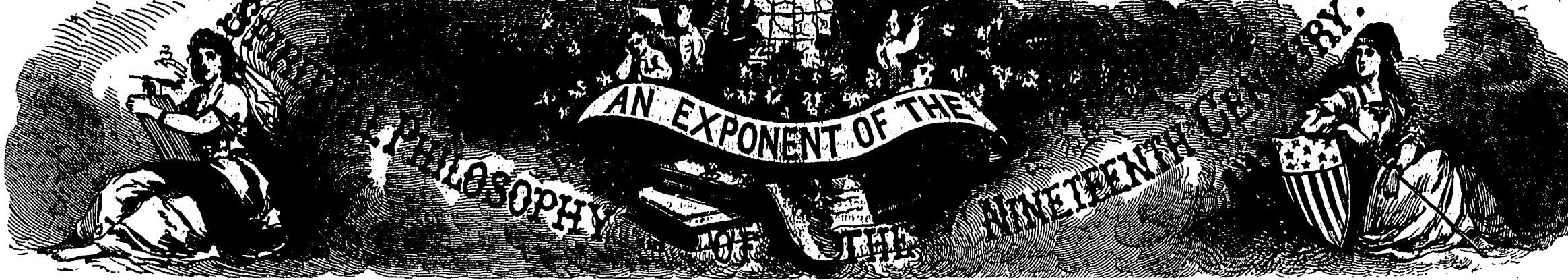


# BANNER OF LIGHT.



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NO. 25.

Written for the Banner of Light.  
DREAMS OF GOOD.

Pull off freethought of good invites bright spirit beams  
To visit me awhile, and charm my heart with dreams.  
They come musically sweet; it shines a summer day.  
The flowers, graceful, move to fairy roundelay;  
The earth is Eden then, its happy garden found.  
Its story epic song, its peace like skies around.  
No sigh of sorrow stirs, no shade of darkness falls;  
But deep to deep of love in whispered cadence calls;  
Pale poverty is past, fair plenty fills the earth,  
The rule of evil ended, the reign of right has birth.  
The people far and wide repose in wisdom's grace,  
God's radiant image shines once more in every face;  
The jarring sounds of strife in silence melt afar,  
As if they were the dew that fades with morning's star;  
Affection warms with bliss, the winter wild may stir,  
Before life's crowning gift I'm happy worshiper;  
Its mystic good takes form, its dreams resolve to hope  
The mind believes in mind, and dares with wrong to cope.

Such vision sends me forth to join restless host  
The ages claim for right, mankind's immortal boast.  
Their bliss in battle lies, because it wins the day  
That faith and hope and love proclaim shall ever stay.  
WILLIAM BRUNTON.

## Some Facts and Thoughts Concerning Psychic Phenomena.

IV.

BY SIDNEY DEAN.  
(Copyrighted by the Author, 1893.)

I HAVE not given the messages already published in their order of writing. They have been selected out of a mass of writings given in daily sittings, during a long period of careful examination into the character of this modern disclosure of psychic intelligence and power. They have been selected more for the purpose of furnishing material for testing the various speculative causes assigned for the phenomena than to gratify the spirit of curiosity in those greedy for the marvelous. If, as I believe, and as every revelation through the phenomena teaches, the dead live; if they exist and act within the belt of the earth's atmosphere, instead of some far off prison city of happiness or pain; if their souls remain unchanged by this disrobing of the mortal; if they can, in and by any method, disclose themselves and their thoughts and feelings to those still in their mortal casements of earth; if they possess influence in mental, spiritual or mundane affairs; and if the moral quality of states and conditions of being and action abides with them—they being under a comprehensive and continuous moral law—then the task of establishing a religion of law, of common sense, of spirit and life, one ever existent and ever applicable to a human soul and its relationships, seems to be an easy one, and it will supplant a religion embedded in mystery, and predicated upon soul credence or faith, in suspensions of natural law in both the mundane and spiritual world.

The great study of the liberal-minded should be to understand and, as far as possible, obey the conditions of this intercommunion. Not to stand agape with wonder, or become consumed with a desire for constant repetitions and "tests" of the same character, but to try to comprehend this latter-day gospel of light, life and comfort to the race, and to so prepare and qualify the nature and life as to meet their spirit-friends on the very boundaries of the material and spiritual and give them welcome.

It is as unwise as it is untruthful for the credulist, the dogmatist and the immature yet inflated scientist, to affirm their superiority in the knowledge of spirit and its laws and modes of acting, and then declare that their conditions of spirit disclosure are essential and must be complied with. The assumption is silly, and a moment's honest thought adjusts the balance overweighted by the egotistic self. We must comply with the laws and conditions of mental education if we would become learned; of the application of the laws of physics pertaining to electricity if we would become safe electricians. So in intelligent soul-communication, through the intellectual, we must comply with the laws of the soul, in the present knowledge of which we are but spirit babies.

I do not profess to understand, certainly not to even approximately comprehend, these laws. Believing that the gateway of the union and communion of the two states of existence is general, open to the whole race and not special to individuals—save as some by the accident of birth are better attuned than others—I sought to bring my whole nature into harmony with the laws and conditions of this communion. Others must do the same if they would be blessed by this fraternization of their spirits with the denizens of the eternal spiritual clime.

I now introduce to your readers the fourth member of the spirit quartet, distinct in race, locality and age from his brethren who have already been introduced. This stranger spirit-friend claims to be an Egyptian, of the age and court of Rameses II., the Pharaoh of Moses and the Egyptian slaves. As astrology was the only science of that age, as against a world-wide reign of superstition, our learned Egyptian proclaims himself an astrologer, and reads my personal horoscope, both in his hieroglyphical characters and in their translation into English.

I do not understand astrology, and only since this message was written have I paid any particular attention to the science or its application. It is needless for me to assert that I am not its disciple. I do not publish the astrological reading of my horoscope by my Egyptian friend, because it is personal to myself. I read it in the translation with profound surprise, and must acknowledge that as it swept my past life it was generally correct.

The theory of "unconscious cerebration" will find no support in the symbolism of "the brick of Egypt" and its teachings, as set forth in the philosophy of the Egyptian astrologer. It was a virgin thought to me, and came by the reading of the message as it was being written. I had never read or heard of the symbolical use of the material "brick" which the slaves of Egypt wrought, nor of the brick representing anything save the clay and straw of which they were composed.

The hieroglyphic message was composed of two parts. The first of twenty-one large, compounded figures, the most artistic and handsome ever cut by my fingers. They are artistically beautiful but strange in character. I supposed the message ended, when this sentence was written in English, in a bold hand: "The signs of our life are thus written," and there followed twenty-one more hieroglyphic characters, different in form from the first, but of the same general character. This was followed at once by the following in English, which will bear close study:

"I am Nonamooke, an astrologer of ancient Egypt, living upon the earth at the time of Moses. My art was called into requisition to be set over against the power of Moses, the leader of the Egyptian slaves who sought freedom from their task-masters. I stood in the court of Pharaoh and read the signs of the heavens as they were given to me. The king was black with rage at my predictions, and ordered me secretly beheaded, which was accomplished. In spirit I went with Moses and the slaves in their journey through the desert." [I asked aloud: Did you enter Palestine?] "No, I did not enter or dwell in Palestine, but returned to Egypt after Moses died in the Mount. He died alone—the angels only attending him. He died in a rocky cave on the side of the mountain, near the top. His body wasted into decay, undisturbed." [I said with emphasis: "I don't believe it!" An electric battery of fourscore volts power could hardly have given my body a greater shock, almost forcing me from my chair, as emphasizing the next sentence:] "I saw it, and I know it!"

The hieroglyphic or character-language is thus translated: "Jehovah—the ineffable name—dwelt in spirit among slaves, and by thus dwelling wrought deliverance. He, the Infinite One, works in and from the within to accomplish his purposes. He became wisdom, power and guidance to the slaves of Egypt, and Moses was the mouthpiece of the ineffable One. The brick of Egypt represented a life. It was taken from the earth, and stamped with toil. Toilers we all are, whether slaves or freemen. We shall present to the great Master our life—a brick finished or unfinished by the toil of earth, to be accepted or rejected by the Ineffable. Make thy brick perfect, oh modern, and place upon it the mark of thy skill in interpreting the law within you!"

This was at once followed by a translation of the signs of the personal horoscope, already referred to.

Our Masonic friends of the Royal Arch degree will recognize the symbolism of the "Mark Master's degree," and ask if this is proof that speculative masonry existed earlier than the building of Solomon's temple. If this strange message teaches truth, it must have existed at the time of Rameses and Moses. The injunction to "interpret the law within," as requiring skill, has an application to all who desire to be honest and intelligent investigators of their own natures and relationships to the universe of mind and matter, and its intelligent, governing Cause.

Boston, January, 1893.

## Response to Mrs. M. T. Longley.

DEAR MADAM: I read with great interest and pleasure your open letter to Spiritualists, published in the BANNER OF LIGHT for Jan. 26th, 1893. I have no doubt you are sorely afflicted with appeals for assistance. I perceive that it is not so much the appeals that afflict you as it is the want of means to relieve the same.

I am a firm Spiritualist. I believe in Spiritualism, its fundamental truths; they underlie and have sought to obtain in all religions that have been taught on earth. Truth or true religion is what we and all the rest of mankind need; it is now swelling into buds of promise that must be long burst, flower and fruit eternal life. Enlightened love must eliminate error, and progressively regenerate and transform all mankind from the animal through the human into the divine department of life. I believe in spiritualism, in you, your labor of love, the Veteran Union, its associations, clubs, and so forth, and if I had the means would gladly give something worthy of the Cause. Possibly it is best as it is; if I had the means I might not have the disposition. Perhaps poverty, want and suffering are what we need to bring the states and conditions that unfold the quality of love and affection called charity, which is its own reward.

We would not find fault with the Christians of Christendom, considering their education, their environments, the competitive system, etc. They are ethically as well as could be expected for the doctrines they teach—good what there is of them, and enough of them such as they are! What we need is light, more light, more truth and less, theology, more humanity and less *ism* and dogmas.

In conclusion, I have some savings that I can spare, that should be placed where every penny will be made to count for suffering humanity. Please accept the enclosed fifty dollars for your Veterans' Relief Fund; put the sum where it will do the most good; parcel it out the best you can among the needy and afflicted; instruct your clerk to whom, where, and how much you would like each recipient to receive, and oblige your co-operating FRIEND.

Malden, Jan. 26th, 1893.

Of the 11,336 persons who, in 1892, emigrated to America via Kristiania, nearly one half, or 5427, took passage on prepaid tickets furnished from this side of the sea. Among the balance were 1300 Norwegian-Americans returning home after a visit to the country of their birth.

## The Spiritual Rostrum.

### Death and the After-Life.

A Lecture delivered before the Society of "Seekers After Spiritual Truth," Washington, D. C., Sunday Evening, Jan. 15th, 1893, by  
GEORGE A. BACON.

(Reported Specially for the Banner of Light.)

"The natural is but the analogue of the spiritual."—Ruskin.  
WHATEVER may have been your religious training, I assume that each one here accepts the idea of a conscious future existence; but have you thoughtfully considered the relationship existing between this present life and that other, to which, sooner or later, we are all to be introduced? Have you speculated as to its nature, formulated as to its objectivity, reasoned as to its whereabout? If so, what are your conclusions? As only by comparison with those held by others can it be determined how far your views may be commonly entertained by mankind, I propose to submit some of my own for your consideration. These are founded upon personal experiences—in part my own, in other parts by friends of mine. One's psychic experiences, when duplicated and corroborated in numberless instances by others, are not to be whistled down the wind by those who may not have had such experiences. A fact in nature is no less a fact because perchance you may not have witnessed it. "All I have seen," says Emerson, "teaches me to trust the Creator for what I have not seen."

It is pleasant to know that one's convictions, relative to questions of vital import, agree with those among whom he is accustomed to associate. This is a comfort and a staff; but whether men agree or disagree, whether they bear or forbear, the truth, on all proper occasions, is not to be withheld. An unwillingness, however, to vocalize one's thoughts as to the other life, may arise from various causes. I have asked clergymen, professional men, men of the world, and others, What are your individual thoughts and ideas concerning the life beyond the grave? How do you expect to pass your time over there? Who do you think are to be your associates? But few of these gentlemen seemed to have any definite views of their own, nothing that was clear or satisfactory; at the best, only a vague notion or faith that in some incomprehensible manner all things would be made right. While some manifested indifference, others said it could be nothing but speculation, and yet others thought it wrong to consider the subject. For one, I confess to an interest in knowing, if possible, what is before me—somewhat as to my destiny. In visiting a foreign country, all one can learn respecting its laws and customs, the habits and occupations of its inhabitants, its relation to other countries—is regarded as so much gain. In this particular, as in other directions, "knowledge is power."

You are aware that sacred history declares that we have a natural body and a spiritual body. Modern history, no less sacred, further affirms that man is triune in his nature—physical, spiritual and celestial, separated from each other by discrete degrees; that he has an outer, inner and inmost, corresponding to the natural body, the spiritual body, and the divine soul-germ; and that these sustain reciprocal relations one with the other. Behind, or within, as it were, this physical sense of touch, is an infinitely finer sense of feeling; back of this sense of hearing is enwrapped an organ of sound adapted to melodies unknown to earth; within these orbs resides a power of vision transcending all conceptions of mere earthly sight; and when these senses are no longer tethered to the flesh, when, wholly freed from earthly surroundings, their use and the enjoyment found therein, cannot be conveyed in arbitrary words.

"I know there are voices I do not hear.

And colors I do not see;

I know that the world has numberless doors  
Of which I have not the key."

—Minot J. Savage.

There is an old saying, replete with worldly wisdom, which declares that there is nothing sure in life but death and taxes! Since, however, it has been found possible, at times, to evade taxation, it is manifest that in a positive sense death, so termed, is the one thing inevitable. What follows death has always been regarded by the race as the unsolved problem. To know for a surety what lies beyond the confines of this life, how many there have been, how many there are, who would willingly give all their earthly possessions!

How lamentably true it is with respect to the fear of death—the great bugbear of the ages—that "man makes a death that nature never made." The popular notion of mankind for thousands of years has been that Death is the King of Terrors, the Arch Enemy of man, the one thing above all others to be avoided and dreaded. Now while the instinct of self-preservation will forever take care of itself because it is immanent in man, this fear of death, arising from ignorance, has been intensified and perpetuated by the influence of popular theology. Its baleful effects are nowhere seen more than in this direction—the terrible bias it has given to the religious thought of Christendom in warping its judgment and stultifying its reason. No pen, even of inspiration, can describe the more than mortal agonies occasioned by this one dogma of eternal torments, which horrible perversion of the truth

the Church has enforced through its twenty centuries of bloody history. No thought more malign was ever presented for acceptance to the credulity of mankind; no greater libel was ever conceived toward that intelligence popularly recognized as divine, and represented by that name which men in all ages have sought to unite in calling God.

The origin of fear proceeds from ignorance, and "Ignorance," says Shakespeare, "is the curse of God—Knowledge, the wing wherewith we fly to heaven."

