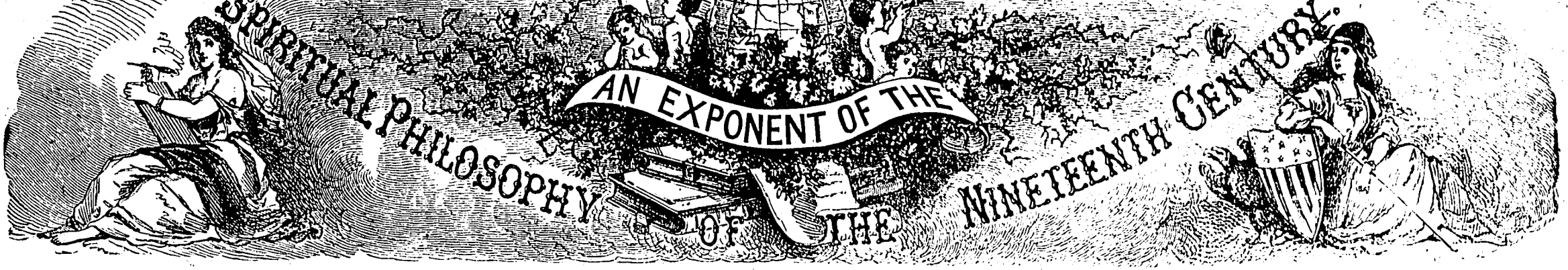


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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAULTANTS.

[Continued.]

BY JOSEPH RODES DUCHANAN, M. D.

PROF. CROOKES AND FLORENCE COOK.

The following materializations are related by Prof. Crookes, Feb. 31, 1874, as occurring through the mediumship of Miss Florence Cook, through whom appeared the beautiful spirit of Katie King:

"The séance was held at the house of Mr. Luxmore, and the 'cabinet' was a back drawing-room, separated from the front room, in which the company sat, by a curtain.

"The usual formality of searching the room and examining the fastenings having been gone through, Miss Cook entered the cabinet.

"After a little time the form of Katie appeared at the side of the curtain, but soon retreated, saying, her medium was not well, and could not be put into a sufficiently deep sleep to make it safe for her to be left.

"I was sitting within a few feet of the curtain, close behind which Miss Cook was sitting, and I could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the séance, and once, when the form of Katie was standing before me in the room, I distinctly heard a sobbing, moaning sound, identical with that which Miss Cook had been making at intervals the whole time of the séance, come from behind the curtain where the young lady was supposed to be sitting."

Under date of March 30th, 1874, Prof. Crookes writes: "I have for some time past been experimenting with a phosphorus lamp, consisting of a six-ounce or eight-ounce bottle, containing a little phosphorized oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

"On March 12th, during a séance here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory where the company was sitting from my library, which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, 'Come into the room and lift my medium's head up; she has slipped down.' Katie was then standing before me, clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the 'Katie' costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me, and my raising Miss Cook on to the sofa from the position into which she had fallen.

"On returning to my post of observation by the curtain, Katie again appeared and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, 'Now come in and see my medium.' I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her, but there was no answer.

"On resuming my place, Katie soon reappeared, and told me she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and taking the phosphorus lamp from me, she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position that he could see behind the curtain, tells me he distinctly saw the phosphorus lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see any one holding the lamp.

"I pass on to a séance held last night at Hackney. Katie never appeared to greater proportion, and for nearly two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side instead of a visitor from the other world was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a lady close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volkman will be pleased to know that I can corroborate his statement that the 'ghost' (not 'struggling,' however), was as material as being as Miss Cook herself. . . .

"Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the

gas out, and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skillful at short hand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp I looked around and saw Katie standing close behind Miss Cook. She was clad in flowing white drapery, as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her, with steadfast scrutiny, until I had no doubt whatever of her objective reality. At last, Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet, and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

"Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies: in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet, and not 'tip-toeing,' she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth, both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manner and ways of expression there are also many decided differences."

KATIE KING PHOTOGRAPHED.

The photographing of Katie King by electric light is described by Prof. Crookes as follows:

"During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little hand-bag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself or some other member of my family, and not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King. I prepare and arrange my library as the dark cabinet, and usually after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door and keep possession of the key all through the séance; the gas is then turned out, and Miss Cook is left in darkness.

"On entering the cabinet Miss Cook lies down upon the floor with her head on a pillow, and is soon entranced. During the photographic séances Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not, on these occasions, actually see the face of the medium, because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head.

