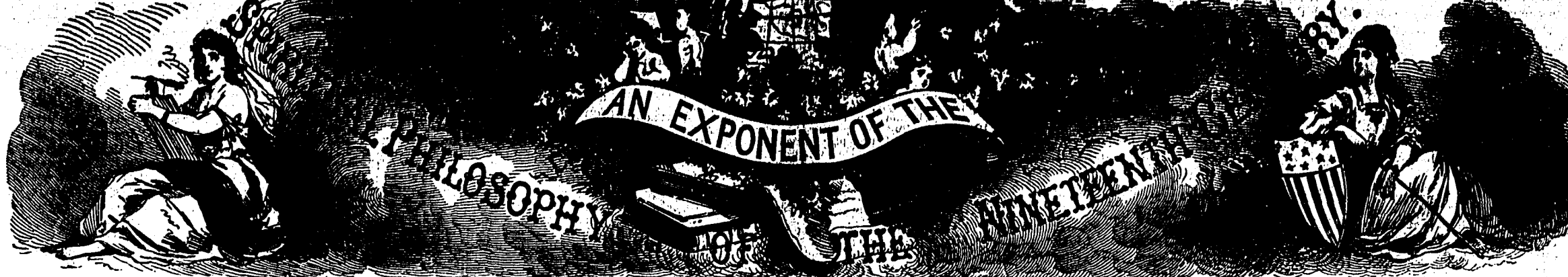


# BANNER OF LIGHT.



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NO. 3.

Written for the Banner of Light.

## NATURE.

BY MYRON H. GOODWIN.

'T is pleasant on September days  
To sit beneath the orchard trees,  
Or in a hammock idly lie;  
To note the sea-wind's change, or gaze  
At clouds that float before the breeze  
So gracefully across the sky.

He who loves nature never feels  
Lonely. In her companionships  
The man that worships can but grow  
Into accord, until he kneels,  
Lost in devotion, while his lips  
Breathe thoughts that only rapt souls know.  
West Newbury, Mass.

## The Spiritual Rostrum.

### Materialization, and Kindred Phenomena.

A Lecture delivered in the Onset (Mass.) Temple  
on Sunday Evening, Sept. 11th, by  
the Guides of  
W. J. COLVILLE.

(Specially Reported for the Banner of Light.)

It is by no means our purpose or desire to advocate one side rather than another in fair and open controversy; therefore we wish it to be distinctly understood that in pleading for equity, it is our intention to steer equally clear of both extremes. There are, doubtless, some Spiritualists whose excessive credulity amounts to folly, but these are certainly outnumbered by the multitudes who judge and condemn, without any proof whatever that the accused and convicted parties are guilty of any misdemeanor. Mediumistic persons are not infallible or impeccable more than the rest of mankind; at the same time it is cruelly false to assert that their delinquencies are greater or more frequent than those of less sensitive members of the community.

Whenever physical phenomena, and particularly materialization, are up for discussion, heated arguments are advanced *pro* and *con*, till in the warmth of controversy the real issue is apt to be almost forgotten, while personal displays of feeling usurp the ground.

If Spiritualism is ever to be scientifically investigated, the methods of Crookes, Wallace, and other eminent scientists, may well be followed. The scientific spirit is absolutely impartial; it knows naught of prejudice, and is not swayed by impulse; it examines, observes, compares, and only pronounces verdicts after long and careful investigation. The attitude taken by the various writers in the *Psychical Review* is reasonable and scholarly in the main, and it is to such publications, rather than to sensational newspapers, that the inquiring public had better turn for information and theory. Legitimate opposition to Spiritualism may be treated with respect, but the hostility to mediums displayed by professed Spiritualists is simply a disgrace to the scurrilous vilifiers of reputations who usually boast of their own duplicity, and publish diatribe anonymously. It is decidedly interesting to observe that those whose special mission it is to denounce and expose fraud, are themselves perpetually boasting of their own underhand actions and mendacious words. On more than one occasion we have heard the *grabbers* justify their nefarious conduct by quoting the proverb, "It takes a thief to catch a thief." Can any one fail to see that if the argument is sound, and the quotation apposite, the speaker is condemning himself as much as the other? We are old-fashioned enough to believe that evil can only be overcome with good; and to teach that in our battles with error we must employ the spiritual sword of truth.

In the first place, with regard to the necessary conditions for physical manifestations of any kind, we would remark that as the manifestations are produced by a power unknown to the sitters, and not possessed by them—as they cannot command phenomena, or produce them at their will—it is only reasonable for them either to submit to the conditions imposed by the unseen influence (be it what it may) or else decline to investigate.

Next, we would counsel all mediums to refrain from advertising positively that materialization or any other phenomenon will transpire, as much depends upon unforeseen circumstances. In a majority of instances, therefore, it is wise and well to be on the safe side of modesty in promise or prediction. Further, we would insist that if there are any search warrants issued, and anybody is submitted to an examination of clothing as well as premises, that the rule should be impartially enforced, making the search extend to every member of the circle, as well as to the medium; and if any lady or gentleman objects to such "indignity," then he or she should not seek to impose it on a brother man or sister woman. In defiance of this just rule, it is frequently urged that the medium is in a money-making business, and has a financial interest at stake; that is by no means *exclusively* the case, as there are many newspapers willing and ready to pay large prices for flaming accounts of "exposures" at spiritualistic circles; therefore, it is quite as likely that unscrupulous persons with mercenary aims should endeavor to work up an *exposé*, as that mediums should seek to impose on the credulity of sitters. There no doubt are travelling mountebanks who profess to be mediums at one time, in one place, and then pose as "exposers" at another time in another place; and we should think if respectable religious societies really knew the facts concerning the conjurers they

hire to ridicule Spiritualism in church edifices, they would think twice before they desecrated temples of worship by giving them over to the interests of such unholy traffic.

We may be severely reprimanded for saying it, but we know of no man or woman who consistently follows the avocation of medium who can rightfully be designated a *fraud*; on the other hand, we are acquainted with some who are all things to all men, and advocate in one place what they denounce in another, who are not reliable persons; and in passing we would remark that *no paper in the world has won the enmity of tricksters more thoroughly than the BANNER OF LIGHT*, which, in its editorial columns, in large type, has repeatedly denounced impostors, and warned its readers against them. To even insinuate that the BANNER OF LIGHT countenances deception is libelous in the extreme; it is often conservative and charitable in its policy, but when the arrant humbug is abroad, it fearlessly mentions the culprit, and warns honest investigators against the traps set for the unwary.

The credulity of the avowedly incredulous is surprisingly great; no persons are so easily deceived as are fraud-hunters, who are themselves so steeped in deception and low cunning that they are totally disqualified from discriminating between things genuine and spurious around them. We know from actual observation that all that passes for materialization is not so; many times transformations and personations in no sense fraudulent are mistaken for veritable form-manifestations. It is not infrequent for mediums to be thoroughly entranced, and, while in a totally unconscious state, so controlled by friends of sitters that they assume the appearance, voice and manners of the individual by whom they are temporarily possessed, and even go so far as to give the most convincing test-messages—thereby quite substantiating the identity of the spirit. This, however, is not materialization, and were the form to be "grabbed," of course it would be the medium.

Materialization *per se* is by no means foreign to the law of nature as revealed by chemistry; thus there is no *a priori* reason why it should be opposed in theory. Chemical experiments prove conclusively that the hardest solids are convertible into gas or vapor, and all palpable gases can disappear in ether—which is, after all, only a term employed for convenience sake to designate the condition of substance after it has vanished from external vision. The theory of materialization cannot be pronounced scientifically untenable, as it accords perfectly with the known law governing the transformations of matter; and it is surely not incredible that intelligences more widely instructed and experienced than any earthly chemists should be able (conditions favoring) to extemporize the *fac simile* of a corporeal structure by collecting and condensing the constituent elements necessary to form such an organism. Darkness may be necessary to the incipient stages of form-building, for the same reason that it is demanded by nature during all her occult processes beneath the sod; while a "cabinet" may be required in fulfillment of the law which necessitates an egg and a maternal *nidus* for the gestation of offspring. Deception is not even hinted at in nature, because darkness is sometimes needed ere forms are sufficiently mature to bear the light.

Further acquaintance with the needs of the operating intelligences in the production of phenomena will undoubtedly clear away many objections which have long seemed valid, but are at root foundationless. As we have seen, materialization in strong light, under absolute test conditions, in a circle composed of as many as twenty harmonious persons of widely different attainments and beliefs, we are assured that it is not impossible to produce the most satisfactory results without the screen of darkness when the force available is sufficiently copious; but we repeat the need for darkness is not a cloak for fraud.