If, as the Psalmist affirms, "The fear of the Lord is the beginning of wisdom," be true, does it not follow that the greater the fear, the greater the wisdom? Fear is recognized as one of the primal passions of the mind. According to Webster, the degrees of this feeling thus follow each other: fear, dread, terror, fright. Now as wisdom is defined to be "the best means for attaining the best ends," how much of this superior power is possessed by one who is in a frightened condition!

Verily, the theology of the past, extending its blighting influence over the present and athwart the horizon of the future, is the one great stumbling block to the progress of mankind. To lessen its influence by correcting its errors: to dissipate its darkness by admitting rays of light to shine unobstructedly upon it; to seek to educate the public mind and popular will to that extent if possible when they shall demand facts for fiction, science for speculation, the substitution of truth for error, becomes the one thing needful. If this be recognized as fact, how can one serve his kind more effectually, practically, or righteously, than in seeking by every legitimate means to destroy this nightmare of the past, which from time almost immemorial has dominated and paralyzed his reason? Everything that was ever said in behalf of education, applies here with the united force of irresistible logic, common honesty, common sense, and consistency. What means can possibly exist to remove this evil incubus, what method so convincing to show this fear of death to be without just cause, than by seeking to make known what follows the separation from the body, at death, of the animating principle; what occurs when man makes his exit behind the scenes of mortal life—his sensations and experiences on realizing his entrance upon another stage of action; in short, than by making known what death reveals to the individual?

One need not raise the question *here* in the presence of this company—as to a conscious personal existence after the change called death has passed upon the body. There is no room for any doubtful thought on this subject to find foothold. The knowledge that comes through analogy, the knowledge that comes from the processes involved in the principle of evolution and evolution, the knowledge that makes itself known through our intuitions, the subjective and objective revelations made to our consciousness, the spiritual experiences which we claim as ours, satisfactory and confirmatory of each other, are all "strong as proofs of Holy Writ."

If that which represents God is Omnipotent, Omniscient, Omnipresent, and he created man in his own image; if God is a spirit and his eternal attributes inhere in man's spiritual nature, is it not reasonable to suppose that man will consciously exist in a spiritual state?

"As God is the same yesterday, to-day and forever, so he lives in nature the same; exhibits himself by the same method throughout the spheres of spiritual life. . . . Man's real nature is established with the establishment of his being, and what changes await him are those which pertain to his higher intellectual and moral development. The chain of being which extends from physical man to the Supreme Intelligence of the Universe, called God, is an unbroken chain."

M. Godin, the great social reformer of France, says: "Man was not created to put in action only his physical force, but to ripen idea and thought by intelligence and reason." And Bishop Tillotson affirms that "God never offers to man's belief anything that plainly contradicts the natural and essential ideas of his mind."

That the faculties, qualities, attributes which man possesses organically survive the separation of the physical from the spiritual, is not only in perfect harmony with our highest enlightenment, but in happy consonance with what is seemingly the eternal method of the universe. To believe otherwise is to do violence to our conceptions of the primal principles of Mother Nature.

When death, so-called, has taken place, where is or what becomes of that which the body was known to possess—intelligence, consciousness, personality? that which the scalpel of the anatomist cannot detect, nor the crucible of the chemist retain—the man stripped of gravitating body? By every law of logic and philosophy the man *per se* is in existence. Annihilation nowhere exists.

"The existence of the spiritual," says a French philosopher, "is a fact needing no more demonstration than does the existence of the material principle. It is virtually an axiomatic truth; it affirms itself by its effects, as does matter by those which are peculiar to it. Man's continued existence is the corollary of this spiritual principle. Without the survival of the thinking being, the harmony and sequence of Nature are broken, all philosophy is a barren cheat—a life an almighty failure. Denying the cause one cannot admit the effect; denying the effect one cannot admit the cause. . . ."

"The properties *sui generis* which are found in the spiritual principle prove that it has an independent existence of its own; but if it had

its origin in matter it would not have these properties. As intelligence and thought cannot be attributed to matter, one necessarily arrives at the conclusion that the material and spiritual elements are the constituent principles of the universe. The individualized spiritual element constitutes the different organic and inorganic bodies of nature."

But what of this subsequent home of ours? What of its locality, the character of its employment, the nature of the life there? Remember that "that theory is alone admissible which will explain all the attendant phenomena and observed facts, and which is, moreover, consistent with the nature of man and the world of matter and of mind with which he is connected." Now that there is an inhabitable sphere or spirit-world concentric to the earth and extending indefinitely into space, existing in the heavens within the bosom of the stellar universe, the veritable dwelling-place of our arisen friends, having definite locality and conditions—a sphere where variety and beauty reign, where man finds himself situated in conformity to his habits of mortal life, his developed tastes, his degree of moral and spiritual unfoldment—although there was never a more rational idea, it is one that but few have sought to familiarize themselves with. Because of this, always a tabooed subject, when one does first crystallize the thoughts that naturally grow out of the contemplation concerning objective and subjective life in the spiritual state, the novelty and realistic sense of the idea almost startles him into doubting its actuality, so difficult is it to overcome the bias of education. But clairvoyant revelations in this direction are directly in the line of and agreeable with highest scientific attainment. The deductions of material philosophy, extended across the line of the two worlds, sustain and corroborate the spiritual theory. Subjective experiences confirm analogy and philosophical inferences. Science is proving by induction that these external forms of ours are only appearances of ethereal, everlasting essences.

But as to the inquiry, "What becomes of man at the disconnection of his spirit from his body?" be it known that the immaterial man withdraws itself, escapes from the material envelope through the front top of the head, the coronal region, and always presents a counterpart of the physical, a perfect likeness between the natural form and the form and structure of his spirit-body, which really is no less natural than the former, though for obvious reasons it is termed spiritual, with senses corresponding to all the external senses. This spirit-body, it is affirmed by reliable seers and spiritual philosophers, is matter spiritualized, as the flower is the earth refined.

The essences and emanations that are evolved from the outer body constitute the clothing or body of the interior man, and this inevitably gravitates to the spiritual sphere—the next home of the spirit—on leaving this world with all the exactitude inherent in the principles of attraction and adaptation.

The newly awakened individual finds himself possessed of all of his original faculties, attributes and powers, and amid conditions that are as natural as those he left behind. I am considering the average mortal man, one who, irrespective of all denominational creeds and dogmas, was interested in, and who actively worked for, the good of others as well as of himself; who cheerfully contributed his quota toward the general happiness of all; whose normal nature expressed itself in thoughtful deeds of kindness, goodness, usefulness and acts of brotherly charity; in short, the outcome of whose life naturally tended to uplift, instead of to lower; to make happy, rather than unhappy, those with whom he had to deal. Such a one, on becoming conscious of the change, realizes that he breathes an atmosphere gloriously refreshing in its purity; he opens his eyes upon scenes and landscapes more picturesque and beautiful than ever he looked upon before, save in rare moments of imagination. He sees and recognizes sympathizing friends and relatives, who kindly take charge of and attend to his immediate needs. Possibly these are such as require a period of perfect rest, as in instances of prolonged and severe illness; in which case an adapted asylum or retreat receives him. Often a spirit attends, fully conscious, an interested observer, the funeral services held by his relatives and friends over his own body. If holding suitable relations to his surroundings, and there being good reason for it, he is then led to enter upon his necessary duties. These may be rudimentary at first, owing to lack of interior development; for one awakens in the Morning-Land as he arises from a night's sleep here—just as he leaves this life—his moral and spiritual status determining his condition and surroundings there. The "civil service law" gives place to the "moral service code." Counterfeits never pass for genuine coin. Man is taken for what he is really worth—nothing more nor less. Water does not seek its level here more surely than does the spirit, released from earth, gravitate to its proper plane and place in the other life. He sees himself, and others see him, as he is, without any disguises. He carries with him his intelligence, affection, memory, will, desire, his entire real self—all, indeed, that constitutes his distinct personality.

"The shedding of the outer envelope in no way affects the immortal man, . . . yet the conditions to which death introduces the individual, offer better and higher facilities for perpetual progress than this life affords. . . . The casting aside of the earthly form does not exalt the spirit that is not exalted by its aspiration and longings to attain the higher life," but opportunities for advancement in all that ad-



minister to his mental, moral and spiritual faculties are multiplied for his encouragement and enjoyment evermore.

The arts and sciences, in all their progressive unfoldings, are his to pursue who has the inclination, and under advantages which obtain not here. Think you that minds like Newton, Laplace, Humboldt, Franklin, Herschel, Agassiz and their intellectual kindred have ceased their explorations in their respective departments, when the love for mental acquisition and usefulness is eternal in the nature of man? Conceive, if you can, of men like Luther, Swedenborg, Penn, Wesley, Murray, Ballou, Channing, Parker and others, who represent the grand army of workers in the Lord's vineyard, living a life of inaction! Such a condition would be the very antipodes of their active natures, and would create an otherwise rationally progressive and happy state into what is aptly termed "an intolerable hell." Nay, vaster fields of usefulness are opened up to them, adapted to the requirements of their expanding minds, while an ever-present stimulus to labor is theirs eternally. Through these added means and opportunities to administer to the continued needs of humanity, their own spiritual development goes on forever.

From those who live "over there," we learn that as homes are a necessity of our nature, as man will never outgrow their divine purpose, homes in all their complete significance exist after death. Stronger ties, however, than consanguinity bind friends and relatives together. If ties of blood are insufficient to hold families together, how can they be expected to unite them there? Lowell says: "Death knits as well as parts."

The law of physical kinship yields ready obedience to the dominion of the spirit.

Though human affection may exist here in all its beauty of relationship, among certain families, every observer knows that often there are deeper bonds of feeling linking one to those who are not of their own household, toward whom they feel more closely and sympathetically allied than to their own blood and kin. Here, as is well known, it is not uncommon for members of a family, as soon as they are free to pursue their own attractions, to diverge, and keep apart forever afterward.

The higher law of spiritual affinity, of reciprocal attraction, in conjunction with an ever-progressive development, is the one potent and determining force operative after death—no less applicable socially than spiritually. In this connection, is there marriage in spirit-life? asks one, and a spirit responds, through human lips—"What constitutes marriage?" If you ask, "Is there marriage of convenience, marriage of policy, marriage of wealth, of power, of intellect, marriage for the sake of name or pride, we answer, these are the degradations of human life; they belong to the human estate; they are connected with matter; they pertain to physical existence. . . . The dual life of earth is but a feeble interpretation of the grander unitary life of the spirit, and association in spirit-life is the result of spiritual laws, these being determined by the degree of sympathy, by the quality of affection, by the exact adaptation of mind to mind, of thought to thought, of spirit to spirit. As many of the earthly marriages are formed from external and not spiritual considerations, it is not to be presumed that those external considerations will hold good in spirit-life; only those ties connecting the two together born of spiritual kinship and sympathy will retain force and power. . . . The dust is not affection; the clay is not love. The organic appetites of the human life are to be molded and shaped by the spirit and the mind. If they are not so shaped they lead to dust and ashes, to bitterness and decay. If they are so shaped, they yield the fruition of human life; they exalt human destiny; they depict the possible humanity of the future. Spiritual marriage is the adaptation of mind to mind, of thought to thought, of spirit to spirit, and produces results in spirit-life that correspond to that existence. . . . Whatever work you have to do, is better performed with the presence of the companion of your heart. . . . The one great secret of success is the stimulating nature of that co-related opposite. The one great secret of power is the power that comes from united action in human life. . . . The association that is nearest, the mind that is dearest, the heart that is most your own, is yours there. What you will become in other stages and states, depends upon your degree of growth, aspiration and perfection. . . . The birth of thoughts, the creations of genius, the stimulation of ideas born into the outward life through the inventor and the man who discovers worlds, these are created in spirit-life by association and endeavor. Instead of children, thoughts are born; instead of outward forms, the images of the soul have existence. These tremble toward the earth, find kindred minds upon which to rest, and light the burden of human existence with glimmerings of immortal destiny."

All these point to the fact that the life into which death ushers a man is as real and natural to his senses there as pig-iron is to his senses here. Thus it is seen that man's real nature is established with the establishment of his being, and what changes await him are those which pertain to his higher intellectual and moral growth. As has been said, the chain of being which extends from stones to stars, from physical man to Parent Cause, is an unbroken and a continuous chain. But of what is that world composed? Here the revelations through spiritual sources challenge the refutation of materialism.

I epitomize from my friend, A. J. Davis, to whom I am much indebted: "The principles inherent in the formation and outcome of this world, go to show that from it there must proceed emanations that help form a spirit-world. The same process that evolves man's spirit-body from his physical, develops a spiritual universe from this material one; that from this—a natural offspring of it—there must proceed a spiritual world. . . . Science shows that the process of world-formations is by the breaking up of solar atmospheres into planetary bodies. The spirit-world is developed by a reverse complementary action of the materializing process. . . . Physical man is a condensation of gases and vapors, . . . every one of which is floating around us in the atmosphere. The solids of the world came from others and essences, which in their turn, through evolutionary methods, continue to rise in degrees of refinement and forever obey the law of their development. . . . A handful even of dead earth has its emanations, because it is undergoing a process of change and transmutation. So with all the forms of earth. This globe as it revolves through space becomes more dense; its inner life is flowing from it; where does it go? Out into space like an aura. . . . The currents of these material elements flow and surge upward and outward, forming

the vast zonal circle—the spirit-sphere whereon man resides after death. . . . Nature's unalterable code is, thus plainly and universally indicated: *Forma visibilia are effects which flow from corresponding causes invisible.* A man's body, for example, is the effect of an interior organizing, vivifying, sustaining, spiritual individuality. It elaborated his brain, his heart, his organs, his senses, and indeed all parts of his physical temple. Now apply this principle to the organization of the vast spiritual universe. . . . Atoms sufficiently refined to ascend above the mineral compound, enter into the forms of vegetable life. Vegetation in its turn delegates its finest atoms to enter and build up the animal kingdom. The most refined animal atoms enter into and support human bodies. And the most refined particles of human bodies, which are not required to construct and support the garment of immortality, ascend to form the solids, fluids and ethers of that spiritual world to which all human beings are incessantly hastening."

Indeed, there is just as much certainty that the spiritual universe exists as that your mind exists; for it exists and your mind exists upon the one eternal law of cause and effect. Your body is a demonstration of an interior antecedent corresponding formative individuality; so the solar system exists, a demonstration of an interior antecedent corresponding formative spiritual universe.

Hudson Tuttle and others have much to say, by way of verification of all this, in the same general direction. Even Ruskin declares that the natural is but the analogue of the spiritual.

Thus much briefly in accordance with the legitimate deductions of science, the inferences of reason, and the principles of philosophy, as to the composition and locality of the spirit-world. By virtue of these, it is emphatically affirmed that there is an inhabitable sphere or zone of refined and spiritualized matter, existing in the heavens among the suns and planets in space, the veritable dwelling-place of man after death—having definite locality and conditions appropriate to his changed relations; a sphere where every variety and beauty reign, where adapted activity, industry and usefulness prevail, where man finds himself situated in conformity with the degree of his interior unfoldment, privileged, under conditions more favorable than ever possessed before, to add to the sum of his experiences; where the cycles of eternal progress await the fulfillment of his immortal destiny.

