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Original Essay.

The Spiritual Facts of the Ages.

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

NO. XX.—FROM THE THIRD CENTURY TO THE DAWN OF MODERN SPIRITUALISM. (CONTINUED.)

Martin Luther, and the Camisards.

WE left with regret the rich fields of Roman Catholic mediumship, in which we were tempted to linger too long, perhaps, by the wealth of fascinating proofs we found therein of the accuracy of our position that no age is without its facts of mediumship, and that these spiritual phenomena lie at the foundation of all the systems of religious belief man has ever cherished.

We have brought our proofs down to the sixteenth century. For several centuries subsequent to the days of primitive Christianity, after the fatal compromise between Eusebius and Constantine, we were compelled to confine our researches to the history of the Roman Catholic Church, as there was no other church extant. We come now to the dawn of a new era.

We venture the assertion that all the great religious reformers without exception—even Martin Luther, and stern old John Calvin, John Huss, and Jerome of Prague, and John Knox and John Wesley—were exceptional men. We mean by that, men who through mediumistic susceptibility could be acted upon, directed and led by the power of the spirit to aid in the spiritual advancement of the race.

Martin Luther, born of humble parentage, became the initiator and inspirer of one of the most remarkable reform movements of which history gives us record. When in his eighteenth year he entered the University of Erfurt with the intention of fitting himself for the legal profession. But this was not the design of the forces controlling his career. They had a mightier mission for him to achieve. He went through the usual course of classical studies and took his degree of A. M. But influences were at work upon him even then that were to totally change his life-career. His spiritual nature became deeply moved, and he resolved to devote himself to a spiritual life. He withdrew from his family and friends, bade adieu to his colleagues, and retired to the Augustinian convent at Erfurt, resolved to become a monk. In the quiet of this cloistered seclusion he passed three years. From what we can glean of him during this time we judge that they must have been years of peculiar interest to him, filled with spiritual experiences of profound significance. It was during these years that he laid the foundation of those doctrinal convictions that were to be his sheet-anchor in the storm that was to rage round him in his conflict with the tremendous power of the Papacy. His description of the spiritual crisis through which he passed is a very graphic one, and clearly shows that he was led by a power outside of himself. The point upon which his mind was so greatly exercised at this time was the very point upon which in after years he took issue with his church—the forgiveness of sins. Through his own most vivid spiritual experiences he was forced to believe that it came neither through pope, priest nor the church, but through grace alone.

He was ordained a priest in 1507, and removed to Wittenberg, a place his name has immortalized. Here he became a professor in the new University just founded by Frederick of Saxony. At first he confined his lectures to dialectics and physics; but his heart was not in his work, and he very soon commenced lecturing upon theology.

He was not content with lecturing. It did not satisfy him. He began to preach. Both lectures and sermons made a profound impression and exerted a widespread influence. Melancthon said of him: "His words were born not on his lips, but in his soul."

About the year 1511 he was sent on a mission to Rome. His description of what he saw and heard there is very vivid. At this time he describes himself as "an insane papist," so wedded was he to his church, and yet even then his thoughtful nature was stirred to its very depths, and his moral indignation roused by the abuses of the papacy.

The system of indulgences had, at this time been carried to a scandalous extreme; and the revenue derived by the church from their sale was immense. From the idea that the church had power to forgive sin grew the notion that the pope as the head of the church had power to issue pardons by his own will and at his own pleasure, by means of which the worst crimes

of the faithful could be wiped out, and they saved from the consequences thereof. The papal court at Rome, plunged in an excess of wanton, wicked extravagance, needed money, and the sale of these indulgences was an easy way to raise it.

Luther's indignation at this infamous traffic was unbounded. Under the spur of it he wrote his famous theses, and nailed them to the gate of the church at Wittenberg, in which he denied to the pope all right or power to forgive sins.

"If the sinner is fully contrite," said he, "he receives full forgiveness. The pope's absolution has no value in and for itself."

This bold step awakened the most intense and widespread excitement. Like wildfire the news of it spread far and near. One of Luther's biographers said: "It seemed as if angels had carried it to all men." All Europe was startled and electrified by it. They knew not that this man had the power of the whole spirit-world back of him, and that they were determined to use him as the medium for striking a blow at the heart of ecclesiastical despotism that should shake it to its very foundation.

He was summoned to Rome to give an explanation of his position. He was too wise to go, for he knew full well he would never be permitted to return. Then a legate was sent into Germany who was ill chosen. He would not argue or reason with Luther, but haughtily and imperiously demanded him to retract. This the reformer positively refused to do, and fled from the city of Augsburg, whither he had gone to meet the cardinal legate. Then the task of negotiation was committed by the pope to a German envoy of his to the court of Saxony, through whose skillful diplomacy a temporary peace was brought about. But it could not last. The power of the spirit was upon Luther, and under its influence it was impossible for him to keep silent.

"I am not master of myself," he said, "God hurries and drives me. I wish to be quiet, and am hurried into the midst of tumults." He could not resist the spirit-influence that was upon him. He grew bolder in his attacks upon the papal system, taking firmer and broader ground. All Germany was convulsed with excitement, and soon the pope issued against him the dreaded papal bull, condemning him as a heretic. It was burned before a large gathering of professors, students and citizens at one of the gates of Wittenberg. Eck, who was instrumental in obtaining it, had to flee for his life, while Luther was everywhere feted and made the hero of the day.

At this time Charles V. ascended the throne and summoned the sovereigns and States to assemble at Worms. An order was issued for the destruction of Luther's published works, and he was himself summoned before the diet. He resolved at all hazards to obey the summons. Above all things he desired an opportunity to appear before the assembled dignitaries of Germany. His friends tried to dissuade him from the hazardous journey, for his enemies were everywhere breathing out threatenings and slaughter. But moved by the power that was upon him, alike regardless of the anxieties of his friends and the threats of his enemies, he gave utterance to the famous speech: "I am resolved to enter Worms, although as many devils should set at me as there are tiles upon the house-tops." He carried his resolve into execution. His journey to Worms was like a triumphal march. His heroism excited the admiration of all Germany. His appearance before the diet, and the firmness with which he held to his opinions, pointedly refusing to retract one word he had uttered or written, called forth the surprise and admiration of Europe.

On his return the elector of Saxony, who was his friend, caused him to be arrested with a great show of violence, and lodged as a prisoner in the old Wartburg Castle. This was done to save him from the bitter foes who were seeking his life.

It was here that he passed through many remarkable spiritual experiences, that give proof of his mediumship. It was here that he hurled his inkstand at a spirit whom he fancied to be the evil one—the devil of his theology—and compelled him to retreat. His biographers, in harmony with the materialistic spirit of the age, impute these experiences to a morbid imagination caused by ill-health from sedentary habits and over-study. We believe them to have been the credentials of his mediumship and the proofs of his exceptional career as a chosen agent of the spirit-world in bringing about a mighty reform movement destined to inaugurate a new era in the religious experience of mankind—a mighty stride toward freedom from the tyranny of ecclesiastical despotism.

This remarkable man possessed wonderfully keen intuitions, and he was master of that power bestowed only upon souls richly endowed with mediumistic susceptibilities, who are selected by the angel-world because of these finer qualities, to awaken other souls to higher consciousness of religion and duty.

But we must hasten on. Take the times subsequent to the mighty Reformation brought about by Luther, whose waves rolled over startled Europe like a great flood, and the student of those times is compelled to follow a stream of spiritual facts, of prophecies, of healing gifts, discerning of spirits, speaking with tongues, etc., that correspond exactly with those we have been tracing down through the ages, the signs and wonders of patriarchal and apostolic days, and of ages far antedating them, and those who figure in these experiences are the recipients of these gifts and honors are by no means the ignorant and supersti-

tious alone. They are the noble and great as well, the wise and good, the hero-souls of the Reformation.

The history of the Protestant reformed disciples during the early period of the Reformation, the Huguenots, under the name of the Camisards, is a splendid revelation of the continuance through the ages of these wonderful gifts. They had tongues and the interpretation of tongues. They abounded in gifts of healing, discerning of spirits and prophecy. They were wonderful clairvoyants and psychometrists. They present a most striking picture of the power of true Spiritualism to call forth the noblest traits of human character—heroism, devotion, faith of the most exalted type, adherence to religious principles in the face of the most cruel despotism, the most outrageous tyranny, and a persecution unparalleled in its horrors.