We consider it a great mistake to demand twenty or more distinct forms at one sitting; as when such unreasonable demands are made it is impossible to present the best conditions for really convincing phenomena. One absolutely satisfactory proof of full-form materialization is worth more than fifty dubious presentations; and even when perfectly genuine, a great deal of phenomena in promiscuous circles is ambiguous.

We have never seen anything to surpass the manifestations which occurred in London in 1873, through the mediumship of Wm. Eglinton and Dr. Monck in private houses, in the presence of carefully-chosen witnesses—clergymen, physicians, barristers, and other professional men, accompanied by the ladies of their families, gave excellent opportunity for convincing demonstrations, as they were observed but not *captious*. Frequently, in addition to the guides and attendants of the mediums, special friends of the sitters would appear, and so characteristically that the evidence they furnished to inquirers was beyond dispute.

In America, more than in England or in Europe, there has been unfortunately an inordinate demand for multiplied appearances at a single sitting; and an evident desire on the part of communicating intelligences to answer the prayer of the sitters has resulted in larger quantity but less convincing quality of phenomena; and it must also be confessed that too frequent sittings are ill-advised, as it appears that no medium can sit daily and obtain really high-class manifestations of a physical order save in very rare instances.

More beautiful and perhaps more convincing than materialization is *etherization*, when forms are transparent though perfectly well

defined. It does seem difficult to believe that spirits materialize corsets and whalebone, and that they weigh at least one hundred and fifty pounds and walk with heavy tread. We think there may be in such cases a mistake as to the nature of the production; a transformation of the medium mistaken for materialization; but when the self-luminous ethereal form develops and fades before your gaze, and there are twelve or more persons in the room, and all see the same thing at once, and describe it alike afterward, the proof is well-nigh absolute!

It seems often when irregular sittings are held at the instigation of unseen prompters that the best results are forthcoming, as the invisible producers of the manifestations know just when, where and how the desired phenomena can be produced—facts of which the bulk of investigators are necessarily ignorant. We have known private families and companies of friends resident under one roof, to be awakened at various hours of the night, and told by a medium under control that they must get up, and assemble in the parlor at once if they desire to witness the very results they have prayed for at their regular sittings, but in vain.

As occult or psychic law becomes better understood it will be clearly perceived that as conditions are *universally necessary*, Spiritualism is no exception to an unchanging rule. Astronomers at present are constantly debarred from investigating stellar glories by reason of fog, and other interceptions; but gradually, as science advances, obstacles can be surmounted by the erection of observatories on loftier heights, and the construction of more powerful telescopes. The Harvard Observatory in South America enjoys eminent advantages over even the famous Lick Observatory in California, because of its more exalted site. It should always be borne in mind that spiritual law is unchanging, consequently no alchemist in the unseen spheres can change it one iota; it can be discovered and applied, but never altered.

When the Theosophical Society was founded in New York in 1875, one of its main objects was to afford conditions for the occurrence of occult phenomena, aided by all the knowledge presumable by the members from ancient and modern, oriental and occidental sources. The Society started well; Col. Olcott, Mme. Blavatsky, Mrs. Emma Hardinge Britten, and other well-known people, expressed their intention of carefully observing and practically assisting, as far as possible, in the production of wonderful phenomena; the dictatorial spirit was not to be intruded; scientific scrutiny was to be unhampered by cut-and-dried ready-made theories. The alleged leaders in the Theosophical movement at the present time are in many instances ridiculously opposed to Spiritualism, and discourage phenomena on the plea that they are produced by shells, elementaries, etc., *ad nauseam*. The vagaries of individuals are not Theosophy, and it is high time the reflecting occultist discriminated once for all between *knowledge* and *pretense*. Leadership in spiritual matters there cannot be. The pathway of the spirit has ever been that phenomena occur without asking persons in; blowing, like the wind, from unexpected quarters, and equally uncontrollable.

We do not wish to convey the false impression that nothing can be done to facilitate manifestations; on the contrary, we are ready to give general directions for the conduct of circles—always, however, advising, consistently with our positive, unequivocal declaration, that no matter how carefully preparations are made and known conditions are observed, there are often subtle reasons why nothing takes place when much had been expected; and also why the spontaneity of spiritual phenomena is one of its most surprising and convincing characteristics. Scientific methods ought to be observed, but every science imposes its own formula—what is required for chemistry does not necessarily apply to geology or astronomy. It is often said there is no absolutely exact science but mathematics, and we all know that even mathematical studies and demonstrations are progressive. Exact conclusions are only reached by steps which seem often slow and tedious, and are invariably successful. Mrs. E. H. Britten, in her excellent magazine, *Unseen Universe*, has recently called attention to the fact that unseen workers are experimenting; that Franklin and other savants in the spirit-world are struggling to perfect the occult system of telegraphy now in operation; and surely we need not be surprised to hear that the most astounding phenomena have not yet transpired. In our judgment, the chief conditions to be observed are largely of a negative character; for though most persons may know but very little of any way in which they can actively and intelligently assist, they can certainly, even though the veriest tyros in occult studies, refrain from introducing objectionable elements which retard development toward the end desired. Mental conditions are always of paramount importance—physical aids are never of more than secondary value.

As thoughts are entities, as psychic emanations are far more palpable than any physical effluvia can possibly be on an occult plane, it behooves all who engage in psychic research to look well to their mental condition ere they allow themselves to unite for the purpose of supplying pabulum to the unseen artificers of extempore forms. A very important law of health is outraged whenever two or more persons whose thoughts discord unite in psychic circles; therefore two individuals often constitute a perfect circle, sufficiently large and

(Continued on third page.)

## Literary Department.

## LED.

Written Expressly for the Banner of Light,

BY MRS. EMMA MINER,

Author of "Bars and Thresholds."

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### CHAPTER V.

Watsemequo's Lesson.

"Now, honestly, Eunice," said Mrs. Haskins, after she had returned from disposing of the china, "it is just such scenes as these that make me feel as if I don't want to have anything to do with Spiritualism. It looks foolish."

"Now the idea of such a man as Socrates, or such a spirit as his ought to be if it was him, coming to me to ask for a piece of pie! It's absurd! I should think he would be more likely to say, 'Is not the life more than meat?'"

"And somehow I can't seem to get any sensible hold on much that you say. Understand me now, it isn't that I want to doubt your word, but I doubt that what you do will accomplish any good."

Eunice was silent.

"Now there's Ned," she continued. "He seems to be controlled by some intelligence invisible to us, yet all he says or does gives us a point to study on. It all means something."

"If I had never seen or heard anything until I saw you under the control of that Indian, I tell you plainly I should have been disgusted, and frightened too, for it is enough to scare a body's wits out of them when he gets hold of you and makes you give one of your wild whoops."

"That is just what Harvey says—about the Indian, I mean"—said Eunice, smiling in spite of her vexation.

"What makes him do so?" asked Mildred.

"That is his way; he does not know any better, I suppose," replied Eunice.

"I should think some one might teach him better," said Mildred. "Can't spirits do as they are asked to do sometimes?"

"I don't know why they can't, just the same as people sometimes do as we advise."

"What is the good of that Indian, anyway?" asked Mrs. Haskins. "He never seems to say anything or do anything except whoop."

"He comes to give me strength," replied Eunice.

"Can't he give it without making himself heard a mile?" asked Mrs. Haskins, half laughing.

Eunice did not reply at once, but was evidently thinking; then she said:

"Now, Mother Haskins, the next time that Watsemequo comes, I want you to give him a lecture on this subject. I don't want to prejudice anybody against mediums, and if he is likely to do it by making such a disturbance, perhaps he had better be taught differently."

The words had scarcely fallen from her lips when she dropped her sewing and sounded the now familiar whoop. It seemed as if the Indian had been present, and invited a continued discussion of his peculiarities.

"Now is the accepted time," quoted Mrs. Haskins; "but I declare I don't know how to begin. The idea of talking to somebody you can't see, or hear, either, except when they holler!"

She folded up her work and took off her spectacles, that she might give undivided attention to her speech.

"Now see here, Wat-se-me-quo-mo," she said, pronouncing the name very slowly, as if she were afraid some part of it might get lost, "you are welcome to come here, even if you are an Indian; but what we want to know is this: Can't you come and help Eunice, give her strength, as she says, without hollering so? It frightens us, and doesn't sound well, either."

"Maybe it is your way, but it seems to me it would be more for the good of the cause if you were to come and make less noise. I'm sure I want to be polite to you. The question is, is it polite for you to do so?"

Mrs. Haskins paused, looking hopelessly bewildered, wondering if the Indian could understand her.