"One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot up on a particular part of the floor. Afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly, as regards stature, &c., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

"But photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting the anecdotes of her adventures in India.

"Round her she made an atmosphere of life; The very air seemed lighter from her eyes, They were so soft and beautiful, and rife With all we can imagine of the skies; Her overpowering presence makes you feel It would not be idolatry to kneel."

"On one evening I timed Katie's pulse. It beat steadily at seventy-five, whilst Miss Cook's pulse, a little time after, was going at its usual rate of ninety. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart, when she allowed me to try a similar experiment after the séance. Tested in the same way, Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

"When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly, when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in short-hand, I quote the following: 'Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands,

feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength.' Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

"After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her Katie touched her and said, 'Wake up, Florrie! wake up! I must leave you now.' Miss Cook then woke, and tearfully entreated Katie to stay a little time longer. 'My dear, I can't; my work is done. God bless you!' Katie replied, and then continued talking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed a light was procured and I led her out of the cabinet.

"The almost daily séances with which Miss Cook has lately favored me have proved a severe tax upon her strength, and I wish to make the most public acknowledgment of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe that she could carry on a deception if she were to try; and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature."

Forty-four negatives were taken for the photographs of the beautiful spirit, Katie King. Katie is not the only lovely and beautiful spirit who has been materialized and has given to mortal eyes a conception of celestial beauty. A friend of the writer at Buffalo, N. Y., has been visited by two female spirits of exalted character, to whom the admiring language of Prof. Crookes might be as appropriately applied.

[To be continued.]

Original Essay.

THE NEW DISPENSATION.

BY GEORGE WENTZ.

The narrative contained in Acts xiv: 8-18 is interesting to the student of human nature. Paul and Barnabas, itinerant of the early church, had been teaching and healing in Antioch, (where, according to Acts xi: 26, the disciples were first called Christians,) whence they departed for Cyprus and Iconium. They spoke in the synagogues; a proof that even the Jews in those days permitted freedom of speech, and were not too bigoted to be convinced, for "a great multitude both of the Jews and also of the Greeks believed." After a considerable sojourn at Iconium, during which so much interest attached to their ministrations that public sentiment became divided upon the matters thus nearly brought home to all, the fellow laborers passed on to Lystra, a city of Lycaonia, to avoid, if not to escape, the contending parties. This precautionary measure on their part may have been the result of some former experience of theirs with the populace. But at Lystra itself the fickleness of city crowds was to be still more strikingly exhibited. It seems that a man who "had been impotent in his feet from his birth," was one of the auditors sent to hear Paul deliver his first discourse to the people. Paul, regarding him as a fit subject for the exercise of his curative powers, fixed a steadfast gaze upon him and said to him in a loud voice, "Stand upright on thy feet!" And the man leaped and walked." Now when the people of Lystra saw this astounding thing take place before their very eyes they were not prepared to judge of it otherwise than as a direct visitation of the gods, whom they concluded to be in their very midst in the persons of the two associates, designating Barnabas as Jupiter and Paul as Mercury. In proof of which they wished to do them divine honors, bringing oxen garlanded for sacrifice to the gates of the city. This superstitious intent so incensed Paul and his companion that they ran in among the crowd, rending their garments, and exclaiming, "Sirs, why do ye these things? We are men with passions like yourselves, and not gods; but have shown you this thing to convince you of the existence of the real God, the Creator of the universe, who has given this gift to man." But, notwithstanding this protestation, the people were with difficulty restrained from offering sacrifice to the strangers, so impressed were they with a belief in their divine attributes. It is evident that the inhabitants of Lystra were not at all prepared for such an ultra change in their theological conceptions as to accept this modest explanation of the apostles, for they subsequently took counsel of certain factious Jews from neighboring towns, and, having stoned Paul, drew him out of the city, supposing him to be dead. Behold the end of hero worship!

Such was Paul's usual reception in the cities he visited. It was repeated at Thessalonica, Corinth and Jerusalem. Wherever he came it was his custom to enter into the synagogue and reason with the Jews out of their own scriptures as a basis for their acceptance of the realities of a spiritual nature which had been witnessed by them; and in every instance he was opposed by his countrymen, and his personal safety endangered by "Jew fellows of the baser sort," who "set all the city on an uproar" upon the allegation that such as he had "turned the world upside down," and had visited them to "persuade men to worship God contrary to the law" (Acts xvii: 5, 6.) Precisely as in these modern times, in turbulent communities, "Jew fellows" are used in the interest of dogmatic leaders in religion and politics to stir up discontent and brand reform as subversive of law and order. Still, it is so alarming to know that this scene of virulent opposition and bigotry was relieved by the picture of "honorable women which were Greeks, and of men not a few" who accepted the philosophy of the facts with "readiness of mind," as we know to be also the case in more modern cities.