Howitt most eloquently says of the history of these people:

"What a scene of heroism, of devotion, of biblical faith and biblical Spiritualism, in a simple race of mountaineers! What a scene of glories and of sufferings wrought by the demony of kings and priests, and the bared arm of the Almighty stretched forth in all the majesty of ancient times amongst a simple and trodden down people! What a spectacle of poor men lifted by the mighty power of God, amid their magnificent mountains and their rushing rivers, poor obscure shepherds and wool-combers and foresters, into heroes and martyrs, equal to the most renowned of the most soul inspiring times. Earth has few such stories."

The horrors of the dreadful night of St. Bartholomew belong to this period. The murderous spirit of Rome, determined to stay the progress of the Reformation started by Luther, was let loose in all its fury, and it found worthy instruments in Louis XIV. and his brutal premier, Luvois. For the sole crime of protesting against the abuses of the Romish Church, and refusing to worship in accordance with its prescribed rites, five hundred thousand of the best subjects, the most loyal and the most devoted that ever a monarch had, were cruelly and malignantly persecuted by priests, magistrates and soldiers, and either mercilessly destroyed or forced to flee for their lives to the neighboring countries.

In their misery and despair they appealed mightily to the spirit-world, and their cry was not in vain. Marvelously was the power of the spirit poured out upon them. Like the rushing, mighty wind of Pentecost was its descent upon this suffering people. Mediums were developed under its influence by hundreds. The gifts of discerning spirits, of prophecy, of tongues, of healing, in fact every phase of phenomena known to the ages, were rapidly developed.

The gift of tongues was startlingly developed. Even infants less than a year old spoke in good pure French, and the words of these baby mediums were received with as implicit faith as those of the oldest and wisest. Their every action was regulated by the spirits through their mediums. Whether they should give battle to the enemy or flee to their hiding-places was determined by their mediums. Those who were to be slain in battle were told beforehand what their fate would be. They shrank not from it; but with a splendid heroism went forth to meet it.

No traitor could approach them without being immediately discovered. They knew beforehand their enemies' plans. Their clairvoyants saw even at a great distance just what they were doing, and read their intentions as if present with them at their councils, listening to their conversations. These remarkable facts are attested to by many high in rank and official position. All their military movements were inspired by their mediums, who also by their presence in battle inspired and kept up the courage of the leaders.

We are assured by some of the heroes themselves that they had no knowledge of war. Everything was given them miraculously, as they termed it. One of their leaders declared that once when about to go into battle he heard the spirit-voice say:

"Fear nothing, my child. I will guide thee. I will be with thee. I rushed into the battle as if I had been clad in iron; as if the arms of the enemy were of wool. Happy in the words of God our little boys of twelve struck right and left like valiant men. Those who had neither swords nor guns did wonders with blows of a staff or a cudgel. The bullets whistled about our ears like hail, but as harmlessly. They cut through our coats and caps, but they did no hurt."

Many declared that they found the bullets flattened between their shirts and their skin. These poor simple peasants and artisans, a mere handful, never numbering more than two or three thousand, utterly unskilled in the arts of war, poorly equipped, knowing nothing whatever of generalship or military strategy, carried on a ten years' war with a powerful monarch whose disciplined troops and militia numbered sixty thousand, and slew a third of his army. All Europe was astonished and confounded at the repeated and protracted discomfitures of the most experienced of the royal generals.

What was the secret of this astounding spectacle? They had no mortal allies. They were poor, simple-minded peasants. The noble and the rich, those who could have aided them with counsel and means, with influence and authority, had fled the distracted country. Their commander-in-chief was a day-laborer in a vineyard. Their greatest warrior was a beardless boy of nineteen, who was serving his apprenticeship as a baker when the power of the spirit came upon him, and he stood forth under its irresistible influence a warrior medium, an inspired prophet and leader. Calnet was found by the spirits tending a drove of horses on the hills about Divens, and they poured through

(Continued on seventh page.)

Literary Department.

AMY LESTER;

OR,

A STRANGE GIRL.

Written Expressly for the Banner of Light,

BY CARLYLE PETERSILEA,

Author of "The Discovers Country," "Oceanides," a Psychological Novel, Etc., Etc.

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CHAPTER XVII.—CONTINUED.

Materialism and Atheism Conquered by Reason.

The next day at the same hour Mr. Derby sent for Amy to come to the library, and when they were seated he drew a paper from his pocket, saying: "Amy, I have prepared a dozen questions or more, and I expect when your spell comes on they will be answered."

Amy said nothing, but looked like a helpless little mouse that wanted to run away but could find nowhere to flee to. Presently her slight form began to tremble, then her eyelids closed and she appeared to be sleeping calmly; then the deep voice replied:

"Mr. Derby, we are here, according to agreement, and are ready to answer your first question."

"My first question is this: Is man immortal?"

"He is," answered the voice.

"My second question is: If man is immortal, how can you prove it to me, who am still within the material body?"

"Mr. Derby," continued the voice, "you have been reasoning from wrong premises all your life, and this has brought you to wrong conclusions; when once you commence to reason from a truthful standpoint it will bring you to right and truthful conclusions. You are like a man who wishes to go to a distant city, and instead of taking the right road which leads to that city he takes one that leads directly away from it; now you must return and take the right road if you wish to come to right conclusions. You have been reasoning that all things which you see are composed of material substance alone, whereas they are composed of material and spiritual equally proportioned. Matter, in whatever form it may appear, without spirit, is a dead, inert substance without form or color; it drops away into worthless atoms and lies helpless until each atom is again united to an equal amount of spirit; without spirit it has not even the power of holding itself together in any form whatever. Mr. Derby, you are an educated man, and know something about magnetism; you understand the magnetic attraction; did you ever stop to consider what that might be? Do you know that it is magnetic attraction which holds worlds together—that magnetic attraction holds your earth together—that magnetic attraction holds your body together? Mr. Derby, shall we tell you what this is called magnetism?"

"Pray do," answered Mr. Derby.

"It is spirit; the invisible flame which permeates all things in whatever form they may appear; it is that which attracts and holds all material substance together."

Mr. Derby drew a long breath, and looked at the little pale face with its closed eyes.

"Now, spirit in and of itself is not intelligent," went on the voice. "The magnetic flame is not intelligent, but within each atom of magnetic flame lies the undeveloped germ of intelligence, and all nature is continually toiling together to bring forth, to evolve, the intelligent soul; and if all nature has toiled together for countless ages to perfect and bring forth the intelligent soul of man, do you think that intelligence will fall back again into a germinal state, merely because man is ready to throw off his material covering? Mr. Derby, your body is not intelligent; your spirit is not intelligent, but the soul which is within the spiritual body is intelligent. Your spiritual body is the covering of the soul, your material body is the covering of the spiritual body; these three are at present one, and that is where man gets his idea of a triune God; he looks within and perceives himself, but in his present development has not the wisdom to understand himself. Now it is your magnetic or spiritual body that attracts and holds together your material body, and when the magnetic or spiritual body leaves the material body, the developed soul holds together the magnetic or spiritual body; but as you cannot see magnetism, so you cannot see the spiritual body; and as you cannot see intelligence, so you cannot see the soul; but will you assert there is no intelligence because you cannot see it? You certainly can both see and feel the work which it performs. Now you perceive and feel my intelligent soul as I manifest it through this child, but you cannot see me with your material eyes, for my body is a spiritual or magnetic one, and is the covering of my intelligent soul, as I now manifest it to your intelligent soul, and you must know that it is not the undeveloped spirit and soul of this little child. Mr. Derby, is not my argument proof enough that man is immortal?"

Mr. Derby stared at the child in open-mouthed astonishment, but answer he could find none; this was the first time in his life that he could not find an answer that went to prove his own position.

"Are you convinced of the immortality of the soul?" went on the voice.

"Well," stammered Mr. Derby, "I can find no argument against your position."