Eunice was making a series of strange nods and jerks with her head, with an expression on her face which denoted intelligence and satisfaction. Mrs. Haskins gathered courage to proceed.

"Seems to me there might be something you could do which would be peculiar to yourself, which would make us know when you are here, if you wish us to know."

"Ask him to place one of her hands upon the head of each person present whenever he comes, and then we shall understand," suggested Mildred.

Mrs. Haskins did not need to ask, for Eunice instantly arose and placed her right hand, slowly and with seeming respect, upon the head of each, and then sat quietly down, all the while appearing to be in an entranced condition.

"Then he really understood us!" exclaimed Mrs. Haskins. "Isn't it strange that we can teach a spirit?"

Evidently they had taught him, for only on

one occasion was he afterward heard to utter that wild whoop.

Millie reflected frequently upon this incident and resolved to remember it.

### CHAPTER VI.

A Prophet Out of Israel.

Mrs. Haskins, Eunice and Mildred were seated with their sewing a few days after the Socrates episode.

"It is just like this, Eunice," said Mildred; "I am interested in these strange sayings and doings of Ned. Now this morning, just after breakfast, Ned turned to me before I had arisen from the table. He took my hand, and repeated the very last words father ever said to me. Father left the house one morning to attend to some business; he turned back, opened the hall door and called out to me: 'Millie, I've left the trap-door open in the barn; ask James to shut it; I haven't time to attend to it.' And he shut the door and went away. And Ned repeated those very words to me."

Mildred paused, overcome by her emotion; and during the silence that followed Harvey entered the room. He had been sitting in the next room and heard the conversation.

"Millie," he asked, "what is your opinion of what Ned did? Have you any interior conviction that your father voiced those words through Ned?"

"Harvey, I don't know what to think. I did not see him or hear him. It was Ned's voice, but they were father's words; and I know Ned did not know about it, for I have never repeated them. I could not bear to do so. It hurts me to think of that dreadful time."

"It is true we cannot always be guided by our feelings or inclinations in such matters," said Harvey. "We need to reason upon them, else we are not safe in arriving at certain conclusions."

"But why did n't father speak his name to me?" asked Mildred.

"I can only tell you what I think. If Ned had said, 'I am Amos Symonds,' you would probably not have felt satisfied, for you know that Ned knows your father's name. Perhaps those words were chosen as being the words which would make the most impression on you."

"But Ned frequently does something or says something to make me think father is near me. Why does n't Eunice do it? Here we are together, day after day, and I don't get anything from father, or mother, either."

Eunice looked up from her work as she heard her name spoken, and looked inquiringly toward Harvey, as if waiting to hear what he would say.

"How do you account for it, Eunice?" he asked.

"I suppose I am not a suitable medium," she replied; "I have only been able to give Millie one message."

Harvey looked questioningly toward Mildred.

"That purported to be from Uncle Asa Banks, an old sea captain," said Millie. "He was n't really my uncle, only everybody called him uncle. Eunice gave me his name, described him correctly, and said quite a number of true things about him."

"Well, then," said Harvey, putting down his paper, "suppose we make this a starting point. In the first place, we shall never understand the phenomena of the spiritual philosophy if we are always questioning as to why the spirits do not do such and such things. We must reason upon what they do, and leave the rest to work itself out as clearly and as soon as it may."

"For instance: you wonder why you have not heard from your father and mother through Eunice. Now you have had a message from—what's his name? Asa Banks? Well, what do you think of that? Have you any reason to believe it was Asa Banks? Was it all truthful? Did it sound like him?"

"Why, yes; and he spoke of the time when he went swimming in Dark Cove, and that rogish brother of mine ran off with his clothes and hid them," and Mildred smiled at the recollection.

"If Capt. Banks could talk as plainly as that why did n't he talk of something about the spirit-world? Why should he speak of such a frivolous thing as that?" asked Mrs. Haskins.

"There you go again, mother, asking about the 'why don'ts,' instead of what they have done," laughed Harvey.

"It looks to me like this: If Capt. Banks had gone on to talk of the spirit-world, and what he was doing there at first, Millie would n't have been satisfied that it was Capt. Banks. She needed to have something given her by which she could identify the captain from anybody else."

"I see now what you mean," said Mildred.



[Any word exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.]



(Continued from first page.)

powerful to supply the nucleus around which added force, gathered from the common atmosphere, can circle. The two or three mentioned in the New Testament as agreeing touching anything, are vastly to be preferred to the larger number whose harmonic state is dubious; though when harmony is possible, between seven and twelve persons (both those numbers being highly significant) may be selected as the complementary numbers of psychical fraternities organized for practical ends.

Promiscuous circles are not always objectionable—sometimes they are as harmonious as any private group—but they are risky experiments; and while we again repeat our former statement to the effect that public mediums are not to be classed as frauds, and professional mediumship ought not to be discounted, much less berated or vilified, it is a hazardous experiment to advertise in daily papers or on public camp-grounds: "Materializing circles every evening; admission fifty cents." When the fee is one dollar, possibly the number in attendance may be smaller, and the conditions better; but even at two dollars or more per capita, there is decided risk of admitting the undesirable guest—as money does not make saints or bar out sinners.

The mercenary element in Spiritualism is to be regretted, as it is to be wherever it gains ascendancy; still, the outcries against public mediums who earn their living through the use of their gifts are cruel and unjust.

Wire cages and similar paraphernalia do not carry a good influence; and to lock a person in a wire den suggests a very low opinion of such a one's integrity, and it also pays but poor compliment to the discernment of sitters; still if all parties concerned are willing to have it so, we will not say the experiment is illogical; all we do say is we do not recommend it. It is not always convenient to set apart rooms exclusively for sances, or to bathe and change all one's clothing previous to a sance; but when this can be done it is well to avoid carrying with you the miscellaneous aura you may have collected in your business and other pursuits. We have always deemed it desirable for the same people to meet regularly with a selected medium, and hold a series of sittings till at length the operating intelligences are able to build up with greatly increased readiness, out of a prepared surrounding, forms which are composed of the substances or elements common to organic bodies, no matter whether generated to endure for a lifetime, or extemporized for momentary exhibition.

Most of the so-called fraudulent materializations are personations; mediums under control constantly assume the appearance and manners of the possessing influence to such an extent that they are supposed by many to be entranced in cabinets, while their perambulations among the sitters are mistaken for materialized spirits by some of the circle and denounced as venal imposture by others.

As the philosophy of materialization becomes better understood it will be seen to be in perfect accord with the known law of nature in reference to the composition of structural organisms, including the human frame. We have no evidence that spirit is ever incarnate in the strict sense, but when embodied it uses a form as an instrumental agent of expression exactly as a musician uses an organ. Complaint is often made that the forms presented are not exact counterparts of the earthly bodies of those they are supposed to represent; but granting they are not, there is no argument therein against their being what they purport to be, viz., attempts at perfect manifestation. Forms are always variable and evanescent; there are no bodies of any type which do not incessantly undergo change; still identity is preserved and continuous, individuality is maintained by the spirit which builds and animates the fluctuating structure. Body-building is an art governed by science; very few persons have bodies that suit them, but though thought builds the body, the science of thought-generation and thought-direction is but very imperfectly understood save by masters or adepts, "they who know," whose very existence is questioned by the multitude.

A few anecdotes may serve to better illustrate the subject, therefore we will narrate some items of actual experience. On a notable occasion in London in 1878, at the residence of Mrs. Leigh Hunt Wallace, we witnessed through the mediumship of William Eglinton the following extraordinary and convincing phenomena: Mr. Eglinton, then a very young man (apparently under twenty, and by no means versed in trickery), came to the house alone, after dinner, shortly before eight p. m., the hour when the members of the circle were notified by the hostess to assemble. The place used for a cabinet was a closet between two rooms, communicating with both, but having no access whatever to the landings or stairways; the front room served as chamber, and the larger back-room as sitting and reception-room for Mrs. Wallace (then Miss Hunt) and her mother. The rooms were the comfortable substantial apartments common to the Bloomsbury district, where the houses were built in the good old-fashioned way, with large open fireplaces. A bright coal fire was blazing during the sance, throwing out light enough to enable any person with good eyesight to read a newspaper without glasses, but there was no other illumination. Not less than fourteen ladies and gentlemen—all more or less distinguished persons—constituted the assembly. Among the gentlemen was a clergyman of the English Church, a noted physician, an eminent barrister, and a well-known journalist; among the ladies were at least three eminent literary lights; almost every person present was an astute observer, and though no one was opposed to Spiritualism, all were by no means Spiritualists. Mr. Eglinton was asleep, or entranced, in the cupboard, and was distinctly seen and touched by several persons while a form utterly unlike him was walking and talking in the room, first to one, and then to another of the company; and what was most remarkable of all was that the small-sized figure "Joey" in full view of everybody, was transformed into "Abdullah, the Persian," fully six feet tall, and possessed of only one arm. Let it be distinctly borne in mind this stupendous demonstration of occult or psychical power took place in good light, in full view of everybody present, and that no two of the witnesses contradicted each other under separate cross-examination on the day following. Glamour may account for a good deal, but psychologic and hypnotic experiments prove conclusively that hallucinations induced by mental suggestion affect different persons in widely different measure; while many persons are not hypnotic subjects at all. The filmy supposition that a youth of no unusual mental force could affect absolutely fourteen such persons as were there assembled so as to compel them

to see whatever he decreed, is simply ridiculous, and if the memorio hypothesis is untenable there is no alternative—the phenomena were objective, and people really saw what they described.

