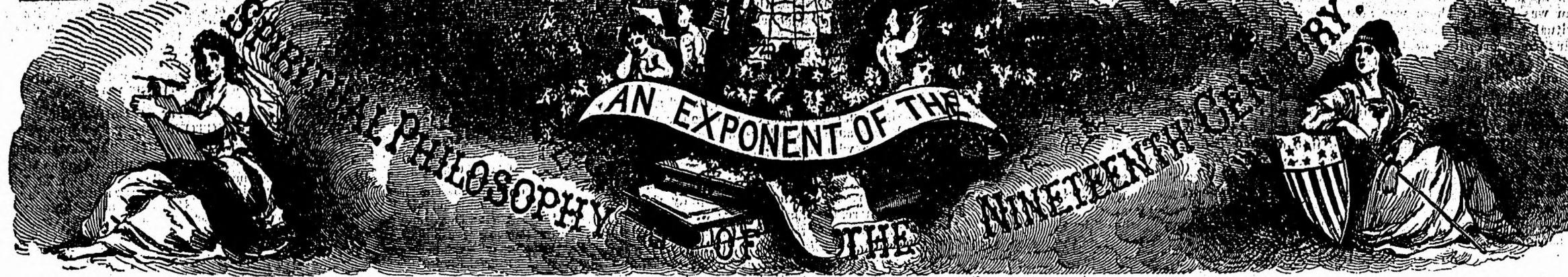


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BANNER OF LIGHT.



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NO. 17.

HEAVEN—A TRUE INCIDENT.

The lesson hour was nearly past.
When I asked of my scholars seven:
"Now tell me, each one, please, in turn,
What sort of a place is heaven?"
"Oh, meadows, flowers, and lovely trees!"
Cried poor little North street Kitty;
While Dorothy, fresh from country lares,
Was sure 'twas "a great big city."
Bessy, it seemed, had never thought
Of the home beyond the river;
She simply took each perfect gift,
And trusted the loving Giver.
Then up spoke Edith, tall and fair,
Her voice was clear and ringing,
And led the Easter anthem choir:
"In heaven they're always singing."
To Esther, clad in richest furs,
"Was a place for 'out-door playing';"
But Bridget drew her thin shawl close,
For "war and food" she was praying.
The desk bell rang. But one child left,
My sister, in a huff Henry;
"Why, heaven just seems to me a place—
A place where you're never sorry."
—Willis Boyd Allen, in *Sunday School Times*.

AN INTERESTING HOME SEANCE.

(Written expressly for the Banner of Light.)
BY DELTA.

Interested and surprised, recently, by the presentation of a philosophy claiming to account for a well-known but puzzling fact in the history of the world's movements, I feel assured that THE BANNER'S readers will also be interested. As the information came from an unseen intelligence, speaking through the physical organism of my friend—the totally blind but remarkable trance-speaking orator, Mr. A. E. Tisdale—and the involuntary and unexpected occurrence in my own library, in the presence of my family and a visiting friend, gives it all the more interest, at least to myself.

Mr. Tisdale accepted our invitation to spend the afternoon and evening with us informally. While conversing pleasantly in the library, I purposely suggested a topic of conversation which would embrace a philosophy theory touching race movements in the past of history, the trend of civilization and an evident, but as yet undisclosed, design in the great influx of spiritual and intellectual force at this stage of the race's history, with its first appearance in the world's Occident farthest removed from the Orient, or the beginning, if not of the race itself, certainly of its known history.

My purpose was to ascertain whether Mr. Tisdale was well read in the departments of history and literature, as his profound lectures upon the platform were at variance with the theory that his infirmity of blindness had prevented his intellectual culture. He courteously gave me the laboring oar in the conversation, and without being apprised of my design, modestly stated his deep regret at the lack of facilities to store his mind with information from books, in consequence of his early total blindness and the exceeding meagreness of his schooling. And yet he is entertaining company and a good conversationalist.

Without a pause in the conversation, he passed into the trance condition so familiar to those who have followed the various phases of psychic manifestation. Without waiting for a pause in my speculations as to historic teachings and their meaning, he began to speak with the clearness and certainty of the teacher, and the authority of a master of his subject. He sat there, my guest and friend, A. E. Tisdale: yet another intelligence—profound, scholarly, a master of language and of the great "art of putting things" compactly, tersely and convincingly. If ever in my busy life I regretted my inability to practice the stenographic art, I did then and there. Calling all the members of the family into the library, without a break in the rapid, rhythmic flow of the informal lecture, we sat spell-bound listeners for a half hour or more, or until the theme had been clearly, cogently and convincingly discussed by our celestial visitor.

While his topic covered a vast historical area, and was prolific in suggestions of subordinate causes and teachings, the temptation to traverse which, even to a scholar and close logical reasoner in the normal condition, would be well-nigh irresistible, yet the celestial visitor disclosed his great mental training and profound scholarship by dismissing these subordinate causes, sequences and side-issues with a single comprehensive sentence, calmly pursuing his thesis to its conclusion. I can only give your readers a bare synopsis of it, in my own language, and from a memory whose retaining qualities, except for facts, faces, and conformations of localities, was never of the best. He said in effect—plunging into his subject in medias res:

"In very early history the race was a comparative unit, compacted and occupying a position nearly central in Asia, though with the present geographical boundaries of that country, more to the East and South of its geographical centre. There was a breaking-up, a rupture; what you would term a great disbanding; with many hordes succeeding it. As a unit it was Aryan in language, the root of the language being what is now termed Sanskrit, which was retained more or less distinctly by the tribes, or vast emigrating bodies composing the various hordes, and formed the basis of the language peculiar to each in their journeyings and various locations.

A singular and noticeable feature characterized every detachment of this Aryan rupture, and the breaking up of this vast, consolidated empire of humanity, and that was the invariable movement of the different divisions toward the West; none journeying Eastward to find a local habitation or found a nation for itself. One division 'poured' into Russia, an-

other into Greece and Italy, another into Turkey, and from thence, in smaller sections, along the Southern coast of the Mediterranean Sea, founding empires and building cities, now totally obliterated or in fragments of ruins, but all well known to history. It was a Westward rolling wave. Other sections or divisions of the great Aryan multitude invaded what are now known as Germany, France, Spain and Portugal; while the Russian precipitated itself upon Sweden and Norway, becoming the Norsemen of later history and the invaders of the isles of Great Britain.

The waters of the Atlantic Ocean did not check its progress; nothing has checked it—nothing will. It settled the Eastern coasts of America, and then, impelled by its law, moved Westward, until it settled this country to the verge of the tidewaters of the Pacific Ocean, crossed that vast boundary of nations, and invaded what you call the East, or the approximate point of its departure, thus circumnavigating or belting the entire globe. But it invaded the East from the West, never retracing its steps, though that line of return would have been shorter and more feasible, apparently.

This stride Westward, always Westward, has three times encompassed the earth, reaching its beginning only to commence a new cycle, always moving from East to West, and never reversing the order. It is now upon its fourth historical march. At the completion of its seventh perfect circuit a change will come to earth and all its peoples. These separate or defined circuits have each their peculiarities, and each bears some new feature of progress for the race, in which all must ultimately become equal participants.

Have you not observed that all progress in knowledge, in the arts and sciences, in systems of philosophy, in advanced forms of government and in religion, with its visible institutions and works, its education of both intellect and conscience, its emancipation, elevation, purity and spirituality, have all, in their order, following each other, as have the generations, proceeded from East to West, and never from West to East?

In ignorance of this great law, order, force or fact, both American and English religious propagandists have, for more than a half and nearly a full century, sent their missionaries to the East, only to meet with phenomenal failure in every instance. It has been a weak attempt, however honestly entertained and prosecuted, to run counter to those laws and forces which from prehistoric times have silently governed the movements of the race and all connected with its evolutionary progress, just as the planetary system is directed and governed. The East and its peoples will never receive civil or religious elevation, as it obtains in the Occident, unless they receive them from a still further East, the last stage pouring the wealth of its civilization, its religious culture, its refinement, scholarship and civil exaltation, which it has acquired on its Western journeyings, back upon the Fatherland and its peoples as it completes its western circuit, not once, or twice, or thrice, but seven times.

The foregoing is a mere outline, and lacks the clear, forcible diction with which it was delivered. The points made seem to be historically accurate, so far as we have a written history to guide our inquiries. We had a multitude of questions to ask, but greatly to our regret the learned visitor retired from the visible organism immediately upon finishing his address, and has not since been available. We must wait a favorable hour for his return. He was simply a caller, as was my friend Tisdale, and both staid long enough to create a great desire to see and learn more of them.

That Mr. Tisdale has studied the voluminous works of that great metaphysician and writer, Bishop Berkeley, who lived and wrote early in the sixteenth century, we do not believe. Neither is it reasonable to suppose that there was ever read to him Bishop Berkeley's work "On the Prospect of Planting Arts and Learning in America," in which appears:

"Westward the course of Empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring 'tis the last."