In view of what has been said, is it not every way rational to conclude that the world to which man gravitates after death is as natural and substantial as this is, and subject to all the natural laws that pertain to spirit-life? Verily, it has a congenial atmosphere, an adapted climate, with mountains and valleys, grassy slopes and fertile plains, babbling brooks and rivers broad, music and flowers, seasons of rest and activity, of study and recreation; with societies, developing schools, disciplinary institutions, educational councils. Diversity springs from varying degrees of development.

Allotted spaces, we are told, are apportioned to the criminally disposed, who are much encircled by dark spheres and left in frequent solitude to think necessary thoughts undisturbed, watched and tended, however, by sympathizing missionary spirits. Savage classes usually reside by themselves and near the communities of their brethren of the next higher grade, the latter being their natural guardians and teachers. As the germ of the highest is found in the lowest, these latter, in their turn in the evolution of development, become instructors and guides to those below them.

There are nurseries and training places for children; developing schools for the morally weak; hospitals for the spiritually deformed—each department having proper and judicious attendants and guardians, while over all Wisdom guides, Justice reigns, Love prevails.

As every garden flower has its characteristic odor, and every mortal his own peculiar atmosphere, so has every spirit and every association of spirits its distinct radiations, cognizable to spirit perception.

Locomotion ensues from will-power. Long distances—as when visiting other inhabitable worlds—are traversed on rivers of ethers. The spirit-body floats on the bosom of these celestial currents, and moves with the speed of light and electricity. Effective barriers of protection are created by antagonistic relations.

Dwelling places indicate development. Situation accords with predisposing desire. Clothing corresponds to character. Thought is visible. Atmospheres reveal interior qualities. Association is determined by congeniality. Only coalescing affinities dwell together. Persons approach each other through mutual attraction. This power to approach proceeds from their spheres of knowledge and attainment.

Moral states are expressed by colors and emanations. Position and condition result from individual unfoldment. Personal progress depends upon the harmonious cultivation of spiritual graces. Social union, whether of couples, groups or societies, is based upon the quality of the sphere exhaled from the interiors of the participants. As the outer reveals the inner, none can be misjudged. As motion is ceaseless, activity inheres in spirit, and the soul, obedient to its own divine nature, is perpetually outworking beneficent results.

The lesson taught by a knowledge of these facts is that moral qualities forever abide and spiritual unfoldment becomes the highest good.

"The tissues of the life, do be  
We weave in colors all our own;  
And in the field of Destiny,  
We reap as we have sown." —Whittier.

A printer may have a bank of quinos and never be worth a cent; have caps and smallcaps and have neither wife nor children; may run, but he gets along fast by setting. He may make impressions without eloquence, and still tell the truth. Though others cannot stand and set, he can set standing, and do both at the same time; may use furniture and have no dwelling; may make and put away pie, yet never see nor eat a pie. A human being, he may be as good as the same time; may handle a shooting iron, yet know naught of a gun, cannon, or pistol. He may lay his form on the bed, yet be compelled to sleep on the floor; may use a dagger without shedding blood; from earth may handle stars; and he may have a sheep's foot and never be deformed. —Ez.

**CONSUMPTION CURED.**  
An old physician, retired from practice, had placed in his hands by an East India missionary the formula for a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. 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, by addressing, with stamp, naming this paper, W. J. A. NOYES, 320 Powers' Block, Rochester, N. Y.

## Free Thought.

THE SUNDAY GLOBE AND "GHOSTS."

BY BENNY.

With the usual preliminary flourish, characteristic of sensational secular papers, and with an eye to the increase of business rather than the establishment or conservation of Truth, the establishment of facts or a sound philosophy, the Boston *Sunday Globe* announced in advance a symposium of so-called representative authorities upon "Ghosts," meaning by the term, the reappearance in any manner or form convincing to the denizens of earth of the spirits of former dwellers upon add actors in the affairs of the earth-life.

Such efforts, in such channels, are not entitled to even the respect of earnest painstaking and careful students of any question appealing to either candid examination or critical analysis, and we commend the reply made to the sensation-mongers by the clear-headed veteran editor of the *BANNER OF LIGHT*, refusing to be enrolled in the ranks of the volunteer supporters of sensationalism in seeking to make still more unpopular a vital truth in the spiritual economy of God's universe.

It would be wrong in us to condemn in honorable minds what was an error, not venal, but simply a result of thoughtlessness. Some of these gentlemen whose articles appear in the symposium referred to, permitted their great kindness of heart and desire to oblige to overcome their otherwise sound judgment. Nay, it is doubtful whether they weighed the matter, or searched for its real bearings at all. They are already before the public from a commendable and every way unobjectionable medium of speech and print, as conveying to the hearts of their fellow men certain phenomena which they cannot account for except upon the hypothesis of the presence and manifestation of the spirits of the so-called dead. And the popular mind, hungry for every revelation from the hitherto silent land of life, honors these teachers for their candor, independence of creedal thralldom and courageous utterances.

If I desired to learn what Calvinism teaches and has taught for centuries, I would go where it is legitimately and honestly expounded, to wit, to the Presbyterian or some other staid orthodox church, or subscribe for and read some orthodox religious journal. If I wanted information touching the religious and social tenets of the Friends or Quakers, I would sit with them on "First Days" in their modest temples and with them "wait for the spirit." Listen, hear, see, and reach a conclusion. Both have to do with the life beyond—the greatest of all subjects to each individual—one sweeping the whole range of the religious nature.

So, likewise, if I desired a clear and fair understanding of this latest evolution of man as a spirit, and of the perfected divine economy embracing him as an immortal, a symposium of doubters, fortified by public rallies and supported by others who claim to possess the secrets of the Infinite Invisible Spirit, and the limitations which he has affixed to spirit power or manifestation, and the whole made to cater to the greed of secular newspaper publishers, would not be the authority which, as possessing a candid mind, I would seek.

The field of investigation is wide and accessible to all. No Calvinistic decree bars the way of any earth-pilgrim journeying to the unseen land of the immortal life. We can and should know religiously, and scientifically, if possible, the truth of this greatest, best boon of knowledge ever conferred by a loving All-Father upon his children. It is now nearly a half-century since man's evolved nature found itself so in rapport with the laws and forces of the spirit as to intelligently receive the denizens of a life beyond, and comprehend in part what spirit existence means, and what our friends who have escaped the mortal coil still do on the earth plane. Spiritualism dawned in physical sound. It has passed the limit of sound waves, and is manifested now on intellectual and spiritual planes, and is still obeying its law of progress.

It has given to the world a literature so great, so varied, so well-authenticated as to facts, that no literature of the church or creeds can be compared with it for clearness of statement, or authority for the facts. It has libraries of books and pamphlets, as well as its weekly newspapers devoted to the discussion of its philosophy and the chronicling of its authenticated phenomena. Its sensitivities are in every community, and may be found in every harmonious and spiritually cultured household. Its exponents are upon thousands of platforms, all over the civilized world. The hungry hearts of millions on both hemispheres constitute its following and discipleship. Surely, sincere inquirers after the truth have no occasion to go to the columns of a sensational political Sunday newspaper and its symposium, artificially closed with the many negatives of our personally timid brother, the Rev. Joseph Cook, for any information touching this vital and all-absorbing question.

### VACCINATION.

To the Editors of the *Banner of Light*:  
Joseph Carr, in the *Banner* of Jan. 14th, 1893, utters a strong word of protest against the practice of vaccination. With a part of his statement I can fully join him in denouncing the wicked and barbarous work.

The weight of proof, as I have seen it, for primal vaccination to prevent smallpox is large, conclusive and overbearing. Therefore, for me and my family I shall continue to vaccinate to obtain one good original bright scar. That answers and protects for life, as universally as smallpox protects against itself. This I firmly believe. But re-vaccination I as firmly believe is wicked, pernicious and barbarous. If Mr. Carr's son died of the effects of a primal vaccination, it is the first case of the kind coming to my knowledge in a practice of half a century.

It is unfortunate for the argument of Mr. Carr that he did not precisely state whether or not that vaccination of himself at the age of twenty was the first or second. Had he been vaccinated in infancy, the evil results he speaks of, dating from the age of twenty, become probable and rational.

Within a year or so a fatal case of re-vaccination came under my observation.

A young man, aged eighteen to twenty, started from his home in one of the German cities, to visit his uncle here in Stockton, Cal.

On board of ship fear of smallpox inspired an order for everybody on board to be vaccinated and re-vaccinated.

This young man had a clear, bright vaccine scar on his arm, but that made no difference. All were made victims of the virus.

In two or three weeks a low depressing fever attacked this young passenger, and he was a weak invalid when he reached his journey's end. His blood was poisoned, and abscesses formed on his limbs and chest. In three or four weeks more the youth was laid in his grave.

All the evidence in this culpable case of professional poisoning went to show that this young life was sacrificed through the willful blunder of re-vaccination. Everybody should condemn and oppose re-vaccination. A. S. HUDSON, M. D.  
Stockton, Cal.

**To the Inauguration, via B. & O. R. R.**  
The Baltimore and Ohio Railroad announces that on the occasion of the Inauguration of Cleveland and Stevenson on March 4th it will sell excursion tickets to Washington and return at low rates. Tickets reading via the B. & O. will be on sale at its own office and of the offices of the principal railroad companies throughout the country. Tickets will be sold March 24, 30 and 4th, and will be good for return journey until March 7th inclusive. For information in detail concerning time of trains, rates of fare, etc., address C. P. Craig, General Eastern Passenger Agent, 415 Broadway, New York; A. J. Simmons, New England Passenger Agent, 221 Washington street, Boston; Mass., or James Potter, District Passenger Agent, 833 Chestnut street, Philadelphia, Pa.

"That remains to be seen," as the boy said when he split the ink on the table cloth.

USE DANA'S SARSAPARILLA. IT'S "THE KIND THAT CURES."

## BURNS AND HIS HIGHLAND MARY.

TO MARY IN HEAVEN.

BY ROBERT DURNS.

This is one of Burns's songs on his Highland Mary, whose history is now known to all the world. Mary Campbell, a native of Campbelltown, was a servant at Collieston House, the seat of Colonel Montgomery, afterward Earl of Eglinton, when Burns became acquainted with her. The lovers met for the last time on the banks of the Ayr on a Sunday in May; where they plighted their troth, taking farewell before Mary should embark for the West Highlands to arrange matters for this projected change in life. At the close of the following autumn she crossed the sea to meet the poet at Greenock, where she had scarce landed when she was seized with a malignant fever, and died before her lover was aware of her illness.

The song was composed at Edinburgh, in September, 1789, on the anniversary of the day in which Burns heard of the death of his early love.

Thou ling'ring star, with less'ning ray,  
Thou lovest to greet the early morn;  
Again thou usher'st in the day,  
My Mary from my soul was torn.  
Oh, Mary, dear departed shade!  
Where is thy place of abode?  
See'st thou thy lover lowly laid?  
Heard'st thou the groans that rend his breast?

That sacred hour can I forget?  
Can I forget the hallow'd grove,  
Where by the winding Ayr we met,  
To live one day of parting love?  
Ere long thou'lt be requited here;  
Those records dear of transports past;  
Thy image at our last embrace—  
Ah! little thought we 'twas our last!

Ayr, gurgling, kiss'd his pebbled shore,  
Overhung with wild woods thickening green;  
The fragrant herb, the hawthorn blossom,  
Twined amorous round the rapt scene.  
The flowers sprang wanton to be prest,  
The birds sung love on every spray;  
Thou, too, thou glowing west,  
Proclaim'd the speed of wined day.

Still o'er these scenes my memory wakes,  
And fondly broods with miser care;  
Time but the impression stronger makes,  
As streams their channels deeper wear.  
My Mary, dear departed shade!  
Where is thy place of abode?  
See'st thou thy lover lowly laid?  
Heard'st thou the groans that rend his breast?

The following beautiful poem was originally printed in the *Banner of Light*, March 27th, 1888. We have since frequently heard of it, and it first appeared with the following introduction:

Mrs. Frances O. Hayer, of Montpelier, Vt., is sometimes called the "ghost" of the "Banner of Light." She had one day been reading some of these productions to a lady visitor, who asked her to send her some. She replied that she had never been conscious of his presence, nor was she familiar with his writings. But that she hoped he would sometime make known his presence, and answer a question she had in her mind, which question she did not express.

A few days later the lady's friend, Hayer, felt impelled, by spirit-influence, to pen the following, which, on being shown to the lady, was found to be an appropriate reply to the query in her mind.

Fair lady, that I come to you  
A stranger-bird, 'twas well I ken;  
For ye've known naught of me, save through  
The lays I've pour'd through Scotia's glen;  
But when I speak of gliding years,  
O' hawthorn shades and fragrant ferns,  
O' Doon and Highland Mary Fair,  
Mayhap ye'll think o' Robert Burns.

I am the lad—and why I'm here,  
I heard the guide-maiden she said  
She'd show me the gliding years,  
If Burns was wif his Mary wed.  
I sought to tell her o' my joy—  
No muckle impress could I make;  
And, lady, I have flown to see  
If ye'd my message to her take.

Tell her that when I pass'd from earth,  
My angel lassie, crown'd wi' flowers,  
Met me wi' glowing, love-lit torch,  
And led me to the nuptial bower;  
That all we'd dream'd o' wedded bliss,  
And more, was meted to us there;  
And sweeter was my dearie's kiss  
Than on the flow'ry banks o' Ayr.

Where love's celestial fountains play'd,  
And rosebuds burst, and seraphs sang,  
And myrtle twined, our couch to shade,  
I heard the voice o' nature sa' lang,  
And while by angel harps were play'd  
The bonnie "bride" serenade,  
Though na' gown'd priest the kirk-rite said,  
Burns was wif Highland Mary wed.

There's na' destroying death frae here,  
Do ye see?—the angels are they bloom;  
The bridal rite is through the spheres,  
Eternity the "honeymoon."  
And now, my lady, if ye'll bear  
These words unto the anxious dame,  
I think I can ye sa' well  
Ye'll ne'er be sorry that I came.

## The Reviewer.

THE ELIMINATOR; or, Skeleton Keys to Sacred Secrets. By Richard B. Westbrook, D. D., L. L. B., author of "The Bible—Whence and What?" Man—Whence and Whither, etc. 2mo, cloth, pp. 411. With Portrait. Philadelphia: J. B. Lippincott & Co.

The author of this volume, formerly an orthodox clergyman of note, has written and published within the last dozen years several books embodying radical views of the foundations upon which the doctrines of the leading churches of our time are based, and supposed by them to be an impregnable rock-ribbed support. In subjecting them to an exhaustive analysis, he has shown many of them to be mere formations of sand, that an impending flood of reason is destined to utterly destroy. Even now, before that flood sets in with full strength, indications are discernible—not only beneath, but above and within the churches—of their inevitable fate.

However radical Dr. Westbrook's previous books may have been, this one is more so than those that have preceded it, and is destined to perform a still grander work in the enfranchisement of bonded souls. Hence it should meet with a wide circulation, and be carefully, thoughtfully read by every one who realizes the fact that Truth is immortal and cannot die; Error is mortal and cannot live.