We know there are professed theosophists who are ready with "astral bodies," "shells," "elementaries," "religions of the departed," etc., etc., manufactured to order—as some of those devotees of Oriental theories deem it incumbent upon them to refute the spiritualistic theory at any cost—but there is no reason for such uncanny and far-fetched attempts to account for phenomena displaying normal human intelligence, and quite otherwise explained by the intelligences producing it.

The upbuilding and subsequent disintegration of facsimiles of the human form, temporarily animated by individual human intelligence, is too well established to give place to contrary theorizings. Facts speak for themselves with no uncertain tone, and though deception may be abroad, and at times seemingly successful, we know that careful, protracted, honorable investigation will and must lead at length to full acceptance of the glorious truth of Spiritualism.

Physical phenomena may some day subside because their mission may be over; but to-day they are imperatively demanded; and whoever seeks to cast discredit on them, though professing a friend of a religion which teaches immortality, is practically a supporter of materialism, which denies a conscious individuality to man after physical dissolution.

In *Dieu dans la Nature* Flammarion gives a scientific exposition of the constitution of the human body, so lucid and convincing, and withal so utterly demolishing to the bald, blatant pretenses of materialism, that we wonder greatly at French materialism, when in France the most distinguished members of the Academy of Sciences give irrefutable proofs of the utter instability of the physique, while the true individual remains constant; but it seems no scientific statement of a purely intellectual character can satisfy the masses, who must have physical demonstration. To meet this need signs and wonders are granted, and the most convincing have been, and doubtless still will be, vouchsafed to those alone who fearlessly, all prejudice laid aside, give the conditions imposed by universal law, interpreted by wise directing intelligences, whose experience enables them to speak as having authority.

## Spirit of the Press.

### Surrender of a Corsican Bandit.

*Bellacaccia Gives Himself Up After Forty-four Years' Life "in the Bush."*

A very curious chapter in Corsican history has just been closed by the surrender of the notorious Corsican bandit, Bellacaccia, who has been out "in the bush" for forty-four years, and has baffled all the efforts of the gendarmes to capture him, says the *London Times*. He was born in Bocagiano, a small village in the centre of Corsica, his father being a shepherd, and in 1848 he killed the Assistant-Mayor of the village in a quarrel, and took to the bush. His presence was betrayed to the gendarmes soon afterward, but Bellacaccia, having got wind of this, lay in wait for his betrayer, and killed him.

He was then joined in the bush by his brother Jacques, who had been preparing for the priesthood, and the two brothers led a very wild existence in the mountains of Corsica, killing several gendarmes who attempted to capture them. They do not appear, however, to have lost the esteem of their compatriots, for M. Emanuel Arene, one of the Deputies of Corsica in the French Chamber, relates how about fifteen years ago he and the late Edmond About were received by the two brothers at breakfast, and how they were introduced to the different relatives of the brigands, all Mayors of their respective communes. M. Arene relates, too, how the late Baron Haussmann was breakfasting with them on another occasion when the gendarmes appeared in the distance, and the two brothers made off, leaving their guest to explain his presence there as best he could.

There was some talk of granting the two brothers an amnesty when M. Carnot paid his visit to Corsica two years ago, and the daughter of the younger brother was presented to him. Nothing was done, however, and the two brothers might in all probability have remained at liberty for the rest of their lives. But Antoine, the elder of the two, has at last been persuaded by his friends to give himself up to the authorities, and his mode of doing so was not less dramatic than the whole of his life has been. Another of his brothers, who was for several years himself an officer of the gendarmes, induced him to take this step, and the two met at daybreak in the forest of Vizzavona, which is about half way between Ajaccio and Bastia. They then went to a place where Capt. Ordioni, commanding the gendarmes of the district, was waiting for them, and Antoine Bellacaccia laid down his arms in token of submission. They went by train, on the line newly opened, to Bastia, and Antoine Bellacaccia was delighted at this mode of locomotion, which was quite novel to him. Upon reaching Bastia, where he is to be tried at the next assizes, he went to the principal hotel, writing his name and profession in the visitors' book as "Antoine Bonelli, commonly called Bellacaccia, profession, bandit, born at Bocagiano, residence uncertain." He is not under the least restraint, or even surveillance, as Capt. Ordioni, who is now responsible for his appearance at the assizes, knows that "when a Bellacaccia gives his word he never goes back on it." Antoine Bellacaccia has several times been sentenced to death in *contumacia*, but as all the murders for which he was condemned took place more than thirty years ago, they are covered by prescription, and the only offense for which he can be tried is an attack he is accused of having made on a gendarme in 1860. The expectation is that he will be acquitted, and that he will spend the rest of his days unmolested among his friends.

### "A Memoroid." (2)

In *The Romance of Memory*, a paper in the September *Atlantic*, the writer, S. R. Elliott, says: A scientific man of the most unrelenting practicality, a Scotch Presbyterian, whose religious creed and all his conceptions of the supernatural sprang rather from his recognition of the demands of honor in keeping pure the hereditary faith than from any personal conviction, used to say that the most intensely vivid recollection of his life related to his childhood in the Highlands of Scotland. Going out with his nurse each evening to view the sunset from a commanding orag, the two used to stand looking down upon the fragrant and mist-laden vale far below. Thus they would watch the dimly-outlined figures of shepherds calling to each other and to their flocks with pipe and voice; all this mingling with the scream of bitter and ourling, till the interwoven threads of sound seemed to match the bloom of the heather. It was then, as the twilight faded into the gloaming and the "passion" light almost to darkness, that the small faint lights, as of something burning in the heather about him. Standing breathlessly still; holding the old nurse's hand, he would look at these fairy circles (for so he heard them called), while she, in low, crooning voice, such as was probably used by Lochiel's wizard, would describe the scene which passed before his eyes—numberless fairies clad in medieval garb, the wee men in knightly attire, the wee women in kirtles, with flowing hair of the fairest tints, approved a fine, more moving through strange fantastic dances to the measure of wild music, aided or informed by the

low, monotonous crooning of the old witch and almoner of ghost stories, his nurse. Dark night fell upon his exhausted spirit, and, weary with all he had seen, he was carried home to bed. With the cheerful materialism of science the grown man could readily explain this, which he termed a memoroid of childhood, the elfin troop and their costumes were made of the heather which "danced in the soft breeze in a fairy mass" or were suggested by the oroon of the old witch; the music for their fantastic rounds was lent by the cadenced utterings of shepherd's pipe, the bleatings of the sheep, and the song of the mountaineer, with an orchestra of wind-struck mountain pines. Yet, notwithstanding this explanation, the man of science, through a long life of practical and prosaic industry, always maintained the vividness of the realism of the quasi-memory thus indelibly recorded on the mind of childhood.

### Out This Out and Keep It.

The following instructions for the prevention and treatment of cholera are issued by the New York Board of Health. Keep them; they may be of advantage to you:

Healthy persons "catch" cholera by taking into their systems through the mouth, as in their food or drink, or from their hands, knives, forks, plates, tumblers, clothing, etc., the germs of the disease, which are always present in the discharges of stomach and bowels of those sick with the cholera.

Thorough cooking destroys the cholera germs; therefore:

Don't eat raw, uncooked articles of any kind, not even milk.

Don't eat or drink to excess. Use plain, wholesome, digestible food, as indigestion and diarrhea favor an attack of cholera.

Don't drink unboiled water.

Don't employ utensils in eating or drinking unless they have been recently put in boiling water; the more recent the safer.

Don't eat or handle food or drink with unwashed hands, or receive it from the unwashed hands of others.

Don't use the hands for any purpose when soiled with cholera discharges; thoroughly cleanse them at once.