The treatment which Paul received at the hands of the Lystrans would be a disgrace to any community, ancient or modern. But always, and everywhere, have the "prophets" been stoned. Although the act by which Paul signified his entrance into the city was one for which its inhabitants were anxious to do him divine honors, the rational explanation which he felt it his duty to give of it, was so opposed to their preconceived opinions that their estimate of him and his work was at once entirely reversed. Yet personal violence on their part, consequent on a revulsion of feeling, in no wise altered

the nature of the act they had witnessed. The man who had been a cripple from his birth, by regaining the use of his paralyzed limbs, continued to be a living testimony of the usefulness of Paul's practice, no matter what explanation of it might be given. These people may not have known that Paul was a native of Tarsus, a city ranking next to Athens and Alexandria as a centre of learning; nor that he himself, destined to the study of Jewish laws, had had better opportunities than themselves to know whereof he spoke; but they witnessed the method made use of by him, and recognized the power manifested as a spiritual gift. Strange as this may seem, it is by no means incredible, seen even in the light of modern times; for the very same curative process applied by Mesmer in 1776 although eventually admitted as a verity by the investigating committee of the French Academy, is still unused by science.

The powers exercised by Jesus were left a legacy to his disciples, and the promise was given to them that they should do even greater things than he had done. Although such a healing power is certainly a spiritual energizing, its application can only be by human methods. In the case of the paralytic at Lystra, Paul "fixes his eyes upon him" and speaks to him in a loud voice, while the man is close beside him, evidently to concentrate his own will and impress the patient by a tone of command; for the will is the current on which the sanative force is conveyed.

It seems proper to notice here that during the Middle Ages this mode of cure was apparently in abeyance, though spiritual manifestations were not wanting to show the persistence of spiritualistic methods. The clergy, to whom this practice came by inheritance or succession, were so deeply sunk in ignorance and sensuality as to have lost this gift. The hands that had lifted the paralytic to his feet had perished in the fires of persecution. No helpful human sympathy pulsed in the breast of the ascetic, European monks—priest, baron and serf—engaged in a social dance of death over which the angels wept. More bookish learning burned a slovenly taper under the narrowing hand of the monk, and no human arts, save those which foster the in-tranquillities of war and greed, escaped from that fatal clasp of the ages. What wonder that a practice, whose foundation was ever on the spontaneous love of man for his fellow, should have retreated amid such general chaos only to re-appear when, in 1776, the free-born spirit of man was making another, and not altogether unsuccessful effort against the powers of darkness?

Paul and Barnabas were ministers of that New Dispensation which is ever old—missionary priests and physicians, legitimate representatives of the times when divinity and phylax went hand in hand. In Acts xx: 12 we are given a glimpse of their proceedings in this wise: Paul arrives in Troas, where he is to remain seven days. On the third day, on his departure he preaches to the followers, partaking with them of their frugal repast, in readiness to depart on the morrow, early; but has so much to say that it is midnight and he is still speaking; the account stating, quite as a matter of course, the astounding fact that "there were many lights (spirit lights?) in the upper chamber where they were gathered together." While this is going on a young man, who had seated himself in the window to listen to Paul, falls asleep during the lengthy discourse and is precipitated to the pavement below and taken up for dead. Paul goes down to him, falls on him, "embracing him," saying to the sympathizers around: "Trouble not yourselves, for his life is in him." The result of it all being that presently "they brought the young man alive and were not a little comforted."

Observe Paul's practice: He assures them at once that the man will recover; and the sudden shock to the nervous system is calmed and the returning wave of life assisted by the warm current of vital magnetism transmitted from himself; a not unknown nor incredible means of cure; if we believe what is stated in Acts xix: 12 of Paul, that "from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." Such was the usual procedure by which, in New Testament phraseology, Paul and the apostles "preached Christ crucified," namely, the assertion of the resurrection of the dead (communion with spirits) and the healing of the sick by the laying on of hands (vital magnetism); for this was indeed the practice and teaching of Jesus. As to the latter, so strong was the belief of the early Christians in this mode of cure, that Tertullian, a convert of the second century after Christ, advised that "any person calling themselves Christians who could not expel demons or heal the sick, should be put to death as impostors." The Church subsequently lost its cunning here, in consequence of its want of that chaste living and holy aspiration by which such spiritual gifts are alone preserved and made effective, and between the sixth and seventh centuries prohibited the laity in solemn council from attempting the "rites of exorcism or the cure of disease by the laying on of hands."