"Then if I have cast your materialism back to the material from whence it sprang, and left you the spiritual and the imperishable, I shall return for a short time to the material, and prove to you also that the material is as imperishable as the spiritual. Not an atom of material substance can ever be lost or destroyed; it is as imperishable as the spiritual; they are equal and co-existent; they never had a beginning, they can never have an end. The uniting of spirit and matter causes form to spring forth. Mr. Derby, they call you an atheist because you do not believe in a personal God; and there is no such being as God in the form of a man, living in a small heaven, sitting on a throne. The reason why you are an atheist is because your intellect or soul is too grand and large to believe in anything so infinitesimally small, and you are right; there is no such God; but I will now dash your atheistic principles by showing you a God worthy of your own enlarged soul: Look up at the stars, Mr. Derby; look at the sun; look at the moon; look at your own earth and all it contains; think of it as you would a grain of sand compared with the innumerable worlds which exist, many of them ten thousand times larger and more wonderful than your little earth. And they have no end; they exist through all time, through all space—zones of worlds forever and ever; and all that is or was or ever shall be is God. Mr. Derby, can you say there are no worlds, there are no stars, no suns, no moons, no earth? If you can, you can say there is no God; but if you cannot, then you must admit there is a God, and you are not an atheist. Mr. Derby, you are neither a materialist nor an atheist. A materialist or an atheist cannot be."

"The material substance of all things that exist is the body of God. The animating spirit that is within all substance is the spirit of God, and the intelligent soul that is at length evolved from the uniting of spirit and matter is the soul of God: Souls are as countless as the worlds; they have no beginning, they have no ending; they are innumerable. All this is God, and as much of God dwells within you, Mr. Derby, as you are capable of holding."

"Amy! Amy! Wake up! wake up!" cried Mr. Derby, frightened to hear a child talk in this strain. "Wake up!"

"No," answered the voice, "not until I hear your reply."

"Great God!" exclaimed Mr. Derby, "I never saw things in this light before. I must have time to think it all over."

"Well, think—think! That is precisely what we most desire, for truth will bear thought and investigation; error will not. The moment truth strikes error it vanishes into oblivion."

"Wake up, Amy! Do wake up!" cried Mr. Derby. "It frightens me to hear a little girl talk like this!"

"Very well," said the voice, "I will go now, but to-morrow, at this time, I will come again."

In a moment or two Amy opened her eyes.

"Amy," said Mr. Derby, "do you know what you have been talking about?"

"No," answered the child, wearily. "I want to go out and play by the lake-shore, and get some little shells and pebbles, and pretty wild-flowers."

"Well, put on your hat, take the dog with you for protection, and go," said Mr. Derby. Presently he heard the child skipping along, the dog barking joyfully, as they ran and played by the lake-shore. He then arose, put on his hat, taking his gold-headed cane, went for a short walk and called on his best friend, Dr. Mead. The doctor was delighted, and when the two gentlemen were seated, Mr. Derby said:

"Doctor, you know something about my little niece, Amy Lester?"

"Oh, yes," answered the doctor; "I attended her through the scarlet fever not long since."

"Have you ever noticed anything strange about her?"

"No," said the doctor, "I have never seen anything strange myself, but I have heard a great deal about her; to me she appears very much like other children." Mrs. Lester told me she had 'strange spells,' and from the description I thought her to be a cataleptic."

"Well," said Mr. Derby, "I am not a doctor, but if Amy is a cataleptic, catalepsy is a very strange disease, indeed."

"It is," answered the doctor, "a very strange disease, and we scarcely know how to manage it; but the whole village is running wild about this child. It is very singular. I cannot imagine what there is about that little idiot to cause so much excitement. I heard the reporter called to interview her, but nothing appears in the paper, and the young man will answer no questions."

Hot Traveler, take BEECHAM'S PILLS with you.

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings will be held at the Hall of the Banner of Light Establishment, from 8 o'clock P. M. to 9 o'clock P. M. J. A. Schellhammer, Chairman.

Answers to Questions, and the giving of Spirit Messages, will occur on the SATURDAY and SUNDAY, and will be published in this Department of THE BANNER.

At these Seances the spiritual guides of Mrs. M. T. Longley occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions of a purely personal nature are referred to the Chairman, who will be presented to the presiding spirit for consideration.

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

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil—who pass from the mundane sphere into an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits, but to place upon it the banner of truth and progress. All express as much of truth as they perceive—no more.

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

Natural flowers are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who may feel it a pleasure to place upon the banner of truth and progress.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

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

Report of Public Seance held Nov. 3d, 1891.
Spirit Invocation.

Oh! thou Everlasting Spirit, thou Eternal Presence, whose law is love and whose rule is harmony and peace, thou Supreme Intelligence in whom we live and move and have our being, and without whom we would be less than senseless clay—thou art everywhere, and from thy great pulsating life we gather that power which gives us animation and consciousness—we turn to thee at this moment seeking for instruction, asking for light and understanding concerning spiritual things. We would be enlightened in the path of aspiration, turning our attention to that Divine Life which hath no end, and from which thy ministering angels gather force and vitality to do thy will on earth and in heaven. We desire it that we may come into communion with the pure and good from the heavenly life. We desire to learn from the apostles of freedom who have sung their songs of victory and borne the banner of truth and progress aloft despite all obstacles and persecutions, knowing no fear, but ever pressing onward toward the heights of successful reform. We desire to come into communion with the pure and good from the heavenly life. We desire to learn from the apostles of freedom who have sung their songs of victory and borne the banner of truth and progress aloft despite all obstacles and persecutions, knowing no fear, but ever pressing onward toward the heights of successful reform. We desire to come into communion with the pure and good from the heavenly life. We desire to learn from the apostles of freedom who have sung their songs of victory and borne the banner of truth and progress aloft despite all obstacles and persecutions, knowing no fear, but ever pressing onward toward the heights of successful reform.

We ask thy blessing, oh! Heavenly Parent, and we ask the benediction of all pure spirits to rest upon us for aye.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques.—(By Investigator.) What conditions or observations are best calculated to quicken and unfold the spiritual faculties of man?

Ans.—The spiritual qualities of man are best unfolded and quickened into expression by the cultivation of the finer faculties, the suppression of selfishness, and the exercise of that broad charity and sympathy which looks to the welfare of our kind, even though it be granted at the expense of our personal feeling and comfort.

The spiritual qualities are love, sympathy, justice, and, indeed, may be summed up in the one word "unselfishness." These qualities tend toward the purification of the entire man, and when well developed lead him into the paths of righteousness and peace.

One who is spiritually unfolded is the reverse of a carnal-minded man. He is aspirational, reaching out in thought and desire toward the higher conditions of life. He will not seek for personal aggrandizement, but at the expense of any fellow-creature, but will desire to see his brothers and sisters in the human family placed in a condition of comfort and happiness, even though it be to his own personal discomfort and disadvantage.

Our correspondent might say to this that it is impossible for one always to pay such attention to others as to live a purely unselfish life. We do not ask it of him. What we mean by the exercise of unselfishness in this connection is the subjection of personal desires and aspirations to the higher desires and aspirations of life.

Self-protection requires man to look after his own comfort and convenience to a certain extent. The exigencies and responsibilities of family life also call upon him to exercise his powers in gaining a livelihood for himself and those dependent upon him. This is natural and proper; and yet one may so far transcend the natural and proper qualities in this direction as to crowd his neighbors to the wall in his mad search for wealth or for personal influence. He may so overlook the rights of his neighbors as to have little thought or care for them as long as he himself can win in the race.

A spiritually-minded man will have thought and care for his neighbor's welfare as well as for his own. In trying to assist another while pursuing the journey of life and gaining its experiences, he will feel the love-element of his nature enlarging and flowing forth unto his kind, he will perceive quality out into others which of itself is a spiritual attribute manifesting its power through external ways; and thus, by living in accordance with the Golden Rule, and doing unto others as he desires to be done by, he will furnish the finest and best condition for the development of his spiritual powers and faculties that it is possible for life to afford.

Q.—[By C. G. Brown, Santa Ana, Cal.] Are the influences, spiritual, planetary and hereditary, the real cause of depravity, or is it the result of free will? If they are, can man be responsible, or can it be said he is a free agent?

A.—This question of accountability has been raised time and again by inquiring human beings. Such queries have been propounded at this Circle-Room many times during the years of its work for humanity, and the question still arises in the heart of mankind, for it is one that deals vitally with the happiness or misery of the human family.