Personal cleanliness, and cleanliness of the living and sleeping rooms and their contents, and thorough ventilation, should be rigidly enforced. Foul water-closets, sinks, faucets, cellars, etc., should be avoided, and when present should be referred to the health board at once and be remedied.

The successful treatment and the prevention of the spread of the disease demand that its earliest manifestations be promptly recognized and treated; therefore:

Don't wait, but send at once, if attacked, for medical aid. If taken ill in the street, seek the nearest drug store, dispensary, hospital or police station, and demand prompt medical attention.

Don't permit vomit or diarrhoeal discharges to come in contact with food, drink or clothing. These discharges should be received in proper vessels, and kept covered until removed and sent to the doctor. Pour boiling water on them, put a strong solution of carbolic acid in them (not less than one part of acid to twenty of hot soap suds or water).

Don't wear, handle or use any articles of clothing or furniture that are soiled with cholera discharges. Pour boiling water on them or put them into it, and scrub them with the carbolic acid solution mentioned above, and promptly request the health board to remove them.

Don't be frightened, but do be cautious, and avoid excesses and unnecessary exposures of every kind.

### Saved by a Dream.

Mr. Charles Spellman of 130 West street, New York City, had his slumber disturbed, says *The Telegram*, by a dream, in which he fancied a band of wild Indians had tied him to a stake and had built a fire around him. As they danced around him they kept heaping on the fagots, and he was fast suffocating by the smoke.

In his struggles to release himself from the stake he woke up, and found his room fast filling with smoke, and the electric light wire running through his room sizzling and sputtering as the fire communicated to the wood-work. Spellman sprang out of bed and groped his way to the door. He aroused the rest of the inmates, and an alarm of fire was turned in.

The electric light wire had charged the gas-pipes, and the fire was raging between the ceiling and roof. Water was found useless, so a messenger was sent in haste for a lineman, who cut off the wire, and then the fire was extinguished.

### LESSON OF THE CHOLERA.

Oh! pestilence—thou great evangelist  
Who doth plead for man  
Beneath the vaulted dome of heaven,  
With nation for an audience,  
Thy voice doth climb the mountain,  
Cross the desert.  
Ride upon the ocean's restless wave  
And pierce the ear of continents.  
A thousand creeds,  
A thousand governments may war,  
And quarantine the vanquished  
But in thy presence they must bear rebuke  
And tremble at the grandeur of thine embassy.

Yes—in the dead faces  
Of the forms we love  
God speaketh;  
Arm the town with trenches  
And pure air  
Thy enemy is death, not man.  
Go, sell thy churches  
To the wise men  
And build houses for the poor.  
The battle is for life, not death.  
Go, break down all barriers;  
For without the universal  
Brotherhood of man  
The past is vain.  
The present useless,  
And the future dark indeed.

—A. W. Habscham, in *Baltimore Sun*.

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constipation,  
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## WAR ECHOES.

Exciting Experience of Commander David Noyes.

One of the Most Popular G. A. R. Veterans in the Country.

A Wonderful Thing, and We Believe It to be True.

He escaped being killed in battle. But he came dangerously near death since. This, in brief, is the experience of Past-Commander David Noyes of Manchester, N. J.

That Mr. Noyes is a most popular and honored citizen is evident from the fact that he has been elected five different years commander of Reno Post, No. 84, G. A. R., that he is a Free Mason of high degree, a Justice of the Peace, Ruling Elder and Treasurer of the Presbyterian Church, a member of the Board of Education, and has been sent as delegate to county, state and congressional conventions. The word of a man so highly honored at home must carry the greatest conviction and weight throughout the country. His story is interesting.

"For over twenty-seven years, since the close of the late war, I suffered from dyspepsia, paid out hundreds of dollars, but got no relief.

"I suffered from heart disease for six years, was carried out of church and from my work three times, and for the past two years was unable to do any work whatever.



HON. DAVID NOYES.

"I was told by my physician that I never could get well.

"I was also paralyzed on the right side from my hip down, and suffered severely with lumbago and a trembling of the hands.

"I took Dr. Greene's Nervura blood and nerve remedy and feel entirely cured of all these troubles, and feel like a well man.

"I could not sleep on my right side for years, now I can sleep well and eat anything.

"It has proved to be a wonderful remedy for me, and I am a living witness to testify to the truth of my statement. It is the grandest medicine ever made, and all my friends are amazed at the cure."

Postmaster Edward F. Larrabee and Wm. Montgomery, master mechanic New Jersey Southern R. R., both of Manchester, N. J., have known Mr. Noyes for twenty-five years, and are familiar with all the facts about his wonderful recovery.

We can only say, in commenting on this case, that it is truly marvelous what this remarkable remedy will do in curing disease. It certainly makes most astounding cures, and we do not wonder that, as druggists tell us, the demand for it among the sick is enormous. Its price is only \$1.00, and it is purely vegetable and harmless. Another thing which gives the people the greatest confidence in it is that it is prepared by Dr. Greene, of 34 Temple Place, Boston, Mass., who is an eminent specialist in nervous and chronic diseases. He can be consulted by all free of charge, personally or by letter.

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ment, free to the public, commencing  
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hamer, Chairman.

At these Spiritual Meetings of Mrs. M. T. LONG-  
LEY will occupy the platform for the purpose of answering  
questions propounded by inquirers, having practical bearing  
upon human life. In the 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 con-  
sideration. Besides, exalted individuals anxious to send  
messages to their relatives and friends in the earth-life will  
have an opportunity to do so.

It should be distinctly understood that the Messages  
published in this Department indicate that the character of  
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, even-  
tually progress to a higher state of existence. We ask the  
reader to receive no doctrine put forth by spirits in these  
columns that does not comport with his or her reason. All  
express as much of truth as they perceive, and no more.

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

Natural flowers are gratefully appreciated by our  
angel visitors, therefore we solicit 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 this Department  
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Questions Answered and Spirit Messages  
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF  
Mrs. M. T. Longley.

Report of Public Séance held June 3d, 1892.  
Spirit Invocation.

Oh! thou Infinite Presence, thou Divine Spirit who art  
in life, and to life the all in all, we recognize thee at this hour.  
The beauty and the fragrance of the flowers speak to our  
hearts of thee, and of thy great pulsating life. Oh! we  
would draw from thee and from thine atmosphere of spiri-  
tual influences that shall sustain and strengthen us in  
every moment of our existence. We know that thou art  
always with us, that no life is apart from thee, but that all  
lives are a part of thee; yet we do not always have the con-  
viction and the interior consciousness of thy nearness and  
of our relationship to thee and thy divinity. We would  
have these grow in our souls, that we may always under-  
stand that we are thy children, that we are a part and  
parcel of Infinite Life, and that under no circumstances  
and conditions can a human being stray from thee.

We behold around us evidences of thy wondrous skill and  
boundless care. The heavens reveal the glory of thy  
handiwork; the ocean waves speak of thee, and the majesty  
of thy law; the flower-strewn and smiling back to the sum-  
mer sky in love and in richness of growth, and tell  
the tales of infinite love and care and skill from hour  
to hour. Shall not the heart of man rejoice, and aspire to  
know more of thee? Shall humanity alone sing not thy  
praises, and refuse to send forth the sentiments of thank-  
sgiving and of appreciation of the boundless works of life?  
Ah! no. We must and will join our thought and aspiration,  
sending them forth upon the atmosphere, knowing that  
they will be recognized and understood by Infinite Life and  
Intelligence.

We are thy creatures, and we ask that we may be brought  
into communion with other children of thine who live in  
the spiritual world. Let us receive from them something that  
shall lighten our burdens, and make our pathway clearer to  
our sight. Give us the companionship and association of  
pure beings, that we may be stimulated by their example  
and strengthened by the contemplation of their lovely  
works. May we receive ministrations from those who go  
forth doing to others a service of love, that we may be  
blessed not so much by the benisons of good that they bring  
to us personally, as by their example, their precepts, and  
the atmosphere which envelops them, and which shall  
sustain and strengthen us in every moment of our existence.  
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their example, their precepts, and the atmosphere which  
envelops them, and which shall sustain and strengthen us  
in every moment of our existence.

## QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your queries are now  
in order, Mr. Chairman.

Ques.—[By "Inquirer," Hartford, Conn.]  
If reincarnation is a fact, what becomes of the  
afflicted spirits during the several embodi-  
ments? Should they not meet during one earth-  
ly existence, are they reincarnated until they do  
meet?