The author says that before he withdrew from the orthodox ministry he used to wonder why God, in his gracious providence, had not seen fit to so order events as to give us a credible and undoubted history of the incarnation and birth of his Son Jesus Christ, and why that Savior, who had come to repair the great evils inflicted upon our race by Adam, had never once mentioned the unfortunate "fall," to which they were solely attributable. He does not now deny that a person named Jesus existed nineteen hundred years ago; he believes there were several bearing that name, many of them very good men, but that only one of them was such a person—placing special emphasis on the word *such*—he cannot believe. In this volume he endeavors to show that, admitting for the sake of argument the real, historical personality of Jesus of Nazareth, he has by a process of idealization become an impersonation, and Dr. W. deems this view not inconsistent with the most enlightened piety and religious devotion, while it does away with much that is absurd and contradictory.

Naturally inferring that looking at the subject from this point of view, devout Christians will exclaim, "You have taken away my Savior, and I know not where you have laid him," he sympathizes with them. "But suppose," he says, "that we do not need a Savior in the evangelical sense? Suppose that man has not fallen, but that the race has been rising these many centuries; and that while we have mainly to save ourselves, all the good and great men of all ages have aided us in the work of salvation by what they have said and done and suffered, so that instead of one Savior, we really have had many Saviors. I think this view is more reasonable and consoling than the commercial device of what is called 'the scheme of redemption,' besides having scientific facts to sustain it."

Briefly summarizing the leading features of the book, it may be said it holds:  
That we cannot expect the whole truth from the professional clergy.  
That the Jews are not the very ancient and numerous people they are supposed to have been; many of their claims are purely fabulous, specially their Pentateuch, which Moses, supposing such a man to have lived, could not have written.  
That symbolism extensively prevailed in ancient sacred writings, and modern sacerdotalists have accepted as literal history and matters of fact what was at first a romance or an allegory intended to illustrate certain principles, the introduction of astral keys being alone able to explain many of the Old Testament

stories, which, taken literally, are extremely absurd and foolish.

That the "fall" of Adam and Eve is an allegory, not an historical fact.

That the "second Adam" can only be found in the New Testament, and the account there given is incomplete and unsatisfactory.

That the Gospels are highly dramatic; Christ largely ideal, his conduct and alleged sayings widely open to criticism.

That the distinguishing feature of the New Testament—blood salvation—is not a special revelation, but one borrowed, modified and adapted from ignorant and superstitious tribes of savages.

That what is called the redemptive scheme abounds with absurdities and contradictions, and is philosophically and naturally demoralizing in its tendency and influence if its logical consequences are accepted.

The closing chapter enumerates and enlarges upon "Things that Remain," in which, having cast away the accretions and superstitions of religion, the author defends its essential and sublime principles.

### A Home for Veteran Spiritualists.

The following is the document referred to in the report of the proceedings at the monthly meeting of the Veteran Spiritualists' Union held on the evening of Feb. 7th, printed in our columns last week. Persons wishing to donate any sum in aid of the Home Fund, can address the clerk of the Veteran Spiritualists' Union, Mr. Wm. H. Banks, 77 State street, Boston, who will also answer calls for copies of this circular, from any who are willing to obtain the subscriptions of others:

In order to procure and support our much desired and needed Veterans' Home, it is thought necessary to create by subscription a new department of finance, to be called the Home Department.

We now have three departments: The first, the General Department Fund of our Union, is obtained from membership fees and donations, not especially appropriated.

The second Department, our Immediate Relief Fund, is obtained by donations made for that purpose, or appropriations by the Directors from the General Fund.

Our third Department, our Special Relief Fund, is obtained by donations made by members and friends, for the special aid or relief of the persons specified, and in all cases is paid according to the specification, in sums monthly or otherwise as the donor requested. If the party specified does not live to receive all the installments or funds specified by the donor, then such part of the donation not used is released from the Special Relief Fund, and transferred to the General Fund of the Union, unless otherwise agreed with the donor at the time the donation is made.

In addition to these three departments, it is proposed to create a fourth, to be called the Home Department. It is believed that many well-disposed members and friends will gladly subscribe, donate or bequeath money or property to this object, if properly approached and solicited so to do; and that all, or nearly all, of our members and friends would gladly give their mite—take a brick or more—in the home we seek to obtain.

Now, therefore, in consideration of the foregoing and in furtherance of the same, it is hereby enacted by unanimous vote of the Directors, here and now assembled, that we create by subscription this *Home Fund*; and that our President, Clerk and Treasurer be and are hereby authorized and instructed to prepare the proper papers, and solicit subscriptions, donations, etc.; to employ and authorize others to do so for them, to empower them so to do, to receive money or property, to receipt for the same, and account therefor to the parties empowering them so to do.

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## Banner Correspondence.

**BATH.**—Dr. W. J. House writes that the efforts now making to defeat the move for a "doctors' plot law" in that State are promising of good results. He has just received a Remonstrance Petition, numerously signed, from Dr. C. F. Ware of Bucksport, and a letter from that gentleman—the following extracts from whose epistle are appended. Dr. Ware says: "I am well aware it will take time and some money, but we must defeat this attempt at a proscription of medical practice at all hazards. The names I have on the list are quite largely our business men. Every man I asked to sign did so, many of them with the words: 'Yes, I would sign a hundred times if I could.' This is the feeling here. With a little explanation, there are not fifty persons in Hancock County but would be glad to sign. The people do not desire any such laws, and it will be a shame if this one should pass because we are asleep to our own interests. My brother, I am very grateful to you as all others will be—that you take the interest you do in it. I know you will be on hand, and not leave a stone unturned for our cause. I shall do all I can. I am thoroughly convinced, and can say with you that the idea for the liberal medicine to organize a society at once for self-defense is the right thing to do, and then we can have a fund to work with, so that no one will have to bear all the expense. . . . The people do not ask for such a law—and the bill is only to support and uphold those who find themselves unable to longer compete with improved methods in remedial practice. . . . When the nation was in danger, and men to sustain the freedom and liberties of this country, I did not wait to be drafted, but went boldly out, and did all that was assigned me to do, and got an honorable discharge—expecting when I came back to my family I could be able to enjoy some of that liberty I had fought for; but now comes up a class of men who desire to be protected by law from free competition. . . . Success is the best diploma; in all cases, according to my thinking; and the State should not interest itself in limiting by statute—as another has said—the natural rights of the people in those hours of affliction when they stand most in need of the freedom of action."

## New York.

**POTSDAM.**—"Investigator" writes: "My attention has of late been attracted by the declarations made by many in our midst regarding what they have found in the phenomena and revelations of Modern Spiritualism; so much so, in fact, that I have been led to investigate its astounding claim of being an open avenue of communication with our departed loved ones. Recently Mr. J. B. Armstrong of this place contributed an article 'About Spiritualism' to the *Courier and Freeman*, which has still further increased my interest in the subject. What can be more conclusive evidence of its truth than this gives of his experiences? He mentions how he wrote as a form of communication in which, under its conditions, taking your own slates, and not for a moment allowing them to pass from your hands, deception is absolutely impossible. He then says: 'The first time I sat for independent slate-writing, I got a little message that claimed to be from my brother in the spirit-world. He signed his name simply S. Armstrong. I was not satisfied with that, because he had a middle name, and I said, please give me your full name.' He then wrote me another message, and signed his name Samuel L. Armstrong, which was correct. I said then, will you give way and let some other friend come? Then I found written on the slate simply J. Armstrong, my father's name all but the middle name. I said again, please give me your full name. Then he wrote: 'My son, it is your father, J. A. Armstrong.' I then remarked to the medium, that I was satisfied, and would withdraw from the table. He said no, they want to write more. I then found written: 'Good-by; God bless you, my son,' signed J. A. Armstrong, correct. Two days after I called again, and got beautiful messages from my two little daughters, thanking me for coming to them so they could talk to me, and signed their double names in full. This was over twenty years ago. I have never doubted the truth of Spiritualism since."

## District of Columbia.

**WASHINGTON.**—"Transient" writes: "The Spiritualist Society of this city commemorated the birthday of Thomas Paine on the date of its anniversary by appropriate services in Metzerott Hall. The singing of an opening hymn by an excellent quartet was followed by an eloquent patriotic lecture by Prof. W. E. Peck, in which the history and writings of Paine, as well as his connection with the two revolutions of America and France, were fully sketched by the lecturer. He challenged history to show another instance wherein the thought of an entire people had been changed so quickly by the simple force of logic as the American colonies were by the 'Rights of Man.' Again, in December of 1776, when the cause of the colonies seemed to be doomed and no one thought it could be saved but by a miracle, the miracle came. The message flashed like a meteor from a summer sky, beginning with the immortal words: 'These are the times that try men's souls.' The victory of the battle of Trenton was the almost immediate answer to this pamphlet. At the close of the lecture, after singing by the quartet, Miss Maggie Gaule gave messages, one of considerable length purporting to come from Thomas Paine."

## California.

**HESPERIA.**—W. W. Freeman submits the following problems for solution: "All mediums, so far as I know, teach eternal progression. Astronomy seems to force us to the conclusion that all things that have a beginning must have an end. If the spirit of man has always existed, and the doctrine of eternal progression is true, where have we been throughout the eternal past? The eternal past must be as long as the eternal future. Man must have had all the time to progress that he can ever have. If it has taken man one eternity to reach his present condition, how many eternities will it require to make him wise? If one animated being survives the shock of dissolution, it seems to me all must. How can the multiplication of life go on forever at the present rate? Does all nature teach us that progression and retrogression follow each other in successive waves as do the tides of the ocean? One wave succeeds another, each rising a little higher until the maximum is reached, and then retires in the same manner until it reaches the minimum. To do justice to the subject would require more space than I feel at liberty to ask for, so I close with the hope that some one will be able to supply what to me is a missing link."

## Kentucky.

**NEWPORT.**—Simon Ward writes: "We have recently been favored with a lecture by Mrs. Adah Sheehan on Spiritualism. A large audience listened with close attention to her words, applauding them from time to time. Not satisfied with the work she had done, she gave us a pleasant surprise in the person of Mrs. M. Waite of San Francisco, who she introduced as an advanced and expert medium. Mrs. Waite is a very pleasing lady, one of whom you feel you can trust, and one capable of performing the work the spirit-world has given her to do; and the way she went about it on this occasion was astonishing. First from one side of the hall to another, test after test being given, till at last she came to me and gave me the only test I ever received, although I have been a Spiritualist the last ten years, and attended meetings in Chicago and Boston. She brought to me my father, mother and brother, giving names and descriptions of them. I was so overcome I could scarcely speak a word to express my joyous satisfaction. No church can bring such comfort and joy as does our

beautiful Cause to mankind. I hope to see long have the pleasure of hearing our dear sisters again. If they come, there will be no hall in Newport large enough to contain all who will want to hear them."

## Indiana.

**INDIANAPOLIS.**—Cortland Ball writes: "Oscar A. Edgerly is now with us; and so far he has given nothing but the very rarest gems of thought for our consideration. His controls are very profound and logical reasoners. We believe he will prove to be a speaker that will draw as large audiences as any we have had. His tests, also, are very fine. . . . Mrs. Adah Sheehan, a special favorite here, will be with us during the month of March. Arrangements are now being perfected to celebrate the Anniversary of the Advent of Modern Spiritualism April 2d, in a manner fitting to the occasion. We are glad to be with us then, and during the month."

## Illinois.

**HIGHLAND PARK.**—L. A. Baker writes: "Now, while there is so much being said in regard to the Keely Cure, let me give a clairaudient remedy which I myself have tried, for the benefit of the poor who cannot pay the fee required at the Keely Institute. . . . A tablespoon of strong alum water put into a bottle of whiskey will render the whiskey entirely harmless. Alum water alone, if sipped frequently, will soon destroy all abnormal desire for intoxicating drinks."

## New Hampshire.

**FRANKLIN FALLS.**—Walter Brodie, Secretary of the Franklin Falls Spiritualist Society, writes, Feb. 13th: "The last three weeks we have had Mr. De Southwell of this place, trance speaker and test medium, and can recommend him to any society wanting a first-class speaker and test medium. We hope to open our new Meeting-Room on the 25th of this month. New Hampshire mediums will please address me as above."

(From the Boston Advertiser, Feb. 14th.)

## Medical "Etiquette."

Within the present week in this city occurred an incident that is typical of the extreme to which professional etiquette may be carried. A patient lay ill of a raging fever, whose progress, apparently, had not been prevented or mitigated by the remedies prescribed by the doctor "in charge" of the case. That doctor was not entirely satisfactory to the patient, and was called in by a friend, who had been called in merely because he happened to be near at hand. The sick man protested strongly against the continuance of the seemingly useless treatment, and insisted that the family physician should be called. In a spirit of courtesy, the attending physician was told of the facts and of the wish of the patient. The family doctor was summoned, and was met by the attending physician. The two doctors had a private consultation, and as a result the attending physician announced that he would "remain in charge," despite the objections of the patient and the family, despite the knowledge that his every visit so irritated and exasperated the patient as to increase the fever of the helpless but thoroughly-indignant victim. The family then made an almost piteous appeal to the family physician to visit the patient, whose condition was such as to occasion grave alarm and the most depressing fears; but the only answer made by the reputable physician in Massachusetts would be his peril his standing under the rules which govern physicians as to attend a patient so long as the "attending physician" refused his consent.

The facts in the case are indisputable, and are given from personal knowledge. The consideration that under the circumstances the very life of the patient might be endangered, made his impression upon the two doctors, who looked only to the "etiquette" of their profession. If the medical practitioners stated the rule correctly, one doctor in this Commonwealth may have the conceded right to prohibit the attendance of another doctor on a patient, no matter what the wishes or state of the sick man may be, and as a result of an exaggerated deference to this "etiquette," it is possible to suppose that a patient, constantly irritated and excited under a condition that demands rest and quiet, may die, but the senseless etiquette will have been observed.

It may be true that the case cited is an unusual one, and it can readily be conceded that there are many humane doctors, who would not allow an empty form of etiquette to stand in their way under such circumstances. Yet it still remains to be said that if any custom or rule exists to justify such a proceeding as was so rigidly observed by the instant doctor, that rule or custom ought to be abolished. Many eminent members of the medical profession have been arguing in favor of a law to prohibit "quacks" from practicing in this State. Arguments of a cogent nature have been brought forward to support the proposition. Yet it remains to be said in that connection that if the Commonwealth were to allow "regular" practitioners to pursue business, and if any rule existed to deprive a family of the right to employ whatever practitioner it pleased, whenever it pleased, the change would not be entirely for the better. Indeed, if any such rule or practice now exists among physicians of the existing schools, it is to be feared that the members of that profession have already more power than they should have. Such an arrangement merely represents a huge "trust" or "pool," and is in the nature of an imposition on the public. In the case cited, both doctors seem equally to blame: one for imperiling the health of a patient to serve personal ends; and the other for allowing a mere rule, custom or understanding to stand in the way of duty to the sick.