We are prepared to grant that many circumstances which come into the life of a human being, and which, to a large extent, govern in shaping his career, or his line of conduct, are caused and promoted by inherited conditions, and perhaps by planetary influences. It is not possible for us to say just how far the human family is swayed by planetary power, nor can we tell exactly to what extent mankind is moved by the operations of the law of heredity. That man is thus moved we are satisfied; for, by reasoning from cause to effect, and by following a chain of sequences to their conclusion and back again to their origin, we may discover that an individual is largely swayed and governed by conditions which took root, not in his own life, but in the lives of his ancestors, perhaps many generations back. Thus we often see the results of inherited habits, traits of character and conditions in the physical or the mental structure operating in the lives of human beings; but to say that a human entity is altogether environed, governed and moved by these external forces, sweeping an assertion, and if we make such an assertion we must banish from our minds all thoughts of man's free moral agency as stamped in the life of humanity; we must admit that he is not responsible in the slightest degree for any act which he may commit during his mortal career.

We do not know of any individual on the face of the earth who is prepared to admit that man should not be held accountable for his misdeeds. We do not know of any member of society who will allow that the criminal who goes forth day after day preying upon his fellow-beings, breaking into their homes and robbing them of their treasures,

and violating all the laws of man and God, is not to be held responsible. You have criminal systems of restraint for the criminal. You have jails, prisons and reformatory institutions that have been erected for these characters that they may not only receive discipline, but that they may be prevented from committing further depredations upon society. You hold the man responsible for his acts, and you punish him by law according to the enormity of his misdeeds. If this can hold good in the legal enactments of the State or the Nation, then may it hold good in the decision of man in connection with his race as far as moral and mental responsibility are concerned.

Man spiritually is held accountable for his deeds, good or bad, not by some great personal arbitrary power, sitting upon a throne and judging mankind harshly and severely, but by the great spiritual tribunal of all, erected in the human soul, itself a part of the selfhood of mankind—the personal conscience. When a man who has passed from the physical material life has so far overcome the limitations of his past career, to weigh and measure his deeds for just what they are worth, and to see clearly how he has erred in violating the laws of right and of morality, he will come to judge himself. He is his own accuser. His moral sensibilities are awakened in the spiritual world; they are a part of his spirit, and consequently are thoroughly alive. When he comes to weigh and to measure, to accuse and to judge, the full weight of personal responsibility is brought home to him, and the law of punishment, as the case may be, will be communicated by his own soul, and not by the judgment of any other personal power.

This law of accountability is a part of human life and experience, and we all come under its operation. We may not be free agents in the sense of being able to do as we desire in every department of life and experience, by any means. We are hedged in on every side, creatures of circumstance, swayed and influenced and associations brought to us by our environments and by those human beings with whom we dwell and come in contact. We cannot take independent steps in any direction, regardless of the rights of others or of our duty to our kind. Thus are we circumscribed; and yet we believe there is that in every soul which gives a sense and law of moral guidance, and with which one may, if he earnestly strives so to do, come into harmony, so as to be able to gain three or four material limitations to a higher and a broader plane, upon which he may act more freely as an independent spiritual intelligence.

Col. John R. French.
I am interested in reaching earth-life to-day, for the general state of political agitation throughout the land is in harmony with my own mental impulses at the present time. I would like my friends to know that Col. French still lives, that he takes an active interest in the affairs of state and nation, and also in the measures of reform, and that he is endeavoring to human welfare and happiness.

To the Chairman: It does not seem a great while to me, sir, since I passed from the body. Rather unexpectedly to myself the summons came, and I think my friends did not dream that I should so soon pass from the physical plane. I had plans in mind and ideas that I desired to see outwrought, and I hoped to live to see some grand measures inaugurated for human welfare in my own country. I had not yet seen that I was a disgruntled politician, or that I by any means felt that the country was going to ruin, for I had every hope for my country. I believed that it was the best land that the sun ever shone upon, and that its form of government was the best that had ever been devised by mortal man; but I could look forward to improvements in the system of government as well as in other lines of human labor and destiny. I had not yet seen that I was a disgruntled politician, or that I by any means felt that the country was going to ruin, for I had every hope for my country. I believed that it was the best land that the sun ever shone upon, and that its form of government was the best that had ever been devised by mortal man; but I could look forward to improvements in the system of government as well as in other lines of human labor and destiny.

I have seen something of life in Washington City. I have stood by the doorway of the Senate, and have done my duty as it was laid upon me for years; but I did not pass away at the capital. My home and my business interests are at Boise City, Idaho, and I am now greeting to my friends, and to a large extent to my associates on the press, and tell them that I am glad to return from the land beyond to give them my love and my sincere regards.

I am aroused to the fact that we can have, and do have, systems of government in the spirit-world, and that we as a people are situated better than you are here, because our systems are more advanced. Our offices and our officers are somewhat more exalted than you yet have upon earth, because they are based upon different lines, to a large extent from what you have here. I find that there are many sources of employment for the individual, and that the human mind can express itself and its energies and talents in external ways just as readily over yonder as it can here through your channels of trade and commerce.

I am as interested in the dissemination of news as I was here. I am not editing the Sun, but I am interested in the other Indian languages who are sending out bulletins of news day by day to far-off countries.

Besides my many friends elsewhere, I have some in the East, Mr. President, who I think will remember me, and perhaps be pleased to know I have returned from the land of spirits. I say to one and all that I am associated in a business sense (and that is in a humanitarian sense, too) in the spirit-world with a former friend and co-worker, Willie Lloyd Garrison, and he, from his vantage ground in the higher life, sends out a sheet daily, which is a herald of progress and reform, and which has a great influence upon thousands of souls, not only in the spirit-world, but on earth, who do not dream of the fact.

I have been interested to note that an article given by my friend Garrison in behalf of the extension of freedom for humanity, in other lines than what has been received hitherto, as the means of breaking the shackles of servitude that bind the oppressed and the persecuted, has been reproduced, not in exactly the same phraseology as he employed, but to all intents and purposes the same theme, animated by the same spirit, with the same force and significance, by at least half a dozen liberal journals on earth, each one presenting the truth and the idea in its own manner, but each one having caught the spirit of it from this work of my friend. This is an interesting study to me. It is somewhat, I did not dream of when here, and consequently it attracts my attention and thought now.

I would not have my friends on earth think that I have done with the affairs of time or of human interest, for that is not so. I never was more thoroughly alive to the signs of the times and to the work of mankind than I am at the present day.

To the Chairman: You may call me, if you will, John R. French.

Linda Baker.

[To the Chairman:] I don't know you. I did have a sore throat, and it hurt awful bad, and I could not swallow, and I don't feel good now. [The feeling will pass off presently.] Will it go all away? [Yes.] I don't have it in the pretty Summer-Land where I live.

Oh, ain't you got some pretty roses? I like 'em. I've got some flowers like 'em where I live now, and it's bright all the time there. Oh, ain't they pretty? [Indicating a lady in the audience.] There's a lady down there got some, too, ain't she? An' there's a light line goes right down to her. I'm going to tell her—can't I—[turning to the Chairman:] then, I see a boy put his hand on her shoulder, and he bends over her and puts some white flowers in her lap, real white, shiny flowers, and they're sweet, oh! so sweet! I think his name is Harry. [The lady referred to here stated that what had been given by the spirit was correct.] I don't know him; I never saw him before. He says the white flowers he brings for the lady and for his mamma, 'cause I think she's his mamma.

[To the Chairman:] You don't know me, do you? [No.] Do you want to know my name? [Yes.] Well, I'm Linda Baker. Do you know

my papa and my mamma? [No.] I'm a little girl, just like I'm live now. [Where did you father and mother live?] Home. Don't you know where that is? [No.] Well, I'll see. It's Thompsonville. Is it near here? [Is it in this State?] I don't know. [Is it in Connecticut?] Yes. [That is quite a way off.] How did I get so far? I guess 'cause I come with the good spirits.

I live in the Summer-Land now. I've been there a good while, and I feel all nice there; but I did want to come back when I went away. They fixed me up, and I came away, and my mamma she cried inside awful hard, and I didn't like to leave her.