Ans.—Not of necessity. At our last circle  
we considered the complete angelhood of hu-  
manity, stating that individuals, the mas-  
culine and the feminine principles, form an  
angel. In the highest sense of the term there  
must be a perfect union between two congenial  
souls, between two who are spiritually mated,  
and when this perfect union is formed, there  
is a ripeness of experience and association  
which is of great service to the intelligent life.  
It is possible for one-half of this completed  
angel-life to still continue to need experiences  
and discipline in other worlds, or in other  
states of existence, while perhaps the coun-  
terpart is in the spiritual world proper, gain-  
ing an experience there; and not until the needful  
discipline has been undergone, and the soul  
has ripened under it, not until much has been  
gathered for the soul's interior growth, will  
the two come into that celestial union of which  
we speak, and form the perfect oneness of the  
undivided intelligent life which in its com-  
pleteness comprises the negative and the posi-  
tive principles, the male and the female.

Granting that the law of reincarnation ex-  
ists, and that spirits do come under its  
operation for their own needful unfoldment  
and for useful purposes, it is not, perhaps,  
necessary that both of these spirits who are  
mates should pass through that experience.  
One may be called upon to do so, and the other  
may not; both may be called upon to do so, or  
perhaps neither will find it necessary or de-  
sirable; but whatever the conditions and cir-  
cumstances necessary for the growth of the  
spirit, they must be met, and the law of reincar-  
nation there will be the ripeness, the fruition  
and the perfection which will enable the two  
souls to form the higher union in the celestial  
life.

Many spirits meet their soul-mates soon after  
passing from the body. Some meet them here  
on the earth, and a union is formed which is  
enduring. They may be separated at times, be-  
cause there may be experiences needful for  
the one which are not at all desirable for the  
other; but where the law of reincarnation exists,  
the attraction is of a spiritual character, those  
who belong to each other will meet and be-  
come united in the bonds of a celestial affec-  
tion.

Q.—[By J. C., in the audience.] How do you  
look upon the testimony of Apollonius of Ty-  
ana in "Antiquities Unveiled," he being the  
Jesus Christ of the New Testament? Is it histori-  
cally true? or is it the best we are able to get  
in this day?

A.—As we are questioned we will give our  
personal opinion upon this subject.

We do not believe, nor have we any reason  
to believe, that Apollonius and Jesus Christ  
were one and the same individual. We have  
seen an intelligence in the spirit-world who is  
looked upon as the man known to mortals as  
the humble Nazarene, and who was not high  
in authority by any means. He was a lowly  
individual, scoffed at and scorned by the aris-  
tocrats, and denied by those who were in  
power. We have also records of the life of  
Apollonius, and they differ decidedly in many  
essential points from the records of the life,  
experiences and works of the Nazarene.  
Therefore we do not, and cannot, reconcile the  
statements made by some returning spirits  
concerning the identity of the Nazarene with  
that of Apollonius with the facts as we find  
them on the spiritual side. We do not ask  
any one to take our opinion or statement in  
this connection. We give it because we are  
questioned.

Jesus of Nazareth was, as far as we know  
anything about it, a humble origin,  
very sensitive and mediumistic in the highest  
sense of the term, receptive to spiritual influ-  
ences, acted upon and guided by these unseen  
intelligences, made to serve as a mouthpiece  
for them, and also as the agent in their minis-  
trations to the multitude. In the spirit-life  
such a character exists. He is a teacher of  
moral philosophy, one to whom the oppressed  
turn for succor, the lowly reach out for assis-  
tance, and the same one to receive light and  
strength from those who are sorrowful and de-  
spaired, and who have come to the spiritual  
world as outcasts. From him and from many

more like him (for he is by no means alone in  
his mission) work, these added and mis-  
shapen souls gain magnetic strength, and gain  
courage and hope which enable them to  
seek a way out of their unhappy state, and to  
understand and exercise the spiritual power  
within them so that it will lead them onward  
to a higher condition.

## INDIVIDUAL MESSAGES.

George Cummings.

[To the Chairman:] I suppose, sir, that I  
would be better known in Kansas than in this  
part of the country, for I became very familiar  
with that State, and I have had many expe-  
riences within its borders. I have found in  
various localities in that section of the country,  
but I have no doubt that changes have come  
to their lives, and some I know have passed  
over the river, for I have seen them on the  
other shore. If I could meet some of the  
friends who are left I should be thankful, and  
I know there are a few in Wichita to whom, if  
I could reach them, I could give some knowl-  
edge of my life here and on the spirit-side.

I went out rather suddenly, so that I did not  
have time to express myself as I might have  
done if a longer sickness had prepared my  
mind for the change. I was not satisfied to  
think that I must step out of these earthly  
scenes just as I was beginning, so it seemed, to  
make my way and get along in the world. I  
was not an idle man, I kept busy all my life;  
but somehow I could not keep hold of money—  
it would slip away from me. I suppose it is  
the way with a great many; it did not stick,  
not even a ten-cent piece. But my affairs  
seemed to be changing, my prospects were  
brightening a little, and before I went over  
the border, and I began to think I could do as  
I hoped and wanted.

Well, I don't come to growl about going out.  
I'm very well satisfied, and I don't think I  
could manage things better myself, if I had the  
chance, than the Great Power seems to do, but  
I have come to the conclusion that it is about  
right anyhow.

I come back to your office to send out a line  
to the people that used to know George Cum-  
mings, and to tell them he is about as lively as  
he used to be, and very fortunate. I don't  
know as I ever suffered very much for want  
of a bite, and I could lay myself down any-  
where and take a night's rest, because I adapted  
myself to circumstances. On the spirit-side I  
find I slip along, and it's a first-rate condi-  
tion to get into.

I had an old friend that I used to call Pete,  
and he was what I might call a tramp. I don't  
know it, but he used to have very strange expe-  
riences, and used to tell about talking with  
some unseen person. I laughed at him, and I  
told him he had the "shakes," so to see if I could  
get him out of that nervous condition, as I  
called it. I have been back near to Pete since  
I went out, and I have tried to talk so that he  
could hear me; but it was no good, though I  
think he had an idea that I was around. Now  
come to say that if Pete knows I have got  
back, I would like to hear from him, and I  
would like to think we could hitch our  
mules right up snug and tight, and do a power  
of good for this spiritual cause.

I hope this will reach him or some of my  
other friends.

Achsa W. Sprague.

I am highly pleased at coming to the Ban-  
ner of Light Circle-Room once more to wait  
a message of love and friendship to the dear  
friends who are traveling along the mortal  
way. The years are gliding by, each one bear-  
ing its silent record into the next eternity,  
each one written over in golden lines of light,  
and blotted here and there with stains of dark-  
ness, showing where triumph and failure have  
each had their turn and taught their lesson in  
human lives.

I watch the passage of the years, and know of  
the experiences of those dear ones of earth who  
have been faithful to the truth within them,  
who have stood firmly in the ranks of spiri-  
tual work and reform, and have never faltered  
in the darkest hour, or in the face of the  
right, or in showing their colors in the face of  
contumely and scorn. I know that the years  
have dealt with them in such a way as to bring  
added furrows to their brows and silver  
threads to their heads, and I know that some-  
times the heat and burden of life's experiences  
seem very hard and trying. I feel that I could  
take each dear soul, each faithful heart, into  
my embrace, for my spiritual love is strong  
enough and broad enough to take them all in,  
and I wish to tell them of God's eternal love,  
and of his spacious mansions, full of  
light and beauty for his children, and assure  
them that they are traveling the upward road  
that leads to the kingdom of home.

I feel to-day, Mr. Chairman, as if it would  
do me good to come here and speak a few  
words. Sometimes the experience that one  
gets in coming to your circle and sending out  
a personal influence of love and a tenderness  
of thought to friends is worth the cause of  
all. Many who are associated with many  
who gave me sympathy and cheer while I  
have been doing my work for the angel-world, have  
joined me in that higher realm of beauty.  
There we have been reunited, and held sweet  
social intercourse; but there are others still  
traveling along the byways here, sometimes  
almost fainting because the journey is so long,  
and at other times with brightened spirits  
and hearts filled with good cheer, sending out  
the best of their love and sympathy, and  
these I reach out in love and tenderness of  
thought, giving them what I can of spiritual  
influence to help them on their way.

Oh! the work is glorious, the spiritual light  
is far-reaching and full of power. I have not  
one moment of hopelessness for the Cause. I  
believe that it is forever fixed in the heart of  
humanity, and that it cannot possibly be over-  
thrown. The glorious light of spiritual truth  
can never be extinguished, and the more it  
deeper and deeper into the gloom of old in-  
tolerance and superstition, chasing away the  
shadows and giving the eternal sunlight of  
righteousness and love. So, good sir, tell the  
friends that I love them, that I wish them  
well, that I do all I can to strengthen their  
hands and brighten their hearts, and that I  
know I shall meet them in the world beyond  
where all is beautiful and sweet to the ad-  
vancing soul. Achsa W. Sprague.