Neither is it reasonable to suppose that Mr. Tisdale has had read to him Charles Kingsley's preface to his historical fiction, entitled "Hypatia," in which, in outline, the same theory of the Westward progress of the race and everything connected with its growth are set forth as incidents in the movements and changes taking place in Asia, Europe and Africa during the fourth and fifth historic centuries.

But the strong feature in this lecture of my celestial visitor was the disheartening fact to every genuine contributor to the missionary funds of the Christian church, that the returns made for the treasures of wealth and life expended in missionary efforts during the past century have been practically nil, largely because of ignorance of the true law of progress; fundamental and imperative, that the wave of all reform and progress must follow the race itself, Westward from the East, until it pours its accumulations upon its geographical and cradle home; thus bringing the whole family of man into equal possession of all blessings which the God and father of the race has proposed to bestow upon it: Not from our Atlantic shores Eastward to Europe, Asia and Africa, but from our Western, Pacific coast, Westward to China, Japan and all Western Asia, until the circuit of the circumference of the earth has been accomplished in accordance with the primary impulse of emigration, and for its repetition for the symbolic number of seven times.

Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. WILLIS.

No. XXV.—Ann Lee, the Shakers, and the Universal Friend.

WE cannot close our review of the proofs of continued revelations from an unseen world of spiritual forces and entities throughout the eighteenth century, without a mention of the two remarkable women whose names stand at the head of our present number.

ANN LEE, the Shakeress, called by her sect Mother Ann, was born in 1731 in Manchester, England. Her parents were poor, and could give her no education; consequently she grew up very illiterate, being unable to read or write. She was employed in a cotton factory during her childhood and early womanhood.

From her early childhood she was of a very religious turn of mind. She was serious and thoughtful, and cared nothing for the ordinary occupations and amusements of childhood. Throughout her young womanhood she was clairvoyant, clairaudient; saw visions, uttered prophecies, and read the most secret character of those who approached her.

She early felt a great repugnance to the marriage relation, but through the importunities of her relatives she was forced into it when quite young. She married and became the mother of four children, all of whom died in infancy.

She passed through great suffering during her married life, with no mortal near to instruct or guide her. Led by forces she could not understand, subject to influences from an unseen realm about her, she for nine years passed through a spiritual discipline as crucial as is required of the seeker after the occult mysteries of Oriental adepts, and with much the same results. She was brought, through mental suffering and spiritual discipline, into a condition of exalted spiritual sensitiveness, in which her soul was filled with heavenly visions, and what she regarded as divine revelations.

After she had been brought out of this condition of protracted suffering, which she claimed forced bloody sweat through the pores of her skin, and consumed the flesh upon her bones, and through which she claims she was born into the spiritual kingdom, she said of herself: "I was like an infant, just born into the natural world. They see colors and objects, but they know not what they see. But before I was twenty-four hours old (in this new life) I saw, and I knew what I saw."

Soon she began to be greatly concerned for the salvation of mankind. She saw the race lost in iniquity and sin. She saw no prospect of its recovery. She had for years been convinced that the professions and practices of the religion of the sects were powerless to recover the race from its bondage to the lower nature or give it any well-grounded hope of recovery in the future.

Then she devoted herself to incessant prayers and entreaties for light upon this great question, and that heaven would reveal to her the secret of man's lapse from his highest estate, his failure to achieve his divinest possibilities, and how his work of redemption was to be accomplished.

She believed that the revelation was given her that the secret lay in "the fleshly lusts that war against the soul." That redemption could come only from the crucifixion of these lusts. She believed that the suffering and agony of soul she had passed through for years were for the divine purpose of purifying soul and body so that she might become a fitting temple in which the indwelling Christ-spirit that revealed itself through Jesus the Nazarene could make its second appearance.

She devoutly believed that this Christ-spirit had incarnated itself in her, a woman, and that it was her inspired mission to go forth and proclaim to the world that the kingdom of heaven was at hand, that a new church was to be established, based upon this peculiar doctrine of the Shakers, claimed to be of divine origin, that the root of all other sins is to be found in the passionate relations of the sexes. Whatever may be thought of the sect embodying this idea as a cardinal doctrine, it is nevertheless a fact of history through all the ages of the world, that the highest spiritual gifts and powers have been recognized as especially belonging to celibacy.

But it is with the evidences of her mediumship that we are most concerned in our present investigation, and we will present some of the most striking of these.

She commenced her public career with such bold and severe condemnation of all licentiousness, and sensual gratification of all kinds as the source and foundation of all human corruption and misery, that she drew upon herself a storm of persecution and bitter hatred that culminated in her arrest and imprisonment.

She was imprisoned in a cell so small that she could not straighten herself in it. It was illuminated with the light of spiritual glory—so many instances of which we have found on

*In writing this number of the series I felt that I was discharging a sacred duty. That good noble-souled brother, Frederick W. Evans, of the McTearns, N. Y., Community of United Believers, when in the mortal form was deeply interested in these researches, and wrote requesting me to incorporate in the series some of the remarkable manifestations that occurred through the mediumship of Mother Ann Lee, whose memory is held in reverence by his sect. He sent me data for the same, and this article I have penned with deep regret, that he could not have read it in the form—F. L. H. W.

record. In the midst of this radiance she saw a glorious form she called Christ—a spirit who made known to her divine revelations of truth and unfolded to her such a marvelous understanding of the mystery of human iniquity, and the foundation of all human depravity; that she could never doubt again on that point, or for a moment hesitate as to the character of her mission to the world.

From that spirit baptism in her prison-cell, where she was kept for fourteen days without food, with the evident design of starving her to death, the door not having been opened in all that time, she came forth strong in spirit, and so vigorous in body that her enemies were astonished to see her walk off with as much apparent strength as she had the day she entered the cell. From this time she was received by her followers as their spiritual mother, and was ever after called by them "Mother Ann."

The exercises in their religious assemblies were peculiar, and were in such marked contrast with the staid and stately formalities of the Church of England, also of the Dissenters, that it is not surprising they should have called down upon the participants, from those who could know nothing of the spiritual power that inspired them, both ridicule and contempt. They consisted of singing, dancing, shaking—from whence they took their name of Shakers—shouting and speaking with tongues, also prophesying—in a word, all the varied gifts enumerated by the Apostle as belonging to Christianity.

Their dancing, shouting, singing, etc., was made the pretense or cause of the bitter persecutions that were heaped upon them. Mother Ann was frequently knocked down with clubs. On one occasion she was ordered to advance from where she was, and was kicked every few steps for two miles. Faint with thirst and nearly dead, she cried out for deliverance, and a certain nobleman living at some distance, ignorant of what was transpiring, began to feel restless and uneasy in mind, as if he must go somewhere. These feelings intensified to such an extent that he ordered his horse—started forth to go he knew not where or for what purpose. He urged his horse to the utmost extent, and rode as if for life until he came up with a crowd of people who were heaping upon a poor defenseless woman their cowardly abuse. He rescued her from them, severely reproofed them for their outrageous conduct, and restored her to her friends.

Repeatedly she was delivered from the hands of her enemies by the same invisible power that impelled this nobleman to go forth in her defense. On one occasion she was accused of blasphemy, and threatened with torture. They took her before four clergymen of the Church of England, hoping to obtain from them a judgment against her that would justify them in their cruel intention to brand her upon the cheek, and bore through her tongue with a hot iron.

These clergymen had heard of her power to speak with other tongues, and asked her to give them an illustration of this power. She replied that unless she could feel the power of God resting upon her she could not do this. Soon the power of the spirit came upon her, and these learned clergymen bore testimony that this uneducated, absolutely illiterate woman, spoke in seventy-two different languages. This so enraged the mob that they determined to take the matter into their own hands, constitute themselves her executioners and stone her to death.

They then took her and two of her Elders outside of the town, and began to stone them with stones suitable in size to kill them. And now occurred another wonderful manifestation of spirit-power. Not a stone could they make hit either of their victims. They all fell powerless at their feet. Then they fell to quarrelling among themselves, and abandoned their cruel intentions.

Mother Ann said, "While they were throwing the stones, I felt myself surrounded by the very presence of God, and my soul was filled with love. I knew they could not kill me, for my work was not done; and therefore I felt joyful and comfortable, while my enemies felt only confusion and distress."

On another occasion, being informed that a mob was after her, she ran out of the house to the back side of a hill where was a pond covered with ice. She laid down upon the ice and remained there all night, and declared that she had no sense of cold, took no cold, and experienced great peace and consolation.

These bitter persecutions followed her for a long time. Finally it began to be noted that a great many of her most relentless persecutors met with death in an untimely and unusual manner. Then persecution began to cease and soon entirely stopped, and for two years her followers were unmolested in their worship, and could serve the Most High according to the dictates of their own consciences.

Then came the revelation that she must come to this country and establish here a new Zion, the church of Christ's second appearing. These revelations she regarded as spiritual manifestations, and claimed that the "Spirits" directed her to take seven of her followers and come to America. She did so May 19th, 1774. She said, "I knew by the revelation of God that God had a chosen people in America. I saw some of them in vision; and when I met them in America I knew them."