My papa's name is William. Can you find him? [I do not know. I will try.] Will you please find him? An' will you please say I ain't got any bad throat in the spirit-world, but I've got a little bird that sings so nice, an' I've got flowers, an' I go to school? Will you? [Yes.] Oh! an' will you say I ain't asleep, but have got my eyes wide open in the spirit-world? Will you? I want to know an' see 'em, an' talk an' tell 'em everything. You'd want to if you went away from your mamma, wouldn't you? [Yes.] That's it. I think you're real nice. You're goin' to send word to where I live? [Do your father and mother live there now?] Of course; they didn't go to the spirit-world, it was me.

I don't feel good, I don't. Don't you know sometimes little girls they do have something grow up in their throats that stops their breath so they can't breathe? [Yes.] Well, that's the way I stopped breathing. [Did you have diphtheria?] Yes. Good-by.

J. T. Heard.
I introduce myself to you as J. T. Heard. I can hardly explain my purpose in coming here. Perhaps my friends will think I have been gone so long it were strange that I should return; but it presses on me as a duty to speak in some such public way, that I may testify to the truth of continued spirit existence and to the power of spirits to communicate with mortal life.

I have many friends in the spirit-world. Some of them preceded me to that life, while others have followed, and we have met upon the other side. Most of them have been very greatly surprised at the change—surprised to find such a world and to meet the friends they had known in about the same manner as they would here, and in appearance very much the same as they looked on earth. I have long since become accustomed to this, and the spirit-world seems more real to me than does this life which you live here.

My wife joined me in the spirit-world between six and seven years ago, and she, too, has become well acquainted with it and its people by this time. Not that we have met all whom we knew on earth who have died, or seen all the places that the other world contains, for it is a large country, and we may never see every part of it, yet it may be that we shall. I feel that we do not have to count the days and weeks and months, thinking that we shall only have such a length of time in which to visit and see all that we wish to see. I feel that I am not on the other side; so I am content to do my part and fill my place until I am called to some other portion of the great world.

My wife wishes me to send her greeting to her friends in Boston, to tell them of her happiness and contentment in the spirit-world, how she has met many of her own people, and that she has become satisfied with the conditions that surround her. She was a Patterson, and she has many friends, and many of her relatives and friends of early days have given her greeting on the spirit-shore.

[To the Chairman:] I will not take up more of your time. I feel gratified at this opportunity which I have sought for, but without success, in other days.

Cora Ferguson.
I never expected to reach Boston or to speak in one of its public meetings—that is, when I lived in the body. Since I went to the other life I have seen and heard so many things that were unexpected, I have been to so many places that I knew nothing of, that I am not now much surprised at anything that may come to me.

My relatives live in Salt Lake City—so far from this place—and yet I have hopes of reaching them through your line of communication and attracting their attention to Spiritualism, because it is only through that that their spirit-friends can come to them and make themselves known.

I want the doctor to know that I have many times thought over what he said to me, and that I have had the power of retaining it in my memory. Those words were good for me, and they gave me new light upon some matters which I did not before understand.

Jennie is with me in the spirit-world, and she would so like to have her love sent to our friends. She wishes them to know that she has taken up the same thoughts and plans which she had here, and that there is opportunity in the spirit-world for her to follow them out to what we believe will be a grand success.

My name is Cora Ferguson.

John Roach.

A wave of attractive force draws me forward to-day, and from the great spiritual world, where the affairs of men are considered in a somewhat different light from what they are on earth, I come to express my thought, if I can, through the medial organism that you afford to returning spirits. Once before I tried to speak in this way; and as I look back to that attempt and that occasion, I can see how depressed was, how moved and acted upon by circumstances, and how much I was overcome by the world of progress to a higher standpoint of observation and also of consideration, and I feel better qualified to express my thought at this time than I did on that former occasion some years ago.

It has been said of me by my democratic foes that I did not live an honest life, and that I only paid the penalty of my dishonesty in passing from the body as I did. I speak plainly, Mr. Chairman, because others have been hesitated to speak plainly in regard to me; and to-day, because of the atmosphere of political agitation that is surging throughout this country, I am borne back upon the flood-tide of thought and find my way into your council chamber.

I am told this is a free platform, and that an intelligence may express himself according to the bent of his mind and his honest opinion, irrespective of party, of race, or of age, and I avail myself of the privilege extended to me by the guides of this circle. I feel that I have a right to speak in my own name and to defend myself. Friends have nobly done this for me, and I believe that to-day I am understood in my former action and in my labor for the shipping interests of this country very much better than I was in the days of discord when I went out of the body.

My wife, some of my relatives and personal friends would ask, Why is it necessary to refer to old times and to transactions of the past which have been forgotten? They are not forgotten, and the spirit of them is not gone by; so I come to speak to-day as the thought and conviction press upon me.

I am deeply interested in the welfare of our nation. I think the good old ship of government is sailing on to greater prosperity over the seas of advancement and reform, and that I, as a citizen, have a right to feel a glow of freedom and progress. I do not think that you have gained all that it is possible by way of advantage for the citizens of this nation. I believe that there is much more to be gained for the welfare of the people, but I think you are on the right road to that, and that the system of government of the present day is as good as can possibly be hoped for with the present imperfect conditions of human development. As an advocate and leader himself, as well as understanding his true relations to his neighbor and to the world, he will undoubtedly rise to grander heights of progress and reform; but he must feel the impetus within and follow the bent of that force before he can reach the height for which he strives.

I am interested in the republic and in the republican principles of this government. I was when here, and I am now, and I have since wanted out of the body, pressed out of it by the force of circumstances that came surging

around me. I went out as a broken-hearted man, who felt himself misjudged and misunderstood by a party and a partisan people who were doing the best to get all the affairs of office into their own hands. To-day I come back, not as a broken-hearted man, not with the spirit of repentance within me, because in looking back over the ground I will say that I should do just exactly the same again in my business and in my contract with the government as I did, for I feel that I did the best I knew how according to my light. I say this for the benefit of those who occasionally refer to the labor in which I was engaged, and the contracts which I had in hand, because some of them perished in asserting that it was a gigantic swindle in which I was interested, and I refute the accusation, Mr. Chairman, as a spirit from the other life.

I want to give greetings and also offer congratulations to my republican friends, to those who are in public life, and to those who are in private walks. I ask them to feel that I am with them in thought and sentiment.

I do not know, Mr. Chairman, how I shall be received. I believe my dependence upon being heard on the declaration which has been made that this is a free platform, and that Jew or Gentile, slave or master, can, if he will, make himself heard from this place; and so I take the privilege for myself, giving to my friends everywhere my greeting and my affection, and assuring them that the outlook, from my side of life, for the prosperity of the country and for the interests of its shipping and naval concerns, was, I think, during the next few years, very large, and that I believe that through this avenue which our naval interests can show to the world, will come greater respect from foreign countries, and also a degree of success in many of its lines of labor which has not been dreamed of at the present time.

I have no doubt but that my communication is faulty. I have no doubt but that I have failed to express my thought with the clearness that I would like. I know that I am your platform, a strange machine, a foreign brain, and that I am encountering difficulties in this way which I should not find had I the old brain and the old condition for expression. Yet I was hampered here. I could not manifest myself as I really was at times, nor can any man; so you need not think it strange if spirits are the same.

There are some friends of mine in Chester County, Pennsylvania, who have been sending their earnest thoughts toward me, for at least four years, and I believe that they believe in Spiritualism, yet their minds have reverted to me a great number of times of late, and that very fact has seemed to bring me close to them. If they wish to hear from me in private, and will seek an opportunity for me to come to them in this way, I will do my best to respond to them, and to communicate as I can. John Roach.

Lydia Maria Child.

Well, Mr. Chairman, there seems to be quite a little excitement among the spirits who have gathered here, especially among the spirits of the male gender. I believe that they are exercised over the political situation of the country and its various States as they were when in the body. I do not see that they have changed in their convictions or prejudices very much merely from the fact that they have stepped out of the physical clothing.

I, too, am brought forward to-day by the general wave of power surging this way from the spirit-world; and I, as a woman, stand on your platform, and I survey the outlying districts, and to formulate a thought of myself concerning the political situation, and the progressive tendency of humanity. It has been a very long while since I voiced a thought publicly in this place, and so I do not feel that I am intruding when I step forward to bring my greeting to my dear friends. How many of them have passed on to the higher life from my circle of acquaintances, I will not enumerate; but the circle is constantly growing larger, and the spirit world is constantly growing more real to me. I have many friends, and many of them are old workers, and true, still left, men and women with whom I have joined hands, and with whose hearts my own has beat in unison for freedom, and for the success of reformatory measures in behalf of humanity.

