etc.

The spirit referred to is undoubtedly Dr. H. P. Fairfield, the veteran medium. He passed over to the border-land Oct. 10th—six days later the above-named message was given. It is very characteristic of Dr. Fairfield to thus report himself at the first opportunity, and as he was not in a condition to manifest personally, he urged his old and faithful control, Mr. Judd, to speak for him. All who are conversant with the two spirits understand the message, more especially Mrs. Gena S. Fairfield, the widow of Dr. Fairfield. Mr. Judd was, in earth-life, a Unitarian of distinguished ability, whose strange manner manifested through Dr. Fairfield. He passed on from Augusta, Me., many years ago. In the same paper is a communication from ISAAC ORBERTON, which his many friends recognize fully with one exception, he was never known as captain, as given in the paper.

F. W. SMITH.

Rockland, Me., Dec. 12th, 1891.

**HANNAH F. M. BROWN—JUDGE CHARLES H. J. WOOD.**

There appears in the Message Department of THE BANNER OF LIGHT of Dec. 19th a communication from the spirit of HANNAH F. M. BROWN, late of California, and formerly of Chicago. Sister Brown was well and favorably known throughout the Northwest a quarter of a century ago as a public teacher on the spiritual rostrum, and was much beloved by a large circle of sympathizing friends wherever known. The message bears many characteristics of Mrs. Brown while in mortal life. On the same date there also appears a communication from the spirit of the late arisen JUDGE CHARLES H. WOOD of Chicago. The writer was well acquainted with him for some years preceding his transition to the higher life, and knew him to be an outspoken, unassuming, promising Spiritualist, as well as an upright, worthy, citizen, husband, and friend of mediums of whatsoever phase. The message bears many evidences of his identity, and that of his late arisen wife, who met him in the new-born experiences of the higher, better life beyond this embodiment. GEO. MOSTROW.

Providence, R. I., Dec. 20th, 1891.