## Report of Proceedings

At the Twenty Fourth Annual Convention of the Vermont State Spiritualist Association at Waterbury, Vt.

Friday, Jan. 21st, 1893, at 2 o'clock, members of the Association held an informal meeting in the parlor of the hotel, at which a social interchange of thoughts in reviewing the advances of the Cause during the past year, and considering the prospects of the year to come, resulted in the time being very pleasantly spent. At 7:30 P.M. a meeting was held in the hall, President Smith in the chair. A conference, participated in by Mrs. E. W. Cross, Wm. A. Hubbard, Dr. E. A. Smith, A. F. Hubbard, Mrs. Sarah A. Wiley, after which a song, "In Heaven We'll Know Our Own," was beautifully rendered by Lillian Turner. Saturday, Jan. 22nd, a morning session opened with a conference, E. B. Clement was the first speaker. He was followed by A. F. Hubbard, Mr. Withall of Montreal, Mrs. Kate Stafford, and others. Mr. Lucius Colburn gave the regular address.

In the afternoon an invocation was offered by Abbie W. Cross, at the close of which Mrs. Sarah A. Wiley gave an address, that was attentively listened to, and highly appreciated by her auditors. A business meeting was called by the President for the election of officers, and the transaction of other business. The choice of officers resulted in the election of the old Board by a nearly unanimous vote: President, E. A. Smith; Secretary and Treasurer, Janus Crossett; Vice-Presidents, A. F. Hubbard, Mrs. Sarah A. Wiley, Wm. B. Parish; Managers, Mrs. Sarah A. Wiley, A. F. Hubbard, Mrs. Abbie W. Cross, Mrs. Kate Stafford, Lucius Colburn, Mrs. Emma L. Paul, W. B. Parish, E. B. Clement, B. F. Rugg; Auditor, G. W. Ripley. Dr. E. N. Gould presented a resolution to the effect that an association in aid of the woman's suffrage movement be organized. It was unanimously adopted, and an Equal Rights Association was formed, with the following officers: President, Mrs. E. B. Child, Essex Junction; Vice-President, Mrs. S. A. Wiley, Rockingham; Secretary, Mrs. S. O. Nichols, Danby; Treasurer, Mrs. Emma L. Paul, Morrisville. At the evening meeting a short conference was held, and an interesting and instructive lecture delivered by A. F. Hubbard. Sunday, Jan. 23rd, at ten o'clock, a conference was participated in by L. Ballair, B. N. Gould and others. Following an invocation by Mrs. Paul, a lecture by Mrs. Abbie W. Cross was a very satisfactory closing of the services. In the afternoon a conference participated in by A. F. Hubbard and others was held. An impressive invocation by Mrs. E. B. Child followed. At the evening session short speeches were made by all the speakers present. The absence of our sister and co-worker, Fannie Davis Smith, whose severe illness was reported as being very near the end, was deeply regretted by all present. An invocation for her recovery was offered by Mrs. Wiley, in which all silently yet sin-

cerely joined. At its close the following resolution was unanimously adopted:

Resolved, That we, members of the Vermont State Spiritualist Association, in the physical, mind with those in the spiritual realm, in sending our sympathies to our sister, Fannie Davis Smith, with sincere prayers for her entire recovery, and that she may soon be able to meet us again in fellowship.

JANUS CROSSETT, Secretary.

Waterbury, Vt., Feb. 9th, 1893.

## February Magazines.

**ST. NICHOLAS.**—The frontispiece is from a painting illustrating that remarkable event during the invasion of Holland in 1794, when some Dutch ships leaped from the Zuyder Zee were captured by French Hussars galloping over the ice. The leading story is one of India by Rudyard Kipling, "Collar-Wallah and the Poison Stick," illustrated. In "Battling Under Water," an interesting description is given of monitors and sub-marine boats and methods of using them, illustrated with engravings. An historical sketch of "The Boyhood of Louis XIV." is contributed by Adela E. Orpen. "A Chinese Valentine" occupies a page, accompanied by a translation. A fable of the old-fashioned sort is "Little Peter and the Giant." Three serial stories are continued; a short one, "How Janet Did It," given, and with an interesting amount of other matter, including poems, constitute a table of contents that will please all. New York: The Century Co.

**WIDE AWAKE.**—A bright story, in which Jack, a Nantucket boy studying navigation, utilizes with good results what he has learned, is the hero, leads the contents. In "The Flower of Her Race," a portrait and sketch is given of Wilhelm, the child Queen of Holland, and in "Child Life at Farringford" pleasing reminiscences are related of Tennyson's home and habits. Rae, a little city wife who spends a winter with her adopted mother in the Rocky Mountains, describes in characteristic letters "Winter Ranch Life." In the "Pratus Box," "Hetty's Red Gown," and "The Little Taylors Alone," are stories complete, in addition to which are continuations of two serials, "Sprinting and Hurdling" are taught in the third number of "Wide Awake Athletics." Boston: D. Lothrop Co.

**THE LITERARY NORTHWEST.**—A view of Kake-Kitchan Fall on Rainy Lake River, Minnesota, is the frontispiece, followed by "Up the Rainy Lake River," by Mr. E. C. Gale, illustrated, and this by a fine poem by Adelaide G. Bennett, "The Peace Pipe Quarry," embodying the traditional Indian history of three bowlers, known as "The Three Maidens," as where originated the Indian's Pipe of Peace. "The White Rose Tree" is the title of a story of newspaper life by M. J. Costello. "A Glimpse of Royalty" is given by Julia C. Dorr, and "A Geological Palm-Stroke" by W. J. McGee, Minneapolis, Minn.: D. M. Merrill.

**THE INDEPENDENT PULPIT.**—"The Test of Truth" is the title of the leading paper, an essay by J. P. Richardson, read before the Liberal Association of Texas. A. A. Orestis continues at length the question, "Shall We Restrict Immigration?" "Unanswerable Facts for Creationism" is reprinted from the *BANNER OF LIGHT*, attention being directed to it by the editor, who says he considers it an important question, and expresses a wish to have it thoroughly discussed in his column. Waco, Texas: J. D. Shaw.

**NEW THOUGHT.**—In the eighth chapter of "The Spiritual Path," Moses Hull quotes the beautiful poem, "The Valley of Silence," by Father Ryan, as illustrative of the fact that solitude and silence are of incalculable value in bringing our spiritual faculties to the front. "The Quarantine Raised," is a recital of an experience of Mr. Hull lasting twenty years. In it he corrects mistaken views that have prevailed respecting his own, and defines those he now holds. Mrs. Hull gives "Reflections of an Old Spiritualist," and a poem entitled, "Just Out of Sight." Chicago: Moses Hull & Co.

**NOTES AND QUERIES.**—"Spirit (Color), Soul (Form), Body (Movement). These Three Are One," is the caption of the opening article by Marie Le Baron. Those that follow include "H. of 'Testaments of the Twelve Patriarchs,'" and "Translations of Hieroglyphs on the Obelisk," Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

**THE KINDERGARTEN NEWS** is conducted by ten volunteer editors, all of whom are able and energetic in their efforts to induce parents and teachers to adopt its system of early education. Buffalo, N. Y.: L. H. Allen.

**OUR REASON.**—A new monthly in the advocacy of Spiritualism, Liberal Thought and Universal Progress. Seattle, Wash.: Ashman Bros. & Ashman.

**THE HUMANITARIAN.**—"Philopos versus Equity," "The Enthusiasm of Health," "Behind the Mask," "Philosophical Notes and Comments," "Recent Science," etc. New York: 112 West 70th street.

**THE MEDICAL TRIAL.**—January physicians that "The World's Congress of Eclectic Physicians and Surgeons" is to be held in Chicago May 29th to June 3d, both dates inclusive, and gives particulars of each day's program. New York: 121 West 47th street.

**THE PHRENOLOGICAL JOURNAL** contains portraits and brief sketches of Diaz, the President of Mexico, Dr. McGlynn and others, with its usual supply of miscellany. New York: Fowler & Wells Co.

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**INSPIRATIONAL AND TRANCE SPEAKING.**—A paper read before the Conference of Spiritualists, held in Lowell, Mass., at the corner of Lowell, N. Y., by Mr. J. J. Morse. This lecture will be read with interest, coming, as it does, from the pen of one of England's most mediums, who has lectured so satisfactorily in the United States. Paper 5 cents, postage 1 cent. For sale by COLBY & RICH.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of independent free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No attention is paid to anonymous communications. Name and address of writer and cross indecipherable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

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## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1893.

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

### The Psychic Hieroglyph.

In ancient times and far-off lands it was once the custom for the "Initiates" to have two meanings for the symbols or hieroglyphs they displayed—the one for the public eye and mind, the other the true signification. Is it the case to-day?

In Europe and America many men are to be met with now who are not fed by the present conditions existing on the intellectual and moral plane, and are reaching out for something beyond, and nearer the truth, as it appears to them by and through direct answers to their instinctive longing.

Modern Spiritualism offers to such men a gateway of relief, but the pressure of an ignorant and bigoted public opinion against it which opinion has been carefully fostered by the salaried ministry and professors of the old systems—is such as to tempt this increasing order of investigators to seek other pathways of approach, or to give new names to and assign different grounds for their researches. Hence we have "psychic force," "telepathy," etc., which are assumed to be the groundwork of operation when in reality a broader system of inquiry is involved.

As an example, note the language of Mr. Stead, in England, when presenting certain "mysterious" facts to the public attention: "Those to whom these ideas seem unsettling and dangerous," he says, "may contentedly let them alone. . . . The *psychical* is just as legitimate a field of research as the *electrical*. And no actual discoveries of truth can ever possibly do us any harm. It is not every man's business to be an experimenter or explorer in difficult or new fields of knowledge. Few of us are qualified for that kind of work. For most of us it is enough to keep an open and a candid mind; to reverence all truth, and to seek to live in accordance with truth."

The BANNER OF LIGHT has already acknowledged the advanced position occupied by Mr. Stead, as compared to others, and does not quote him in this instance with any feeling of criticism, but only as an example.

Perhaps the general increase everywhere of backward-looking, semi-apologetic investigators is a hopeful sign after all—showing a broadened interest in the modern phenomena and philosophy. The BANNER certainly has no word of personal denunciation for those who for reasons of their own adopt the Nicodemian method, and push forward as "psychists" where they would shrink from proceeding as "investigators of Spiritualism"; but it does object to the continuation by them of an agnostic attitude (as we have frequent reason to believe) which refuses to follow the truth to its logical outcome after it has been discovered by the investigator to exist.

### Orthodox Parsons as "Partisans"

One strong reason for the comparatively slow progress of a great truth like Spiritualism is because it is for the manifest interest of a great many others, composing organized bodies, to oppose it. It upsets their existing arrangements, with which they are perfectly well satisfied, and they prefer to keep them undisturbed. It is not truth, always, fresh and life-giving, that they earnestly covet and hunger and thirst for, but the secure retention of their present place, of their present advantage and of their comfortable authority. Even when a truth of Spiritualism is forced upon their conviction, they accept it as if it were their peculiar possession—denying its origin and the real channel of its communication. These partisans in religion are just as passionate as partisans in politics to suppress everything that does not make for their side and distort everything that makes against it. The Orthodox clergy, we are bound to say, are satisfactorily informed of many things that Spiritualism has brought to their attention, yet they "play politics" in either suppressing all just mention of them, or in giving them a meaning they never had, or else in appropriating all to themselves and the party in religion they belong to.

Condemnation has been the rule necessarily this week as to our locals, etc., by reason of our going to press one day in advance (Monday instead of Tuesday) because of Washington's birthday anniversary.

### The Spirit of the Press on Sunday Closing.

The Sunday closing of the World's Fair is an issue needlessly raised, that is giving those who induced a servile Congress to decree it increasing trouble. It is going to make no end of trouble to the last unless it is removed from public discussion by the rescinding of the impertinent and unconstitutional act of Congress. The *Weekly Review* of Boston openly and strongly voices its hostility to the Sunday restriction by devoting a page of its handsome columns to editorial expressions of the leading public journals in this direction.

The *New York Press* thinks it would be unjust to deprive the thousands of toilers in and around Chicago of the only opportunity to visit the Fair they will have. The *Boston Herald* considers the question a "hot and vital one," and makes the point that unless the Fair is open on Sunday, the greater part of the people of this nation will receive but little benefit from it, since they cannot afford to stay long in Chicago, and their industrial life compels them to put in every minute there to the best advantage. They cannot use it so well at any other time, and since it is a national institution for the education of the masses, it ought to be so placed within their reach that they can use their opportunities in the best way possible. The idea of closing the Fair on Sunday is in keeping with the spirit of those who think that they can legislate religious conduct for other people, and who wish that their own ideas shall be the basis of that legislation. The *Herald* hopes Congress will not be dominated in its action on the question by any such narrow sectarianism. It thinks the time has come for this nation to treat religious questions broadly and comprehensively, and urges the Sunday opening of the Fair in the interest of fifty millions of people. It is for Congress, it concludes, to turn the question over to the managers of the Fair, and allow them to act upon it with the freedom of true representatives of the American people.

The *Chicago Times* observes that if Congress is not inclined to pay attention to the official voice of the municipality of Chicago, it may perhaps hearken to a declaration from the Illinois Legislature, in the form of a resolution demanding a modification of existing legislation by that body. The *Times* asserts that Congress placed itself in a false light, and did a grievous injustice to millions of Americans, when it interfered with the affairs of an enterprise conducted under the laws of the State of Illinois upon public ground owned by the people of Chicago. It is no part of the business of the national Congress, adds the *Times*, to make declarations with reference to Sabbath observance. The proceeding was thoughtless and unwarranted, and ought to be rescinded.

The *Providence Journal* indulges in a strain of well-warranted and scathing irony, at the merited expense of three individuals, "all renowned for piety in their differing degrees," says the *Journal*. Col. Elliott F. Shepard, Rev. Joseph Cook, and the Hon. Matthew Stanley Quay. Before the Congressional Committee Mr. Cook "made the longest plea for a godly Sabbath in Chicago, with the Fair closed and the doves open." But the valorous editor of *The Mail and Express* told the Committee that "we represent the Christian sentiment of the country," and he reckoned that there were twenty-five millions of "us." Whereupon the *Journal* says he is grievously misled by his pious enthusiasm, it would be nearer the truth that not more than one-tenth of that number care a rap, on moral or religious grounds, whether the Fair is open or not. The strict Sabbatarians represent the multitude about as fairly as the Seventh-Day Baptists represent the people of New England.

The Council concludes with a brief analysis of the considerably famous Cook logic. Says he to the Congressional Committee, "Without Christian standards of morals a republic cannot long endure under universal suffrage; without a Christian church there will be no Christian standards of morals; and without a Christian Sunday there will be no Christian church."

This is one of the still unpatented Cook syllogisms. The *Journal* crumbles it all up by asking what "a Christian Sunday is. Is it," inquires the *Journal*, "a Sunday according to Joseph Cook, or according to the standards of the New Testament? The Sabbath of the people who want the World's Fair closed," it says, "is not, properly speaking, the Christian Sunday at all; so that, looking at the case simply in its religious aspect, the Sabbatarian argument falls to the ground. The people of the United States prefer, however, to look at the case in its common-sense aspect; and consequently they have no sympathy with the mouthings of Col. Shepard and Mr. Cook. If Congress does its duty, it will repeal the Sunday closing limitation."