Mrs. Mary Cheever.

I am happy to come to-day—happy to feel  
that I am worthy to stand upon this platform  
where so many exalted minds have stood and  
voiced their thought to the listening world. I  
feel to rejoice that I can send a few words of  
remembrance and affection to my dear ones  
who linger along this side of life, and to the  
many friends whom I have known in years  
past, and who gave me encouragement and  
cheer, and made my life brighter because of  
their friendship.

Spiritualism was everything to me. Its light  
permeated my being and brought strength to  
the loved ones of my family. I knew the dear  
ones were about us, and so the spirit-world  
seemed very near. We could almost feel the  
pulsations of its great, active life; we could  
hear the murmuring of its beautiful existence  
and know that our loved ones had not died.

Years have passed away since I was called to  
the Summer-Land, yet they only bring me  
more much. No change comes into the pres-  
ence of those I love but I know and respond to it,  
and I am always thankful when a dear one is sum-  
moned from the mortal to put on the garments  
of the eternal life. So many of the loved  
friends are with me now, sending their greet-  
ing to the dear ones here. Oh! how thankful  
we are for the home-life and the association of  
the spirit-world.

Tell our dear ones in Worcester that we are  
always ready to do what we can to further the  
good work, and to meet in the highest sense  
of the term, receptive to spiritual influ-  
ences, acted upon and guided by these unseen  
intelligences, made to serve as a mouthpiece  
for them, and also as the agent in their minis-  
trations to the multitude. In the spirit-life  
such a character exists. He is a teacher of  
moral philosophy, one to whom the oppressed  
turn for succor, the lowly reach out for assis-  
tance, and the same one to receive light and  
strength from those who are sorrowful and de-  
spaired, and who have come to the spiritual  
world as outcasts. From him and from many

Abbie M. Tyler.

I, too, feel that it is my turn to-day to speak  
to my friends, especially to my dear friends in  
Boston, and tell them how near I am to them,  
and that I am with them in every good work.  
Why! the longer I live as a spirit the more  
fully I can see this great work and its vast im-  
portance, which is exercised through spiri-  
tualism and its various avenues of expression.  
The longer I live, as an intelligent being, the  
more anxious I am to take hold of some grand  
work and push it forward, that it may result  
in something beneficial to mankind.

I do not know that I am any more in earnest  
than I was when here. I was anxious always  
to have the truth known, and the light shine,  
that all might be blessed by it. I know them,  
as I know now, that all are not ready to receive  
the truth, that one must go through a process  
of preparation in order to thoroughly under-  
stand and appreciate this clear relation  
which Spiritualism brings to the world, and I was  
anxious to have the Cause presented in its  
highest aspect, that it might command the re-  
spect of those who did not understand it or ac-  
cept it, and also that it might draw to itself  
the best of human life. I was anxious that it  
should have an effect upon human beings who  
ought to recognize its claims to bring out some-  
thing good, something higher and holier than  
they had manifested before they entertained  
the thought that spiritual visitants were with  
them, and that it might lead to the development  
of many more spiritualistic friends. They  
ensured me because I was outspoken in my  
opinion, but I only expressed what I felt in my  
mind was true, and I only wanted the best in  
membership and the best in Spiritualism to be  
exercised for the good of the Cause.

I wish my friends and associates to feel that  
I am with them in sympathy in every good  
work, and in all their hours of social communi-  
cation. I want them to know that, though I  
cannot speak a word to them in this way, I  
am always with them, and I feel, if possible, but if  
not possible, at least to try to do something that  
will make some heart brighter and freer from  
care.

Daniel wishes me to give his greeting to  
friends here and in Maine, and to tell each one  
that he is more than satisfied with what life  
has brought to him on the spirit-side. Abbie  
M. Tyler.

Annie Phillips.

They told me I might come to-day to speak if  
I could, for my mother and aunt, and I have  
been so long in the spirit-world, and I have so  
little of what has come to me, and I have  
found others who have gone out from them have  
been in the spirit-world.

I want to tell my mother that I am with her  
sometimes. I see how she works, and how sad  
she is, not all the time, because she has a cheer-  
ful disposition, but sometimes she is very sad  
and in looking over the past, and thinking that  
nearly all of her dear ones have died. You see  
she thinks of us as dead, the sight of the cold  
grave, and the sight of the cold grave, and she  
is in the grave, and among things of dust, but  
if she could turn her mind upward, and see the  
celestial world, see the light and beauty of the  
spirit, see the bright homes where her dear  
ones are, surrounded by blooming flowers, sun-  
shine and sweet friends, I think the sadness  
would all go away, and she would be able to  
sing a song of peace and happiness. So I am  
here telling her of all these wonderful things,  
and she seems to be when I first  
began to tell her.

I did not want to die; I wanted to live. I  
knew nothing of the other life. I did know  
something of the friendships and the surround-  
ings of this life, and so I wished to stay, but I  
had not the strength. Weakness came over  
me, and I had to go. Ever since then mother  
has felt as if she had lost her only comfort, but  
I say, No, you have lost nothing that ever really  
belonged to you. Your child and husband are  
with you as immortal spirits, and they bring  
with them love and spiritual strength every day  
if you could only understand it.

I wish to say to auntie, I have been with you  
many times. I have gained help, and seen  
much of this life through your atmosphere that  
I did not see when here. You will find light  
and beauty; and the dear one gone from your  
earth-life, and mourned as lost, is safe, and a  
good worker in the spirit-world. You cannot  
lose any one or anything that has ever really  
belonged to you, and you will find all these  
precious associations, friendships and loves  
safe, and waiting for you in the spirit-world.

My name is Annie Phillips. My mother's  
name is Mary, and she lives in Toledo, O.

Father Henry Fitz James.

I feel that I am called for. I have sensed a  
question coming to me from the mind of an  
earthly friend of mine. He wishes to know  
my attitude upon certain matters connected  
with the influence of the Catholic church, for  
I was identified with the propaganda of the  
Roman church. It was my mission to ex-  
plain my influence in bringing human beings  
into its fold, and in keeping them within its  
environment.

Life bore a strange aspect to me when I was  
called to the spirit-world. I had many things  
to face that I had put away from my mind  
while I was here. There they would not be  
put aside; I had to behold them. From the  
contemplation I gained instruction; but it was  
a slow and a long process. I had to come back  
and make contact with the material world, take  
on their conditions and the surroundings of  
earth-life, thus gathering new knowledge and  
leaving old thoughts and opinions as I turned  
away.

I gathered much light from the friend who  
has called me, and I have always held for him  
regard and esteem, and been ready to serve  
him a good turn if possible at any time. Now  
he inquires what is my mind concerning the  
question of some of our reformers to cast  
discredit upon the Roman church and its  
methods. I wish to say to my friend, I trust  
that I have grown in thought and character  
since, in years gone by, I communicated with  
him through medial agencies. I have been  
under tuition in the spirit-world; I have come  
down to be a pupil instead of a leader; I have  
tried to learn my lessons well, and I can truly  
now say that whatever savors of bigotry, in-  
tolerance, superstition and blind ignorance,  
whether connected with the Roman church  
or with any institution or system of thought  
and teaching that the world contains, should  
be overthrown; and if the measures taken for  
such overthrow be seemingly harsh, they may  
be necessary, and I trust will be effective.

My friend need not feel that I shall mourn  
or in any sense be grieved or indignant, if the  
autocratic power that holds human souls in  
bondage, and refuses to permit them to see the  
light for themselves, to think for themselves,  
to reach out to grasp truth to themselves, is  
undetermined and overthrown by any higher  
system of thought, education or discipline; for  
I can be broad enough to feel that the truth  
should triumph at all hazards, and that the  
light of spiritualism should permeate every  
nook and cranny of every institution of learn-  
ing or religious thought throughout the world.  
And I will do my part to hasten the day when  
this shall be accomplished.

I was known as Father Henry Fitz James.

Charles C. Dudley.

[To a lady in the audience:] Carrie, dear  
wife, I love you, and the beautiful flowers that  
I love so well. They have helped me to com-  
close to the platform to-day, and send you a  
thought of love and sympathy. I want you to  
know—I want you to feel in your heart—that I  
am really with you every day sometime during  
the day. No matter what there is for me to  
see, to learn or to know on the spirit-side—and  
there is very much that I have yet to learn—  
some part of the day I am with you, and I  
know when you talk to me, I know when your  
thought goes out to me or system of thought,  
I respond quick as a flash, for I know it is my  
own dear wife who is calling to me, and that  
she is mine now as much as ever in the past.