We may see by this to what an extent the Church has been recreant to her alleged trust as a conservator of spirituality. Spiritual gifts, admitted as essential to Christianity by its founders, are by her repudiated and prohibited. Here we have a repetition of the unreasonable conduct of the Lystrans.

What is preaching Christ crucified if it be not as Paul is here represented to have acted? Jesus substantiated his doctrines by material proofs, and his apostles followed his examples. Among those examples was the method of treating the sick by vital magnetism, or the laying on of hands. But is not this practice to-day proscribed by the Church? And has she not, therefore, abandoned somewhat of the gifts that were hers in primitive days? and has not the Cross lost the half of its true meaning to these modern times?

The agent of cure or relief in the process known as the laying on of hands, or the magnetic practice, is a force or power not originated by man, but concentrated in him, and which may be directed upon or transferred to other objects and beings by him. No one can doubt the existence and operation of this sanative force in man who studies the accounts which have reached us of the effects ascribed to it, from the time when the temple of Diana was filled with the offerings of thousands of grateful patients, through the days of the apostles, down to our own period, any more than he who sees the putting forth of bud and leaf in spring and the ripening of the harvest in autumn can doubt the existence and operation of a vital force in nature, subject though it be to physical conditions. The reason why the former is not so familiar and realistic to us as the force that vitalizes nature is, as we have seen, because of its use having been forbidden by the Church of Rome, whose strong hand has been so influential in shaping human destiny through these thousand years. It was a perfectly natural mode of treatment, developed in the course of the spiritual education of the race, representations of which may still be seen outlined on the ruined temples of Egypt. Even the Pope's sign of blessing, made with the ex-

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ination, commitment, treatment and care of the imbecile and insane.

It is well known, continued Judge Brady, that physicians in care of lunatics have themselves lost their reason from the effect of the duties imposed on them and the associations that surround them; and thus a doctor, who is himself sane, may become insane. This is a sad state of affairs, and it is one that should be remedied. The current danger of a person sent to an asylum should be to become insane, and not to remain sane. The present danger is that the temporary insanity is not lessened by contact with insane persons. It is also a sad state of affairs that some system of personal supervision should be devised, by which persons confined in lunatic asylums should be supervised by competent persons, other than those who are confined there. This is a system that should be adopted, and it is one that should be adopted. The present danger is that the temporary insanity is not lessened by contact with insane persons. It is also a sad state of affairs that some system of personal supervision should be devised, by which persons confined in lunatic asylums should be supervised by competent persons, other than those who are confined there. This is a system that should be adopted, and it is one that should be adopted.

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It gives us great pleasure to place before our thousands of readers the following remarks, under the above heading, of the editor of the *Banner of Light*, for the reason that they do justice to our cause, and because it is so seldom that the secular press vouchsafes a single word in behalf of our beautiful philosophy.

"If a man die shall he live again?" This question has lost none of its absorbing interest since it was asked by Job. It is a question which must be answered by each individual for himself. There is no foundation of solution of it which will be accepted by mankind generally; no proof that it will do more than satisfy those to whom it comes as a revelation. Throughout the human race, civilized and uncivilized, the belief in immortality seems implanted, and all reach forth to take hold upon a life beyond the grave. Memories of the departed enter around us, and the tears which unbidden course down the cheek, bespeak the longings of the soul for the lost companionship of earth. The Christian claims to derive satisfaction from the immortality of the soul, and the Mohammedan, Confucian, and Buddhist. Spiritualists claim to have direct and positive proof. They tell us, in a language which all who will patiently investigate, that the spirits of the dead are still with us, and that they are as real as we are. They tell us that the spirits of the dead are still with us, and that they are as real as we are. They tell us that the spirits of the dead are still with us, and that they are as real as we are.

Spiritualism is not a new theory, no modern invention, in all ages and in all nations there have been believers in the immortality of the soul. It is a theory which has been known as far back as the time of the earliest civilizations, and it is a theory which has been known as far back as the time of the earliest civilizations.

That was a revival of a faith which has been known as far back as the time of the earliest civilizations, and it is a theory which has been known as far back as the time of the earliest civilizations. That was a revival of a faith which has been known as far back as the time of the earliest civilizations, and it is a theory which has been known as far back as the time of the earliest civilizations.