On the closing side of the case rises Rev. Mr. Blackburn in the pulpit of the First Baptist church of Lowell, and defends the Sunday closing meddlesomeness on the several points that enter into the discussion. It is all perfunctory in manner and matter, and consequently does not merit the space demanded for extracts. Mr. E. S. Varney of Lowell offsets his discourse with a timely criticism in the *Lowell Times*. Mr. Varney replies to his assertion that the Sabbath is for man, and that the better he keeps it the more he will get from it—then that it remains for the man, and not the church, to decide upon the wisest method of observing that day. When Rev. Mr. Blackburn talks about the development of the country being due to "Sabbath keeping," Mr. Varney replies that "we have morally and spiritually progressed as a nation in proportion as Sunday legislation and the rigidity of religious conception and observance have become relaxed." He further assures the preacher that "every mark of human improvement (such as the Fair will exhibit) is but an expression of the divine within, and they who visit the Fair to enjoy and profit by its charming blending of the artistic and the practical, are as truly worshipping God as are church-goers, and in some cases more so."

But Mr. Varney considers the vital question to be that of religious liberty. Any movement looking to religious legislation ought therefore to be condemned. He reiterates the fact—already adverted to by correspondents in THE BANNER's columns—that two religious organizations—the National Reform Association and the American Sabbath Union—which have twice tried and failed to induce Congress to pass a law for the national observance of Sunday as a precedent for and a stepping-stone to a national compulsory Sunday observance law, are actively enlisted in this Sunday closing project. And he quotes the superintendent of the Sabbath observance department of the W. C. T. Union, in her report at the convention in Boston, in November, 1891, as saying:

"We have been holding the question of a national Sunday law in abeyance, that we might devote all our energies to the closing of the World's Fair. We expect that the question will be settled in favor of the Sabbath, which will be greatly in our favor in securing the passage of a national Sunday law."

There is the real cut under this heap of religious meal. We need look no further to comprehend the real intent of those conspiring bigots. They all prefer narrow ecclesiastical power to the broadest religious liberty.

### A Newport (R. I.) "Ghost."

The *Lowell (Mass.) Evening Citizen* for Feb. 16th is responsible for the statement that an "apparition" has made itself manifest beside a sick child, whereby relief from intense suffering has been wrought on the person of the invalid. Many thoroughly reliable witnesses, the *Citizen* avers, vouch for the truth of the story—which we here append. In these days of sensational reports, the reader must use his or her own judgment on anything submitted to the public by the secular press generally; but there is nothing in the account which materially conflicts with what has occurred in the past in the presence of various spiritual mediums, both in their childhood and adolescence.

"A mysterious something is said to have appeared at the humble and afflicted home of Mr. and Mrs. Michael J. Molloy on Marsh street, [Newport, R. I.] the various attempts to describe or explain which have succeeded in stirring up the residents of the neighborhood to a high pitch of excitement."

The scene of the strange appearance was an attic room, in an old-fashioned colonial house, dimly lighted and sparsely furnished, in which, lying on a bed, was the only child of Mr. and Mrs. Molloy, which had been suffering for several weeks with water on the brain, and which the physicians had pronounced had but few hours to live at the longest.

It was while Mr. Hudson, brother of Mrs. Molloy, was watching at the bedside of this dying boy, that a face was suddenly seen to take its place on the pillow beside that of the sufferer.

The watcher immediately summoned the mother, and she, instead of finding the strange face, summoned the rest of the household, and they in turn the neighbors.

All claim to have seen the apparition, and, except in minute description, most of them tell a similar story.

"The strange face," one woman who had been present, said, "would come and go; that is, be perfectly distinct for a few moments and then fade away, but only to soon return. The child would be taken with spasms which the face disappeared and be quieted immediately upon its return, and remain perfectly motionless during its stay."

Several of the witnesses of this strange scene, when interviewed, were unable to give an intelligent description of how the face looked, but none could be found who doubted having seen it distinctly. A number, however, said that the face looked as if it was cut in white marble, with a veil or headpiece resembling that usually worn by a nun, although the features of the face were decidedly masculine.

The house was visited by hundreds of persons, and it was necessary to have some one at the door to keep the curious from intruding."

The *New York World*, of the 16th inst., contains a report of the same case (from its own representative), which is substantially to the same effect as that given above.]

### The Soul of Things.

The article contributed to THE BANNER for Feb. 11th by W. A. Cram on "A Higher Realism," contains truths and suggestions that deserve to be reverted to very frequently. Many statements made in it will strike the reflecting mind as familiar truths of experience, though never before having been subjected to consciousness. It is an impressive fact, not to be overlooked or forgotten, that no two individuals are conditioned in just the same degree. We do not see and know just the same rock, flower or animal as our friend. He has coarser or finer sense "strings or bells" in his eye or ear, owing to the tuning of his optic or auditory nerve. Hence he undersees or hears, else oversees and hears us. Thus some form and life of the rock, flower or animal is visible to him all unseen by us.

Thus is taught us that the soul of things wears forms and manifests life of many degrees, and that we can see and know in fullness only the one which corresponds to our special world of active sense. The souls of trees, flowers, animals and men, as we ascend, through the progress of living, to each higher degree, in their forms and life fade and pass from our sight, and we awaken to behold them clothed upon and living as in the higher degree to which we have ascended.

The soul of things is formed and lives most inwardly and essentially in the perfect beauty and wealth of love and wisdom. We come nearer to seeing and knowing this infinite beauty and heavenly life of all worlds, creatures and things step by step, only as we grow into the consciousness, the love and the wisdom of that life ourselves. The world appears ever to us according to the degree attained by our own life. As we ascend into higher consciousness of being, all creatures and things reveal themselves as likewise possessing that life. It is as a new morning of the soul. In its bright light even pain and evil and death are glorified. The life and the worlds that hold at heart such revelations contain an infinite promise and hope for us all.

### Conditions the Assertion of Laws.

Reflecting upon it, it is really astonishing how limited and insufficient is the actual knowledge of many, if not most, people in relation to the conditions and perfectly rational requirements for the satisfactory production of spiritual phenomena. How few, for instance, are mindful of the disturbing and disintegrating power of light, and consequently believe that darkness is a convenient mantle to hide fraud and trickery. In this they are only confessing their own gross ignorance unconsciously, ignorance of a well-known law of nature, a law which is demonstrated and illustrated every day by photography. How does it prove, or even imply, fraudulency, that materialization, etherization, levitation, and other phenomena are either best obtained or absolutely require darkness or very subdued light to secure the most satisfactory results? Scientists are familiar with the disintegrating properties of light alluded to, and therefore exclude it measurably or entirely from the camera, the developing room, and most optical instruments. They well understand the reason, whether others choose to charge the results they reach to dishonesty or not. The grand truths of astronomy, revealed through a darkened telescopic tube, are accepted by the intelligent world nevertheless. But all spirit-phenomena are by no means confined to the condition of darkness, as Spiritualists well know; and the repeated "I don't know" of the modern psychics will never dislodge them from the ground of absolute conviction!

### What Some of the "Regulars" are Doing!

It is now that the Legislatures of various States are appealed to by the "regular" medical practitioners to give them a MONOPOLY of the art remedial in their respective commonwealths; and it is well to reflect, and see what might result, if these M. D.'s were granted their desire. What the "regulars" are already doing in Massachusetts is quite clearly outlined in an editorial (copied on our third page) contained in the *Boston Advertiser* of Feb. 14th. The italics, of course, are our own; but the admissions made and the condemnatory language used by this truly staid and conservative daily journal are, to us, surprising in the extreme, and must show the people of the Old Bay State that the only safety for themselves and their loved ones—should disease attack them—is in continuing at all hazards the present freedom of choice in the matter of medical attendants; what would be the result if the State, through a "doctors' plot law," should step in and proclaim, in the language of the old saw, "Hobson's choice"? This [i. e., the "Regulars," as spoken of in *The Advertiser*] or none!

The feeling that suffering humanity is his special preserve naturally grows up with the medical student, and expands with the graduate who gets a diploma and feels that a strong medical society is at his back, whatever may be the special results of his practice with the official remedies.

Not only this, but a tendency toward callous cruelty enters largely into the make-up of the medical fraternity. Kightly hearts everywhere very keenly condemn the vivisection of animals, but this feeling of cultured, materialistic inhumanity on the part of some doctors and students by no means stops with indescribable torturing of what we style the brute creation; but experiments are sometimes made on human beings. To establish this fact beyond controversy—as to what is being done in England, for instance: In an address before the International Medical Congress held at Berlin two years ago, Sir Joseph Lister, Bart., F. R. S., Professor of Clinical Surgery in King's College, London, made the following expressions in reference to experiments on human beings:

"I have not yet ventured to make experiment on any large scale, though I have long had it in contemplation. It is a serious thing to experiment upon the lives of our fellow-men, but I believe the time has now arrived when it may be tried."

What he may precisely mean by "a large scale" he does not say; but here is a list of experiments long enough to justify the belief that the scale is a sufficiently large one already. It is furnished the *London Vegetarian*, duly verified, and in the cause of humanity we give it entire:

The following experiments on human beings have undoubtedly been performed, viz., Experiments with Curare on two children at Manchester.—*Evid. Roy. Com. (London 1876)*, p. 5407.

Experiments on varnishing the skin—so frequently tried on animals—tried on men.—*British Medical Journal*, May 21st, 1878, p. 671.

Patients admitted to hospital in dying condition made the subject of minute and tedious examination, merely to furnish reports to the medical journals.—*British Medical Journal*, June 7th, 1879.

Experiment of producing convulsions in a woman by tickling and pricking her feet.—*British Medical Journal*, March 25th, 1882.

Patient admitted to a hospital suffering from a most painful skin disease, he was in a most miserable condition from pain and irritation. His cure was purposely delayed in order to demonstrate to the students that nature alone, without treatment, would not effect it.—*British Medical Journal*, January 7th, 1882, p. 5.

Experiment of producing acute gout by administration of salts of lead.—*Ringer's Handbook of Therapeutics*, p. 246.

Poor woman admitted to a hospital in a dying condition made the subject of constant observation and examination with tuning forks, etc. These examinations were continued till her death, which occurred twenty-four hours after her admission.—*British Medical Journal*, October 27th, 1883.

Experiment of injecting milk into the veins of a dying patient.—*British Medical Journal*, June 6th, 1885.

Variety of experiments on hospital patients with drugs. The medical man who performed these experiments states explicitly that they were such "and had no bearing on disease."—*British Medical Journal*, November 28th, 1885.

Experiments of producing a hideous disease by inoculation with the matter from sores of persons suffering from it.—*British Medical Journal*, January 9th, 1886.

Calabar bean having been found to produce epileptic fits in rabbits, its effects were tried with similar results on human beings.—*Wood's Therapeutics*, p. 319.

These experiments denote a total disregard for suffering, and are the outcome of the brutal and demoralizing practice of vivisection, which is blunting the finer feelings of our medical men; and causing them to look on human beings not as suffering fellow mortals, but simply as objects for scientific research.

Yours faithfully, JAMES R. WILLIAMSON.  
21 George Street, Euston Square, N. W.

### Phenomena for Scientists.

The *New York Sun* of Feb. 19th, '93, devotes nearly a whole page of its contents to a closely compacted report of the series of séances held in Milan, Italy, in presence of the medium Signora Eusapia Paladina, last fall. The document is signed by Giovanni Schiaparelli, Director of the Astronomical Observatory, Milan, Carl du Prel, Doctor of Philosophy, Munich, Angelo Brofferio, Professor of Physics in the Royal School of Agriculture, Portici, G. B. Ermaora, Doctor of Physics, Giorgio Finzi, Doctor of Physics—with the additional statement that at some meetings others were present, among them Cesare Lombroso, Prof. of Medicine, Turin.

The phenomena witnessed (physical manifestations) were eminently satisfactory, and brought out the statement from Signor Schiaparelli (for instance) that: "I should define the phenomena as mediumistic, and I consider them of great interest to science"; while Prof. Brofferio said that "he thought the way to explain the phenomena collectively in the easiest and most probable way was to call them the work of spirits."

The *Sun*, editorially, calls attention to the report as evidencing a marked change in public opinion, regarding the subject of spiritual phenomena; and adds: "To indicate its importance it will be sufficient to say that the chief investigators were the astronomer Schiaparelli and the sociologist and alienist Lombroso, assisted by others only less eminent than themselves."

Says M. Camille Flammarion, the distinguished French astronomer: "The psychological world, like the world of astronomy, opens infinite avenues before us. Study, study without ceasing! Let no system stand in the way! Let us speak truth freely!"

### What the Ages Teach.

President Eliot of Harvard University introduced, not many evenings ago, Bishop Keane, rector of the Roman Catholic University at Washington, to a Cambridge audience. In highly-eulogistic phrases for both himself and the church he represents. He greeted Bishop Keane "with joy and pride," and paid a glowing tribute to the new university at the national capital, of which he is the honored head. Bishop Keane's subject was, "The Wisdom of the Ages."

He began with remarking that the first thing that history shows us is strife. Beneath the strife of nations we find the strife of dynasties within the same nation. And beneath the struggle of dynasties we see the struggle of races, of classes, of conflicting interests, even of religious creeds. Yet even in this apparent chaos the philosophy of history recognizes at least the elements of order, and draws by generalization certain practical conclusions founded upon the facts; and we may take these conclusions as guiding principles in our search for the wisdom of the ages.

The first of these principles is, that the aim and object of all history is man. History is the life of man, and we esteem rightly the great events of history only when we view them in their bearing on man.

The second principle is man's aspiration after happiness, and man's craving for that development of all the means and conditions which will help him to happiness.

The third principle is, that human improvement is possible only by fidelity to law, and can reach its result only through endeavor and cooperation.

The fourth principle is, that a man can get the truth only by self-denial and self-conquest, there being in him an instinct that craves for what is wrong, which he must subject and overcome.

The final principle is that the right and the true are certain to prevail, because it is in the nature of things that they should.

Applying these principles to the chief elements in the great struggle of humanity in the past—the first class of struggles to be noticed in history is the struggle of dynasties, which produces wars and standing armies. Both tend to develop the lowest part of human nature. Good as well as evil has resulted from them naturally. Revolutions have been the ordinary methods of changing the forms of government. There must be government in order that there may be civilization. The form of government is simply the outside garments of civilization, to be modified according to the growth of the body politic. Conditions are to be taken into account, and the wise thing is to develop popular virtue, popular intelligence and popular institutions, and then leave it to the practical good sense of each part of the human family to dress itself in such clothing as will suit itself and make its external forms of government suitable to its instincts, its nature and its aspirations.

Beneath this struggle for power all over the world has been all the time going on a world-wide struggle for wealth, which in fact is but a struggle for power, since both aim to command labor. As the many have come to have a share in power, so they have acquired a larger and larger share of the world's goods; and as they have increased in the amount of power and wealth accorded to them, so they have acquired a larger share of those intellectual and moral advantages which build up manhood. The greed of power would have made them fighting-machines; the greed of wealth would have made them industrial machines; and both tended to the development only of the animal side of humanity.