Before starting they held many meetings, which were simply oracles for spirit-manifestations, and they were characterized by remarkable developments of prophecy, visions, revelations, healing, discerning of spirits, etc. They passed through a terrible storm on the Atlantic, and were in imminent peril. The

captain nearly despaired, but Mother Ann said to him: "Captain, be of good cheer; there shall not a hair of our heads perish; we shall arrive safe in America. I just saw two bright angels of God standing by the mast, through whom I received this promise."

They were landed safely in New York, Aug. 6th, 1774.

She remained in New York until her relations with her husband were dissolved by his marrying another woman, and then she began her public career in America.

She went to Albany, and from thence to Watervliet. A bitter persecution awaited them even here. In 1780 a remarkable revival of primitive Christianity took place at New Lebanon, N. Y. It was accompanied by the same signs that marked the movement in England, and the converts, hearing of Mother Ann and her little party of believers at Watervliet, began to visit them; many joined them, and thus was formed the first society of Shakers in this country.

The Shakers bore testimony against war in general, as did the Quakers, from whom they sprung. As the war of the Revolution was in progress, they were accused of disloyalty; and refusing to take the oath of allegiance, because swearing was contrary to their religious principles, they were thrown into prison, and this was made a pretext for persecuting them on account of their religious tenets. While in prison they were much visited, and so striking were the manifestations of the spirit that many were converted by means of them; their very persecutions were instrumental in spreading the work they were designed to suppress.

After six months' imprisonment they were released without trial, by order of Gov. Clinton. Soon after they went on a missionary tour to Harvard, Mass., and other points East, and were gone two years.

Wherever they went cruel persecutions followed them. Mother Ann, on one occasion, distressed beyond measure by the cruelties heaped upon them by a raging mob, cried out: "If God does not work for me, it seems as though the wicked world would destroy me." Instantly she saw a spirit-band, white and shining, stretched out toward her, which she accepted as a sign and pledge of divine protection.

After a meeting held in Cheshire, some of the young people of the town came to the house and began to rail at Mother Ann, and heap upon her verbal abuse. Psychometrically she read the character of some of them with such clearness, and laid open to them their secret sins in so remarkable a manner, that they were overwhelmed with confusion and shame, and forced thereby to leave her presence.

On another occasion, when being driven out of the town of Enfield by an angry mob, like Elijah of old she and her companions saw themselves surrounded by hosts of angels, and they were so comforted and encouraged by the heavenly vision that they broke forth into triumphant song, and it seemed to them that the heavenly host joined in unison. The effect upon the turbulent mob that followed them was so great that it restrained their abusive tongues, and forced them into a sullen silence. Presently a young officer, well mounted and armed, who was passing through the street, rode up to the little party, and seeing how peaceable and inoffensive all were, he placed himself beside the carriage containing Mother Ann, and escorted her to the ferry where they were to cross, determined that no further insult or abuse should be shown her. On their arrival at the boat, despite the threatening appearance of the mob, he led her from her carriage on to the boat, and assured her no harm should come to her. The disappointed mob, baffled in their designs by the determined men and spirit of the young man, contented themselves with shouting a command to them after they entered the boat, never to return to Enfield, threatening all manner of violence if they should.

The young officer accompanied them to the other shore, and received from them their most grateful acknowledgments. Many times thereafter Mother Ann spoke of her remarkable deliverance from the hands of this howling mob, with strong expressions of gratitude, and said: "God sent this young man there for my protection."

She was repeatedly warned in visions of plots of violence that were concocted against her, and thus was enabled to escape many of them. Just before one of the most violent outbreaks of persecution at Harvard, Mass., she was warned of it in vision, and with the Elders escaped to Woburn. A large mob assembled in front of the house in which they held their meetings, breathing out threatenings and slaughter. The Believers were on their knees praying to God for protection and deliverance, when this angry mob of four hundred men belonging to a Christian community—many of them prominent church-members, and one of them a minister of the Gospel of the Prince of Peace—armed with whips and cudgels rushed upon the barred doors, burst them open, and brutally seized upon these inoffensive non-resisting men and women, and dragged them forth by the throat, by the hair of the head, and by the lower limbs, into the darkness of the night, heaped upon them insult, abuse and shocking violence, and drove them out of the town. Disappointed in not getting hold of Mother Ann and the Elders, they vented their fiendish cruelty with redoubled violence upon the others. The record is filled with sickening details of cruelty visited upon old men and defenseless women and children.

It is not worthy of note that through all the persecutions of this long-suffering people, although they were whipped and beaten with

clubs, and stoned and dragged about by one limb, and often by the hair of the head, and hunted from town to town in the most abusive manner—numbers receiving wounds that left scars upon their bodies for life—not one of them was killed. There was about them a spiritual presence and power that prevented their tormentors from destroying their lives. And it is a well-authenticated fact that nothing but misfortune in varied forms, sickness, loss of property, sudden and terrible deaths, etc., followed the prominent actors in these persecutions; so that in the communities wherein they were enacted, it passed into a proverb: "These Shaker-drivers are all coming to naught."

Mother Ann died, or rather departed peacefully and happily to a higher life, at Watervliet, N. Y., on the 8th day of Sept., 1784, at the age of 48—a comparatively young woman—her mortal career no doubt shortened by the cruel sufferings she so heroically endured because she would not be false to her inspirations, and deny her Lord of Truth.

Her teachings, both ethical and religious, were of the most exalted type, practical in the extreme:

"You never can enter the kingdom of God with hard feelings against any one. For God is love; and if you love God you will love one another."

"Be faithful. Beware of covetousness. If you have anything to spare, give it to the poor."

"Little children are innocent, and they should never be brought out of it. Do not blame them for every little fault. If brought up in simplicity, they would receive good as easily as evil. Teach them obedience. Let your word be law. Never speak to them in a passion. It puts devils into them."

"The room over your head is full of angels of God. I see them, and you could see them if you were redeemed. [That is, if your spiritual eyes were opened.] I look in at the windows of heaven and see what there is in the invisible world. I see the angels of God, and hear them sing."

"The apostles, in their day, saw as through a glass darkly; but we see face to face, and see things as they are, and converse with spirits, and see their states."

A gifted writer has said of this remarkable woman:

"Mother Ann, so called from that tender maternal love which would fain save a world from sin and suffering, was the first seer to enunciate the principle that the Great First Cause is dual—He and She—Father and Mother. It is certain that Theodore Parker obtained his conception of this divine attribute from the Shakers, as shown by his correspondence. This duality is now so generally accepted, that churchmen are apt to forget that the Jewish Jehovah and the Christian God was forceful, revengeful and on occasion hateful. This one-sided Creator lacked all that sweet plenitude of womanly love which, united with a manhood of corresponding wisdom, would alone be worthy of reverence. And Christendom waited seventeen centuries for a woman to declare the duality of the Deific Essence."

This is the central idea of Shakerism as revealed by Ann Lee, one of the most remarkable seers and mediums the world has ever known. Mother Ann recognized a "divine althaus," a "holy spirit," a "spirit of truth," a "divine inspiration," that manifested itself whenever and wherever an individual or a body of individuals came into a condition that made possible its manifestation—now through a Buddha, a Zoroaster, a Moses, an Isaiah, a Jesus, a Mahomet, a Swedenborg, a long line of seers and mediums down to the present day. The Shakers declare that these "continuous revelations of truth will ever be the leading lines of human progress."

The followers of Mother Ann fully accept Modern Spiritualism as a fact; and when we come to consider the Spiritual Facts of the Nineteenth Century we shall have occasion to present some marvelous experiences that the Mt. Lebanon Society had through the mediumship of William Eddy.

JEMIMA WILKINSON.

This woman also presents a striking example of the continuance of the gifts of the spirit through the eighteenth century. She was born in 1738, in Providence, R. I. Her father was a farmer of good character and native ability, and her mother was a Quakeress of amiable disposition. Jemima was the eighth child of a family of twelve. Her mother died when she was young, and she soon assumed the position of ruler in the family. She had a good share of physical beauty, and was fond of adornment. She was fond of light literature, poetry and romance.

When about eight years old, a new sect appeared in her vicinity. Jemima was a regular attendant at their meetings, and became interested in all serious matters. They called themselves Separatists, but as they had no organization they soon became merged in other sects. But the influence they had exerted over the young girl continued, and she shut herself from the world, and at the age of eighteen became a recluse. Finally she was confined to her bed, and was under the care of watchers. To these attendants she gave accounts of sights and scenes which she beheld. She described heavenly landscapes, angelic forms, and seemed to rejoice in a society that her friends could not recognize. No contradiction affected her, no ridicule moved her, no reproach diminished her assurance of what she saw.

Finally, in the month of October, 1776, she fell into a deep trance, during which she seemed scarcely to breathe, and her pulse was hardly perceptible. She remained in this state for thirty-six hours, apparently hovering on the borders of another life. About midnight of the second day she aroused herself and seemed as if awakening from a profound sleep. She called for her clothing and dressed herself, and went about as if fully restored.

She insisted that Jemima Wilkinson had passed to the angel-world, and that her body was reanimated by a spirit whose mission it was to deliver the oracles of God to mankind.