I want to say that you will be guided in your  
own mind this summer, for I know that I can  
impress you what is best to do. After the sum-  
mer is gone you will be ever so much better in  
mind and body for the experience which will  
come to you.

Mother sends her love, and Lizzie, too, and  
the dear friends want to tell you that there  
is an atmosphere of spiritual light and comfort  
about you that will chase away the clouds

from your heart and give you the sunshine  
from beyond.

Say to Louisa that they bring all the strength  
and comfort that it is possible to make her life  
bright and beautiful, as she has made other  
lives, and as the influence is that she sends out  
from her own heart.

Tell them to give my love to the  
boys. Tell them Charlie is around, and never  
forgets one of them.  
Charles C. Dudley.

Report of Public Séance held June 7th, 1892.

## QUESTIONS AND ANSWERS.

Ques.—[By Wm. H. Sargent, South West-  
mouth.] In reading the answer to a question in  
report of séance of Feb. 18th I find the phrase:  
"We claim that an intelligent spirit, having  
eternity," etc., etc. Now what I would like to  
ask is, From what source in nature can we sus-  
tain the idea that life is not governed by laws of  
limitation, whether it be natural or spiritual?  
Human (or any other) life in nature is the  
result of conditions. All the component parts of  
solid life or form have always existed, and will,  
as far as we know, continue to exist eternally.  
Is not the natural life a germ or condition from  
which the spiritual takes its being? Does not  
this condition of a natural life result in the de-  
velopment of a spiritual body by certain laws  
working, gathering unseen forces, and combin-  
ing them, until we have as a result intelligence,  
thought, recollection, and all the requisites of a  
spiritual existence? We have not taken any-  
thing that was not always here to form the  
natural. Have we done any different to bring  
this spiritual body into existence? Is not every-  
thing that is gathered or combined to form a  
body or life continually undergoing a change,  
whether it be natural or unseen forces? If such  
are facts, where comes in the eternity of the  
spirit?

Ans.—We can grant all that your corre-  
spondent affirms, and yet we can also continue  
to assert that, as far as it is possible for a  
spirit-intelligence to learn anything in the  
universe concerning spirit-identity and contin-  
uity, life is eternal, and the spirit-intelli-  
gence lives forever. We grant our friend that  
forms are continually changing, not only those  
forms of objective life which belong to the  
physical universe, but also those forms of ex-  
ternal life in the spirit-world. We have never  
claimed otherwise. Yet the spirit-intelligence,  
the ego, that which acts upon, moves and con-  
trols the changing forms of matter, that which  
animates and permeates every particle of mat-  
ter, bringing it into form and substance, we  
claim to be unchanging and eternal, since, to  
our mind, it is a part of the Great First Cause,  
a part and parcel of the Supreme Intelligence,  
that we are taught to believe and comprehend.  
That principle of life that, for want of a bet-  
ter term probably, we are prone to call the  
soul, is, to our mind, the great flame of vital  
force which gives life, animation and power to  
the human organism, as, to the spiritual or-  
ganism itself, and this particular principle of  
life which of itself is intelligent, and when ex-  
pressing itself through form is individualized,  
we hold lives forever. At least, we have come  
to hold these minds on the spirit-side who have  
been with us in the spirit-world for many cen-  
turies. They declare that they have come in  
contact with minds still further advanced who  
have lived as conscious, intelligent beings for  
many thousands of years, and that these latter  
minds also assert that they have come into  
communion with advanced individuals who  
have lived in the dim ages of the past, and each  
and all claim that, as far as they know, there is  
no end to individuality, and the intelligent  
power of the human entity.

We now return to the beginning in the  
past. Man tells of the dawn of creation, of the  
beginning of conscious life, but he has never  
been able to trace it to its origin. This being  
a fact, it is just as impossible for the finite  
mind to reach out and grasp any point where  
the individuality and intelligence shall cease  
to exist, and, therefore, we claim for man an  
eternity of existence, and an immortality of  
human intelligence.

Perhaps your correspondent has fallen into  
the error for such it seems to us—of conclud-  
ing that the spirit or spiritual conditions of  
life are the outgrowth of the physical. Now  
we claim just the opposite. Our standpoint is  
that all physical things, all elements of matter,  
are the outgrowth of spiritual things, that  
spirit has created all forms of objective life,  
given them consciousness and animation, and  
set them in motion, because to our understand-  
ing spirit is higher than matter, and comes be-  
fore matter in the scale of being. Before the world  
was, I was," meaning the spirit, the conscious,  
intelligent, vitalized spirit of life existent be-  
fore this body of light called the planet earth  
was swung out into space, and given a motor  
power. So, to our mind, spirit has always ex-  
isted, and by its action, and through its great  
power, has brought into form and substance all  
these various conditions of objective life  
with which you are familiar in this vast uni-  
verse.

Believing, then, that spirit is the First Cause  
or Creator of existence, we must believe that  
it has always been; and if it has always been,  
then shall it always continue to exist. Like  
the perfect circle or globe, it has no percepti-  
ble beginning and comes to no end. This ma-  
jestic spirit of life is a complete whole, stupen-  
dous in its power, of which every human soul  
is a part. Individualized life? Yes; conscious,  
animated life, certainly, since the human soul  
has the power of operating thought, of giving  
expression to intelligence, of making the pow-  
ers constantly felt in grand achievements in  
outward life.

The spiritual body, in one sense, is an out-  
growth of the physical body; and yet not en-  
tirely, as we can prove to you who believe in  
the teachings of Spiritualism, since the little  
child who passes out from earth-life when per-  
haps but a week or a month old, at once comes  
into possession of a spiritual body. It is an in-  
stant form, certainly, but it is subjected to  
the law of growth. Were that spirit-body  
which the soul-life of the infant animates but  
the outgrowth of the conditions and elements  
of the mortal form, and also of those elements  
and atmospheres brought to it by the earthly  
condition, it would not be subjected to the  
law of growth, and the child would remain an  
infant still through the coming years in the  
spirit-life, because the law of development  
would not operate in its case, since the earthly  
expression had been gone. But the child-form  
comes under the law of development; it grows  
in substance and material for growth from  
the spiritual world in which it dwells, and, as  
the years go by, the infant passes from its  
stage of infancy to one of childhood, so on to  
youth, and further on to maturity, rounding  
out its growth in beautiful perfection when  
the faculties of mind and spirit have come to  
that stage of perception and reception that en-  
able them to grasp forth their best powers and  
to accomplish great things in the world.

So the spirit-body is not entirely the result  
of the physical body. Day by day you are giv-  
ing forth an atmosphere, sending out a mag-  
netic force that will enter into the composi-  
tion of your spirit-bodies; but the spirit will  
also gather to itself elements and forces from  
the spiritual life which will enable it to be-  
come more fully equipped when it enters the  
spirit-world, not only more perfected in form  
and substance, but in positive powers, than it  
could possibly be were the spiritual body  
merely the result of growth from the physical  
side.

If our friend can understand that spirit  
comes first, and governs and controls all  
things, that he is an infinite spirit just as  
much as the Great Eternal is an infinite spirit,  
only that he lacks development, experience,  
the power of unfolding the possibilities within,  
and that he has a long way to go in order to  
time in gaining this experience, for unfold-  
ing and expressing these possibilities, and for com-  
ing nearer and still nearer to the divine to  
which he is related, we think he will under-  
stand that eternity is none too long for the  
progressive soul in its search for light, and its  
effort to achieve grand works for itself and for  
humanity.

Q.—[By the same.] You use the term "in-  
telligent spirit." Can there be spirit-form without  
intelligence?

A.—There cannot be spirit-form without in-  
telligence, because all form, whether spirit or  
mortal, is permeated by the spirit, which is in-

telligence. We hold that the plant growing at  
your threshold is intelligent because perme-  
ated by the spirit, though you may not under-  
stand the intelligence which it breathes forth.  
We hold that the rose at our hand is filled with  
the spirit of intelligence, and that it yields up  
something of this intelligent life in every  
petal of perfume that it exhales upon the air.  
You human understanding may not read and  
comprehend the intelligence in its entirety.

So we feel that all things are governed and  
animated by intelligent spirit, for without this  
there would be no form. It is the spirit which  
holds the various particles, elements and forces  
together, and fashions into shape a flower or a  
rock, a tree or a mountain, an insect form or a  
human organism. That is our idea of "intelli-  
gent spirit," and when we use that term we do  
not apply it to the external so much as to the  
invisible power, the ego, that entity which  
of itself is intelligent, and which has the  
power of expressing its intelligence through  
various forms of life.

## INDIVIDUAL MESSAGES.

Joseph P. Hazard.

I am happy