That time, however, has passed. Man is no longer the creature of power or wealth, but, already possessing a larger share of both, he asks for education that shall make him not merely a calculator, a producer, a tool of the State, but will develop all that is in him, all that is best and noblest in humanity. The watchword of the future is the education that makes the man.

### Our Readers in Maine

Will find on our third page thoughts pungently expressed by Dr. W. J. Rouse of Bath, and Dr. C. F. Ware of Bucksport, on the proposed medical law in that State.

We have since received from Dr. Rouse a "report of progress," wherein he states that Remonstrance Petitions numerously signed by citizens (over two thousand persons) have already been received by him from various parts of the State.

Any person (he writes) who will send me in a remonstrance out from THE BANNER and only their own name of one will help defeat the bill. Let me appeal to every person having a BANNER to cut out the Remonstrance, and have the family names affixed and send it to me. If it be only one person, and he or she does not wish to mutilate their BANNER, let such write me a postal, authorizing me to put said name on the petition.

Every one who will sign his or her name to the roll of members who are organizing for mutual defense and medical freedom during the next two years will please write me a postal card, and I will send the roll. It will cost nothing, but the name and influence is wanted; such persons will receive medical reading free from me, if they wish for any.

W. J. ROUSE.

109 Front street, Bath, Me.

F. W. Smith writes from Rockland, Me., to Dr. Rouse: "I have THE BANNER, and I have seen your articles, and please you take so firm a stand against such unjust legislation. Let us have an open field for action. Merit and talent will succeed even in the old school. The people are not asking for this proposed registration law—but those only who are acting for their own personal and 'professional' interests."

The hearing on the proposed medical law has, we are informed, been appointed, before the Judiciary Committee, at Augusta, on Friday, Feb. 24th.

### A New Generation of Spiritualists

Has come upon the stage of mortal existence since the proprietors of the BANNER OF LIGHT inaugurated the series of spiritualistic meetings in Music Hall, this city.

Mrs. CORA L. V. RICHMOND then officiated frequently as trance-lecturer, and was universally admired. This same lady is now on the platform of the First Spiritualist Temple, corner of Newbury and Exeter streets, Boston, where all new and old Spiritualists can have an opportunity—next Sunday, and the Sabbaths of March—of listening to the sublime utterances of exalted intelligences, through her organism.

### A Uniquitous Taste

Would naturally lead a person possessing it to prefer the best things obtainable and guard against imperfections. The Gail Borden Eagle Brand Condensed Milk is unequalled in quality, as a trial will prove. Grocers and Druggists.







## Message Department.

### ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P. M., J. A. Shuler, Chairman.

At these Spiritual Meetings of Mrs. M. T. Longley will 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 forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. Bolder and more direct answers will be given to those who send messages to their relatives and friends in the earth-life who have an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere to an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of the spirit world.

Letters of inquiry in regard to this Department must be addressed to

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

Report of Public Seance held Dec. 20th, 1892.

#### Spirit Invocation.

We rejoice, oh! those Supreme Spirits, that the gates of life forever open, and that the true intelligent children may pass to and fro, gathering up the experiences of existence not only in one world of matter but in many worlds and grades of experience and discipline. We rejoice that death is only another name for change and progress, by the law of which man may rise higher and higher in achievement and in an understanding of himself and of all law through and by the operations of which humanity may unfold more and more of beauty and of power and pass onward to higher spheres and grander accomplishments from age to age.

We also rejoice, oh! those Divine Spirits, that, having passed on through the change called death, man still retains his faculties and his consciousness, and that he can return to past scenes and associations in memory and visit the world from which he has passed onward to bring tidings of immortal life to those who are still plodding along the ways of time.

We thank thee, that this is so, and we thank thee for all the privileges of existence which are ours. We praise thee that we can behold in the gleam of a sunbeam a manifestation of thy law and thy wondrous work, that in the movement of a world we can perceive a token of the grand power and skill and wisdom that even in the fact of a snowflake we may realize that there is an expression of thy will. So do we behold thee in every form of life, and we ask that we may become strong to understand thy works and laws, that we may unfold in spiritual aspiration and comprehension, that all spiritual power, as to realize ourselves the possibilities and the qualities within the human family that may be unfolded and outgrown in wondrous works for the welfare of the race.

We ask that this day we may come into communion with the spirits of the higher life, who may impart to us some form of needed instruction, some gleam of light that will brighten our pathway onward, or some spiritual influence that will bless and uplift our souls.

#### QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. Your questions are now in order, Mr. Chairman.

Ques.—[By Mark Dennett.] Was there not once a continent where now the Atlantic Ocean rolls? a land teeming with human life, which was submerged by some convulsion of nature?

Ans.—We are informed by scientists in the spiritual world that this earth has undergone many climatic and atmospheric changes; that whenever water and land day there was once water, and whenever the seas roll at the present time there was once land, and that many of the places now covered by water were not only spots of dry land, but were sufficiently fertile to support human life, and human intelligence was applied to the cultivation of the soil, to the erection of temples, palaces and other useful structures.

We are further informed by these scientific minds in the spirit-world that the time will come in the history of this planet when that which is now dry land will be submerged, and that which is now water will be the land, and that, during the ages that have passed, supplying the soil beneath it with enriching elements and the various forces that are necessary to it for the fructification of vegetation. The land which to-day supports life upon its surface, they say, will have become exhausted, in the ages to come, of its life-producing elements for human consumption, and it will require a period of rest from cultivation, a period of submergence, so that it may be again enriched by the various salts and elements of the waters which are necessary to it for future usefulness.

So the changes take place, although ages pass by before a continent is submerged, so gradual and so imperceptible are the operations of nature in this direction; and we have no doubt, Mr. Chairman, but what the great power that now rules this chaotic Ocean once displayed a continent, a land rich in productivity, that was inhabited by intelligent human beings, who had their duties and employments, their sports and pleasures, and who gained their experiences, built up their nation, and in due time passed on to other worlds.

Q.—[By "Inco."] Will Father Pierpont please give his views as to the spiritual man, and how he is manifested?

A.—The truly spiritual man of whom we have knowledge is he who, through every walk and condition of life, seeks to live unselfishly and to do his best, according to the light which is his. The spiritual man is he who is progressive, not satisfied with his present attainments and position, but ever reaching up toward that which is higher and more exalted. We do not mean by these terms aspiring to a position of greater affluence, of worldliness, or of influence in any material line, but we mean reaching upward and outward toward a more advanced state of interior unfoldment and growth.

The spiritual man who thus reaches out in aspiration, in desire and effort toward the highest type of progress, will feel the waters of love surging within his soul. He will have kindness of feeling toward all his fellowmen; he will desire to see those who are afflicted and who mourn given consolation, ease and strength; those who are in ignorance he will wish to see lighted by the first of knowledge and truth; those who are in any sense depraved or undeveloped, he will wish to have given the conditions through which they may see their true character and aspire to that which is purer and sweeter.

But the spiritual man will not be content with this wishing and desiring to see his fellow-beings happy. He will do his best, even though it be in a humble way, to better the lives of the unfortunate; to make the world brighter because he is in it; to exerce unselfishness of motive and deed. So will he generate an atmosphere of light and peace and purity, which will not only bless his own spirit, but fall like a halo of beauty upon those with whom he may come in contact.

It is not necessary for the spiritual man to be known of the world, to occupy high places, or to have large worldly influence. He may be a humble artisan, he may walk the lonely avenues of the world, but if his aspirations are pure, if he desires the cultivation of the true spiritual faculties of the inner life, he will become more and more spiritualized; he will come nearer and nearer to the walks of the angels, and closer and closer in contact with the high and pure influences of the heavenly life.

#### INDIVIDUAL MESSAGES.

Mrs. Frances Dewey.

[To the Chairman:] I was an old lady, sir, for I lived a good many years in the body. I've seen something of life and its experiences. Many of the dear ones in the family circle dropped away, one by one, into the great life

beyond, but I didn't know of this true and beautiful conditions of home-life beyond the grave. I had to experience them to understand them fully, and I'm glad to say I've found them, and they're very comfortable and sweet. I lived in Hampden County, Mass., and then later in life I went, for my comfort, to a sanatorium had been taken to the other side; but before the end came to me here I came back to the old places that seemed to me more like home than any other place could.

I've met all the good friends on the spirit-side that I missed here, and I want to say to the dear ones that are left: It will be only a little while, and you will come, too, to take your places, and find your homes in the spirit-world. It's all good, all well arranged by the Heavenly Power, and I feel that I cannot express my joy at this great, universal life.

I found Silas on the spirit-side, looking as strong and young as if he had not known a day of care since he slipped out of the body, and as if he had thrown off all the care that he had when he was here; but he tells me he has been working, he has not been idle, and he has found a deal to do. I feel, too, that I am growing young again, and I want to get right smart and chipper, because I see so many who went out old and trembling, but who are springing up smart and strong, and I'd like to be among them.

We lived at Feeding Hills, out by Brimfield, in Hampden County, and our families are well known there. I thought I'd come back, sir, and say a few words, and perhaps it would brighten them up, and give them something to think of beyond this life. This life is all well enough, but it's not all there is, and it won't cause any harm to give a thought to the great life over yonder.

I'm Mrs. Frances Dewey, sir.

#### Orrin Bushway.

[To the Chairman:] I don't know you. That was an awful old body, but she's good. She's a nice old grandma, I guess.

You don't know me, but you want to know my name, don't you? [Yes.] It's Orrin Bushway, an' I went out a while ago from the body. I didn't know anything about it. I seemed to be clutchin' for something, an' then I didn't know anything at all, but when I waked up, I wasn't there—I was in another place. There were trees an' flowers over so much prettier than any we have here; I heard singin', I saw people walkin' around, an' I couldn't think what it was all about, an' how I got there, but I found that out long ago.

I want to tell the folks at home that I'm not dead. I'm alive, an' goin' to school, an' havin' a real jolly time. I just want to send love home, an' tell 'em not to feel bad about me. I'm alive, an' strong, an' all right, an' I'll see 'em some day, when they come over. I shouldn't wonder if I could come an' say something to 'em before, if they'll try to know all about spirits comin' back while they're on this side.

The man said I could come here, an' send my love home, an' tell 'em I'm alive. I think it's real nice of him.

[To the Chairman:] Won't you please send my letter to Ferdinand Bushway, down in Brownville, Me., an' I guess they'll be surprised, don't you? I'm over so much, I'll take you around to some of the nice places when you come over if you want to go. We've got a good many of 'em.

#### John Given.

I do not come in with the same confidence the little fellow had, for I feel as if I am treading on delicate ground—unfamiliar ground. If you were to talk to me about this law of control, the operation of mind in the spirit-world upon mind in the mortal, I should give you but bungling replies, for I do not feel acquainted with the subject; but if you were to talk to me about the condition of railroad tracks, the various lines of travel and transportation, I might be able to give you a more intelligent answer, because my line of dealing was in that direction, and I felt at home in office or in communication with others upon these matters.

[To the Chairman:] Well, sir, I come back to tell my family and friends that I have the power of returning to this world and observing proceedings here. Tell them I have not lost my interest in the Rock Island. I have watched its affairs from the time of my coming into the spirit-world and finding myself a man with remembrance and consciousness up to very nearly the present date, and I keep my interest in mortal associations quite as much as I take a new concern in things in the spirit-world; nor do I believe that I am any the less progressive by doing so. I have, indeed, had a good many things to learn.

I had quite an extended experience on this side of life. I picked up almost all that I knew and had by my own effort, and was determined to push ahead from the time I came across the sea to the present hour, and I have felt the energy within pushing me on and calling for expression.

I would like my girls to know that I still live, and that I am concerned in their interests. I want to feel that they are doing well and finding happiness in life, and I want all to know that I don't do at all, and I want to know that I am not preventing him from reaching out into lines of travel or work. I thought perhaps I could come nearer to Bessie than any of the others, because there seems to be a sort of influence or attraction pulling me to her atmosphere. I believe she is mediumistic, as you call it, and I am working to see what can be done in this line with the powers of those who are near to me and whom I love.

To my old business associates and friends I bring greeting. I feel well acquainted in Des Moines, Ia., and, indeed, I have friends and associates outside of that locality, but perhaps just now I shall be mostly felt or understood in that place, and I bring my greeting and my regards to those friends that I would reach, hoping they will believe I still live, and that I am in no sense a man of clay.

I am John Given.

#### Sadie Carter.

I have friends in the South—in Atlanta and Marietta, Ga. Some of my Atlanta friends a few years ago were interested in Spiritualism, and I could get very near to them; but of late they have seemed to lose their interest, and I have not seen the gatherings for purposes of holding communication with the spirit-world that I used to find.

I come here to send my love to my friends in both places, and to ask them to renew their interest, for we are waiting to give them important information concerning matters which they would like to understand. If it is not worth seeking, we do not know as it is worth giving, for they can come into communication with our life in a little while, if not at first, if they choose, for they know there is mediumship among them, and that the way has been opened before.

Other friends with me send their greeting and love. Genevieve desires me to mention her name as one who is with us, hoping to get into the external state for future work, and others are quite as anxious to come and be of service. Sadie Carter.

#### Andrew J. Cilley.

[To the Chairman:] I hail, sir, from Kingston, N. H. It is better for me to say that than to tell of my locality in the spirit-world, for my friends are not familiar with the different places of that other country, but I have been studying them up, and traveling from point to point, and I have not begun to exhaust the opportunity for exploration, nor have I begun to see all the wonders of that busy world.

Here you are engaged in your various pursuits and avocations, and feel the rush and hurry and worry of business life, so that many of you live two days in one; but it seems to me that you have not begun to learn how to live on this side to make the most of your on this side, and to express to the full your best qualities and powers. I did not myself, though I was not one of the rushing, nervous kind that give out before their work is half finished, as do those who are in the hurly-burly of stock speculation or the marts of trade. I was a business man, and employed my thought and powers in such directions as I felt would be best for my concern, but I did not begin to know how to conserve and utilize the powers of mind and body until I began to study the

methods of some of the busy ones on the spirit-side. Well, my friend, I will not take up your time by telling of these things that I have seen. I am grateful for the opportunity of coming into your office and adding a little more to friends. Tell them that Andrew J. Cilley is not asleep; and I do not mean to sleep, for there is too much in the air and all about that is attractive and interesting to allow me to slumber. I want to know what is going on, and take a part in it. I send my remembrances and respects to the friends, and tell them life is very much larger and fuller of everything by way of opportunity and progress than they have ever dreamed.

#### Elizabeth Wilkins.

Some time has passed since I went to the spirit-world, and my children have grown in years and knowledge. They have anticipated in new scenes and experiences some of which have been very trying, yet the years have rolled on without stop or hindrance. I have tried to come before and send my dear children in Philadelphia my love and the assurance of my watchful care over them, which has been abiding.