On the Sunday following, she went to the place of public worship, and after the morning service she repaired to a tree near by and delivered a discourse of considerable power; it consisted largely of moral maxims and quotations from scripture, and she seemed familiar with theological topics, to the surprise of those who listened to her. Her fame soon went abroad, and by invitation she preached in many New England towns. She accepted the principal doctrines of the Christian faith, but rejected the formalities so generally practiced. She inculcated sobriety, temperance, chastity and all the higher virtues.

James Parker and William Potter of Rhode Island were for some time her earnest supporters, both being men of character and influence. In 1782 she went to Philadelphia and associated herself with the Quakers, and worked with them in Pennsylvania and Rhode Island. But new ambitions assumed power in the young woman's heart. The idea of a colony whose unity of faith could unite and inspire all was promulgated, and pioneers were sent out who finally settled upon a tract of land in Yates County, N. Y., near Seneca

Lake, at a place finally called Jerusalem. Here a society was built up, the history of which is much like that of other similar organizations. Dissensions broke in, but through all, respect and reverence for their leader and guide was never lost.

In 1791, when Col. Pickering, on behalf of the U. S. Government, held a treaty at Newtown, about five hundred Seneca Indians on their way thither encamped on the lake. Among them were Red Jacket, Corn Planter, Good Peter, an Indian preacher, with a missionary and interpreters. "The Friend," as she was then called, preached to them; they were greatly pleased with her discourse, and pronounced her "Squaw Shinnewanna gis tew ge"—a great woman preacher!

She did not claim to be Christ or his substitute, but rather his messenger. We cannot follow her career or the vicissitudes of her society.

She manifested to the last spiritual gifts and powers, and remained firm to the last in her convictions and assertions that Jemima Wilkinson was in the spirit-world, and that her body was animated, controlled and inspired by another spirit who gave no name but that of Universal Friend.

In 1819 this animating and controlling spirit peacefully and gently withdrew from the body, yielding it to the embrace of the death-angel. Her career illustrates the power of spiritual control and of faithful adherence to an idea. She was a courageous, large-hearted woman, who was true to her convictions, and who followed an interior voice rather than popular custom.

Sanitation—Not Vaccination.

[A CASE IN POINT.]

Contagious diseases are usually terrifying to the majority of people, especially that class of diseases that are at times so destructive of human life. Just now the smallpox is abroad, and the vaccination savior stands with outstretched arms at the door of every home, saying: "Here upon the point of this lancet is your only salvation from the terrible fiend which threatens to invade! Accept, and be saved—reject, and you are doomed to the tortures of a most loathsome disease!"

Is it not strange that almost as soon as people return from their long summer vacation, and get the children at school, the war-cry is raised—healthy and diseased must alike submit to the incalculable dangers of vaccination, or "defy the powers that be?"

The majority will doubtless consent to the operation, while the minority object, and shield their children from the tiny speck upon the lancet, even as they would from the fangs of the venomous cobra. While the vaccine virus may seem to be a savior in our sense, in another it may be, and is—as printed statistics and the unwritten history of many a family in America and Europe prove—one of the deadliest foes to human life, often causing sudden death, and in thousands of cases creating diseases that a lifetime fails to eradicate.

At this special time people become more or less excited, and the very sensitive imagine disease and death just before them, if not within their very gates. Imagination yields an immense power over human minds, often making the body sick or well; and in times of excitement with regard to disease or anything else, we ought to make ourselves as positive as possible in every way if we would escape unharmed from mental, moral, social or physical disease.

There are many persons who have been repeatedly exposed to contagious diseases during their youth, but escape them until the adult period; and now and then others pass through a long life without the experience of measles, whooping-cough and other ills that are supposed to be an essential part of every child's experience.

In my own case, I was "exposed" to every such thing in my childhood, but did not have the mumps or measles until past twenty years of age; then followed smallpox. I had been vaccinated several times, but as it failed to "take" I became disgusted and made a declaration of independence, preferring to take my chances with the enemy. When or just how I was exposed to it still remains a mystery; but in New York, where "microbes" are roaming about by the million "seeking whom they may devour," it may be that some of the deadly things found me on the street when just in the right condition for their work, and without so much as saying "by your leave," took possession of my anatomy, just at the then, most important event of my life, my graduation from College. At that time the premonitory symptoms were doing their work, and when but a few days an M. D., the severe and peculiar "cold" I had been in vain trying to ward off, assumed the form of an eruption that caused such excitement in my home where I had come for a brief rest, that the family physician was hastily summoned.

"Yes," said he, "real, genuine smallpox in the distinct form; but you do not need any medicine, and are doing well." When I told him how much I had fasted, and used wet-jackets, compresses and throat bandages to get rid of my cold he said I could not have done better had I been aware of my exposure to the disease. At the appointed time he made his second visit and reported: "Still doing finely; but you will soon experience a period of prostration, perhaps sink into a typhoid state, and must eat something to retain your strength." His third and last visit was made on the critical day, when he found me convalescent, and honestly admitted that he "never knew a case of smallpox get along so well, and thought it best not to give much medicine in eruptive diseases."

Although he was a prominent and successful Allopath, I was compelled to be my own physician, my treatment consisting of full and half tepid wet sheet packs, previous to and during the appearance of the eruption; wet bandages around my neck, and tepid sponge baths as often as comfort required until convalescent, when the treatment was gradually diminished. I ate nothing for about two weeks; drank cold water and lemonade; kept as cool as possible, had a window open night and day, rain or shine; a fire in the room, all the sunlight I could endure, and the house was thoroughly disinfected.

My first meal consisted of one tablespoon of fine corn meal gruel, that had been cooked three hours; carefully I regulated my diet, and in two weeks from the doctor's first visit I was walking out of doors.

Some of the symptoms and unpleasant features of the disease were only conspicuous by their absence, and I never was troubled with even one of the many diseases that medical books tell us are the "consequences of small-

pox"; in one year I had scarcely a perceptible scar upon my face.

This is not an isolated case, but only one of many that have been successfully treated by this simple, natural method, which renders suffering less, and of shorter duration; while the chances for life and future health far exceed other forms of treatment. The less complicated our methods, the nearer we approach the divine law of life. Those who live after the way of the world, wasting vitality in all sorts of dissipation, cannot hope to escape the penalty that is sure to follow the disobedient; while those who live hygienically, and rear their children in a healthful manner, will often escape prevailing diseases, or if afflicted with them, will recover much more rapidly than others. There, then, is the pivot upon which turns this vital question of health and disease: obedience or disobedience to natural law; and if the "immortal Jenner" and all his host of vaccinators had spent their time and money in improving the sanitary condition of the world, and in teaching the people the laws of life and health, and enforced their obedience, where would have been the necessity of vaccination?—the very thought of which is sickening, while the results often extend to generations yet unborn!

DR. ELLEN GOODALL SMITH.

Pansy Park, Mass.

Modern Science and Spiritualism.

The idealistic position developed by Bishop George Berkeley and dimly foreshadowed by Plato and a few other ancient philosophers, though not in its scientific status is now generally diffused and accredited among scientific thinkers. It consists in evincing that objectivity cannot be predicated absolutely of phenomena, which are merely ideas, or affections of the sentient subject. In partial conformity with this doctrine the modern hypothesis of matter has been erected.

Prof. Wm. Crookes, F. R. S., the eminent scientist and experimenter in Spiritualism, in a paper to the Royal Society some years since presented this thesis:

"That which we call matter is nothing more than the effect upon our senses of the movements of molecules. The space covered by the motion of molecules has no more right to be called matter than the air traversed by a rifle bullet has to be called lead. From this point of view, then, matter is but a mode of motion: at the absolute zero of temperature the intermolecular movement would stop, and although something retaining the properties of inertia and weight, would remain, matter, as we know it, would cease to exist."

For this transcription I am indebted to Epes Sargent's "Scientific Basis of Spiritualism." This view is now entertained by many scientists and speculators, and Prof. H. H. Dole, of Tufts College, Mass., has supplemented the output on the subject by his "Matter, Ether, Motion," in which he essays to demonstrate the theory which has long been maintained by many prominent thinkers, that the two ultimate factors or forces in the production of the phenomena of the universe are motion and ether. His book received exhaustive and favorable discussion in scientific and literary circles. He prosecuted the same line of argument in a paper to *The Arena* entitled "Ether, and Its Newly Discovered Properties," which also has obtained much comment, especially among spiritualistic journals.

According to this view, which is defended by a syllogistic series too elaborate for reproduction here, all other forces are but modes of these, and can be accounted for by motion in the ether. Perhaps the only claim that can be made to originality in the book is the line of argument tending to evince that matter can be reduced to motion in the ether. He shows that the forces known as heat, light, electricity, magnetism, etc., are each engendered by a special form of energy in the ether. He amplifies it all by considerations on the nature and properties of ether, and harmonizes his dicta with physical laws. Finally, as Prof. Crookes postulated, he shows that the atom of matter itself is but a molecular etheral motion affecting us with resistance, tangibility, etc., all of which we embody in the complex term matter. In the consideration of this doctrine, its remarkable applicability to many problems perplexing Spiritualism forcibly thrust itself upon me. The most plausible objection to the teachings of Spiritualism is presented by that class who, while admitting the genuineness of its phenomena, reject its philosophy on the ground of its lack of satisfactory depiction of the constitution and conditions of the sphere of the spirit.