I do not know that the pains and burdens of my race are greatly lessened to-day to what they were when I joined the innumerable throng on the other side. I know that burdens are slipping away from the shoulders of those who pass onward, and the pathway is growing easier to those who are nearing the unseen shore, because the sunlight of heavenly love streams down over the way to brighten and to warm it for their feet. Yet to-day we have much conflict, much oppression and persecution bearing down upon our common humanity; much slavery and much that is crippling to the energies of men and women; much, too, that is confining to the little children coming into this life, which holds them in chains and prevents the growth and unfolding of the higher and more beautiful qualities that your Spirit-President mentioned in his remarks.

So there is a great work to be done, and much for earnest thinkers and laborers to accomplish. There are ways and means to be devised for the betterment of those who suffer, and I say to my friends: How thankful we are of the spiritual life to know that you are slipping away from the shoulders of those who pass onward, and the pathway is growing easier to those who are nearing the unseen shore, because the sunlight of heavenly love streams down over the way to brighten and to warm it for their feet. Yet to-day we have much conflict, much oppression and persecution bearing down upon our common humanity; much slavery and much that is crippling to the energies of men and women; much, too, that is confining to the little children coming into this life, which holds them in chains and prevents the growth and unfolding of the higher and more beautiful qualities that your Spirit-President mentioned in his remarks.

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Mr. Chairman, I am interested, too, in the political condition of our country, in the work of woman in that direction, and I hope before another year to do this, to work with you, and to speak the word in season and out of season that presses upon them in behalf of humanity; to throttle any wrong and to present any right which appeals to them. This is our work, and I feel to-day that we ought to try our best to raise the fallen and the weak, to save the intemperate and to bless our kind.

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State-Writing and Other Phenomena.

To the Editor of the Banner of Light.

During the month of September the noted slate-writing medium, Dr. D. J. Stansbury, with his wife and son, and the well-known slate-writing and materializing medium, Mrs. Maud J. Gillette, and husband, spent a few weeks in our city.

They gave public and private circles and sittings to a large number of persons, many of whom were skeptics. With few exceptions all were well pleased with the tests given them. Several have acknowledged their conviction that there is something in it, and have begun a regular course of investigation. Among the tests of slate-writing, none were more remarkable than those received by myself. I relate a few briefly:

I took seven sheets from a writing-pad, and upon each sheet wrote the names of seven persons, with a request to each group to communicate with me by means of slate-writing on a certain date at a certain place. These names were written in private, and no person knew what they were until after the sittings was over. At the specified time I had a sitting with Dr. Stansbury, and in broad daylight, under strictly test conditions, received communications upon the inner surface of two slates fastened together, with no pencil between, each message being signed by seven names, forty-nine in all, in groups as I had written them.

The circumstances attending this remarkable seance preclude all possibility of collusion or fraud. Not the least wonderful was the fact that no one but myself knew the nature of my written questions. The names came on the slates in nearly the same order in which I had written them. Some few were transferred from other groups to the one comprising my friends and relatives, but this was confirmatory of the spirit-power behind it all.

Mrs. Gillette also gave me some very excellent slate-writing under fine test conditions

(Continued from first page.)
his being their irresistible inspirations and made him a warrior-prophet and leader.

La Belle Isabeau, a simple peasant girl, under the same inspiration became a remarkable prophetess, and by the genius and power of her revelations, wielded a far-reaching influence. Many others who took leading positions were wool-carders. One only of all their leading men belonged to a family of superior position. Yet ignorant and crudely simple as they were, under the controlling influence of the spirit-world they astonished beyond measure their nobly-born foes not alone by the brilliant manner in which they conducted the war, achieving continued victories, but also by the marvelous ability and success with which they managed the general affairs of their community against obstacles of the most frightful nature. There is but one solution to the mystery. It was one of the most magnificent illustrations of the power of the spirit-world, through mediumship, under the favorable conditions of simple, trusting faith, to influence and control human affairs, that has been presented to the ages; and when the Christian skeptic of to-day, in the face of spiritual facts of like character that form the basis of his own special form of belief, sneeringly asks why, if our spirits have so much power they do not do this or that to-day, stay the crime, and misery, and degradation of the world, we answer, this is just what they are constantly striving with all their power to do. This was their announced mission from the start, and if they could have had from the Christian world the right conditions of trusting faith such as were furnished by these simple-hearted, banished peasants, there would be no limit to their power in this direction; but they can no more work against the cold, materialistic unbelief of the religious world, its bigotry and subversion to the dead letter of the past, than the forces and influences controlling the medium of Nazareth could work against the unbelief of the Jewish Church of his day.

We have in the history of the Camisards marvelous instances of the development of child-mediumship, as already briefly alluded to, accompanied by most extraordinary phenomena. Children too young to utter a word normally, under the influence of the spirit spoke intelligently, giving utterance to prophecies and words of warning and advice. A child five months old in its mother's arms spoke fluently under the influence, commencing with the usual formula of the inspired ones: "I tell thee, my child," so that literally through the mouths of "babes and sucklings" were the wonders of the spirit announced. Many marvelous instances are given that we have not space to relate.

Peypat, in his history of this wonderful people, says:

"The Reformation poured into the modern world an inundation of the Hebrew genius and the ancient civilization of the East. Rome, in sealing up the Bible, had closed its springs. Under the rod of Luther, who smote the rock, the divine stream boiled forth impetuously. The modern nations, fainting from their tempestuous pilgrimage across the middle ages, precipitated themselves into these lakes of life. They plunged into them, they revived, they purified themselves, like birds which, after torrid heat, drink and wash themselves in the fountains."

What Luther and the Reformation were to the sixteenth century, Spiritualism is to the nineteenth.

What the primitive Christians were in the first three centuries of the Christian Era, the Camisards were in the century immediately following the Reformation—Typical Spiritualists.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also of all Nervous and Rheumatic Disorders. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Joy Takeeth the Place of Sorrow.

To the Editor of the Banner of Light:

In your issue of Dec. 5th you publish an article entitled "The Spirit Messengers," wherein in the bereavement of parting, and the consolation of knowing that our beloved ones return to comfort us, are touchingly set forth. Many are inspired to teach in prose and verse this beautiful faith, and each lesson makes the heart hungry for personal knowledge—a belief which permits us to say, "I know because I have seen."

This great blessing was vouchsafed to a bereaved family in this city last week, and those who heard, like the shepherds of old, long to send the glad tidings forth to others less favored.

If you go to that lonely home you will find the mother, usually wild and uncontrollable in times of sorrow, calm and quiet, with a look as of divine upholding; and if you speak of the beloved dead she answers: "Yes, my Sadie is gone, my only daughter, my comfort and my hope, and you would think to find me broken-hearted, but I cannot be, after what has passed. I know she has kept her promise, and is with me. I feel her little hands on my cheeks, and hear her whisper 'Do not weep.' She was ill only three days; we did not think she was to leave us until she called her father to her and said, 'Papa, I love you, but I shall be gone in the morning.'"

Then I thought my heart would break, but she told me I could not grieve if I could see the friends she saw—so many of them around me, that her aunts were with her (she had never known them in life), and would be with me to sustain me when she had gone. She spoke of children who claimed her as sister, and said they had grown up in the spirit-land. She called a young man who lived in the house to her, described his mother, and gave him a message from her. Hour after hour, while strength and voice were failing, she talked, and when some one whispered that she was "light-headed" she heard, and assured us over and over that she was so—that she saw and heard all she described.

"And I believe it," said the mother with shining eyes; "should I not glad if I did not think my child was near? Oh! let all mothers know that their darlings are not in some far-off sphere, forgetful of them and of their love, but that they are here—here to comfort and console and to make us ready for that world where we are to be repaid for all the woes and misery of this."

An incident at the funeral service of this child is worth recording. "Sadie," who was fourteen years old, was a devout member of her Sunday-school class, and as the good minister stood by the beautiful white casket, wreathed and covered with blossoms, he repeated among other Scriptural sayings the words of King David: "We can go to her, but she cannot return to us." As they were spoken, a friend, whose inner eyes are opened, saw a spirit-hand pluck a rose from among the flowers and cast it at the minister's feet. When we consider that a rose is the emblem of silence, the act was significant.