I have seen my daughter in her tears as she parted with the loved ones of her household, and I have longed to give her a comforting word, to give her every help and every aid, to calm your darling's nerves; but they are safe in your mother's arms in the spirit-world, where all is light. I have longed to say to her: Weep not, my daughter, for these jewels that you have cherished so fondly will only shine the brighter by having been removed to the spirit-world, where they will be given every care.

My daughter does not realize that growth and improvement and new status are given to the children who miss from the earthly side; and I would like her and all the friends to know that the infant does not remain always a babe in spirit, but that its mental and spiritual faculties become strengthened and unfolded into intelligent expression there as fully, if not more so, than they could if given years of study on this side.

I would say to my son: You have passed through painful experiences. You have sometimes cried, and you have wondered why these things must be. I have desired to tell you that you are growing stronger and more manly, and are expressing greater energies of self-reliance and power just because of these same experiences which you have had. Remember that there is no cessation to life, but that it reaches on into another world. Remember, also, that mother and father and dear friends on the spirit-side watch over you, and wish to give you every help and every influence that may brighten your life. We cannot drive the shadows away, but we can bring gleams of light to brighten them so you can see through the darkness into the joys beyond.

I am Elizabeth Wilkins.

#### N. B. Wolfe.

I have a feeling, Mr. Chairman, that it is about time for me to manifest personally on your platform, and try to make your medium respond to my thought as I impress it upon her brain.

I had a long experience with Spiritualism and mediumship in this world in which you dwell, and I received many manifestations of spirit presence and power through one and another of the mediums which the spirit-world has chosen for its work. So I do not feel that I come in ignorance of the law governing intelligent communication between the two worlds; I do not feel that I am wholly unacquainted with this line of experience; but I am conscious of my imperfect understanding of it, and know that I am quite as likely to fail in expressing my identity as I am to succeed, because I long ago learned that the conditions favorable for receiving or transmitting spirit communications through mortal agencies are very subtle and delicate indeed, and they may elude our grasp just as we think we have a fast hold on them. Well, I am not going to philosophize on these things.

In the first place, I would like to say to my friends that I have come to just what I expected to reach in the spirit-world. I have climbed one mountain, taken a broad view from its height, been pleased with the prospect, and then, on the other side, and am now scaling a loftier mount, that I expect will take me quite a piece on my journey when I reach the summit. Now they can interpret that to suit themselves—it makes no difference to me—but that is just about the way I feel in regard to my experience in the spirit-world.

I met my good mother, and she was the first soul I wanted to see when I closed my mortal eyes. Many a time I had received pleasing and grateful expressions of her love, presence, and aid, and she did not fail me in the last hour when I passed from the earth to the spirit spheres. I have met a host of friends and relatives over yonder, and they were all glad to feel that I was at home with them. My brother Henry came, so hearty, so young and smart, that I hardly knew him at first. He had slipped off the old conditions like an old coat, and had just got brushed up when I came along. I shall call the names of those who are on this side to whom I send greeting, because I have so many. There are those in Lancaster, Pa., that I would like to have know that I have returned. There is a host of friends in Ohio, especially in my city of Cincinnati, and beyond there in the Western States. I would like to have Prof. Vanderpoole of Arlington, Kan., know that I have got back beyond the great divide. I do not know how he will accept that idea. I believe, however, that he will be pleased to have him know of this great country beyond the setting sun of earth. Then, across the waters in England there are those with whom I formed friendships that can never be broken, and so a wave of thought and greeting goes over there from my heart. You may believe that I have a kindly feeling for the hosts of good friends, many of them Spiritualists, many of them not, and I would like them to know that I do not forget them.

My friend Thomas comes with me here to-day. He was interested in Spiritualism before he went over. I knew he would be if he once got acquainted with it, and so I held on, got him to look into this book and that, visit this medium and take observations of those manifestations until he got quite a knowledge of the spiritual life, and he tells me it served him in good stead when he got out of the body. He, too, sends his greeting to the friends in the "English" office, and throughout the city, and wants them to know he is all right, and so am I.

I am N. B. Wolfe.

Report of Public Seance held Dec. 23d, 1892.

Ques.—[By A. H. Nicholas, Summerland, Cal.] In the Jewish Bible it is said that certain men lived on earth nine hundred years and more. Is there any record in the spirit-world of those ancient times? and does the above statement seem to be well authenticated? If not, how great an age did mortals reach in ancient times?

Ans.—We have no record, as far as your speaker knows, in the spirit-world, of human beings who have attained the great age to which Methuselah and others of ancient times are said to have arrived; but it has long since been decided that the spirit world is not a land of old old life on earth for a long period of time, which was marked off into eras or epochs instead of being measured by years as you measure time to-day.

As far as we know anything of the records concerning the lives of ancient people, we learn that many of them lived to be one hundred and fifty and even two hundred years of age, but we have learned of none who lived to be nine hundred years old. We are told by spirits who have come in contact with intelligences from other planets that on some of the older and more mature worlds human beings attain a great age, and that one is not supposed to be mature in thought and judgment until he has gained two or three centuries of experience, but as to any such longevity of individuals on this planet we have no knowledge.

We are informed by historians in the spirit-world that we have acquired knowledge concerning ancient times and their people, that indi-

viduals in those days lived in a very primitive style, and that they used up but a small amount of nerve aura, so that the physical body was enabled to gather from the atmosphere such elements as it required for maintenance in a low state of civilization; therefore human beings lived commonly to what would in these days be considered a great age.

During the last century, however, and especially during the last half-century, the people as a whole have exhausted and are exhausting their nerve forces rapidly. Consequently the human body is not enabled to retain its equilibrium, the vital action of its organs is impeded, it is constantly being depleted of that electric force known as nerve aura, which the various organs require for their proper action as well as for a perfect condition of health and vigor. Therefore, if human beings continue to live as rapidly as they do in the present day, exhausting in one year the nervous energies and forces which should supply them for a decade at least, you will find the average of life on earth growing shorter and shorter. It is true that men and women in the present age live ten days in one, and, according to the saying, old but not wise, in this connection, they burn the candle at both ends.

Q.—[By S. Weil, Bradford, Pa.] What is the difference, if any, between psychometry, as defined by Dr. J. R. Buchanan, and clairvoyance?

A.—Clairvoyance is the exercise of the spiritual perceptions; so is psychometry; and yet as these two words are generally understood, we believe there is a marked distinction between them and their application.

Clairvoyance, which is the ability to perceive an object at a distance that is on the mortal plane, is an intelligence of the other life, or scenes and localities in the spirit-world, is the exercise of the spirit-perception of an individual. This is natural to the person, and yet it may be acted upon by spirit intelligences so as to become a mediumistic instrument of expression. When a clairvoyant beholds scenes and localities of earth, thought at a distance, he or she is called an independent clairvoyant; but when one's powers are acted upon by spirit intelligences so that the perceptions are brought into operation under their guidance and direction, he or she is called a mediumistic clairvoyant.

A psychometrist is one who, by taking in his hand an object, will, in a few moments, be able to discover whence it came, what have been its surroundings during the past, the conditions under which it has remained, and also what are its component parts. A psychometrist will be able to minutely describe the appearance and use of the object, and the life placed before him to delineate his characteristics, and to tell about the business life of that person. Thus a psychometrist may come in rapport with another individual merely by holding in his hand a piece of paper on which that other has written a few words, some article which he has handled, or a garment which he has worn.

What is the explanation of this? Simply that, of everything in this world, has a magnetic aura of its own, and upon the magnetic atmosphere is traced in indelible characters a history of all the events and circumstances through which that article or the person connected with it has passed. Consequently the personality or magnetism of an individual is stamped upon the paper on which he has written; it is interwoven with the threads of his garments, and it carries its own potent force with it, which a sensitive, coming in rapport with that atmosphere, will be able to sense and understand.

Psychometry, then, is the atmospheric aura of an article or an individual impressing a sensitive being with a knowledge of its character. The psychometrist may not behold anything as in a vision, and he may. It depends upon circumstances. His clairvoyant sight may be opened to behold the person and his surroundings whose handwriting is under examination. His spiritual perceptions also may be acted upon so that if you hand him a piece of metal well wrapped in a number of coverings, he may—if he is a good psychometrist—taste a metallic substance in his mouth, and he may describe to you that article through this sense.

Psychometry manifests itself in a variety of ways in this line, and yet we think that all psychometrists are mediums. They must be, for they are sensitively easily acted upon by external atmospheres and influences. If they can be acted upon by the atmosphere of an individual, so that if you hand him a piece of metal and come in rapport with an individual on earth, why may they not be acted upon by unseen intelligences from the spirit-life who approach them? We believe that all such are assisted in their work, and that the mental and spiritual qualities are operated upon by unseen attendants who are intelligent, and who come from the spirit realm.

#### INDIVIDUAL MESSAGES.

E. H. Chapin.

Under the operation of the law of attraction I find myself upon your platform to-day, in company with genial souls from the immortal life, who, holding an interest in the affairs of humanity, keep watch and ward over all that concerns human welfare on earth. It gives me such satisfaction to be able to give an expression to thought or two through your instrument, for I feel my heart throbbing in sympathy with my fellow-beings upon this plane.

I am pleased to know that progress is making its way in the lives of humanity, and that human souls, children of the living Father, offshoots of the infinite source of all power, are capable of giving expression, when they have unfolded their inherent powers, to the grandest works that can be accomplished in external life; for I hold that the child possesses attributes akin to those of the parent, and that if the parent can achieve wonderful works, so may the child be unfolded in power to attempt and to achieve grand things.

We do not know what the untrammelled human soul is capable of, for upon this earth it has struggled with limitations, obstructions and environments from the beginning of time to the present day. We do know that man has accomplished much in spite of the hindrances which have met him along his way, and that he has struggled up out of the darkness and the mire of ignorance into the light of knowledge and truth, until to-day he stands upon an eminence from which he may look back over the past and behold the tortuous, weary way he has come, the many pitfalls out of which he has climbed and the many mounts to which he has scaled. We are, therefore, sure to achieve what is not known, but we take the promise of future greatness from the fact that so much has been accomplished during the past.

I am, sir, in utter sympathy with my fellow-beings here and in the spirit-world, however lowly they may be, struggling amid the limitations and the adverse conditions which surround them, filled with the despair and the degradation of inherited habits and appetites. Sometimes I know each one must feel the spark of the Infinite Presence in his soul seeking expression, and I realize that each one is a child of the Supreme Spirit, and that he needs to understand himself before he can work out into the light and to the grandeur of a loftier life.

So long a time has passed since I spoke a word from this platform that I feel I must once more give expression to my thought and the good wishes which my heart toward all men. I send it out in a wave of love unto the bond and the free, to those who are stricken with mortal anguish as well as to those who are working bravely with the best of their strength toward that which is noble and sweet.

I feel that we are living in beautiful times. We are nearing the close of a century of wonderful achievement and progress in all lines of human welfare. We are nearing the close of an era, through which men and women have struggled, have sometimes fallen backward, but have risen again in the strength of the spirit and pressed onward, ever nearing the goal and ever reaching out toward liberty of thought and expression.

During the century which is now to close, there has been a grand upheaval in human thought and interest. Old superstitions have crumbled and fallen away. Only a few clinging to the human mind, and their doom is sealed. Old follies and errors have died, though they

have died hard; but the clear knowledge of spiritual revelation has given them their death-blow. In the realm of science so much has been discovered by men of thought and research, in the department of human invention, much has been brought to light by minds determined to utilize the forces of nature and to make them subservient to human will, that the world has grown immeasurably wiser, richer, grander and nobler.

I feel, Mr. Chairman, that these are great days, but only an earnest of those which are to come in the new era about to dawn, in the new century about to open upon human experience; for I look forward and see a flood of glory coming to the thinking minds of earth, not only in the realm of science, but from the regions of intellectual thought, that will surely inspire humanity with new desire for growth and development, for a new understanding of life and its purposes, and for a new comprehension of the temple of the soul, the physical body, its proper care and usefulness.

Now, Mr. Chairman, I will give way to one who desires to speak a word and to manifest in love to his friends, one who was a grand worker in the cause of humanity, and who has no longer dwelt in the spirit-world.

You may record me as E. H. Chapin.

#### Rev. Henry Delaker Kimball.

[To the Chairman:] I feel, good sir, at peace with all mankind, and as one who can fraternize with brothers and sisters on all sides, whatever may be their line of religious thought or expression. I see that creeds and dogmas are no part of the true spiritual inspiration, nor do they belong to the religious life of humanity. They are only the crystallized barnacles which have grown upon the old ship, and which can be disposed of without loss to the structure or to humanity.

I come because I feel strongly impressed to reach out into this external life and give a word of good cheer to the many poor people who in times past have been accustomed to look to me for a word, or who have been familiar with my presence; and I feel that it will do me more good to have these poor, struggling souls realize that I am still a friend and that I have grown upon the old ship, and which can be disposed of without loss to the structure or to humanity.

I also desire to send my loving greeting to my family and my good friends. Assure them that this life of the spirit is a broad one, that I have taken hold of it with all the earnestness that characterized me in the past, and an anxiety to know its full situation and power. I will do my best to tell of the forces which it affords me in some helpful way for the benefit of my fellow-beings.

This is a strange experience to me, my good friend. It is one that I am not acquainted with, this taking possession of another organism and manipulating its brain forces so that they may respond to my thought. I shall certainly seek to know more concerning it, and will do my best in making use of such instrumentalities and performing my work, for I feel that I have a work to do in this world, and that I have an influence to bring to earth some day when I can do so. I have influences to bring to those who are in need, for my work is still on this side as well as in the spirit-world.

I have seen many dear friends who went before me to the other life, and they are useful members of society, being in harmonious association and generating an atmosphere of peace and good will, not only for Christmas-time, but through all the hours that are theirs.

Early in life I was known in this part of the country, and later on my work was accomplished in New York City and Brooklyn. My home was in the latter city, my work and interest principally in New York City, among the missions and the poor. I still feel attracted to that line of labor, and I am sure I shall gain an impetus and an assistance here from good souls like the one who has just spoken to you to go on with that work, and perhaps to bring an illustration to some secluded mind that may cause it to peer into the spiritual state, and to gain a knowledge of immortal life.

Rev. Henry Delaker Kimball.

#### INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

Dec. 23 Continued.—Joseph Strong; John Lawton; Ella Howard; Emma K. Atkinson; Foster Reed; Mrs. S. L. Eddy; Sarah Ann Biddings; Joseph Turner; Dr. S. L. Eddy; Sarah Ann Biddings; E. A. Cushing; Viola Gibson.

Messages here noticed as having been given will appear in due course according to routine date.

Feb. 10.—Sadie Coburn; John H. Jennifer; Mary Eliza Beals; L. Judd Pardee; Ella Haskell; George Walker; Emma Hersey.

Feb. 11.—Martin Lathrop; Nellie Potter; James O. Draper; Hannah Shawway; C. B. A. Monroe; George Willis; Olivia.

#### Mrs. H. S. Lake at Buffalo, N. Y.

To the Editors of the Banner of Light:

This active and able worker has been with us now for two Sundays, speaking to overflowing houses. Our people have often heard her at Cassadaga, Lake Brady and other western points, and have been charmed by her imagery, logic and profound earnestness. But







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