If the constitution of the supermundane sphere is characterized by analogy to the mundane, what purpose is subserved by a departure from this life, is an objection among others. This new analysis of matter can be applied to the rebuttal of these objections in this manner:

If matter is ether in motion, then the attributes embodied in or designated by that term are subjective states peculiar to man's physical body and use—not objective conditions presenting material qualities to his spiritual body, as is evinced by its vanishment from so-called material inclosures; and the spirit-world is but a new form of motion in the ether, be it compounded of magnetic elements, or of elements. The teaching indoctrinated by advanced disembodied intelligences becomes thus realizable in thought that the spiritual world is not a locality occupying an "above" or a "below," but permeates or interpenetrates every particle of matter. Then by analogy it follows that the spirit-world being a new mode of motion in the ether generated by a power, is just as palpable and substantial to differently organized beings as the material world is to us. That is to say, that as particular modes of motion in ether affect our physical organisms as houses, lands, vegetation, etc., so other specific modes of motion will affect the spiritual body in the same manner. The spirit-world may be just as subjective as this, but depends, in common with this, on particular forms of etheral motion, and has no more right to be called objective than any other feeling. Vibration in ether affects us as sound, but, as Prof. Tyndall and other physicists have shown, has no existence external to the perceptible mind.

Instead of Prof. Zollner's "fourth dimension of space" to interpret spiritualistic demonstrations, Prof. Crookes' "fourth condition of matter" is preeminently more scientific and explanatory.

B. F. W.

A New Cure for Asthma.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1124 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card and they will send you a trial case by mail free.

For the Banner of Light.

FARTHER ON.

BY ARTHUR EDGEMONT.

We are not what we were,
Time did our dreamings stir
And is dead.
We change, we pass away;
And of yesterday—
I am dead.

We mount a stairway dim
Up to the golden rim
Of what was naught.
The dead hours are the rounds
By which we pass the bounds
Of our thought.

We grow, we know ourselves,
We toss on musty shelves
What we've done.
Our thoughts of yesterday
Fade like the starshine gray
From the sun.

And who shall say, when to
That gate which breaks the view,
And we're gone,
Shall not a pathway strange
Still lead through varying change
Ever on?

For me, I do not know,
I only feel I grow,
And I feel
It may not be for naught.
A light may bless my thought
Of the Real.

Though here I strike the bound
That bends so close around,
And I grope
Up in a shoreless night,
Still, though I see no light,
I will hope.

Sometimes a glimpse is caught,
That tells me things are not
What they seem;
That all the world we know
Is nothing but a show
And a dream.

And then I seem to find
A door within the mind,
And I see,
Beneath the mask of Change,
A wonder sweet and strange
Waiting me!

This thought shall bear me still:
There is no final ill;
And I rest
Within the simple trust
That all that is, is just,
And is best.

Lincoln, Neb.

Banner Correspondence.

Pennsylvania.

PITTSBURGH.—John Eggleston writes: "I enclose a clipping regarding the decease of the wife of a dear old spiritualistic friend of mine, who for many years pleaded hopelessly with me (in the course of our business dealings) to knock at the door of Spiritualism. I turned a deaf ear to his suggestion; but in the course of my travels I had the truth flashed upon me in a way that I little dreamed of, and for many years, as all my friends are aware, I have had the phenomena right in my own home, and there are no happier moments in my life than when I pause for a while to explain to persons unacquainted with the matter some of my experiences in this direction."

The subject is the matter above referred to.

"Mrs. John Grayburn, the wife of John Grayburn, manufacturer of printers' rollers, died recently at 12:45 P. M. at the residence of her husband on Mt. Washington, after but a few days' illness. She leaves four children, two sons and two daughters. Mrs. Grayburn was a Miss Lizzie Jackson, before her marriage, and used to set type on *The Dispatch* as far back as 1854, with her sister Rachel, who also was a typesetter at the same time. The funeral service was conducted in accordance with spiritual philosophy by Mrs. G. W. Kates delivering the address."

On a recent Sunday afternoon I spoke to the society in Philadelphia presided over by my friend, Samuel Wheeler, and again in the evening to the society in Baltimore, presided over by my old business friend, Edward Wright, and whom I never knew was a Spiritualist until recently; then I spoke to the First Society of Spiritualists in Washington, D. C., on a Tuesday evening, and the following day, with Bro. Edson, the President, paid a visit to the quarters of the National Spiritualist Association at 310 E. Street, N. W., where the genial presence of Bro. Dimmock, the Secretary, and Bro. Barrett, the President, made my stay an exceedingly enjoyable one."

Louisiana.

NEW ORLEANS.—Prof. Silas W. Edmunds writes: "Having engaged with the 'New Orleans Association of Spiritualists,' I have found a field fully ripe for the harvest. This association is composed of twenty-seven working members. These have struggled along against all odds, until they are now commanding respect. Dr. Benson, an old, tried and true Spiritualist medium and lecturer, presides as Chairman; Bro. Masse, another staunch sailor of the new 'Ship of Zion,' Vice-President; with Bro. Wm. Brodie—a kind, genial and efficient Secretary—these gentlemen are the presiding geni over this organization."

Divers good speakers have been employed here, and a high class of mediumship has won over many upon the side of our grand and noble Cause; among these workers have been Bro. Beale, Ripley, Ladd, et al.

My first meeting with the Southern friends, on the Sunday evening of Dec. 3d, was encouraging to a marked degree, as to the spirit manifested. I speak also on Wednesday evenings, answering questions and giving psychometric readings, as well as spirit tests.

Texas.

WACO.—G. C. McGregor, M. D., on renewing subscription writes: "I have read THE BANNER for more than thirty years, and must say it has given me much valuable information on the philosophy of Spiritualism, and has done much in enlightening my mind on matters pertaining to the return of spirits and the phenomena they present. Your Message Department, read by many ardent hearts who have learned that their loved ones are not lying in the grave asleep. I am much pleased with the able writers who present their views in your valuable journal. May its light continue to shine into the darkened minds of ignorant humanity, leading them to a higher plane of thought and usefulness."

Ohio.

EAST CLEVELAND.—Mrs. Louise Behlen, on renewing subscription, writes: "I feel the need of the dear BANNER more now than ever, as my dear mother has passed on, at the ripe age of ninety-four years, and fifteen days. Her life was one of usefulness and benevolence, and many will remember her in kindness when her body has gone to dust. She was a firm believer in the Spiritual Philosophy as far back as I can remember. She passed away peacefully in her old home in Canton, Ohio, where she had spent the greater part of

her life, and her remains were laid away literally covered with flowers, of which she was very fond.

She was born at New Whitt, on the banks of the river Rhine in Prussia, and was the second daughter of Philip and Christina Wiltz. She received the name Catherine. She came to this country in 1819, and was married to my father, Peter Kaufmann, in 1822, at Philadelphia. Later on they permanently settled at Canton, Ohio, where my father edited and printed a paper for many years.

District of Columbia.

WASHINGTON.—Dr. T. A. Brand writes under date of Dec. 18th: "My attention has been called to a message printed in the Message Department of THE BANNER of Dec. 2d, from a dear spirit friend, MAGGIE BUNHAM, and addressed to me. It bears unmistakable proof of its genuineness, but I am sure you will be interested to know that the same day that THE BANNER containing this communication was printed, my friend Maggie told me, through the inspired lips of Mrs. Marie Wheeler Brown, that she had sent a message to me which I had not yet received."

On finding the message in THE BANNER I clipped it out, carried it to Mrs. Brown's rooms, and handing it to her carefully folded I said, 'Please tell me if you get any impressions about that scrap of paper?' Mrs. B. closed her hand upon the paper, and after a few seconds said, 'This is a message from a spirit whom I see, and she says: "This is the message which I referred to through this medium, a few days ago."

My heart is filled with gratitude to this dear friend of my youth for her beautiful and cheering message, to Mrs. M. T. Longley who gave it voice, and to you for giving it place in the dear BANNER OF LIGHT."

New York.

NEW YORK CITY.—Mary A. Gridley, Secretary of the Fox Memorial Association, 119 West Forty-first street, writes: "The Association has had donated to it a large number of copies of the book known as 'The Missing Link,' which is a history of the Fox family. This remarkable book was written by Leah, the elder sister, and is a concise and well-written history of the stirring times and early work of many who were among the first to espouse the Cause."

The 'Fox Memorial Association' now offers these books for sale at whatever the friends of Spiritualism may be pleased to give at or above one dollar and fifty cents per copy. The book will be sent postpaid to any address on receipt of the price.

The work contains nearly five hundred pages, and is illustrated with five steel portraits of the entire Fox family. The amount received will be applied to the Burial Fund of the Fox sisters, Marguerite and Catherine."

Illinois.

CHANA.—Mrs. P. W. Priest writes in renewing her subscription: "I cannot do without it [THE BANNER]. It is the best spiritual paper that I ever read. I have been a subscriber twenty-five years."