New York, Dec., 1891. M. L. R.

VAN HOUTEN'S COCOA
"Best & Does Farthest"
"Cap'n Cuttle Knows a good thing, I tell ye; and when He hails a better Drink than VAN HOUTEN'S COCOA He'll make a note On it."

PERFECTLY PURE.
VAN HOUTEN'S PATENT PROCESS
Increases by 50 PER CENT. the solubility of the flesh-forming elements, making of the cocoa bean an easily digested, delicious, nourishing and stimulating drink, readily assimilated even by the most delicate.

The Standard Cocoa of the World.

The Newest Singing-School Book.

THE VICTORY OF SONG.
BY L. O. EMERSON.

JUST ISSUED! ENTIRELY NEW!

The latest and best Class-Book; unequalled for Singing-Schools.

Mr. Emerson's long experience and rare judgment have enabled him to insert many valuable suggestions as to the proper use of the voice, especially as regards articulation and pronunciation of words. For beginners, rudimentary exercises and lessons in note-reading are furnished. A superb and varied collection of

GLEES, PART-SONGS, CHORUSES,

HYMN TUNES, ANTHEMS, CHANTS,

SOLOS, ROUNDS, MALE QUARTETS.

Invaluable for Singing-Schools and Musical Conventions.

Price 60c. postpaid; \$1.00 per dozen not prepaid.

OLIVER DITSON COMPANY,

453-463 Washington Street, Boston.

C. H. DITSON & CO., 867 Broadway, N. Y.

Dec. 5.

DONALD KENNEDY

Of Roxbury, Mass., says:

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now, how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humors.

VIRGINIA CITY, NEVADA, Sept. 28, 1891.

Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did it, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted catarrh. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly, HANK WHITE.

May 16.

The Wonderful Coal-Saver

KEMKOM

DESTROYS THE DEADLY COAL GAS,

SAVES 25 per cent. of the FUEL,

Lessens the Smoke, Soot and Ashes.

For Sale by all Grocers.

STANDARD COAL & FUEL CO.

66 Equitable Building, BOSTON.

Sept. 28.

25c

500 PARCELS

OF MAIL FREE

Including Sample Books, Novels, etc., sent by mail free of charge.

Address: J. L. Prescott & Co., No. 100, N. Y.

Dec. 5.

6c

WANTED—A copy of Buchanan's "New Ed."

Address: Publishers of Banner of Light.

Dec. 26.

NO WONDER

The manufacturers of this

polish are excited

because the ladies

insist on using

ENAMELINE

The improved white

polish, always ready,

small, will burn

and gives a jet black,

beautiful gloss. Being

in form of a paste, it is

easily applied. Your

dealer has it, or you

send a c. for sample

to J. L. Prescott & Co., No. 100, N. Y.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 2, 1892.

INDEFENSIBLE MEDICATION.

BY HANLYN HITCHCOCK, M. D.

"The history of medicine, rife in delusions which compress each other in grotesque succession, from the earliest ages to the present time, supplies no instance comparable to the absurdity of vaccination. In many ways medicine has been growing toward common sense, but in this inveterate, and now political question, all the stupidity, blindness and recklessness of the medical ages seems to be gathered."—Dr. J. J. Garth Wilkinson.

Such is the arraignment of vaccination by one of the most prominent members of the medical profession of our day, and there is no reason to doubt but that the opinion has been based upon deep research and investigation of the subject.

Vaccination is one of the peculiar rites that originated in times when a wild and erratic endeavor to escape from the thralldom of an overpowering curse compelled some change from the current procedures. With a perverseness worthy of the representatives of the nether world, the votaries of this rite have sung its praises and insisted upon its practice till a large number of thinking, sentient and really intelligent people have come to look upon it as being the right and proper course. Ay, it has even received governmental recognition and approval, something unheard of in any other matter connected with the theories and practice of medicine. How strange it is that the inconsistency of this position has escaped attention. Would it not be a most ridiculous thing for a government to order that recruits to its army or navy should be subjected to a course of quinine and whiskey, or bismuth and pepsin, for fear they might get sick at some future time? Would it be any less absurd for our local authorities to demand that our children be dosed with senna or sulphur and molasses before they could enter the public schools? Why, the whole world would go mad with laughter; and yet, with the utmost seriousness, these same authorities prescribe vaccination as a necessary qualification for admission, with the most nonchalant disregard of the ancient maxim "they that are whole need not a physician, but they that are sick." To be sure this exercise of authority by a "paternal government" is based upon the dictum and allegation that vaccination will prevent the development and spread of the dread scourge, smallpox. In view of this assumption, it behooves us to ask what evidence there is that the practice of vaccination is justified, regardless of questions involved in compulsory legislation.

Three years ago the English Government appointed a Royal Commission to investigate the subject of vaccination, and up to the present time three voluminous reports of the proceedings have been issued, containing the testimony of the most prominent physicians, physiologists, travelers and scientists, together with that of hundreds of the people from the lower to the highest ranks of life, and thus far, despite the most strenuous efforts of the vaccinists to substantiate the position they have taken, the evidence has been overwhelmingly in favor of the anti-vaccinists as against vaccination. The testimony in favor of vaccination is almost exclusively on matters of opinion, while the testimony of fact and figures is against the practice. Even the experts summoned in behalf of the Government (which favors compulsory vaccination) have been unable to prevent their own testimony from injuring their cause. In nearly every instance where tables and statistics were presented which indicated the beneficial effects of vaccination as claimed by its supporters, the further evidence showed the most remarkable misrepresentation and perversion of facts which in many instances was reluctantly admitted. On the other hand the testimony against vaccination showed that not only did it not prevent the development and growth of smallpox, but it was in itself the means of propagating and developing the disease, and what is worse, directly and indirectly, it was the cause of hundreds of deaths, the means of transmitting the most loathsome diseases, and undermining the health of thousands of innocent victims.

It is unfortunate that the people of this country have not had their attention more strongly directed to this important question. It is by far one of the most important of hygienic questions, for in the great majority of cases, probably ninety per cent., the victims of vaccination are of an age where their own judgment in the matter is not a factor, viz., infants and children. Therefore it becomes a question as to whether it is right that a surgical operation carrying with it the inoculation of the most virulent disease elements should be enforced upon any one enjoying normally perfect health, for no possible reason except tradition, dogmatism or prejudice. Can there be any justification for the parent or guardian who submits his child or ward to the liability of the most horrible diseases and possibly death, because of some one's opinion? Can there be any denunciation too severe of the public authorities who compel helpless children to be subjected to these dangers, simply because of the dictum of enthusiasts?

The time is ripe for public attention to be directed to this matter, and the storm of opposition which will meet any proposition looking to the overthrow or change of accepted and established practices must not be permitted to obscure the dangers and follies arising from their enforcement.

Each year when our public schools are opened, the arbitrary rule of the Board of Education, backed by the Board of Health, requiring that all scholars as well as teachers shall have been vaccinated, is enforced anew with its penalty of rejection. This simply means that thousands of children annually become the victims of this Moloch, and ere that time shall come again and this sacrifice occurs, a strong and intelligent effort should be made to free us from the curse.

It is not possible in the space here allotted to present the enormous volume of evidence which has been accumulated showing the horrors of this practice; only a few of the more prominent arguments concerning the subject can be presented.

The leading argument in favor of vaccination is, of course, that it prevents liability to smallpox contagion, and has practically eradicated it where the practice has been enforced. The answer to this is to be found in the proceedings of the Royal Commission before mentioned, and as there are, unfortunately, no available statistics in the United States ap-

proaching those presented by the European countries, where universal compulsory laws have made it a matter of general interest, we are obliged to revert to those. The following data are quoted verbatim from official sources:

"Vaccination was made compulsory (in England) by an Act of Parliament in the year 1853, again in 1867, and more compulsory in 1871. Since 1853 there have been three epidemics of smallpox."

Date.	Deaths from Smallpox.
1st. 1857-58-59.....	12,333
2d. 1864-65.....	12,333
3d. 1870-71-72.....	44,440
Increase of population 1st to 2d epidemic.....	7 per cent.
Increase of smallpox same period, yearly.....	40 "
Increase of population 2d to 3d epidemic.....	10 "
Increase of smallpox same period.....	120 "
Deaths from smallpox in first ten years after the enforcement of vaccination 1854 to 1863.....	33,515
In second ten years, 1864 to 1873.....	70,458
More than double the first decade, and the total number of deaths at all ages from smallpox from 1854 to 1873, 30 years, in England and Wales, was.....	1,121,147

The Registrar-General, in his annual summary for the year 1880, tabulates the smallpox mortality of London for the preceding thirty years as follows:

Decades.	Mean Population.	Deaths.
1851-60.....	2,570,488	7,156
1861-70.....	3,018,153	8,547
1871-80.....	3,466,488	15,451

Such figures as these do not seem to support the doctrine that vaccination prevents the development and spread of smallpox, for in spite of the assertion of Sir Thomas Watson, M. D., in 1878, "Where vaccination is there the contagion of smallpox need never come," it is evident from the record that the more stringent the vaccination regulations were, the more prevalent and fatal was the smallpox. These are historical facts, incontrovertible by any theories or dogmas, and are borne out by the records in all other countries, and yet there are people who have the hardihood to sustain the statement of Sir Thomas, quoted above, with all the facts contradicting the assumption.

MARYLAND.

Baltimore.—The spiritualistic meetings in this city are now well under way; inquiries concerning our demonstrable proofs of a hereafter by investigators are more numerous than last season, and if continued harmony prevails the old conservative city may show in the future that through the efforts of progressive elements a new awakening is bound to take place.

The Religio-Philosophical Society, which has conducted services during evenings of the week has branched out and secured the services of the ever welcome favorite speaker and medium, Mrs. A. M. Glading, for the month of January; this society is making great strides in membership, and will yet be heard of.

Mrs. Rachel Walcott, permanent speaker for the Psychic Society, has been ill, but has again returned to the rostrum and appears to be better than ever, as her recent lectures have proven.

In Memoriam.—Wm. H. Bauer, one of the oldest telegraphic operators in the country, departed this life on Dec. 14th, aged seventy-three years. In 1846, when the Morse system was introduced, he became a director in the Southern Telegraphic Company; later on he was connected with the Baltimore & Ohio R. R., from which, however, he retired twelve years since. He had been married, leaving two children, one, a son, Mr. Alex. H. Bauer, chief electrician of the Pullman Palace Car Co. in Chicago, and a daughter, Mrs. K. H. Haupt. He was a prominent Mason, and held responsible offices in the fraternity. His body was interred in the Baltimore cemetery, and his desire to be buried with Masonic honors was carried out. Bro. Bauer was the librarian of the Masonic Library Association; a regular attendant at the Spiritualist meetings, mediumistic, of venerable appearance, and his open countenance bore the stamp of honesty. He was loved by all, and met the messenger of release as a loved one, and thus closed a mortal existence that had been a blessing to all with whom he came in contact.

CONNECTICUT.

Winsted.—A correspondent writes: "The Spiritualists and many others of this place enjoyed to a remarkable degree the lecture of Mrs. Nellie J. T. Brigham at Union Hall on the evening of Dec. 17th, in which she explained quite clearly and comprehensively the two-fold nature of man, spiritual and physical. At its close she improvised a poem upon subjects given her by the audience. Her command of language in both lecture and poem was remarkable, especially so to those who did not recognize the controlling power."

For internal cramps and external chills, Johnson's Anodyne Liniment excels anything in use.

MAINE.

Augusta.—A correspondent writes: "Too much cannot be said in praise of Mrs. Leslie of Boston as a lecturer. Her platform tests have also been excellent. She has made many warm friends here during her recent labors, whose good wishes go with her in her work for Spiritualism."

Related Items.—Owing to the late arrival of the subjoined reports, we have been obliged to condense them to the utmost:

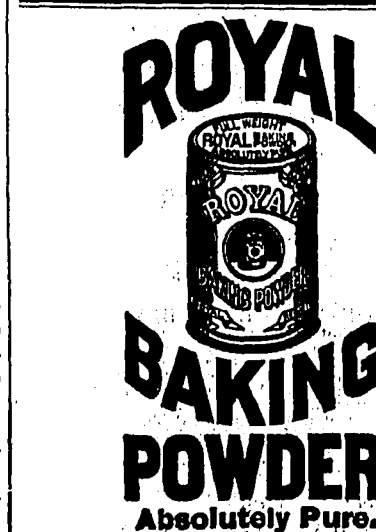
NORWICH, CONN.—Sunday, Dec. 27th, Mr. A. E. Tisdale closed a month's engagement with the Spiritual Union. Special services were held for Christmas, with appropriate musical selections. Next Sunday Mrs. Clara H. Banks of Haydensville will address this Society. Mrs. J. A. CHAPMAN, Sec'y.

NEW BEDFORD, MASS.—Mrs. N. J. Willis of Cambridge was the speaker at the first Spiritual Society last Sunday. Next Sunday Miss B. Lizzie Ewer of Portsmouth, N. H., will occupy our platform. Sec'y.

LOWELL, MASS.—Two good audiences listened last Sunday to the many tests of Mrs. E. Clarke Kimball, almost all being recognized. Next Sunday, Jan. 30, Mrs. Ida P. A. Whitlock will be our speaker. E. PICKUP, Sec'y.

LAWRENCE, MASS.—The platform at Pythian Hall was occupied Dec. 27th by Thos. Grimshaw, trance speaker, who will also officiate for our next Sunday. F. S. E.

NEWBURGH, MASS.—Sunday, Dec. 27th, Mrs. A. E. Cunningham of Boston was the medium for the society in this place, her remarks and tests being highly appreciated. Next Sunday we have Mrs. Amely Scott Knight, the independent state-writer. Mrs. Knight will also read a drama on the following Monday evening. On Sunday, Jan. 10th, Mrs. Carrie F. Loring is our medium. F. H. F.



A cream of tartar baking powder. Highest of all in leavening strength.—Largest U. S. Government Food Report

Notes from Verona Park, Me.

To the Editor of the Banner of Light:

During the unusually fine weather the improvement committee have been busy at the camp-grounds making needed repairs and arranging for the comfort and pleasure of our summer residents and their friends.

Our young people will be pleased to learn that the lawn tennis court, planned last summer, has been completed, and that a desirable plot of ground has been graded and set apart for croquet. This we feel sure will add much to the enjoyment of next summer. The Association does not ignore the social needs of the people while striving to enlarge and quicken their mental and spiritual aspirations. The personal interest manifested by each member in the success of our yearly gathering, and the desire to bring within the reach of all a knowledge of the truth of Spiritualism, is a very noticeable feature in our Association. This sense of individual responsibility, in one instance, was the cause of an interesting incident which I will relate for the benefit of the new and old members.

During the session of 1890 it was thought advisable to dispense with the customary gate fees, and depend entirely on voluntary contributions to defray expenses. At a large and enthusiastic meeting enough was pledged to ensure the success of the experiment for the ensuing year. Among our members is Mrs. Olive B. Fowler of Medway, Me. This lady has been blind for a number of years, but, though shut in from the light of the physical world, she is a cheerful and enthusiastic worker, enjoying in the light of Spiritualism which illumines her darkened pathway. Often during the winter months she is able to earn quite a little sum by knitting for neighbors and friends. At this meeting she said, "I will give five dollars. My husband said, 'I don't know exactly, but I think you should do it.' I suppose you will subscribe that five dollars for me?" "No," said she, "you may subscribe what you choose. I shall give that myself." To his inquiries as to how she would obtain the money she said, "I don't know exactly, but I think you should do it." I suppose you will subscribe that five dollars for me?" "No," said she, "you may subscribe what you choose. I shall give that myself." To his inquiries as to how she would obtain the money she said, "I don't know exactly, but I think you should do it." I suppose you will subscribe that five dollars for me?" "No," said she, "you may subscribe what you choose. I shall give that myself." To his inquiries as to how she would obtain the money she said, "I don't know exactly, but I think you should do it." I suppose you will subscribe that five dollars for me?" "No," said she, "you may subscribe what you choose. I shall give that myself." To his inquiries as to how she would obtain the money she said, "I don't know exactly, but I think you should do it." I suppose you will subscribe that five dollars for me?" "No," said she, "you may subscribe what you choose. 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