Men and women, eminent in the various walks and professions of life, philosophers, scientists, jurists, statesmen and theologians, have been earnest, patient investigators.

In England many of the leading men of science have long been testing the phenomena of Spiritualism, applying such tests as seem to preclude the possibility of fraud or imposture, and obtaining such satisfactory results as to lead them to avow their belief in its reality and genuineness, and as demonstrating the fact of a continued conscious existence of the soul after the death of the body, and its power to manifest itself to those still in the flesh. With the many collateral facts that attest themselves to Spiritualism they have nothing to do, but they simply proclaim the fact that the world was made for the use of the human mind, and that the human mind is capable of knowing the truth.

Spiritualism has made immense strides within the few years past, leading many of us and our friends to acknowledge its power by the space they devote to the discussion of its position. The Popular Science Monthly has recently opened its columns to such writers as Wallace, Carpenter and Buchanan, to fight the battles of this renewed faith.

Buy A. J. Davis's new work. It gives a grand idea of the reality of life in the Summer Land.

A Nut for the Medicos to Crack.

We copy the following honest avowal from the address of its President to a State Medical Society holding its annual session in Harrisburg, Pa., the present month:

"Neither the self-styled regular school of medicine, with all its accumulated store of three thousand years of knowledge, experience and experimentation, nor homeopathy, with about sixty-three years of medical information, have, as far as I know, as yet struck at the proper object of cure in saving, in the aggregate, human life. What disease has ever yet been blotted out of existence? What malady that existed three thousand years ago is there that is not now to be found prevailing as fatally as then?—while the number has largely increased, and some of them have become infinitely more prevalent and fatal. These may be unprofessional ideas, but a man can afford to be heretical upon a subject in which so comparatively little real visible progress has been made. Physicians are battling disease with the small end of the club while they hold the large, unwieldy butt."

Another Worker Gone.

Dr. W. H. Young, the well-known healer, passed to the spirit world from Philadelphia, Jan. 19th. He was a young man of broad and generous sympathies, and an enthusiastic Spiritualist. His wife soothed his closing hours with loving and unselfish care. Dr. Schenkel, a young and talented physician, kindly bestowed all that medical skill could offer in his case, which was consumption. The funeral was largely attended, Mrs. Katy Robinson and Mr. C. B. Lynn officiating. We tender our most affectionate sympathies to the widow and young daughter of our deceased brother.

New Books Announced.

We learn by mail from London that Dr. J. M. Prebles has in press a book entitled "Buddhism and Christianity Face to Face." It will be in the market before the end of February.

He also intends as soon as possible to bring out a large volume—probably two—under the title of "History of the First Thirty Years of Spiritualism in America."

Our Public Free Circles.

Will be resumed on Tuesday afternoon, Feb. 26th, and continued Tuesdays, Thursdays and Fridays, at 3 P. M., to which the public are cordially invited.

Mr. E. A. Ernest writes from Ballston Spa, N. Y., Feb. 21st: "Having had the good fortune to hear Mr. J. Frank Baxter last Tuesday and Wednesday evenings, I feel it my duty to write a few lines to that well-known advocate of Spiritualism, the *Banner of Light*, and

the flowers that grow by the wayside their perfume will be scattered abroad upon the world &c. &c. until nearly a name had been written

Though had *instinctively* ceased. Then Mrs. Danks handed me across the table a slip of paper upon which was written, through-her hand, my spirit father: "My child, we are unfeeling for you for philosophical teachings, not for personal communications, and any influence, no matter how pure, how gentle, if may be, interferes with our work. We have, therefore, interpreted your thought, which a spirit father was transmitting through you, this son."

Neither Mrs. Danks nor any one at the table knew of what I had been writing.

Miss Susan Coulton.

Sister Conlon. I was the daughter of J. M. Conlon, who died years gone by. The name of our Father, who art in heaven, is sacred to me and ever was. His ways are my ways. The Lord has always shown brightly, nor can I say has always been dim.

There are times in one's life when all things do not glide with smoothness, but when we analyze our lives we find there is a cause, that is in material life, but the spiritual brings no wings, no doubts, no fears; all things blend harmoniously for my peace and comfort. I do traverse back toward earth to make any one repent. I only come in joyousness of my life to let the living know there are no dead. Life is perpetual. Age is known only in the material world. All that are passing upon earth and upward toward the pure beautiful world

to I say glory, glory, to the spirit-world, for

I have seen beautiful things that I cannot tell you. I should ask the question: Would you return to earth and clothe yourself again in flesh? my answer would be, No. For this life which we live has no strife, no inharmony, no bickerings, no fault finding. This is the heaven unto which I have gone. Let each one tell the story for himself; this is mine.