My husband, Dr. J. H. Priest, was a clairvoyant and physician; he died in Abilene, Tex., one year ago last August. I found the loss of his society, also of his spirit band, I know of but one outspoken Spiritualist in this town, Dr. Addison Newton—he gave me the first spiritual paper that I ever read; it was through him and the good BANNER OF LIGHT that I was converted to Spiritualism."

I am seventy-six years old, have very poor health, and do not expect to live long in the mortal; but I expect to die a firm believer in the Spiritual Philosophy. I want to express my gratitude to you for issuing so good and noble a paper."

Massachusetts.

BOSTON.—Alonzo Danforth writes, regarding the work of the Children's Lyceum:

"It is of more moment that our young people should become imbued with the truths and facts of Spiritualism, than that the older ones should embrace its progress. The teaching of the Temple Fraternity School has for its object the education of all those who may come; consequently, we were impressed to study Prof. Petersen's story, 'Mary Anne Carew,' and it has been as instructive as any subject that we could present. It should be studied by all those whose minds have become illuminated by the gospel of Spiritualism."

Wisconsin.

BELOIT.—J. B. Dow writes in renewing subscription: "The reading of THE BANNER has been a source of profit and growth to me. You are doing a grand work for humanity. Eyes have been opened, ears unstopped, tongues unloosed and mourning hearts made glad by reason of your efforts."

In Memoriam.

Passed to spirit-life, from his home in Bangor, Me., Nov. 18th, 1893, G. H. RICH.

Mr. Rich was one of the founders of Temple Heights Camp-Meeting, and has been an officer in the board of management from its inception to the time of his passing on. He was President of the Society during 1887-88 and 1892, and has always been an active and earnest worker for the cause of Spiritualism, not only at Temple Heights, but at his home. He was an outspoken advocate of our grand Philosophy, which had brought great comfort to him in hours of sorrow and trouble.

Not only the Temple Heights Association, but the Cause at large, has lost an honest, earnest worker; but he has passed on to his reward—to the companionship of his beloved daughter, who preceded him to spirit life a short time since.

He leaves a widow and a daughter to mourn the earthly presence of a kind and loving husband and father; but they mourn not as those without hope, for they have the assurance—yes, the knowledge—that comes from our philosophy, that their father and mother in these hours of their deepest sorrow and trouble; and they know that when they shall have closed their eyes on the mortal, and have changed this mortal form for the immortal, he will meet and welcome them beyond the reach of sickness, sorrow and death.

Bro. Rich leaves a host of friends all over our State, who will miss his genial smile and hearty handshake when they gather at Temple Heights another season. His mortal form was laid to rest in the town of Knox, Me., Nov. 21st, the services being conducted by Rev. L. M. Burlington.

H. C. BERRY.

Portland, Me., Dec. 17th, 1893.

Passed to Spirit-Life.

From Baltimore, Md., Dec. 7th, Joseph Barkman, aged 81 years.

He leaves three sons and three devoted daughters, whose knowledge of Spiritualism assured them that their father still lives; that he has only gone to join their mother, whom he saw waiting at the "gates ajar" to receive him into higher life.

Funeral services conducted by Mrs. R. Walcott and the Order of Odd Fellows.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Testimonials on an average make a line. No poetry admitted under the above heading.]

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Books sent by Express, must be accompanied by full cash, or by money order, or by check payable to the order of the publisher. When the book is sent by mail, it must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the full amount of a dollar in postage stamps and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our opinions are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No attention is paid to the names of correspondents. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles to the office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 30, 1893.

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The BANNER OF LIGHT will (as announced in its prospectus) be furnished to new TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this—the veteran journal of the spiritual movement—shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer is made.

Eternal Order in All Things.

Many persons ignorantly grow impatient of the physical conditions that environ the human spirit, and think that if they could only dispense with and dissipate them they would at once be wholly free, with no further obstruction on the road to a state of ideal perfection. But so superficial and hasty a conception will hardly stand the test of fact, which is the test of all theory and the correction of all conceit. It cannot but be true, to begin with, that our spirits are made the tenants of these bodies of flesh and blood for some profounder purpose than we know; that we are called to endure cold and heat, hunger and thirst, discomfort, peril, loss and deprivation, for a spiritual purpose and good, since it is not for the perishable part that these trials are imposed, which would only make us the sport of a superior being who hated rather than loved us and did not design our truest benefit. We are spiritually sown in what is styled corruption in order that by means of it we may grow into the state of incorruption; the miracle of germination, growth, and spiritual yield is the miracle of the grain of wheat also; without the sustaining power of the soil, though it be but for a time, the maturing process and the ultimate fruitage would be impossible.

The reason for this is because it is according to the eternal order, which rules the universe and all that is in it. All things, in truth, are divinely ordered; unless this were so, confusion and chaos would reign supreme. It is a fundamental, if not an inspired, saying that order is heaven's first law. All things proceed in due order; nothing is accidental—nothing happens; we are body and spirit, but for this life only, and for the purposes of this life; in another the conditions will be different; everything in its allotted time and place, and each in its due season. Hence we are to accept, and gratefully, the gift of this mysterious union of the natural and spiritual, and co-operate with the beneficent giver, who doeth all things well, the sum of all love and wisdom. And the lesson we are plainly taught is, to accept and acknowledge the conditions of this present existence with joyful thankfulness, with a single determination to improve rather than to contend with them and oppose their meaning. These obstacles thrown in our path are only to exercise our patience and call forth our powers. Tribulations are only seemingly so, since they compel us to submissive obedience. Through experience only do we attain to wisdom; even the page we perused yesterday without cognizing its true import and meaning, we read to-day in the light of a larger knowledge and a deeper significance.

He only is wise who knows that all is best just as it is ordered, and lives according to the light of such knowledge. And he does not think of complaining, of repining, of rebellion, but takes things as they are because he knows that they are so ordered and therefore best. Instead of wasting our strength in trying to overcome what is purposely sent for us, how much better it is to do our utmost to co-operate with it, to receive it as our best friend and helper. In this way we at once disarm opposition of every kind and readily overcome every supposed obstacle. What were before esteemed enemies to our welfare are now considered and received as coadjutors and friends; we conquer by submission; we absorb into ourselves the power of obstructions by working with instead

of against them, thus losing none of their strength we need for other and higher uses. It is often said that necessity is our best friend, and nothing is more true; but for its compulsory force we should never do willingly what we are driven to do, and which invariably proves to be for the best, whether it is so acknowledged or not. And the same with the distasteful, the wearisome, the bitter, the trying experiences of our lives here on earth: they are not sent us without a purpose, and all belong to the eternal ordering. It is the result that we should attend to first of all, not the methods and means to reach it.

All is change in this life, as the result of growth and progress. We are planted as spirits in this forcing soil that we may be reformed and thus regenerated. Therefore to devote oneself to the material and the natural, instead of employing them solely as an end instead of a means, is a mistake that costs us what would otherwise be the richest and most enduring part of our lives. Let us resolve to subordinate the material to the spiritual, the external to the internal, the lower to the higher, and determine not to lose sight of the substantial end in the temporary means, and we shall not be long in discovering the truth respecting the order in which our lives are set, or in acknowledging the wisdom of the arrangement. There is much gained by coming to a knowledge of means and uses in their relation to a divinely purposed end. Our lives certainly are not given us here for mere indulgence, but rather for our profit through progress, and our permanent gain through willing and obedient service. In the practice of worldly prudence, men are more apt to cheat themselves through selfishness. What they withhold goes from them even if it is not given for others.

If mankind would but learn this profound and universal truth, refusing to conceal it from their eyes by ignorant conceit and selfishness, this mortal life would soon take on a far different meaning, and become the continent of a promise and pledge to which all other things would be small and mean in comparison. We are here for an intelligent purpose, certainly; and things are appointed and ordered as they are in the divinest wisdom. That wisdom is conjoined with divine love, from the union of which proceeds eternal order in every part and particular of the universe.

Spiritual versus Material.

In discussing the inevitable conflict always in progress between Spiritualism and Materialism, in a recent issue of *The Two Worlds*, it is maintained by Mr. Walter Howell that the tendency is not so materialistic as some would have us believe; that if the men of science are not Spiritualists, they are by no means materialists; that if the scientific philosopher should give his definition of matter, it would be much nearer our idea of spirit than some would expect, and if some Spiritualist were to define his idea of spirit, it would resemble, probably, the philosopher's conception of matter.

The biologist finds in the primordial cell the beginning of life's manifestation, not the beginning of life itself. In the molecular changes of the gray matter of the brain the cerebral physiologist finds, not the cause of thought, but the simultaneous phenomenal accompaniment of it. The chemist analyzes the compounds of material things, but as yet no psychical laboratory has been set up. The anatomist with his scalpel uncovers the wonderful structure of the body, but he cannot disclose the secrets of the soul. Who shall venture to assert, however, that science may not yet win from the so-called unknown, in the domain of the occult and spiritual, undreamed of discoveries, and yet proclaim much now regarded as unknowable as a part of the actually known?

If present means and methods continue to be insufficient to bring the hidden things of nature to light, why not employ other instrumentalities that are more capable of producing the results desired? The human organism is just such an instrument, and may readily be put to use in research. We possess latent powers of which as yet we know little. Unsuspected faculties lie dormant in the mind. Shall we, or shall we not, develop and employ them in our search for truths that are not yielded up in the dissecting-room, the laboratory, or the microscopist's observatory? In many directions science may be aided by what is to-day in many quarters regarded with feelings of derision and spoken of in language of contempt. When we throw off our prejudices, and are willing to receive light from any and every source, we shall then receive a new baptism of truth from unknown realms, which we might know of but for scientific or religious bigotry. Knowledge never is got without effort and obstacles.

As a pertinent illustration of the hints of wonderful perception within the incarnate being which are at times given to persons in all walks of life, the writer cites the instance of a lady who lost a little daughter by death a few years since, who received from the child before the occurrence of the event a premonition of its coming. Watching her little daughter as she was engaged at her play, the child suddenly paused and asked: "Mamma, what is that I hear?" The mother inquired what she referred to. "That bell," answered the child. "Oh," said her mother, "that is the cemetery bell; it is tolling for some one that's dead." "Mamma," responded the little one immediately, "in two weeks that bell will toll for me." The surprised mother sought to banish such a thought from her mind, and told her that to talk so made her feel badly. The days passed; in the latter part of the following week the child was seized with fever; and on the succeeding Sunday passed away. In her agitation of grief the mother had forgotten the child's premonition; but on the following Tuesday, when the bell was tolling, the words of the little one came back with awful impressiveness. It was two weeks to the very day.

Referring to the Berlin conjurer Belloch's affidavit declaring certain spiritual manifestations he had witnessed to be entirely outside the possibilities of his art, it is to be noted that he describes them as "phenomenal occurrences." They are in no sense "occurrences." They are the "hailing signals" of a new order of work, by advanced workers, for human good. As such they carry with them a meaning and significance which not even the most remarkable "occurrences" were ever known or suspected to possess.

The Unity Club, Washington, D. C., was to be entertained on Wednesday, Dec. 27th, by a paper on "Thought," by Mr. George A. Bacon, the meeting to be held in the parlors of Willard's Hotel.

Work for the Unemployed.

The army of the unfortunate unemployed, throughout the nation, reaches at the present time the sad figures of upward of 800,000 men, with some 2,000,000 persons depending on their services for support. This is a truly a ghastly showing, and to the credit of human nature be it recorded that in localities all over the country earnest efforts are being made to aid the needy—as recorded by the secular press.

Boston has its share of unemployed workers, and we are glad to note that over ten thousand dollars have already been subscribed for their relief by the merchants, *et al.*, of this metropolis. The unusual state of affairs at present existing would seem to argue the necessity of taking unusual steps toward the relief of the laboring men, such as furnishing them work by the municipalities, and whatever also can be suggested by legislative action. The state of congestion into which the labor market has fallen in the United States is, however, fully matched by conditions in the Old World.

Labor in England is, for instance, at present concerned in providing for the unemployed in the various industries. The hopes of the workmen are turning more and more to the municipalization of everything that pays a profit. By a decisive majority the London County Council has voted for "taking over," as the term goes, nineteen and a half miles of street railway, paying at present eight and one-half per cent. Mr. John Burns (a member of the city council of London, and the representative of the working classes in every true and real sense of the word,) announced in a quiet but positive way that they intend to operate the line as well as control it, at the same time securing their employees humane conditions of labor. It will test the experiment of carrying passengers as the post-office carries letters, for a penny apiece, regardless of distance.

Mr. Burns publishes a paper in the *Nineteenth Century*, of which it has been said by a very high literary authority that it is a masterly production, admirably illustrating the intellectual power, literary ability and practical sagacity which are to be found in those who have earned their daily bread in the factory and the mine. Mr. Burns's essay deals with the perpetual problem of finding profitable employment for men who seek work and find none. Its keynote is the hoarse whisper of the prisoner in the exercising yard of the Pentonville jail, who said to his fellow-convict: "Stick to the unemployed, John! Work is our only hope." Mr. Burns says in his paper that the case of a workless woman or girl in a great city is even more pathetic than that of the unemployed male worker. "Before her," he says, "the workhouse or the street, she bravely suffers in silence, and has no alternative to starvation but the eating of the crumbs of charity or the loaf of lust. The industrial Andromeda that want of work has chained to a life she loathes, incarnates all the poignant sorrow and desperation of the merciless struggle for existence amongst the poor, against which virtue, honor and labor fight often in vain."

His conviction is that the best mode of relief is finding work for the workless. The real problem is how to find it. His solution of it is, "absorption of the unemployed by general reduction of hours; this followed by municipalization of industry and nationalization of monopolies." He declares the only alternative to be "regulation or riot, reduction or revolution." First, he would have a compulsory eight hours' day. In this way he estimates an enormous number of the unemployed could be absorbed. An eight hours' day would help one hundred thousand men on the railways alone.

Cremation Pronounced Christian.

It has to be admitted, even by the papers that labor to represent the churches, that cremation is steadily, if not rapidly, growing in favor in Boston and vicinity. The annual public meeting of the New England Cremation Society was held in Boston on a recent evening in a hall on Boylston street, and was numerously attended by well-known men and women. The president of the society, Mr. J. Storer Cobb, introduced the speakers by remarking on the decided progress already made by the society. Bishop Lawrence of Massachusetts was the chief speaker of the evening, and declared his opinion that cremation as a means of disposing of the bodies of the dead is reverent, healthful and proper. He said that inhumation, if carried on within a short distance of a large city, is fraught with great danger to the inhabitants.

But it is necessary to appeal to thought, when it is sought to change a custom, and the popular mind, he said, does not care much to indulge in that. Those who uphold inhumation, said the bishop, are certainly put on the defensive. When one considers the neglect to which old graveyards are often subject, he cannot urge that burial is always reverent. Cremation, he asserted, is in harmony with Christian principles. It is true that it was formerly practiced by heathen nations; but it is not well, out of regard to the lives of the living, that the Christian church should consider the matter carefully. It is not obligatory on Christian people of to-day to consider so much the historical traditions as to consider the welfare of the living.

Cremation is, it is true, at variance with a theology once held—the literal resurrection of the actual particles buried. It was not the theology of the apostolic church; it was not the teaching of St. Paul; he taught the resurrection of a spiritual body. It is to be feared, concluded the bishop, that a feeling may arise in the public mind that cremation will become the method advocated chiefly by those who do not call themselves Christians. It is to be hoped, he added, that there will be no such division as this in the public idea of the matter, but that Christian people will learn to regard cremation as being as reverent and Christian even as burial.

Mrs. Alice N. Lincoln next read a paper favoring cremation. She urged that while those who favor inhumation should work for legislation making compulsory the incineration of the bodies of all who die of contagious diseases, there should, nevertheless, be paid due regard for deep-seated convictions and prejudices of all those who are opponents of cremation. The president of the Massachusetts Cremation Society, Dr. James B. Chadwick, who was present, gave an interesting account of the practical work which has been undertaken and accomplished by that organization, showing the amount of progress already made for cremation in and around Boston.

It is evident that the practice of cremation must become to a large extent familiar to the public mind by speaking and writing as well as by actual example, before the popular senti-

ment, which at best is not much more than a prejudice, is converted to the purer, safer and more reasonable custom of incineration. And such meetings as that reported above, addressed by men and women of standing and influence in the community, will do a great deal to familiarize the public mind with the desired change as one that should be made at the earliest period possible.

"Psychic Research."

Certain people we wot of in this State are at the present time anxious to pose before the public in the guise of Psychic Researchers. Societies for the alleged purpose of bringing to "a finality" (as they call it) the modern spiritual phenomena, are in vogue here and there—with much outcry, but a small crop of the capillary! They assume (to call it nothing more) to be competent to dispose, *seriatim* and in short order, of many knotty questions bearing on occult science, which have puzzled the world's brain for many years.

Mr. Epes Sargent long ago, in his excellent work entitled "THE DESPAIR OF SCIENCE," gave cogent reasons why Science (as that term is generally held to mean) could not grapple with the subject. The problems these gentlemen profess to consider will never be solved by the methods they have adopted—that is quite evident. When purely spiritual conditions are strictly adhered to, and the spirit-world forces, through their true medial instruments, take part in the work—then, and not till then, will they arrive at any result commensurate with their outlay of time and attention.

These people say, however, they do not desire to deal with "mercantile" mediums (whatever that may mean); how else has the public, and how else can they hope, to become acquainted with the ordinary phenomena of the physical phase or the powers of clairvoyance, clairaudience, etc., which mediums present to the world to-day? What is a "mercantile" medium? We suppose they mean a person, male or female, who receives pay for his or her medial services; but how about "mercantile" doctors, "mercantile" clergymen, "mercantile" professors? Do not the learned professions to a man draw their salaries? While there are excellent private mediums, yet it is beyond supposition that they, because they are private, absorb all the trustworthiness to be found in the movement. Naturally the public mediums ("mercantile" as aforesaid) have become such because the demands made upon their time by reason of the well-known excellence of their gifts have obliged them to resort wholly to the use of those gifts for a livelihood—for mortals must live while on this material plane, and in the case of our mediums, as Ben. Franklin said of the printers: "Time is [and must be] money."

The senior editor of this paper began the study of the phenomena, physical and mental, nearly forty years ago, and has followed up the subject ever since. He at first conceived the idea that the latter were due to one human mind acting upon another, thus proving mesmerism to be a purely mundane fact, because he found himself possessed of mesmeric power in his own organism. But in the course of his experiments in mesmerizing his subjects (being what are now called mediums) became entranced, and "spirits of the dead" communicated with him. He attributed this to mind-reading, but soon found that theory a mistaken one, and was convinced of the claims set forth by the returning intelligences themselves. Just why the manifesting cause, which exhibits intelligence, declares its life, and describes its environment, is now to be denied credence—on "Psychical" (?) grounds, as scientifically (!) applied to the occult—by a number of men who acknowledge themselves to be but inquirers in the premises (the students ranged against the teacher, in fact), is not specially clear to the reflecting mind.

A Wave of Evil Tendency.

There seems to be a new outbreak of the anarchic spirit at just the present time in different localities in Europe, France being the last scene of its destructive demonstration. The atrocious outrage committed there, from no known or imaginable provocation, has forced the public mind of Europe into the most serious attitude of reflection. People are wondering why such a crime as that is committed, apparently from the pure love of malice and to gratify a reckless propensity to destroy both life and property. Commenting on kindred eruptions of a spirit wholly at enmity with the fundamental conditions of civilized existence, *Light*, of London, is disposed to ascribe this unpropitious and insecure condition of things to the "general trend toward selfishness," producing "a momentum which helps the explosion at the outlets of anarchy." It charges all to the selfishness that is safeguarded by the law, which it holds responsible for the dynamic action which "the evil ones are so ready to utilize." That, at least, seems more rational than to lay the trouble to an invasion of devils from another sphere. If, as *Light* says, the tendency of the times is toward universal selfishness, why is there not, by parity of reasoning, a tendency toward the indulgence of malice, envy, hatred and violence as well? It need not be believed that such evils as we all deprecate, and would untidily remove, are the work or design of individual spirits.

In closing his interesting letter from Washington, published in THE BANNER of Dec. 16th, Bro. G. A. Bacon is exceedingly indignant in consequence of the "exparte" character of the leading journals of the country, irrespective of party, in regard to the moral progress and higher welfare of the human race—and especially as to liberal thought—which our correspondent considers to be "an affliction and a nuisance." In some special cases this may be true, where bigotry intervenes; but of late years the public press has become (with few exceptions) very liberal in its views on religious subjects, singularly so in respect to Modern Spiritualism, for which the millions of Spiritualists in this country should give due credit.

Having secured from the publisher a large number of copies of Mrs. Emma Rod Tuttle's volume of poems entitled "From Soul to Soul," at a very low price, we have concluded to give our patrons the benefit of the bargain for a short time. The volume is beautifully printed and bound, and contains 222 pages, and has formerly sold at \$1.50. It is now offered at the exceedingly low price of 25 cents per copy, with 10 cents additional to cover postage, if sent by mail.

We are in receipt of a kindly letter from Bro. W. H. Terry (editor, and publisher of the *Harbinger of Light*), wherein he informs us that he is now en route for his Australian home via San Francisco, Cal.

CURRENT THOUGHTS.

The Galilei Bridge.—Addressing an assembly of graduates of a School of Business in Philadelphia recently, ex-President Harrison said there are no impassable gulfs in business or society in this happy land—there are bridges. Men are passing both ways, and the same man often makes several transits in his business life. He did not suppose a just and perfect peace will be established in the realm of material business until "the golden rule" became the law of human life. The only way in this free land, he believed, to be assured of one's own rights is freely and generously to acknowledge others' rights. Organization and agitation are the familiar and powerful agencies of liberty and of the truth, but in a free, popular government like ours reason must preside, violence must be silenced, and full respect be shown for the rights of others. The American conscience needs to be quickened in this direction. The natural fruit of fraud and vice is failure, even according to the money test.

A Prayer for Imprisoned Debtors.—In the Episcopal Church Prayer-Book is still to be found the following prayer for poor debtors confined in jail with other prisoners: "Most gracious God, look down in pity and compassion upon these thy afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound toward them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit toward all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions that they may work for them an eternal weight of glory; through the merits and mediation of Jesus Christ; thy Son and Lord. Amen."

There being no further use for this prayer for debtors in confinement, it is pertinent to inquire whether it was through the influence of churchianity or humanity that the Moslem spirit of revenge was finally eradicated from our statute-books.

Tribulation the Test.—While the Rev. T. De Witt Talmage is quite a "wonder" when he mounts his oratorical stool, yet there are some practical thoughts recorded in his sermons, and none more certainly true than the following—when he was speaking of the rapid descent of Paul from his horse on his way to Damascus. We should prefer, however, to substitute "The Truth" for the word "Christ," as being calculated in this connection to broaden the application without a theological suggestion:

"Men who have been always prosperous may be efficient servants of the world, but will be of no advantage to Christ. You may ride majestically seated on your charger, rein in hand, foot in stirrup, but you will never be worth anything spiritually until you fall off. They who graduate from the school of Christ with the highest honors have on their diploma the signature of a lion's muddy paw, or the splash of an angry wave, or the drop of a stray tear, or the brown scum of a persecuting fire. In nine hundred and ninety-nine cases out of a thousand there is no moral or spiritual elevation until there has been a thorough worldly upsetting."

Hale and Hearty Truth.—Rev. Dr. E. E. Hale, in his remarks at the New-England dinner in Philadelphia, Dec. 22d, 1893, thus defined the ground on which the American nation was established by the fathers of New England: "They wanted to do right, and they did not want to do wrong." While in the departments of art, science, literature, those early pioneers left but little memorial to posterity, they laid the basis of a grand nationality by the force which endeavor on man's spiritual side so surely creates and exercises. Very justly remarks a contemporary: "It is this stern integrity, this desire to do right and not to do wrong, that gave the foundation on which the great American republic is built. And it is so far as this spirit survives to-day and controls the conduct of their successors, that New England is strong and great."

Almost Buried Alive.—Here is another case where an unconscious person, supposed to be dead, has nearly suffered the unspeakable fate of being inhumed while yet alive. Let this act as a warning against hasty funerals; perhaps it offers a word in favor of cremation, too: Lena Oberfeld (the press records) apparently died in Buffalo, N. Y., recently and grew cold and rigid, but when the undertaker essayed to place her in a coffin she showed signs of animation! At a subsequent date she went into another trance. This time her friends did not send for an undertaker, but for a physician. She was sent to a hospital, and an hour or two later was dressing herself in preparation for returning home.

Too Many!—The late Bishop Brooks once said he thought that "the entrance into our Christian ministry and exit out of it ought to be made easier than it is." To the last half of this assertion the New York Sun demurred, saying that it had long seemed conspicuously true of the clerical profession that "fools rush in where angels fear to tread." A New York Bishop, observed *The Sun*, only a short time ago was publicly lamenting the facility with which incompetent young men, who could hardly make a living by any other calling, gained admission into the ministry.

Henry Ward Beecher, while yet in mortal life, said—in view of the changes then-going on in theology (and which have so rapidly advanced since his decease)—that his ministerial attitude toward old-fashioned Calvinism was but a part of the great world movement that was going on—a change from the acerb and ascetic view of God and his government to the domestic and loving view of God and his human family. Theology most felicitously organized itself (he said) on the basis of a kingdom and court; but the new movement was organized on the basis of a household and fatherhood. Men will be born and grow up in the new regime who will not be troubled by the old theological objections.

Sustained by Spirit-Power.—The present Prime Minister of England, Mr. W. E. Gladstone, will be within a very short time eighty-four years of age! He has thus far kept in his bodily form by spirit-power, we believe, in consequence of the grand humanitarian principles which he so earnestly advances among men. His large heart extends out to all peoples—even beyond his native empire. Advanced spiritual intelligences evidently see that he is more useful here in mortal life at the present juncture in human affairs than he could be in the spirit-world—where, when he shall have fulfilled his arduous labors, his reward is sure!

Poets as Teachers of Nature.—Archdeacon Farrar writes of Tennyson in the following beautiful strain: "The poets have made life brighter, happier, more hopeful to us by teaching us to see, and what to see, and how to see; by opening our minds to the true, our eyes to the beautiful; by opening our ears to the voices of the mountain and the sea; by quickening our sensibility to the sweet influences of the fields and of the ocean: A thousand things which we should have never noticed, in which we should never have read God's autographs of beauty and of blessing."

While in our necessary condensations of the Boston Meeting reports this week, we have felt obliged to omit the lines "BANNER OF LIGHT for sale," etc., we assure the managers that their interest in this paper is appreciated, and we hope to do better by all—THE BANNER included—next week.

The Convention which met to arrange for the organization of a Massachusetts State Spiritualist Association, passed, at its recent meeting, a vote of thanks to THE BANNER for publishing its call free of charge—so writes the Secretary, Mr. Woodbury.

For additional editorial matter see third page.