—

Thomas Gifford

I am not numbered with the dead. Every thing has its season to die, and then to bud again into life. Such has been my case. Tho-

two. Short illness: living in Baltimore.

This is a matter into which, one must search in searching you will find its intrinsic value. Not only to yourselves, but to others. I had comprehensive idea of the mode or existence of law that gave the dead the power of speaking with the living, in having found it. I see how I do not know it, nor do I find any power to judge any one of his teachings. It appears to be a universal law for each and all to come visit their friends, and make known their ways. My wants have been supplied, both material and spiritually, consequently I come, for good for me to be here, giving that part of knowledge that I have learned on the other side of life, which is, Though a man die, and his life be covered with the dust, still by the divine will of the Omnipotent Creator he has power to manifest to all who need to hear him. Those who do not need should neither read this nor hear me.

1. 0

George Hinks.

Meet me not as if I was a stranger, or a wanderer; my name is George Hinks. I died in Brooklyn, New York, Twenty-two years ago in the very budding of my manhood; but I in the Divine Mind not to meet me as a stranger as a wanderer, for I feel the birthright within of that grand inheritance that giveth peace and joy.

Woul, thou art fathomless, boundless, and I turn off to the Divine Mind to culture and select my haven to meet a place in which scholarship can be given; with that scholarship we are anew in life, doing good that can never have ending.

It looks hard when we see the young die, there is nothing hard in death. It is most interesting to see the particles of matter broken here and there, going forth to elain kindred

one who has ever witnessed this can call it de-

ity, and with this quickening it goes forth to perform its work or mission. Oh, how beautiful it is to be thus occupied in doing that which will benefit yourself as well as others.

I ask to return? No, not I. Things of earth have lost all charm for me. I am rich now in the treasures of the eternal home, which no one can take from me, which no one can take from me. My other days nor my years are numbered. I am and ever will be in youth, in activity, so I

and respected me, let my voice sound and

Harriet Schuyler.

At Philman, West Chester, County, Pa. Harriet Schuyler was my name. I was daughter of the late Philip Schuyler. I was buried from Christ Church, at Philman. A stronger corroboration does any one wish the converse of the spirit that has left the body. The body is only the prison-house for the spirit. When that decays the spirit comes forth bright and elastic, bounding here and there amid the grand anticipations of a new and free

or successful falsifying in the land of spirits.
must be truth. When we recognize this we

our blessedness on the other side of life.
 our birthright. It can neither be given nor taken away. It is in the record of our birth and cometh death, and with this death cometh life, with this life cometh freedom to the soul ; freedom of thought and freedom of will.

So you see, friends of earth, it is only step from the one platform on to another ; and no other offers you no idleness. You must work. You must exercise every faculty of the mind, bringing them into use for yourselves and usefulness to others.

This is my life in the spirit world, where I

are worlds upon worlds. No spirit has cap-

forever. There is no ending to eternity. It was my experience of heaven and heavenly things that I was in November I departed.

MESSAGES TO BE PUBLISHED:
GIVEN THROUGH THE MEDIUMSHIP OF
JENNIE S. RUDD.
H. W.; Rev. Joseph Hittle.
Ida Palmer; Mary Ann Tobias; Lorenzo Jacobs;
one Arnold; William Darius Gregory; A Minister;

Ralph Farnsworth, M. D.; Dea. Peter Talbot; W. McNeill; Mary A. D. Daniels; Dr. Williamson;

Ezra Rd. Frizel; John Buck; Lewis Perry;
 D. Lore.
 Bertie Gladden; James L. Favors; Lizzie V. Hood.
 Ben Lovett; Emile A. Cyster; Daniel
 William F. Smith; Sarah M. Willis; Julia McDaniel.
 George D. Brown.
 W. F. Adams; William Whiting; Jane C. Burns; John D.
 Dr. Grunzel; Samuel M.; Ella B. Butters.
 [Owing to our limited space, the remainder of our
 announcements of "messages to be published" is neces-
 sarily omitted, but will be reprinted at a future day.]

GIVEN THROUGH THE MEDIUMSHIP OF
 SARAH A. DANBEN.

Amanda Paulk;

AS Bradley; Daniel Clough; Anna Edith Thompson.

[illegible]

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Publishers who insert the above Prospectus in the respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT.