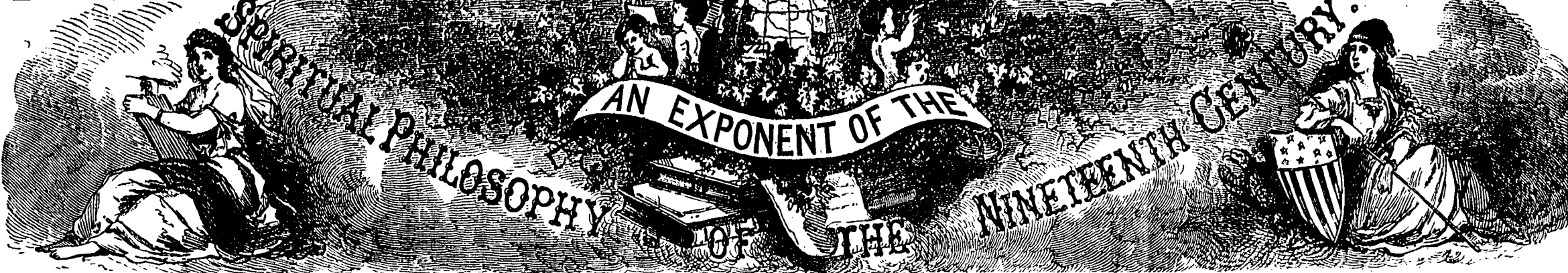


BANNER OF LIGHT.



VOL. 73.

COLBY & RICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, MARCH 11, 1893.

{ \$2.50 Per Annum. }
Postage Free.

NO. 1.

For the Banner of Light.
WHITTIER.

The hand is still that touched the chords
Of human sympathy,
And mute the lips whose earnest words
Spoke clear for liberty.
All human weaknesses his mind
Could readily condone,
And for all faults excuse could find
Save cruelty alone.
The mute appeal of every slave
Was echoed from his pen
In words so honest, true and brave,
They fired the hearts of men.
And noble are his words of cheer
To honest labor sung;
No faltering accents of base fear
Were ever from him wrung.
But noblest are his songs that tell
Of bread and life and friends,
And homely virtues there that dwell
Where love with duty blends.
And thanks from many lips unknown
Are given to him who gave
Those blossoms, which our hearts have strown
Upon his snow-wreathed grave.

Lookout, Cal. GEORGE P. BISHOP.

Some Facts and Thoughts Concerning Psychic Phenomena.

VI.

BY SIDNEY DEAN.
Copyrighted by the Author, 1893.

THIS article introduces the representative of still another nationality and religion. The message was written in the early days of my experience with these phenomena, and while the prejudices of my church relations and my profession as a clergyman were in force with me. But it is due to truth, as to myself, to say that the spirit of denominational exclusiveness and creedal bigotry never held me in close grasp, and that, as the years of my ministry increased, a broader catholicism, a greater respect for the rights of all others in matters of religious opinion, and a deeper sense of the omnipotence of Love as the governing force of the religious life, not only characterized my thinking, but my ministry. Doctrinal sermons, with their *neum* and *tum* of dry metaphysical distinctions, in the light of one's birth, education, ignorance or enlightenment, prejudice or association, were my especial abhorrence, as to me the more vital questions affecting man and his duties, and society and its wrongs, were demanding the serious attention of every religious being. The congregations of my different pastorates will bear witness to the correctness of this analysis of my pulpit ministrations.

As a natural consequence, Jew and Gentile, Mohammedan and Confucian, Buddhist and Brahman, Parsee, orthodox and heterodox, Christian, creedalist and doubting naturalist, when their lives conformed to the purity and personal uprightness required by their respective philosophies and by enlightened society, were respected. Needing the charity of others for my own imperfections, my heart and life extended it to all others. For men, charity; but for systems of philosophy, religion or the government of society as keen and critical an analysis as my mental powers permitted. This personal reference seems to be necessary to a clear understanding of the message of my Israelitish spirit-friend, who, in voicing his own deliverance from former bigotry, and his love for me, seemingly drew a long note from the E string of flattery. I reciprocated his love and his practical religion of charity.

I know nothing of him personally or historically, save what appears in his message. The influence which came with the message into the library and into my brain and heart was positive and yet tender and loving. I sensed neither a nationality nor religious character, save that it seemed noble, pure, good, exalting and forceful. I seemed to be in accord with it. The message came with a preceding sentence written in English, thus: "There comes to every one, sometime in life, a possibility of"—and then followed, rapidly written, or cut, six long lines of characters—approximating one hundred characters. They have some of the characteristics, but were written from left to right, contrary to the Hebrew style. They seem to me to be a compound of two or more languages and their idiomatic variations. In fact, but for the interpreted text which followed, it would have been impossible for me to give the message a location.

There are certain statements in the translation which were—and still are—very mysterious to me. They indicate conditions of existence in the beyond life foreign to all my previous conceptions, and teach the continuance of the laws of earthly heredity, nationality, religious affiliations, and the possible comatose condition of vast numbers of spirit personalities, subject to future quickening and action by familiar calls. This latter statement indicates many possibilities, which the careful reader may discover, and accept or reject as his own mind may dictate.

This alleged condition of vast multitudes of spirits from the great past of the Orient has been referred to in other messages, alleged to have been written by ancient spirits. One very intelligent message called it a condition of spirit hibernating, or existence in a comatose condition, awaiting call to vigorous life and activity in some future condition of the development of the race on earth. At which prophesied time, the spirits of the Orient would awaken and unite with the working spirits from the Occident, bringing their united forces to bear upon the enlightenment and emancipation of the incarnate brotherhood of earth.

It was a prophecy of rare promise and moral beauty and grandeur, indicating what the future of spiritual truth is to be and what it is to effect. These are all unsolved and speculative problems to my own mind.

But myth or man-spirit, I love "Zebona," the Jew, for the nature which he manifests. If the whole race to-day, of all nationalities and religions, were impregnated with his spirit, this would be a better and happier world. His loving reference to the Nazarene touched my heart, for my faith still embraces this human brother of Nazareth and Galilee, as the anointed medium and spirit-force who moves amid "the golden candlesticks of life" on the supernal side, a leader of the hosts of love and a true humanitarianism. If, as he said, he "came to show us the Father," his loving duty will not be accomplished until he leads the suffering hosts of earth to the Father, and his love and light. Matter is a cold bosom upon which to lay a tired and bruised spirit; hence, all the teachings of the Spiritual Philosophy and the messages of pure and exalted spirits teach of an infinite Spirit Cause and All-Father, as against both the atheistic and materialistic philosophies.

ZEBONA'S MESSAGE.

"At last, my earth-friend of the modern age, I am permitted to employ your hand and to nestle in your brain alongside of your own mind, and think with your organism, and speak with your pencil. You cannot read my language, but I can make your mind act with my thoughts and write them. Alone, and without you, I know not your language, but can speak and write my own. Could I get control fully of your body, I would make your tongue speak so rapidly and so loudly, that thousands of my people now without their robes of earth, and with me here, would surround you, attracted by the familiar voice.

"But you are not ready. Your guides lovingly greeted me and gave permission to enter, but said you were not yet so developed as to permit complete control by another.

"When you are, I shall come and ask, and if permitted, there will be an army of angels with banners flying at my call. I have but to shout Oohah! Oohah! Oohah! and even now while I write it, a wave of impression goes forth, like a ripple on the eternal sea of existence, and it awakens these sleepers of ages. Sleep on, my brave men! The trumpet shall yet sound, which shall call you to action, and your work shall be acknowledged."

In answer to an inquiry of mine:

"I am of Phoenician stock, and my language is a mixture of the original Hebrew and old Phoenician roots. I lived at the time when Jerusalem fell under the attacks of the Roman legions. I witnessed the siege leading the besieged, but died in the battle, as a warrior should. I am a Jew, what you Christians have called 'the dog of a Jew!' but the spirit of the world is tending down, and the charity taught by your Nazarene Lord is becoming a power in the world. It makes you all more tolerant and humane, and my people less bigoted. This great wave of unity has passed the mortal boundaries and is felt here.

"I am a Jew, sir, first, last, always. You are a Nazarene follower, and boldly fly your colors. I can trust you, I can love you, for we worship the same great and eternal Jah, as your Nazarene did and does. I see him, and when I do, I thank the eternal Jah that he, too, was a Jew, of the lineage of David, and the son of Joseph, a Jew also. You are of the brotherhood by spiritual kinship, which is far better than the circumcision of the old body, for your Judaism survives the dissolution of nature." [And so does his according to his own message.]

"I come now to say—and I want to say it—that I want to work against all the enemies of the one Supreme and Eternal Godhead, be they called by any name or title. I am with you and in you for the truth.

"I love you, Jew that I am. My name was Zebona, and I was chief of the Janizaries of Jerusalem. I thank you for your welcome; I have said."

Boston, January, 1893.

The Lyceum's Thought of "Death."

The almost impassable nature of the country roads rendered church going a difficult achievement to-day, nevertheless of the good audience which assembled, several came six or seven miles. It is a condition favorable to the best inspiration to face so courageous and dauntless an audience. So thought your correspondent, as, under the direction of the Invincibles, she elaborated the theme of "Faith in the Future." Lyceum exercises were postponed because of the small number of children present, and that the people might reach their distant homes at an earlier hour.

On last Christmas Eve, Stanley, son of Mr. and Mrs. George Nevins, and who would this very day have reached his third birthday anniversary, with sweet, engaging smiles and waving hand wished all present "A Merry Christmas!" Young as he was, he had joined in the Lyceum march. He was our youngest member; the idol of father, mother, sisters and grandparents. Two weeks ago to-day the beautiful spirit left the mortal form, and "behold, their house was left unto them desolate."

On Tuesday the home was crowded with sympathizing relatives, friends and neighbors who came to join in love's last tribute. The services were conducted by the writer. The music was rendered by our choir, under the direction of Mr. Smith. Miss Lochlan contributed a beautiful poem. The lovely little form reposed in a white casket, filled and surrounded by choice flowers. Six little boys from the Lyceum acted as pall bearers, each wearing a bouquet of English violets, which, as one by one they passed the form, with tender, reverent touch they laid within the casket.

As I looked upon them that day, I could but think how beautifully Death was veiled as a smiling angel, not as the grim "King of Terrors," from whom in youth my own young mind shrunk in dread and fear.

May we all more fully realize the importance of rightly directing the susceptible minds of the young! While fringing upon the good things the angels have so freely bestowed, let us not leave the souls of these little ones to starve upon the crumbs of stale bread that are scattered with lavish hands in theological Sunday schools.

Greenwich, Mass., Feb. 26th, 1893.

As a general rule a throbbing head, with tenderness and soreness of the scalp, can best be relieved by hot applications; in cases where there is a feeling of fullness and bursting, if cold is applied to the head and heat to the neck and spine, the effect is most agreeable.—*The Healthy Home.*

The disposition to try is half the ability to perform.

Spiritual Phenomena.

What is the Realm of Reality?

A Discourse Given at the First Spiritual Temple, Corner of Exeter and Newbury Streets, Boston, Sunday, Feb. 26th, 1893, by the Guides of MRS. CORA L. V. RICHMOND.

(Specially reported for the Banner of Light.)

ANY people say: "Oh! let us have 'one world at a time!'" The materialist says boastfully: "It is enough for me to dwell in this world; if after death I exist in any other realm or world, then that will suffice."

This idea of one world at a time would be all acceptable if the whole of that world were included in that remark. But if you have a temple or dwelling and insist upon living in the basement when beautiful upper rooms are ready for your occupancy, and some one should say to you: "Why do you stay down there in the dark when here are rooms filled with sunshine and beauty, spacious and all ready for your occupancy?" would you say, "Oh! one story at a time is enough for me—'one world at a time!'"—let me stay down here in the shadow while I am here; if I must I will go into the upper rooms by-and-by?" Such is the logical sequence of the idea of "one world at a time."

Then people say: "While I am here I prefer the realm of reality. It is all very well to talk about spirits and spirit existence, and something we cannot reach or understand. But here we are in a realm of actualities; we must meet this every day. These realities are enough without any speculation concerning the future life."

So man is intent upon the pursuits of the realm of reality, as he calls it. If he is a farmer he measures the number of his acres, and calculates from the seed how much the harvest will be; and very likely while he is doing that, he does not know that the robin is singing over there on the limb of a tree, and that the sky is growing wonderfully beautiful overhead, and if he could only throw his glance across the landscape he would see a whole realm of beauty spread out before him that would flood his life with gladness; but his realm of reality is in the corn-field, the wheat-field, the potatoes, the stock! Of course his labor goes on in the treadmill of life and grinds out his existence, and he only has that realm of reality that is limited to his narrow domain of thought.

An artist comes to his lonely farm and asks permission to make some sketches. "What will you sketch?" the farmer asks. "That lovely view over there; the beautiful sky here; that beautiful stream winding away like a silver ribbon, and those hills stretching away to the clouds. I would like to sketch these."

What fantastic fool is this, that would transfer to a bit of canvas, or paper, a portion of this farm? Why, he cannot earn his daily bread! That realm of reality, however, gradually unfolds and expands to the artist, who traces a beautiful vision, and the farmer awakens and is alive to a new perception. He sees, gradually growing upon the canvas, a miniature of tree and river, pasture and stream, the fields and hills beyond, all—and the beautiful sunset sky! He begins to feel that there is something, after all, in that fellow's brain. When he hears that the artist has become famous, that the people are wild over his pictures—the form, the tint, the color, the atmosphere that are given to them—the farmer vaguely wonders if there is something that he has missed when he has passed to and fro all these years among his fields.

Another man comes to his farm, and then goes back and writes a poem that all the world is thrilled with, over his homely ways, over the sweet, quiet paths and the dew-bespangled meadows, over the incense of the orchard and the golden sky aflame with color, and there is another realm.

A speculator comes to the farm; he takes account of all the product that the farmer will raise; he makes known his ultimatum as to the price. The farmer accepts of it, although, as he inwardly computes it in his small way, he thinks it but a small return for the amount of labor expended. Yet such is his necessity, and such are the human ways of commerce, that he accepts of it.

By-and-by his boy dies; his path has passed from sight, from the homely walks of earth to another realm. The preacher has preached the funeral sermon, and has told him that never until the day of judgment and the separation of the good from the bad is he to hope to be able to behold his son again. Yet, somehow, when he is at his work he almost feels his boy beside him. Sometimes when he is working at evening-tide, for the evening comes soon, he thinks he feels a presence near him, and he almost stretches out his hands to that realm that may be near or far. "Oh!" he says, "I wish I could know where he is now." Then there may come a dim thought, a partial glimmering, through intuition slumbering long, of another possible realm above and around, of somewhat near that he cannot fathom; and he wonders if that is something he has missed, too.

To another the realm of reality is chemistry; to another it is astronomy; to another it is the whirl of the machinery that moves the world—and from the viewless atmosphere he distills or concentrates the force that ultimately will revolutionize the whole earth. The reality of electrical force that speeds you to-day to this place of meeting was not a reality to your forefathers. True, the lightning could be sent by the direct will of God to

percease the habitations and destroy the forest trees, but whosoever tampered with the lightning must be in league with Satan. Yet all the time now syllables of love or sorrow, messages of war or peace, and the burdens of the whole glad world, are sent out on the wings of lightning, and the realm of unreality has become the realm of palpable facts. Forces that are dormant and subtle in their natural state, as it is termed, become suddenly converted, or by the great power of genius are made the means of bearing the mighty messages of the whole world. Yet all the while people still cling to the thought that only that which is tangible to the senses or demonstrated by mathematics can be the realm of reality.

The materialist proves annihilation by mathematics; we can prove the immortality of the soul by what mathematics can never touch! This light, this power and this actuality have been denominated the realm of the imagination and unreal. The very thought that the materialistic and utilitarian individual employs to tell the story of what is real, is the thought that demonstrates the reality of the mind and spirit; and the very realm that is relegated to imagination, superstition and all that is unreal and impractical, is the realm wherein the only realities are found. Mathematics itself is purely of the mind; no thing ever knew mathematics; the expression of mathematics in the visible universe was never recognized by the universe of matter. Man alone perceives the geometrical ratios of creation; man's intelligence alone computes the measurement of the stars; man alone could know the order of the solar system, and the divine reality of astronomy; man alone, in a realm that is viewless, that cannot be tested by chemistry, where there are no means of demonstrating its existence materially, perceives all the splendors of the universe.

That which baffles the materialist in his effort to dwell in "one world at a time" is that the one world which he professes to deal with and to live in at a time is an empty shell, devoid of means, utterly without the possibility of life, without that within which he cannot name, nor define even with the subtlest science of earth, i.e., chemistry; and beyond which no materialist ventures to go. In his limited reality he does not touch the mind. So in this realm of outward reality only he deals with "one world at a time," and is content to declare that world material, when all hopes and aspirations, all affections and intelligence, all intellectual pursuits and arts, everything that elevates and uplifts the human race belongs to a realm that is viewless, that cannot be traced by chemical analysis, that can in no wise be measured excepting by the power of itself, viz., the power of mind or spirit. It is precisely that realm, that power of the spirit, that something that cannot be analyzed, or touched, or measured, that constitutes the realm of reality.

You say, "This rose is real. I can touch it." But to-morrow it is not real; it is not real if you put it in a furnace and consume it—that is, you cannot touch it. The form that you denominate the only reliance that you have for existence is not only changing chemically and anatomically every day, but from childhood to youth, from youth to maturity, and from maturity to old age, it passes through any number of changes, so there is not one atom of your present physical structure that was there when you were a child; yet there is something within and pervading it that makes you know that you are the same individual. There is a continuity, a consecutiveness, not of the body, but of mind, not of form nor chemical properties, but of spirit; and that is the only power by which you know that you are the same individual that lived ten, or twenty, or whatever number of years ago you can remember. The body would not remember it, chemistry would not remember it, physiology would not remember it, anatomy would not remember it; but you only know it by that within that keeps time and pace and tally of the years of life; by the thoughts, experiences, the affections, the hopes, the aspirations, the disappointments and fulfillments that constitute your daily existence.

To say that this realm, which contains all there is of human life, which is the realm that must be denominated reality, is to be relegated to the domain of silence, while the eyes, and ears, and the senses unquickened by this would be but an unquodded clod, is foolish in the extreme. And to say that that realm into which young and old, the child and parent, brother and sister, relative and friend must pass, and are passing daily, is not a realm to be considered, is to say that you must shut out all avenues of inspiration, must deny all flights of the imagination, must have no poetry, no art, excepting that which depicts the external forms of things; and that the whole of human knowledge and experience and history and intuition and inspiration must be excluded, and that all of the principal realm of the stupendous fabric of human life must be leveled to the ground, leaving you to burrow in the dust. To suppose that mills will go on, and the every artifice of human life will be continued in and of itself, for no purpose except that of moving; to suppose that human beings delve and toil, and bear forward their weight of human woe, external suffering and experience, for no purpose but to go to the dust, is to suppose that aspirations, longings, religious and inspirations, have come into the world for no other purpose than as an *ignis fatuus* to light man into the marsh of annihilation. We once heard a liberal thinker in Boston say: "Oh! the thought of immortality is beautiful! The idea of a future life is necessary. It is like the grain the peasant puts a little way ahead of his animal that it may travel up the hill, and which he may have when he gets to

the top." But what is man, if he has this view of immortality put in front of him up the hill—inspiration, hope, imagination, prophecy, inspiration—and not to receive it when he is there? Of what value is it? Why should man be illumined by this hope? Why, there should be in him no thought of it if there is no future!

Why should Nature stultify herself for once, and once only, and that in the epitomization of her creation? Why should there be this utter and absolute denial of all her preceding labor?

The realm of reality must be the realm that upholds, uplifts and strengthens the human race. The realm of reality must be that which gives the nerves energy and the thought active purpose; it must be that which stimulates and sustains the poor man to endurance; it must be that which gives the foundation for love, and faith, and hope. Were there no freedom, who could kindle in the human breast the name or spirit of freedom? Were there no goodness, who could mock humanity with the flaunting of the thought of this divine attribute, and make man believe it? Were there no love—ay! there is much that wears its name and garb and semblance that is not real—but were there none, who could imagine a counterfeit, or feign that which has no semblance to the divine reality? Were there nothing in this inner realm, what sight of seer or vision of those endowed with its surpassing state could have dreamed or thought of angels and spiritual visitants?

A learned physician sat by the dying bed of his only daughter as she described the wonderful forms and images that appeared before her vision, and described to his mind clearly the faces and forms of old acquaintances of his who had passed from earth life—and whom she had never seen, and spoke names that she had never heard uttered. But when at last the silence of death was upon her lips, instead of following where her thought and vision had led him, he said: "Oh! it is but the delirium of disease that kindles the imagination of the dying." Then welcome disease! Then welcome the fevered brain! Welcome delirium, if out of this there can come such divine realities!

Long years after, when science had wrought its cruel work in his brain, the physician turned repentantly in memory to that death-bed, and said: "What a fool was I not to know even then of the realm that her spirit touched long before the body had ceased to breathe." When the snowy blossoms were upon his head, and his form was bowed with years, he then turned to the realm that could have been his companionship, his comfort, his life and the reality of his earthly existence had he but accepted it before. How foolish are those that refuse to turn to the light of this inner and principal realm; how blind and regardless of their own largest happiness.

Why, it is no favor conferred upon eternity that you recognize its presence! The sunshine probably does not care whether you live in a dark room or a light one, save that the all-pervading creative pity might reach you. But you! is it not important for you? Your sight is strengthened, your mind is quickened, your body is vivified, your whole being is made healthful by the invigorating rays of the sun. Shut out that light, and the world would be nothing to you, nor to any human being upon the earth. Shut out the light of the realm of reality, the realm of the spirit and thought, of hope and aspiration, of all that constitutes human existence in the highest sense, and you have a dungeon!

Nearly fifty years now this light has been an open question, has been a question that all could solve for themselves. Always since time began and men passed into the realm of the spirit it has been the real realm. No one is so impoverished in spirit as not to know something about that realm. Fortunately, notwithstanding the intellect, no human being is so devoid of spiritual perception as not to know something of that realm. But when a learned divine, who was professing to preach the gospel, said to our medium once in London: "I never had a spiritual experience that I am aware of," she said to him: "Poor man, you must be blind." As pitiful as it is to see a man born without earthly eyes, what a terrible thing to hear one say: "I have never had a spiritual experience." Did he mean, then, that he had never seen a ghost; that he never had something to make his hair stand on end; that he had never been startled by some midnight sound which he could not understand? She said to him: "If you have thought, if you have loved, if you have had one experience with any other human being of intelligence, you have had a spiritual experience." It seemed to open a new realm of thought; for that which is an interchange of thought between human beings is in the realm that the materialist calls unreal as much as that realm that is beyond the mere physical form.

Yet in the world of what is called utility and practicality to-day people say: "Well, supposing it is true, that all this realm is about us, mingles with us, impresses us, assists us, of what use is it?" The dull utilitarian thinks, perhaps, that if it would plow the fields, turn the wheels at the mills, attend the looms, assist the poor woman in her labor, or find some gold mines, that would be practical, and that would be a realm which would be useful. Yes! Plenty there are to find gold mines, plenty to leave their homes, their firesides, their anvils, their plows, their means of lawful subsistence, and climb the Black Hills or the Blue Hills, descend into hades or go where they will freeze to death for gold. But the precious gold of the spirit that lies all about and within them, that is from beyond the black hills of death, that must

span across the river of sorrow, that leads the heart that is sorrowful and weary, that strengthens the hands of the laborer, that makes those who are at the mill, that makes the sound of the loom the sound of heavenly music. And when I am in some distant gold mining camp, or out upon the desert seeking for apollis, the wanderer thinks of his home, his loved ones, and his children, perhaps dead or dying for his care, he would give all the gold that he ever expected or hoped to gain to know of them, to be near them, to feel the light of their love.

Which is the greater realm, that which he seeks in the darkness of earth, or that realm that is impinging upon his earthly state and makes him hunger and thirst for the bread of life, and the waters of immortal knowledge, and the gold that is imperishable?

Talk about reality! You curse the millionaire and you praise the philosopher. Why? One has set you the example of achieving all that earthly wealth can give. Happily if he be combined millionaire and philanthropist, he may do somewhat to ameliorate the conditions of others. But the philosopher gives you that which he has not gained at the expense of any, that which he has not robbed any of, that will last imperishably through the ages. You have greater reverence for Plato than for Croesus. You honor more the light of philosophy than you do the wealth and power of kings. Long after those who have augmented earthly stores, just to possess them, have passed away, the treasures of the mind and spirit shed their brightness over the world, and you are filled with their inspiration.

Time was when New England boy could afford to be a poet; he had to pick up stones on his father's farm and pile them up into little heaps, revealing beneath many thousands more that had to be in some way cultivated; that was their business; but Longfellow, Whittier and a score of others grew up in the midst of these New England hills and rocky farms, and they found time to produce something that you have found has had a better effect upon the human race than all the farms elsewhere have produced: they found time to sing their way into your hearts and lives, to make you stronger, better, truer and greater. Which is the better for practical life? Which is the realm of reality? That of which the poets have sung, or that the farmer gathers from the soil?

At the time was when you could not afford to paint pictures, read poems or philosophies, or dream of any other future state, except that which came after the Judgment Day, for you had no time to think of the future until after the Judgment Day, so busy were the hands with gaining their daily bread. But the bread of life would not be put off; it came when from the Master's table this bread of life was dispensed to you: Art and poetry and song wrought their work in your existence, and you considered yourselves better, and higher, and greater, and broader, by that much, than those who did not know of these things.

Time was when the voice of inspiration was witchcraft; and not so many miles from here, you probably would have been under the ban of the law this day for sanctioning witchcraft. Yet for all that, the realm of psychic research and scientific investigation into occult mysteries has been revealed, and the spirit-world brings messages just as near to your hearts and lives as you have opened the door, and the spirits have made the way for you to receive them: and the light of this realm has done you good. It makes your eyes that are growing dim much brighter; it makes the snowy locks to seem like the aura from the unseen realm; it gives to the young incentive to live all the life that is possible of mind and spirit as well as of the body while here. How much more you can live! How much more spacious the temple of life! How much greater this structure of existence that is fashioned when you inhabit all that is assigned you in this house of clay!

Grand themes shall come to human thoughts and tongue; music born of loftier inspiration, higher dreams of harmony than the masters of music have ever dreamed of; pictures there shall be such as the earth has never yet beheld; forms of art and poetry that have no parallel in past time. No longer will you turn to Egypt for your mathematics and the beginning of your language! No longer will you be compelled to turn to Greece for your models of sculpture and art! No longer will Italy be the shrine of artists! The new age and the new world will take all its coloring from this new realm; and that which was dominated by priest and king, by duke, ruler and jealous despot, will be an open realm to all who have eyes to see, and ears to hear, and minds to understand.

Real? Yes; your forms are fading; everything that you behold vanishes, everything that is upon the earth to day passes away, and even the ancient pyramids, silent and voiceless, give up unto science and inspiration the records of past ages. But it is not the pyramids that do this: the voices from the unseen realm, spirits from the great realm of realities that have borne forward these mighty works on earth, declare them to-day; and the new triumph is, that you need not delve to find that there are entombed cities, to find that there are regions of the earth that have been inhabited ages ago and of which you know nothing.

Out of the knowledge of the skies it comes that what the poet Shelley says is true: there is no spot on earth whereon the foot of man hath not trod. There is no ocean vast beneath which continents that have been replete with life, are not buried; and where no mountains stand and the broad earth spreads out its golden harvest to the sun, the morning sea has been found. But man has peopled the earth for ages, and into the realm of realities every thought, every intelligence, every entity has gone, while the earth has changed and been transmuted; cities have been buried, temples have passed from sight, and everything that was the visible work of man has been disintegrated; that alone that is real survives: the ancient kings, philosophers, statesmen, poets, prophets and seers in the vast realm of realities, abide to-day. With viewless forms, perhaps sometimes made visible to your senses because you will not perceive them otherwise, they abide in the realm of thought, quickening your aspirations, stimulating your intelligence, giving to the thought of the inventor new discoveries, declaring to the philosopher new principles of life, and making this earth at last to be the epitome of that realm of realities that shall make of human thought, and human aspiration and human spirit, its divinity, treasure; and shall shape and mold every form of life to the reality of that which is within. Then shall that kingdom come, and that perfect will of love be done on earth as it is in heaven!

Humanity vs. Christianity--True Herosm: or, An Object in Life.

SUNDAY, Feb. 20th, was the closing day of the Berkeley Hall engagement of Mr. J. FRANK BAXTER. After the usual preliminary exercises of the morning he announced his subject, "Humanity vs. Christianity," and commenced by saying he was not only a Spiritualist but a free-thinker in every sense of the word, yet he would not have any one less a Christian but more humane. According to Mr. Baxter and others, the Christianity of to-day is mostly churchianity. It is doing good, but it falsely calls to the world to behold its dispersion of the darkness of bigotry.

It is the province of Spiritualism to prove immortality, but if our Spiritualism ends with the phenomena, we have not gone to the depths of the science. Well may each one of us ask what proof are we giving of spirit return? How many there are who, through ignorance, are groaning in this beautiful world over which a more beautiful world is shining. Humanity sees the very need of Spiritualism to-day, and is extending its hands toward it, and never was there so great a demand for its truths. The greater part of the people are waiting for its unfoldment. I know it requires no small struggle to strike out from the multitude and be independently true and noble; yet I say: if your church or business relations are wrong it is your duty to change them at once, but for humanity's sake obey the laws of the land. In everything and everywhere the stand for justice must be taken. Each one has his own part to act, and through that alone can he obtain happiness. We are not at all ways permitted, however, to act out our own nature, but rather to assume a part against which the heart rebels, and this simply because it is popular. In the present many of our laws are tyrannical--the Sunday laws for instance. I believe in using care in making the laws, and greater care in choosing the men who are to enforce these laws. When the laws are once enacted they should be enforced until their utility or worthlessness is made apparent to humanity, and the law is sustained or repealed as humanity may demand.

Our free schools and free churches should have teachers untrammelled by creed. In the noble work of righting wrong the soul should be free, and a true philosophy demands that we stand with independence of soul and rebuke the wrong, being true to our individual instinct.

With all due deference to civilization, it is a great fountain of wrong, and in full away sanctions much that is wrong; but humanitarian civilization does not permit wrong. Why, the very Government's profit to-day is from the traffic in liquor and tobacco; this traffic is civilized, but it is not humanitarian. Great works of civilization are to be seen in the vast improvements of the age; but there is another side to the picture, in which are to be seen poor, hollow eyed men who are villains; and I ask, how came they to be such? Society has done much toward their making, and Christian civilization will tell you to shun those men and punish them for their crimes, even to the taking of their lives after they have been converted. I am glad the Salvation Army is teaching the Church a lesson, by going into the slums after these criminals and saving them from the consequences of sin while out of prison. We should have mercy for all criminals, and lead them to reform. Society arrests the onward movement of humanitarian civilization. The surroundings of our criminals drive them into crime, and I believe that the disposition to crime is a disease, and our great work should be to put ourselves in the place of the unfortunate, and surround them with influences that shall tend toward their reform.

What is the cause of this disease we call crime? There are two causes. First: There is a prenatal influence, like that which acted upon Jesse Pomeroy. Many of our criminals are made such through some act of the mother; all are born with a nature that controls them. Second: The influence of the terrible doctrine of the evangelical church, in its "vicarious atonement" dogma, saying: "The blood of Christ cleanseth from all sin"; that no matter what his crimes may have been, the criminal may accept Christ and be prepared for heaven even upon the gallows. I pronounce this a damnable doctrine. And so I say, in closing, educate your children and the people against these teachings of the old theology; teach them there are rewards for well-doing, and that punishment will surely follow the wrong, and be meted out to the transgressor here--right here in this life.

"True Herosm; or, An Object in Life," was the theme of Mr. Baxter's lecture in the evening. Every one, he said, is capable of an existence that may be an enviable one, if the evils of the world are kept under the feet. Notwithstanding all the inequalities of this life, the troubles between capital and labor and the many evils of the hour, people are coming to see that there is an object in life for them to attain. I am glad to believe that the evils alluded to are slowly losing their power over the world. We are fast learning that religion and justice are synonymous terms, and just men are often found without the pale of the church. Justice banishes everything that is wrong, and is a religion that will bring all the world into harmony. Now the human heart is full of kindness, and, generally speaking, there is a manifest desire to live in harmony and to help all humanity travel toward heaven.

The world of mankind is composed of our brothers and sisters, with God as the father of all. I reverse the order of the church, which preaches the brotherhood of man as belonging solely to those within its folds. They who have been willing to sacrifice themselves for the good of humanity are the true religionists. Much stress has been laid upon the herosm of those who have hazarded their lives when the country was threatened with destruction. Those men who came forward in its defense were true heroes; but I go further, and say that not alone are true heroes to be found on the tented field. The object of living is for the development of character. Humanity is an immense family, and every one is a member of that great family. This mundane life is the only one we positively know about, though a belief in a future one is general among us; and the only way to prepare for that future life is to make this life a just and proper one. Let us strive to make people better here, and we shall secure present happiness; and it should be our object in life to make the world better for having lived in it. The study of man leads us to know that he is a spirit here just as much as he ever will be, and the spirit-world is the soul-world, of which this is a part.

Spiritualism means freedom of speech and action; it also means justice. Spiritualism is fully established and propels thought far and near. Liberalism is marching on and raising us from darkness into light. The lecture closed with an earnest appeal for equal rights and privileges to woman, and the importance of labor toward the revision of many unwholesome laws; urging upon all to do what they can to aid all classes in securing for themselves their true rights.

WHY CONSUMPTIVES ARE SQUANDERERS.--There is a dread disease which so prepares its victims, as it were, for death; which so reduces it of its grosser aspect, and throws around familiar looks unhealthily indications of the coming change; a dread disease in which the struggle between soul and body is so gradual, quiet and solemn, and the result so sure, that day by day and grain by grain, the mortal wastes and withers away, so that the spirit grows light and sanguine with its lightning load, and feeling immortal, it at hand, seems to be a new term of mortal life; a disease in which death and life are so strangely blended that death takes the glow and hue of life, and life the gaunt and grisly form of death; a disease which medicine never cured, wealth never warded off, or poverty could boast exemption from; which sometimes moves in giant strides and sometimes at a tardy, sluggish pace, but slow or quick, is ever sure and certain.--Charles Dickens, in "Nicholas Nickleby."

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send recent cures to all who will send me the name of the person afflicted, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

SCIENCE AND THE SPIRITS.

(From the New York Sun, Feb. 19th.)

SCHIAPARELLI AND LOMBROSO ON MEDIUMISTIC PHENOMENA.

An investigation in Italy by Savants of World-Wide Fame--Remarkable Manifestations Studied in Darkness and in Light--The Medium a Woman Celebrated for Her Peculiar Powers--No Trickery Here, the Vio Men Say--Mysterious Forces of the Air Weighed with Steelyards and Recorded with the Camera--Schiaparelli Pummelled and His Spectacles Removed--Report of the Learned Investigators.

(Conclusion.)

We do not consider ourselves as having the right to interpret this fact by injurious suppositions, which to many seem the simplest way. We think, rather, that this has to do with phenomena of an unknown nature, and confess that we do not know the necessary conditions for their being produced. To wish to fix or dictate such conditions according to our own ideas would, therefore, have been quite as unreasonable as it would be to insist upon making the experiment of a Torricelli barometer with a tube having a hole in the bottom of it, or to make electric experiments in a place saturated with moisture, or experiments of photography exposing plates to the light rather than in the camera obscura. Admitting all this (and no reasonable man can doubt it), the fact still remains that the said impossibility of varying the experiments as we wished singularly diminished the value and interest of the experiments performed, taking away in many cases that demonstrative rigor to which in facts of this nature we have the right and also the duty to aspire. Therefore, in many cases, we tried to avoid experiments, but simply observations of that which happened under given circumstances, not fixed, indeed, not wished for by us.

For that reason we will not mention those experiments which seemed to us not to be sufficiently demonstrated, and we will touch lightly upon those regarding which the conclusions could easily be diverse among the various experiments. We will note more minutely the circumstances in those in which, in spite of the obstacles above mentioned, it seems to us we have arrived at a degree of certainty.

PHENOMENA OBSERVED IN THE LIGHT--LIFTING OF A TABLE LATERALLY BENEATH THE HANDS OF THE MEDIUM SEATED AT ONE OF ITS ENDS.

We employed for this experiment a pine table, one metre ten centimetres long, eighty centimetres in height, weight, twenty pounds. Among the several movements of the table, by which answers to questions were given, it was impossible not to observe especially the motion of clearing the raps: two legs of the table were raised simultaneously, the raised hands of the medium, without the slightest lateral oscillation of the table preceding, with force, rapidly, and several times in succession, as if the table had been glued to the medium's hands; a motion more remarkable from the fact that the medium was always seated at one end of the table, and we did not release her hands and feet for an instant. As this phenomenon is produced usually with the greatest ease, better we on that evening of Oct. 3d, left the medium alone at the table, with both her hands above it completely, and her sleeves rolled to the elbow. We stood around the table, and the space above it and below it was brightly illuminated. Under these conditions the table raised itself to an angle of thirty or forty degrees, and remained in that position several minutes, while the medium held her limbs stretched out and beat her feet against the floor. Then, produced by a pressure with our hands upon the raised side of the table, we felt a very considerable elastic resistance.

MEASURE OF FORCE APPLIED IN RAISING THE TABLE LATERALLY.

For this experiment the table was suspended by one of its ends to a dynamometer attached to a rope fastened to a small beam which rested upon two wardrobes. The end of the table being lifted to a height of fifteen centimetres, the dynamometer indicated a pressure of about eight pounds. The medium was seated at that end of the table, with her hands completely above the table, to the right and to the left of the point at which the dynamometer was attached. Our hands made a chain upon the table without making a pressure upon it; for that matter, our hands could not, in any case, have acted in any way except to augment the pressure exerted upon the table. The wish was expressed that the pressure should diminish, and soon the table began to raise itself up from the side of the dynamometer. Signor Gerosa was watching the indicator, announced the numbers marked by the successive indications, seven, five, three pounds, and then nothing, after which the lifting was such that the dynamometer rested upon the table horizontally.

Then we reversed the conditions, placing our hands under the table, the medium putting her hands not only under the edge of the table, where she would have been able to touch the framework of it and exert an action from beneath, but underneath the frame itself, working with the legs. She did not touch this with the palms of the hands, but with the backs of them. Thus, none of the hands could have done other than diminish the tension upon the dynamometer. Having expressed the wish that the tension should increase instead of diminish, very soon Mr. Gerosa informed us that the indications marked an increase from eight to fifteen pounds. During the whole of this experiment both feet of the medium were under the feet of those to the right and to the left of her.

COMPLETE LIFTING OF THE TABLE.

It was natural to conclude that if the table could lift itself--against every law of gravity--on one side it could also lift itself entirely. In fact this occurred. This lifting is one of the most common phenomena with Eusapia, and permits the most satisfactory examination. It is produced usually under the following conditions: The person seated around the table lay their hands upon it, forming a chain. Each of the medium's hands is held by the hands of those seated next her. More than that, they pressed her knees with theirs. As usual, the medium was seated at the end of the table, the position most unfavorable to mechanical raising of it. In a few moments the table made a movement laterally; it lifted itself to the right and then to the left, and finally raised itself completely, with its four legs in the air horizontally, as if floating in a liquid, to a height of from ten to twenty centimetres, at times from sixty to seventy centimetres, and fell to the floor again simultaneously. Sometimes it remains in the air several seconds and makes fluctuating movements, during which we can examine thoroughly the position of the feet beneath it. During the lifting of the table the right hand of the medium often leaves the table locked in that of her neighbor, and remains in the air above it. Throughout the experiment the face of the medium is contorted, her hands contract, she groans and seems to suffer, as is usually the case when a phenomenon is to take place.

In order to examine better the facts in question, we withdrew from the table one by one, having discovered that the chain of hands on the table was no longer necessary, either in this or other phenomena. Finally there was but one person left at the table with the medium. That person rested his foot upon both Eusapia's feet, and placed one hand upon her knees. With his other hand he held the left hand of the medium. Her right hand was laid on the table in plain sight, or even raised above it in the air, while the table was elevated.

MANIFESTATIONS PHOTOGRAPHED.

As the table remained in the air for several seconds, it was possible to take a number of photographs of the phenomenon. Up to this time this had never been done. Three photographic outfits acted at the same time in different parts of the room. The light necessary was produced by a magnesium light thrown on at the opportune moment. There were twenty-one photographs taken, several of which were excellent. In one of them, the

first one made, Prof. Richet is seen holding the hands, feet and knees of the medium; her other hand is held by Prof. Lombroso. The table is being raised horizontally, which is shown by the space between the extremity of each leg and the extremity of their respective shadows.

In all the preceding experiments our chief attention was turned to controlling the hands and feet of the medium, and as regards the table we feel ourselves able to say that they played no part in the phenomena. Nevertheless, for the sake of exactness, we cannot pass over a fact which became evident to us only on the 5th of October, but which probably existed in the previous experiments only. It consists in this, that all four of the legs of the table could not be said to be entirely isolated during the raising of the table, for at least one of them came in contact with the dress of the medium.

CURIOUS PUFFING OF THE MEDIUM'S SKIRT.

On that evening we noticed that, shortly before the elevation of the table, the left side of the skirt of the table gown began to puff out so that it touched the table leg. One of us, having tried to prevent such contact, the table did not rise as usual, and we found that it did so only when the observer allowed such contact. This is seen in the photograph taken from that side, and also in those where the leg in question is visible in its lower extremity. It is noticeable that contemporaneously the hand of the medium is placed on the surface of the table on that side, so that that part of the table was under the influence of the medium from the lower portion by means of the gown as well as from the upper part by means of her hand. Nothing could be verified as to the grade of pressure exerted by the hand of the medium at that moment upon the table, nor was it possible to discover, the elevation of the table being so brief, what part the simple contact of the gown (which appeared to be applied laterally) could have had in sustaining the table. We tried to avoid such contact, but the contact of the gown by requiring the medium and all others at the table to stand up, but the experiment did not succeed. We proposed putting the medium at one of the long sides of the table, but the medium opposed this, saying it was impossible. We are obliged, therefore, to acknowledge that we did not succeed in obtaining a complete uplifting of the table, with all four of its legs absolutely free from contact with the scales, and we found that an analogous difficulty may have taken place in the lifting of the two legs which were on the side of the medium.

In what manner the contact of a thin gown with a leg of a table (at the lower part of it, moreover) would be able to aid in the lifting of the table we are not able to say. The hypothesis that the gown may have hidden a solid prop, introduced to serve as a momentary support to the leg of the table, is not plausible.

To maintain the table up on that evening of Oct. 3d, by means of an attraction which a single hand can make applied on the upper surface of a table would require that the hand should exert an enormous pressure, such as we are not able to believe Eusapia able to exert, not even for three or four seconds. Of this we are convinced by attempts made by us upon the same table. The only movements of the table not subject to this cause of uncertainty are those which occur when the table most distant from the medium is lifted, but this kind of movement is easily produced by a light pressure of the hands of a medium on the sides of the table next her, and it is not possible to give to this the slightest demonstrative value. The same may be said of the lateral lifting of it on the legs to the right or left of the medium, which the medium could produce by the pressure of even one hand.

VARIATION OF PRESSURE EXERTED BY THE WHOLE BODY OF THE MEDIUM SEATED UPON A BALANCE.

This experiment was very interesting but very difficult, because, as can easily be understood, every movement, voluntary or involuntary, of the medium upon the platform of the scales would cause an oscillation of the platform and also of the steelyard. In order to have the experiment conclusive, it would be necessary that the steelyard, when it had changed position, should remain stationary for a few seconds, to permit one to suspend the weights on the steelyard for measuring. With this hope we made the attempt. The medium was to sit upon a chair placed upon the platform of the scales, and we found that a weight marked for both was one hundred and sixty-three pounds. After a few oscillations there occurred a decided descent of the steelyard, which lasted several seconds, and which allowed Signor Gerosa to measure the weight immediately. It indicated a pressure of one hundred and thirty pounds--that is to say, a diminution of thirty-three pounds. The desire being expressed that the opposite phenomenon should occur, the extreme end of the steelyard immediately arose, indicating an augmentation of twenty-five pounds. This experiment was repeated several times and at five different sittings. Once it did not succeed, but the last time a regulating apparatus enabled us to obtain two extremes of the phenomenon. We tried to produce the same deflection ourselves, but were not able to produce it except by several of us standing on the platform and being lifted, and then on the other side of it near the edging of our bodies violently, a movement which we never saw in the medium, and which was impossible in her position on the chair. Notwithstanding, we recognize that the experiment cannot be said to be absolutely satisfactory until we complete it with what will be described later.

In this experiment of the scales, it was noticed also that its success seemed to depend upon the form of the medium's dress with the floor upon which the scales were placed. This was verified with an opposite experiment on the evening of Oct. 9th. The medium was placed upon the scales. The one of us who was appointed to watch her feet saw the lower folds of her dress swelling out and protruding over the edge of the platform. Whenever we tried to prevent this (which was certainly not produced by the feet of the medium), the levitation did not take place, but as soon as we permitted the dress to touch the floor the repeated levitations took place, and were marked by broad curves on the registering dial. Once we tried the levitation of the medium, placing her upon a broad pallet, placing that upon the platform. The pallet prevented the contact of the dress with the floor, and the experiment did not succeed.

Finally, on the evening of Oct. 13th another balance was prepared, a Roman balance, with the platform isolated completely from the floor, and distant from it thirty centimetres. Carefully watching and not permitting contact of any sort between the platform and the floor, not even by means of the hem of Eusapia's dress, the experiment failed. On the other hand, in similar circumstances, a slight result seemed to be obtained on Oct. 18th, but on that occasion the experiment was not carried out being a chance that the male medium, approached by Signor Schiaparelli, was sitting near the medium. He arose and put it back in its former place. But when he was seated again the chair came up to him a second time.

MOVEMENT OF THE STEELYARD OF THE SCALES.

After having noted the influence that the body of the medium exerted upon the scales while seated on it, it was interesting to see if this could be effected while she was at a distance. To that end the scales were placed behind the back of the medium, seated at the table in such a way that the platform came to within about ten centimetres of the medium's chair. First we placed the hem of her dress in contact with the platform. The steelyard began to move. Prof. Broferio got down upon the floor and

held the hem of the dress with his hand, but, ascertaining that there was not the least tension, he resumed his seat. The movement of the balance continuing with much force, Prof. Akankow got down upon the floor behind the medium, took the dress away entirely from the platform, and secured himself with his hands that there was nothing between the platform and her chair, but the steelyard continued to beat violently against the restraining crosspieces. This we all saw and heard.

PHENOMENA OBSERVED IN COMPLETE DARKNESS WHILE ALL WERE SEATED AROUND THE TABLE, FORMING A CHAIN AT LEAST DURING THE FIRST FEW MINUTES.

The hands and feet of the medium were held by those sitting next her. In this condition of things the most various and singular facts invariably began immediately to present themselves, which, under a full light, we might wish for in vain. Darkness manifestly facilitated these manifestations, which may be classified as follows:

(1) Raps on the table much stronger than those which we heard beneath or inside the table when it was light.

(2) Knocks and blows given to the chairs of those near the medium, so forcible at times as to turn the chair around, with the person seated in it. At times, the person rising, the chair was taken entirely away.

(3) Flying through the air of different objects, such as instruments of music; percussion of sounding of the same.

(4) Elevation upon the table of the body of the medium, together with the chair in which she was seated.

(5) Apparition of phosphorescent torches of brief duration (a fraction of a second), and of sparks or luminous disks, some millimetres in diameter, which sometimes unfolded.

(6) The sound of two hands clapping together in the air.

(7) Gusts of air sensibly felt, like light wind localized in a small space.

(8) Contact of a mysterious hand, either upon the portions of our body which were covered, or on the uncovered portions, such as the hands and face, in which case one experiences precisely the sensation of touch and warmth which a human hand produces.

(9) Appearance of one and even two hands projected against a phosphorescent background, or upon a window slightly illuminated in the air.

(10) Diverse things done by such hands, such as the tying and untying of knots, pulling up (apparently) left by the same on sheets of paper and in other places, and impressions of such hands on sheets of blackened paper.

(11) Contact of our hands with a mysterious face, which certainly was not that of the medium.

Those who deny the possibility of mediumistic phenomena usually explain these facts by the supposition that the medium has the faculty declared impossible upon the competent authority of Prof. Richet) of seeing in the complete obscurity in which we performed these experiments, and that by artifice she succeeded in making both persons guarding her hold the same hand, thus liberating the other to produce the contact. Those of us who had custody of Eusapia's hands are obliged to confess that she did not conduct herself in a manner to facilitate our work. When an important manifestation was about to take place, she began to move about with her whole person, pulling herself away and trying to liberate her hands--especially the right hand--as if from a contaminating touch. In order to maintain control, those holding her were obliged to follow every movement of the hand which wished to escape; and repeatedly, for an instant, the contact of her hand was lost exactly at the moment in which it was most desirable that it should have been maintained. Neither was it always easy to assure ourselves whether it was the right hand of the medium which we held or the left one. For that reason many of the numerous manifestations observed in darkness were considered by us of insufficient demonstrative value, while yet being intrinsically probable. We make no report of such experiments, giving only cases where it was not possible to have the least doubt.

ELEVATION OF MEDIUM UPON THE TABLE.

Among the most important and significant facts we put this elevation, which took place on two occasions, on Sept. 28th and on Oct. 3d. This medium was seated at one end of the table, containing only the chair and placed upon the table in exactly the same position as before, and during the whole of the time her hands were held, and accompanied by the hands of those holding them. On the evening of Sept. 28th, while the medium's hands were being held by Prof. Richet and Prof. Lombroso, she complained of two hands grasping her under the arms; then, in trance, and in a changed voice, habitual to her in that state, she said: "Now I shall lift my medium up on the table." After two or three seconds the chair with the medium seated in it was lifted--not thrown violently, but raised up gently--and placed upon the table, and Signor Richet and Signor Lombroso are sure that they did not assist in raising her in any way.

After a discourse in a state of trance the medium announced her descent, and Signor Lombroso, the medium was deposited upon the floor again, with the same ease and precision, while both gentlemen, M. Richet and Signor Finzi, accompanied the movement without in any way assisting it. They observed the motion of her body and hands, and assured themselves as to the position of the hands. During the descent both of them felt repeatedly a hand which touched them gently on the head.

(Continued on third page.)

Does Your Baby Cry?

Is it caused by that Burning, Itching, Irritating, Rash, which is continually breaking out?

If You Use

Myrololeum

Medicinal and Toilet Soap.

It will be prevented and cured. A Combination of pure Petroleum and Olive Oil. Can be used on the most delicate skin. Guaranteed to cure all skin diseases that can be reached by external application. Used by Physicians. All dealers have it. The Parvex Co., Boston, Mass. Send three two-cent stamps for samples.

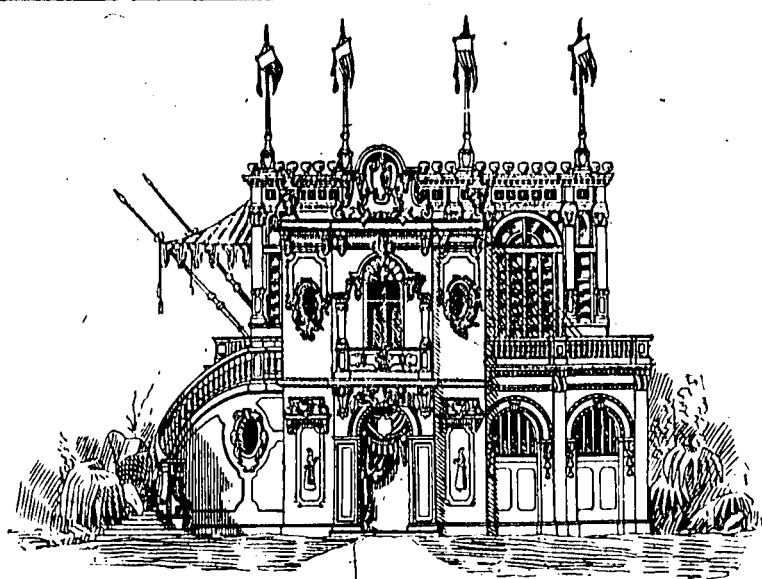
Unlike the Dutch Process No Alkalies--OR--Other Chemicals

are used in the preparation of **W. BAKER & CO'S Breakfast Cocoa** which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical. It is delicious, nourishing, and easily digested.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Jan. 14. 602261



Under a special concession from the World's Fair authorities, Messrs. Walter Baker & Co., of Dorchester, Mass., the well-known Cocoa and Chocolate Manufacturers, have erected in a conspicuous position on the Fair Ground at Chicago, the building shown in the accompanying cut. It was designed by Messrs. Carrère & Hastings, of New York, the architects of the Ponce de Leon at St. Augustine, and of many of the finest buildings in New York.

For the reason that the surrounding buildings at the Fair are so very large, and so classical and symmetrical in plan and character, it was thought best to adopt for Walter Baker & Co.'s Pavilion a style of architecture showing a good deal of detail, making this detail of a character so interesting as to attract attention, and so light and gay as to clearly express its purpose as a place of exhibit.

Two main entrances through arched vestibules lead from the ground floor into a large hall to be used as a café, in which Breakfast Cocoa will be served by young ladies dressed in the costume of Liotard's "La Belle Chocolatière." Small tables and chairs will be provided for the convenience of guests.

Hot and cold chocolate soda will also be served from counters in this room. The great variety of Cocoa and Chocolate preparations manufactured by Walter Baker & Co. will be exhibited in handsome show-cases made expressly for the purpose.

A broad and monumental flight of stairs, forming one of the principal motifs of the composition, will lead to the second story, part of which will be enclosed, forming another café, which will be served through dumb-waiters from the downstairs department, and part of which is arranged in terraces, covered with awnings, to be used in connection with the café. A private office for the managers of the exhibit is also provided on this floor.

Special study has been made of the lighting of this building in the evening, so as to make it as attractive, gay and bright as it will appear during the day.

The Cocoa and Chocolate Manufacturing Establishment of WALTER BAKER & COMPANY, at Dorchester, Mass., is not only the oldest, but the largest of its kind on this continent. The mills belonging to this house are situated on the Neponset River, partly in the Dorchester District of Boston and partly in the town of Milton. The plant comprises five large mills (having a floor space of about 315,000 square feet, over seven acres), equipped with all the latest and most improved machinery. The full strength and the exquisite natural flavor of the raw materials are preserved, unimpaired, in all of Walter Baker & Company's preparations, so that their products may be truly said to form THE STANDARD FOR PURITY AND EXCELLENCE.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FIFTY.

BY J. J. MORSE.

(Specially written for the Banner of Light.)

Once again, by the friendly aid of pen and paper, THE BANNER'S long-time scribbler metaphorically "claps hands across the sea" with the editor, his staff and readers, and all other dear friends, good and true, who are striving to serve humanity and the angels.

With undiminished lustre, sparkling and brilliant as "the stars and stripes" in a midsummer sky, the ever-welcome BANNER waves aloft in the atmosphere of spiritual light, and sheds its ever welcome sheen upon our sea-girt shores with undeviating regularity, week by week. Long may it do so, long may its pilot in charge be with us, and may they serve us as well in the future as in the past; better, they scarcely could. May the new-come year be prosperous to you all.

In this land of fog and frost, whereof this winter-time we have enough and to spare, the great wheels of life revolve with their usual power and hum, grinding and crushing here, uplifting and unfolding there, but all this weary winter there has been a sad undertone mingling with their whirl, for trade has been bad, work scarce, and want and misery larger than usual, for industrial and social questions are rapidly assuming acute phases, and few care to set a limit when the tense conditions of to-day between capital and labor shall burst. Such topics are, however, well reported in your daily press, and your readers will well know that "Merrie England" means aught but mirth just now for some hundreds of thousands of workers, hungry children and hapless mothers. A cruel case, and all the pomp of State seems a poor return for all these woes.

In things spiritual there are some notable signs, seeming good omens and happy portents, in the sky. Whether all that sanguine minds infer therefrom will come to pass may be an open question; but so far, unquestionably, these things mark a new order. The most noticeable has been the issuance, by W. T. Stead, of what he calls the Christmas number of his *Review of Reviews*, which takes the form of a tale entitled, "From the Old World to the New." It is an excellent account of the impending World's Fair at Chicago, involving an interesting love story, which is made the peg upon which to hang a series of most extraordinary psychological experiences in the lives of the hero and heroine, and several other characters of importance to the story. Trances, visions, impressions, spirit-control, automatic writings—between the living and the disembodied—telepathy, mind-reading, all figure in a prodigious profusion, and the author-editor vouches for the literal correctness of all set forth. It has been a literary bombshell thrown into the very midst of the ranks of society at large, while his affirmation that we are on the verge of it being universally accepted that the immortality of the soul and communion with the spirit-world have been at last scientifically demonstrated, has unquestionably sent a shock clear through the entire community. Already the result has been made manifest, for one of our brightest, nay, the brightest, of our London dailies, *The Morning Post*, opened its columns to a lengthy discussion of the question of Spiritualism, in a most liberal spirit. This discussion continued over several weeks, and numerous most excellent letters, *pro* and *con*, appeared during its continuance. Indeed, during the present writer's experience of the last twenty-three years of active work, by his tongue or pen, he cannot remember a time when the press, in any case, treated us so liberally as to space or tolerantly as to tone as did the journal named above. Their representative called upon James Burns, the editor of *The Medium*, to interview him, but that gentleman most positively refused, and stated: "I am not a Spiritualist in the sense you mean; I am a publisher," and then literally bolted! English Spiritualists are greatly vexed that so good an opportunity was thus petulantly thrown away. The entire question has now

again asserted itself in the public thought, and quite an excitement has ensued. Whether it is lasting or transitory is the puzzle. Whether friend Stead, whose enthusiasm is as unbounded as his abilities are great, will ever avow himself a Spiritualist after the pattern of the Spiritualism that Spiritualists accept, cannot be at present decided. But whatever course he may ultimately adopt, he is entitled to ungrudging credit for all he has said and done.

Among our visitors from "the States" during the past half year has been Mr. Carlyle Petersile, the well-known author and musician. He gave a series of recitals at Steinway Hall and Marylebone Hall, where he displayed his splendid musical abilities to the delight of his auditors, read from his interesting books, "Oceanides" and "The Discovers Country," and participated in conversations upon psychic phenomena. He is an interesting personality in every way, and commands universal esteem. His books, written inspirationally, have an attractive originality and naturalness pertaining to them; but such is still the prejudice against Spiritualism that our friend would have had a higher opinion of English love of music had he devoted himself entirely thereto, and eschewed all mention of our cause at his recitals; for those competent to judge assure me he is the equal of Paderewski, Bulow, Rubinstein, or any of the great exponents whose names are familiar to the public.

London Spiritualism—the writer is informed—will this year, and at an early date—it is stated, lose one of its landmarks, by the closing of the well-known premises occupied for a quarter of a century by James Burns, at 15 Southampton Row, the lease of which expires this year. The support given to the business in recent years has been gradually alienated, and as the rental is great it has been decided to take smaller premises, remodel the business, and subordinate the spiritual part to a general publishing trade. This may, or may not, affect the continuance or the character of the *Medium* and *Daybreak*; that point, my informants advise me, is not yet definitely settled. By all accounts it is a weak ending to what might have been our strongest aid.

Your scribe also learns that the veteran author and lecturer, Emma Hardinge-Britten, will re-cross the Atlantic during the coming summer, making her way to Chicago, and permanently settling in the land she loves so well. Her monthly magazine, the "Unseen Universe," completes its existence with the twelfth issue, for March, and then ceases. Like all monthlies issued in our cause over here, it has failed to reach a paying basis, and its talented conductor wisely abandons a task that is impracticable. She has on hand another work, "The Pioneers of the Great Spiritual Reformation," and in its compilation there is her opportunity to present us a work that shall be a fitting crown to her lengthy literary labors.

The scribe was recently present at the annual meeting of the stockholders of the "Two Worlds" Publishing Company, and was glad to learn from the balance-sheet, and the explanations of the previous balance-sheet by the auditor, that "our paper" was doing better financially than it had ever done before. It is circulating six hundred copies per week more than at the time its present editor was appointed, and a spirit of cordial goodwill is felt for it on all sides that is most gratifying.

There is little to add concerning Spiritualism here in London: the day is still dull. Lack of cohesion, not to say positive antagonism, retards the work. Our hotel brings us many callers, some Americans among them, and often we are asked to make it a centre of activity. Perhaps we may; at present it cannot be decided either way. But something is needed to put life and warmth and human feeling into our work here, for what with the decorous dullness of one representative body, and the fantastical faddism of another, "the Cause" languishes in the house of its friends sadly.

Well, space is gone, good friends; my pen must stop, and other items must need stand over until my next. Glad greetings, then, to all; may good angels guard thee, and loving hearts protect thee, and when the white hands beckon thee upward, may thy ascent be unmarred by sadness or sorrow for the days gone by.

Monmouth House, 36 Monmouth Road, Baywater, London, Eng., Feb. 9th, 1893.

SCIENCE AND THE SPIRITS.

(Continued from second page.)

On Oct. 3d the same phenomenon was repeated in analogous circumstances, Prof. Du Prel and Signor Finzi holding her.

CONTACT.

Several cases of contact deserve especial notice because of certain circumstances capable of giving a clue to their possible origin. First of all should be mentioned contact which was felt by persons out of reach of the hand of the medium. Thus, on the evening of Oct. 4th Signor Gerosa, who was seated three places away from the medium (about one yard and a half), she being at one end of the table and Signor Gerosa at the other, having raised his hand to be touched, felt several times a hand seize his to put it down. Persisting in raising his hand, he was struck violently by a trumpet, which was first sounded in the air.

SCHIAPARELLI'S SPECTACLES TAKEN OFF.

In the second place should be noted contact constituting a delicate operation, ordinarily impossible to be accomplished in darkness with the precision with which it was accomplished. On two occasions, Sept. 16th and 21st, Signor Schiaparelli had his spectacles taken off and placed before another person at the table. Two spectacles were fastened over the eyes by means of two elastic springs, and it required considerable attention to remove them even in the light. Nevertheless, they were removed in complete obscurity with such delicacy and rapidity that Signor Schiaparelli only became aware of it through noticing that the sensation caused by the contact of spectacles with the nose, sides of the head, and ears, had ceased, and he was obliged to feel with his hands to be sure they were really not in their usual place.

CONTACT OF A HUMAN FACE.

One of us having expressed a desire to be kissed, felt before his mouth the quick sound of a kiss, unaccompanied, however, by the contact of lips. This happened on two occasions. On three occasions it occurred to one of those present to touch a human face having hair and a beard. The feeling of the flesh was precisely like that of a living man's face. The hair was much coarser than that of the medium and bristly. On the other hand, the beard seemed to be very fine.

NO LUCK WITH A FOURTH DIMENSION OF SPACE.

The celebrated experiments are well known by which the astronomer Zollner tried to give a proof of the real existence of a fourth dimension of space. Although we knew very well that, according to the opinion of many, Zollner may have been the victim of a mystification, we thought it important to try a number of his experiments. If but one of them had succeeded, under proper precautions, it would have been a simple and easily repeatable proof of the existence of a fourth dimension of space. We tried three of his experiments, namely, the linking of two solid rings, of wood or pasteboard, previously separate; the formation of a simple knot in a cord without an end; the penetration of a solid object from the outside to the inside of a locked box, the key of the same to be in the custody of a trustworthy person. None of these succeeded.

PHENOMENA WHICH PREVIOUSLY HAD OCCURRED ONLY IN DARKNESS OBTAINED IN THE LIGHT, WITH THE MEDIUM IN FULL SIGHT.

In order to arrive at a full conviction, it only remained to obtain the most important phenomena, which had taken place in darkness, and to repeat them in the light, and to see if the medium could be seen in the light. As darkness is so favorable, as it seems, to the production of such phenomena, it was best to arrange the light in such a way that a small portion of the room should be in darkness, while we and the medium should be illuminated. Accordingly, on the evening of Oct. 6th, we proceeded in the following manner: One part of the room was separated from the rest by means of a divided curtain, in order to leave one portion in darkness, and the medium was seated in a chair before the place of division, her arms, hands, face and feet being in the lighted portion of the room. Behind the curtain a small chair was placed, with a bell, at a distance of about a half a metre from the medium, and upon another chair, further away, was placed a basin filled with damp clay, having a perfectly smooth surface.

In the lighted portion of the room we formed a circle around a table in front of the medium. Her hands during the time were held by those seated near her, Signor Schiaparelli and Dr. Du Prel. The room was lighted by a lantern with a red glass, placed upon another table. It was the first time that the medium had ever been subjected to this test. Soon the phenomena began. By the light of a candle not having a red glass over it, we saw the curtain pull out toward us. Those near the medium, placing their hands upon the curtain, felt resistance to their touch. The chair of one of them was pulled violently; their feet were held as if by a cord, and the number signifying a request for less light. At this we put out the candle, and lighted the lantern instead. It was covered partly with a shade, but soon afterward we were able to remove the shade, and, indeed, we placed the lantern on the table in front of the medium.

The edges of the opening of the curtain were fastened to the corners of the table, and folded according to her request. Prof. Aksakow, sitting placed his hand within the opening of the curtain, above the head of the medium, and informed us soon that he felt his hand touched repeatedly by fingers. His hand was seized and pulled inside of the curtain, and he felt that something was pushed into his hand; it was the small chair. Then the chair was taken from him, and fell upon the floor. All those present placed their hands within the opening, and felt the touch of hands. In the dark opening above the medium's head the bluish sparks appeared again and again.

A GREAT ASTRONOMER DELAID.

Signor Schiaparelli was struck forcibly through the curtain on the back and side; his head was covered by the curtain and pulled inside into the darkness, while his left hand was holding the hand of the medium, and his right hand was still held by Signor Finzi. In this position he felt the touch of warm, damp fingers, and saw the sparks describing curves in the air and partially lighting up the hand or the body bearing them. Then he resumed his former position, when a hand appeared at the opening quite distinctly. The medium, never having seen this before, lifted her head to look at it, and soon the hand began touching her face. Dr. Du Prel, without releasing the hand of the medium, put his head within the curtain above the head of the medium, and immediately felt his hand touched in several places by fingers. Between his head and that of the medium the hand was still seen.

Dr. Du Prel resumed his place at the table, and Prof. Aksakow placed a pencil at the aperture. The pencil was taken by the hand, and soon afterward was thrown out through the curtain upon the table. Once a closed fist appeared upon the head of the medium; it opened slowly and showed us the palm with the fingers separated.

It is impossible to tell the number of times that this hand appeared and was touched by us; it is enough to say that doubt was no longer possible; it was really a human hand that we saw and touched, while the body and arms of the medium remained in sight, and her hands were held by those next her.

After the sitting Dr. Du Prel was the first to pass into the darkened space, and he announced that there was an impression in his mind. We found a deep mark of five fingers of a right hand. This was a lasting proof that we had been the victims of no hallucination.

CONCLUSIONS.

In making public this brief and incomplete account of our experiences, we must again express our convictions, namely:

1. That in the circumstances given, none of the manifestations obtained in a more or less intense light could have been produced by any artificial whatever.

2. That the same conviction can be affirmed in regard to the great number of the phenomena taking place in darkness.

For the rest, we recognize that from a strictly

scientific point of view, our experiments still leave much to be desired. They were undertaken without the possibility of our knowing what we should need, and the instruments and different appliances which we were obliged to use had to be improvised. Nevertheless, that which we have seen and verified is sufficient in our eyes to prove that these phenomena are most worthy of scientific attention. We consider it our duty to express publicly our esteem for and our gratitude to Signor Ercole Chiajini for having pursued for so many years with such zeal and so much patience, in spite of opposition and protest, the development of the mediumistic faculties of this remarkable subject, calling the attention of the studios to her having but one object in view, the triumph of an unpopular truth.

GIANNI SCHIAPARELLI,

Director of the Astronomical Observatory, Milan.

CARL DU PREL,

Doctor of Philosophy, Munich.

ANGILO BIFFERIO,

Professor of Physics in the Royal School of Agriculture, Portici.

G. B. ERMACORA,

Doctor of Physics.

GIORGIO FINZI,

Doctor of Physics.

At some of the sittings of course others were present, as the text shows, among them Charles Richet, Professor of Medicine and editor of the *Revue Scientifique*, and Cesare Lombroso, Professor of Medicine, Turin.

ME AND MOTHER.

(A tribute to Mr. E. S. Willard, read at a luncheon given by him in Chicago Jan. 29th, 1893.)

BY EDWARD FREIBERGER.

We lived down in the country, and had never been to town.

And called all things by simple names, as "dress" instead of "gown."

And me and mother went to church twice every Sabbath day.

On Wednesdays and on Fridays, too, to hear the preacher pray.

For we wuz Methodists, we wuz, as strict as strict could be.

And in the creeds of others there wuz nothin' we could see;

And folks who wuzn't Methodists, I've oft heard mother tell,

Wuz on the road that had no turn, that led nigh on to hell.

And me and mother always said the play-house wuz a curse.

And play actors wuz wicked folks who made this bad world worse;

The devil ran the the-ay-ters as his monuments to sin.

And while their outer form wuz bad, they still wuz worse within.

Well, me and mother came to town along in 'ninety-three.

And went to church in a big hall, as handsome as could be;

We looked at pictures on the walls, of women and of men.

And when the church wuz out we took another view again.

One picture me and mother liked, a man with joyous face,

Just like a well-loved minister a preachin' Heaven's grace.

This man, they said, wuz tellin' folks a message from above.

And preached in his own simple way an old profess'or's love.

Then, Christmas night we come again to that imposing hall.

With all them great big pictures there a laughin' on the wall.

But strange to say, so many folks had come along that day.

They made the people stand in line, and each one had to pay.

Well, I won't tell you what we saw, but it was just as the

As all these angels singin' hymns and melodies divine.

And first I laughed and then I cried—as happy as could be.

And I looked up at mother—and mother looked at me.

We sat and got acquainted with Professor Goodwill, and Lucy White,

And Lucy White, a sweet-faced girl, as pretty as a picture.

And other folks as gentle and as lovin' and as smart,

As ever kissed a child at play, or touched a good man's heart.

And then the people called "Willard," as loud as they could shout.

And me and mother wondered much what it wuz all about.

And then thin a moment the Professor came and bowed.

And then he made a tender speech to that delighted crowd.

And somehow then it dawned on me—and dawned on mother, too—

That we wuz in the play-house there, and that a play wuz through.

And then we felt that plays wuz good, like pictures that we see—

And I looked up at mother, and mother looked at me.

We went again, and yet again, to see that pretty play.

And learned that we wuz two old fools for havin' staid away.

We treated the actors wuz as good as men who sermons preach.

That plays wuz lessons pure and strong, and mightier than speech.

We still attend our little church on Sabbath morn and night.

And pray for our salvation, for eternal rest and light.

But I give thanks that I have learned to praise the players' art.

And take the great and kindly ones into my simple heart.

And when the curtain falls at last upon the judgment day.

Then me and mother, way up there, in gratitude will say:

That men of every creed can true and honest be—

Just as I said to mother—and as mother said to me.

INDIANS MAKE GOOD MEDIUMS.—George V. Cording, a St. Louis Spiritualist, says that Spiritualism is having a fine growth in Texas. In Dallas there is a good organization, and a number of Indians and half-breeds, he found, were good mediums. "The reason it makes so much better progress there than in St. Louis," he said, "is that the people don't have to sneak out and tell their husbands and children that they are going to visit a friend. They tell their neighbors, but the neighbors are going, and almost force them to go along."—*Pittsburgh Dispatch*.

If You Have

Serofula,
Sores, Boils, or
any other skin disease,
take

**AYER'S
SARSAPARILLA**

the Superior
Blood-Purifier
and Spring Medicine.
Cures others,

will cure you

NINTH EDITION—ILLUSTRATED.

Helen Harlow's Vow.

BY LOIS WAISBROOKER.

An interesting and helpful story, graphically portraying woman's helpless and dependent condition, the numerous snares that beset her in every path she may seek to travel, what timely words and friendly aid will do to a despairing and sinking woman, and what obstacles a determined and plucky woman may overcome.

Cloth, price \$1.25, postage 10 cents.

For sale by COLBY & RICH.

PISO'S CURE FOR CONSUMPTION

SHE PROVES IT.

And the Proof is Just What our Readers Want.

Of How It Began She Havn't the Slightest Idea.

But Concerning its Ending She is Explicit and Exact.

We never knew just how a thing begins. But we are always certain of the results which are left.

These reflections were called out by the fact that it is so easy to drift into anything. In this world we must keep our eyes about us or we shall constantly find ourselves drifting into trouble.

We call to mind an instance in which a most estimable lady unconsciously, and without knowing when or how, allowed herself to drift into what became to her a most serious matter, and caused many years of anxiety and suffering.

This lady is widely known—Mrs. Mary Jane Foster, of 327 West 21st street, New York City—and what she says are true and exact facts, as can be easily and readily ascertained by any one. It is experience is of any use, hers is certainly a revelation to be heeded by all.

Without knowing their meaning, she had a dull-aching head, dizziness, drowsiness, bad taste in the mouth, especially mornings. Her sleep was broken, and she would wake mornings feeling tired and exhausted. After a time the appetite became irregular, there was a fullness or bloated feeling after meals, risings of gas, sour stomach, biliousness and constipation—such symptoms, in fact, as people frequently experience during the spring of the year.



MRS. MARY JANE FOSTER.

"Why," she said, "for years after I suffered from the worst form of dyspepsia, with gas and fermentation of food, and terrible spasms that seemed to start at the stomach and rise to the head.

Even the lightest food caused great pain and distress after eating, and I also suffered with great exhaustion, dizziness of the head and weakness of the limbs, so that I could scarcely stand on my feet.

But I am now completely cured by the use of Dr. Greene's Nervura blood and nerve remedy, and I take pleasure in giving my experience to the public in order that other sufferers may be cured as I have been."

Look out for such troubles in the beginning. Now, in the spring, when everybody is certain to be more or less out of order, and needs a spring medicine, take Dr. Greene's Nervura blood and nerve remedy immediately, for it is the best and surest of all spring medicines. It will invigorate the blood, strengthen the nerves, and give you perfect digestion and regular action of liver, kidneys and bowels. All druggists keep it for \$1.00, and it is purely vegetable and harmless.

It is the great remedy recommended by doctors for spring debility and diseases, because it is the discovery and prescription of the well-known physician, Dr. Greene of 34 Temple Place, Boston, Mass., the successful specialist in curing nervous and chronic diseases. The doctor can be consulted without charge by any one, either at his office or by writing to him.

Off the hinge:—

(Not sure of the time, or what to do with it.)

You sag and creak at every move, and fail to make connections. Fortune declines to enter. This might all be different:—time and money, a command and life going smoothly—by the help of a new, quick-winding Waterbury.

A reliable, handsome watch, that every member of the family should carry, and can afford to. It is stem-winding and setting and has all the improvements.

It is made in various styles, to suit every taste and pocket for ladies, business men and young men. Next time your high-priced watch is being "doctored" substitute this. All jewelers keep it.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations.

PREPARED expressly for DR. J. A. SHELHAMER, a reliable chemist. This Ointment contains all the essential properties of my *La Grippe Specific*, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free. Also sufficient ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Diphtheria, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer.

May 2—518 Broadway, New York, N. Y.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowditch Street, (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by full or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order for the paper sent for any stated time, free of charge, except the usual fee for mailing the order, which is a cent for any sum under \$5.00. This is the safest method to remit orders.

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

Newspapers sent to this office containing matter for insertion, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, MARCH 11, 1893.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowditch Street, corner Province Street,
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.
THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

James B. Rich, Business Manager.
John W. Day, Banner Editors.

Matter for publication must be addressed to the Editors. All business letters should be forwarded to the Business Manager.

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

We shall print the opening installment next week of a two-part story, written for THE BANNER by Eben Cobb, Esq., and entitled:
"The Dissecting-Room Mystery."

Another Volume.

This issue of the BANNER OF LIGHT begins the SEVENTY-THIRD VOLUME. These volumes grow so swiftly that it sometimes seems as if the bare announcement of their periodical repetition made an almost continuous address of numerical welcome. It all teaches the steady flight of time, which it is beyond the reach of human power to arrest.

It is pleasant, and it ought to be profitable, to renew on such occasions the pledges recorded in past volumes, whether wholly fulfilled or not. At any rate, the past is secure. What has already been done will remain. If well and faithfully done, then it is to be worthily accepted as the best of all pledges that could be made for the future. Boasting over achievement, where all is done only by cooperation with invisible workers, is not permissible. Yet congratulations are to be indulged in over results that could not have been wrought save with the help of the energy which profound confidence begets. What benefits the world has thus far received through Modern Spiritualism, are the fruit of a knowledge which has supplanted a blindly inquiring faith, and of the enrichment imparted by that knowledge to life in all its many relations.

We are warranted, in looking backward over the long life of our volumes, in the indulgence of a large measure of satisfaction at the thought of the yearly increasing number of people from whose lives has been effectually lifted and removed the evil incubus of a fear of death by making known to them what follows after the exit of the spirit from the body. To be of practical service so long in this field of emancipation, far wider in its meaning and its effects than any mere bodily emancipation from an earthly taskmaster, is a sufficient privilege for any one in this era of dissipating superstitions and ecclesiastical terrorism. If only this chain is broken, it should furnish cause for abounding gratitude on all sides. No weight of fear that ever oppressed humanity was ever so heavy as this dread of death, which is but the complementary stage to birth, and forms the way of exit as the other does of entrance. From this ingrained fear of death have come two habitual states of earthly existence—life-long terror and a defiant and reckless desperation. The welcome knowledge brought by Modern Spiritualism that life is continuous, that we enter the other world the same beings we are when we leave this, the conditions alone being changed; that we go naturally, by the resistless law of spiritual gravitation, to the companionship, the service, and the sphere to which we are best adapted; and that the future life is one of ceaseless activity with its interposing times of rest—how can living men and women fail to greet it with deepest gratitude for the solace and the inspiration it brings?

There is really no advance or expansion in human life and character until this emancipation proclamation has been sounded in unmistakable terms everywhere. Progress is an impossibility for humanity while it wears its heavy and galling chains. To be assured of what comes after death—how much it enlarges and deepens life, and qualifies it for the speedy possession of its long-postponed attainments. Modern Spiritualism brings that assurance and therefore confers that qualification. And that alone is enough to confer on it the title of evangel for the blessing of the world's people. Upon this foundation is erecting the fabric of a larger and a higher life here on earth. We are first of all things instructed in the important, the governing truth, that we cannot pass for more or less than we are worth in the exalted state, and hence that all efforts at disguise here are fleeting, false and futile. In that other life we appear none other than what we are. Our real selves are constantly revealed. There the man shows, as the great poet says, "in his true nature." All is well

with those who seek to do well. We are therefore summoned by this spirit-knowledge, which only enlarges faith's horizon instead of extinguishing faith in the spirit, to so order and conduct our earth-lives as to bring them more and more into harmony with the laws that govern the spirit-life beyond, and thus prepare ourselves the more perfectly to enter upon it through the death-part that opens to us all. In this way the two worlds are brought all the time closer together, and life here becomes more and more a foretaste of the life beyond.

This great spiritual revelation that so long awaited the world's widest recognition, and at last descended to us of this last half of the nineteenth century, is but the fundamental and essential condition of a new humanity for the planet we occupy. Future progress, under a larger liberty, required the very emancipation it brings. Mankind had gone as far as it could go under the restraint of the old limitations. Tradition was being consumed with its own dry-rot. Authority only glanced over the surface of life without penetrating its interiors. Professions of belief had become mere mummy recitals; organized numbers were only a louder confession of increasing weakness; creeds were being honeycombed with the sharpened points of intelligent and conscientious inquiry; religious furniture was all the while enlarging the rubbish heap of growing unbelief; and materialism was striding forward with exultant spirit to challenge the continued occupancy of a faith that was only the more materialistic the less it became superstitious. The time had assuredly come for a complete change of base from the superstitious to the spiritual, else all would inevitably lapse to the material and therefore to the lower level, to that which is created by its spiritual creator. Who can estimate the urgency just at this crisis in human history for the introduction of this fresh knowledge which Modern Spiritualism brought, on which to erect the new structure of religion, of science, and of social and fraternal relations?

THE BANNER OF LIGHT, in now entering upon the Thirty-Seventh year of its serviceable existence, needs but to point to the steadfast energy with which it has hitherto pursued its work of disseminating a knowledge of the facts of spirit-communion, in order to renew universal confidence in its continued purpose to thus cooperate with the invisibles in the regeneration of the inhabitants of the earth. At this comparatively late period, fresh pledges of faithful endeavor would seem to be unnecessary. It need hardly declare, therefore, that it will report in the most comprehensive and thorough manner the latest intelligence of spiritualistic proceedings and developments in all parts of the country and the world; that it will give the addresses of inspired speakers on all platforms, and at all important gatherings of Spiritualists; that it will record the progress that is continually making by the teaching of its truths wherever eager listeners are assembled to learn and be convinced; that it will intelligently discuss and expound the principles contained in the presentation of the phenomena, and the philosophy of life and living deducible from their revealed laws; that it will protect and defend honest mediumship as the real foundation of all knowledge of spiritualistic facts; and that it will offer to all readers every week clear and clean pages across whose face may be seen written the lessons of fraternal love, universal charity, and human regeneration.

A Telling Comparison.

Under the heading "Science and the Spirits," we have on another page given some interesting news of the present day that we desire to place in contrast to the "news" of 1857; for some of the readers of the present may not remember the past. It is not so very long ago—the spring of 1857—only thirty-six years; and yet as we count events how long it is! It might be centuries of the dark ages, when years followed each other in a long procession, the human race living with little hope or faith, working out the problem of waiting.

We think this whole article from the *New York Sun* worth reading, not for its novelty in the way of experiments, but to more fully present the progress of ideas, scientific and spiritualistic. As stated therein, several European scientists conducted last fall an investigation of spiritualistic phenomena in the city of Milan. Among the distinguished persons taking part in the inquiry were Schiaparelli, of the Milan astronomical observatory, Professor Lombroso, the famous Italian physician, Carl du Prel, doctor of philosophy at Munich, and other gentlemen of learning and high reputation. They assembled as searchers for truth, not as advocates or opponents of Spiritualism, and surrounded themselves with conditions which permitted no trickery or deception. The medium who furnished the manifestations was a young Italian woman who made no pretense of explaining or accounting for her powers.

The phenomena described are not of an unusual or extraordinary character. They are familiar to all who are conversant with the literature of Spiritualism, or who have attended the séances of mediums. The report derives its chief interest from the character of the investigators, and from its bringing into prominence the fact that men of publicly recognized integrity and learning are year by year giving this subject more of their respectful attention. The scientists at Milan are positive that they were not deceived, that no artifice was employed, and that some agency outside of the usually recognized forces of nature was at work. They offer no explanations and announce no conclusions, but declare the things which they saw, felt and heard to be "most worthy of scientific attention."

The following quotation is from an article published in the *Boston Courier* of April 18th, 1857, attributed to Prof. Felton, then of Harvard University:

"In the midst of the self glorification of the present day, there springs up in rapid growth a new delusion, spreading far and wide, carrying the most hideous evils in its train, more extraordinary than ever before appeared in the world's history. It may seem a strong assertion to make; we make it advisedly; we say it deliberately, that any man who should twenty years ago have predicted the present state of things in Massachusetts, would have been scoffed at as a libeller of the common-sense of the Old Bay State. Twenty years hence if any one shall describe truthfully what is now taking place every day, and every night in hundreds of circles, he will scarcely be believed. The prevalence of the belief in the claims of so-called Spiritualism, and the superstitious performance of its rites, are certainly among the things that future generations will find it hardest to credit."

The difficulty attending this new species of superstition lies not in explaining what is actually done by the mystagogues, and witnessed and testified to by the neophytes, but it is in comprehending and explaining how so many people can be brought under

so gross and disreputable a delusion. . . . We assert it as an indisputable fact that wherever precautions have been taken which exclude the possibility of fraud or deception, the pretended phenomena of Spiritualism have not taken place. Even the most common and easily-produced results, such as the moving of a table, has not under these conditions taken place. We further assert that in all cases where the phenomena have occurred, the conditions and arrangements have been made by the medium or exhibitor which were favorable to fraud. . . . We affirm that all the mediums who pretend to carry on what may be distinguished as the active operations of the craft, such as rapping under tables, tipping tables, dancing pianos with stout men sitting on them, throwing furniture about darkened rooms, touching ladies' shoulders with spiritual hands which shoot off into space in blazing streaks of light, calling up the ghosts of departed friends and making them answer questions—we say that the mediums who pretend to exhibit these results, and who claim that they are brought about by spiritual agencies, are impostors, and ought to be sternly dealt with accordingly. . . . The public demands an unreasonable thing when it demands that men of science shall leave their investigations to chase the imposture through all the earth. . . . No medium has ever done anything, even moved a table, where test conditions have really been established, and such tests in good faith applied."

Here we have the affirmations of a learned professor of Harvard College, made thirty-six years ago. He gave twenty years as the extent of a "delusion" so apparent to his learned mind, and we have now added to the proofs that science is not wholly materialistic, which have been given ever since the first days of the phenomena, these new testimonies. We do not wish to exult, but we desire to take courage, and to feel anew how secure is truth! No rebuffs can retard its progress, no diadems dim its shining, for, like the course of the stars, it is unchanging; like the sun it is ever shining, and it only demands of the human mind the attitude of reception to become the world's regenerator and savior.

The Banner's Service for the Indians.

THE BANNER OF LIGHT has for the past thirty-six years accomplished a vast amount of good work for our common humanity. In the course of this service it has endeavored to show that justice should be accorded to our North American Indians, and it has been largely successful in this laudable endeavor.

At a time when selfish Indian agents and government officials in the past busied themselves only as to how much they could make pecuniarily out of these helpless wards of the nation, THE BANNER lifted up its voice in protest, and in such unequivocal terms with facts to back its statements—that it opened the eyes of many good people, when the secular press was silent upon the subject. It thus was instrumental in creating a public opinion of so important a significance that an awakening spirit was manifest. Associations which are still in existence were born of this spirit, to right the Indians' wrongs.

At this time we had as subscribers to THE BANNER five senators in Congress and more representatives, who, seeing to what base uses in the interest of greed the Indian question was tending, raised their voices in unison with our own. The process was a slow one, as too much influence was brought to bear in an opposite direction; yet notwithstanding, public opinion has gradually but surely met the issue.

The tardy secular press now moots the question; Indian schools have been established, and a wiser policy has been pursued; still much more is required to be done to ameliorate the condition that the white man's "civilization" has thus far accomplished for his weaker brother.

The game-greed to absorb the Indian territory is still apparent. Reservations which have been set apart for the welfare of these tribes by solemn treaty have been absorbed through legal juggling; and we often read in the daily press that the Indians rise in rebellion rather than starve to death. Can and will our professedly Christian communities answer why? THE BANNER has done its duty in this respect; but still the whole question lacks full solution, and the red men are still justly dissatisfied.

Our good Indian spirit-friends for a long time have earnestly appealed to us in behalf of their mortal brothers. We have repeatedly answered their call—done all we could to create a public opinion in their behalf, and are still at work in this capacity, knowing full well that Divine justice is at the helm, and will eventually right all wrongs!

Protest by the Connecticut Eclectics.

The legislative committee of the Connecticut Eclectic Medical Association protests, in a printed circular, in behalf of the people of the State, as well as the dignity and peace of the commonwealth, against the revived attempt, and against every attempt, to set up in Connecticut "a Government of the Doctors by the Doctors for the Doctors." They openly assert that an appeal to the people for a direct vote upon the question would conclusively show that the freedom they now enjoy in the State was demanded for them by the citizens of Connecticut, and that mischief only is to be expected if the proposed medical bill should be foisted upon the State.

The bill before the Legislature proposes to supersede and set aside the Eclectic system—it really amounts to that if the bill becomes a law—by creating an examining committee depriving its authority from the State Board of Health.

The people and the Legislature are reminded that since that State Board of Health began its existence no members have been appointed upon it but those more or less hostile to Eclectic practitioners. Thus it will be seen that this bill before the Legislature is only the second and final step, calculatingly taken, to crush out entirely a liberal class of competent medical practitioners.

The Eclectic Association committee charge the aim manifestly to be in Connecticut, as well as in other States, to make a measure of this character an entering wedge preparatory to further obtrusive and arbitrary legislation; that it is part of "a plan to continue this matter, in future and pliable Legislatures, till all physicians not in sympathy with the dominant school shall be driven from practice."

The committee reminds the people that there was such a statute in the State forty years ago, which "was enforced with the fury and malignity of evil demons let loose." The physicians who suffered from it made an appeal to the people, and petitions signed by thousands of citizens were presented to the Legislature, and old conservative despotism was made to give way and liberty was proclaimed. The present bill is simply a proposal to go back fifty years and more toward European despotism.

Courts in a number of States have declared much of this sort of legislation unconstitutional.

tional. "They convert meritorious service into statutory crime." Jefferson is cited as declaring against the medical practice current in his time, and the arbitrary means by which it was sought to be upheld. He is described as predicting the rise of a new practice of medicine this side of the Atlantic by which even Europe would be led into sound principles. The Eclectics claim to represent such a practice, and they accuse the originators and supporters of the present bill of a determination to impede its prosperity and to finally crush it. They are certainly to be joined by all those who believe in the first principles of freedom in their resistance to the tyrannical designs of a medical autocracy.

FUNDS SOLICITED

For the Destitute Invalid, Mrs. Margaret Fox-Kane.

We announced in our issue for March 4th that this pioneer medium—the last of the original Fox family—was in urgent need of aid in her hours of declining health and critical illness, and we also gave the initial figures of a Fund which THE BANNER was raising in her behalf—to which we called the attention of the benevolently disposed in our ranks everywhere.

The state of this Fund to date is as follows:

Colby & Rich, Publishers	\$2.00
John W. Day	1.00
Geo. A. Houghton	1.00
John S. Adams	1.00
Mrs. M. T. Longley	1.00
Mrs. W. P. Thaxter	1.00
Received since last Report	
BANNER "God's Poor Fund"	5.00
Mrs. Cora L. V. Richmond	1.00
J. A. Sheehamer	1.00
Prof. W. F. Peck	1.00
L. H. S.	1.00
E. M. Winslow	2.00
Ed. S. Varney	1.00
M. E. Hurst	1.00

Since the first remittances we have been advised by our spirit band to forward to the beneficiary five dollars from our God's Poor Fund, as above noted.

Who will add to this sum? Send whatever you feel disposed to the care of Colby & Rich, 9 Bowditch street, Boston.

ANNIVERSARY SUGGESTION.

THE BANNER OF LIGHT is of the opinion that all our Spiritual Societies throughout the nation should make it a special point on the coming anniversary of the advent of Modern Spiritualism, March 31st, 1893, to collect whatever funds they can for the benefit of Mrs. Kane. Rally, friends! Let this date bear, hereafter, to her, as long as she remains in the mortal (a brief period it will be, her near associates say), a clear memory of the practical gratitude of Spiritualists toward one who was foremost in the inauguration of the Modern Movement.

NO MEDICAL TRUSTS!

Wisconsin, Now!

The Regulars of far Wisconsin are at present, with marked assurance, pulling at the Legislative skirts, demanding the passage of a law for their special benefit. Opposition to the movement has developed, as it should, and the fight over the bill at Madison promises to be a warm one.

The *Evening Wisconsin* (Milwaukee) is after these self-seeking medicos in a slashing editorial, extracts from which are here appended, with our own endorsement:

"The medical bill cranks are before the Legislature again with a measure designed, according to their view of things, to prevent 'quack' doctors from practicing in Wisconsin. They propose to admit to practice in the State only those who have diplomas from established medical colleges, or who are able to stand examination as to their medical knowledge by the State Board of Health."

There is no necessity for any such legislation. . . .

The bill puts the State Board of Health on a level with the best medical colleges, in that it provides that a certificate from the board shall be sufficient to enable an applicant to practice in the State, even though he is not possessed of a diploma. Therefore it could be styled a measure to promote "quackery," as a student in a doctor's office might crawl through and enter upon a post graduate course of experiment upon suffering humanity to secure medical knowledge he should have obtained in some college.

If the Wisconsin Legislature wants to fill the State with 'quacks,' it could do nothing better to further its desire than to pass one of the so-called anti-quack bills which come before it biennially with the persistence of a crank's hold upon a delusion."

The Spiritual Man.

In response to a written request handed in by an unknown inquirer, who wished Spirit Pierpont to give his views in regard to what constitutes the spiritual man, he summarily described such a person—as reported in the Message Department of THE BANNER—as one who, in every walk and condition of life, seeks to live unselfishly and to do his best, according to the light given him. He reaches out in aspiration, in desire and effort, toward the highest type of progress, feeling the waters of love surging in his soul. He need not be known of the world. He need not stand in a high place or a conspicuous position. He may move in the lowlier walks of life, unseen by the world. But he will become more spiritualized if he cultivates the faculties of the inner life. He will do all he can to better and brighten the lives of the unfortunate; to make the world about him brighter; to show unselfishness in every motive and deed. The atmosphere he will generate will be one of light and peace and purity. It will bless not only his own spirit—but fall like a halo of beauty around those with whom he comes in contact.

The right of every man to enjoy the fruit of his own toil and the reward of his own industry is universally acknowledged as a foundation principle of social morality. Those who, through policy or the love of material gain (whether they claim to be Spiritualists or otherwise), do not conform to and carry out this principle—especially those who publicly teach moral ethics—are, to say the least, unreliable individuals, and an injury to the very cause they would have their fellowmen believe they sincerely advocate.

Another number of "THINGS WORTH RECORDING," by OBSERVER (Mrs. Love M. Willis)—this time treating of the wonderful HUTCHINSON FAMILY—will appear next week.

We will be much obliged to our friends everywhere if they will send us the names and full addresses of such Spiritualists in their immediate localities as are not regular subscribers to THE BANNER.

THE BANNER cordially thanks our friend Mr. Thomas Lees of Cleveland, O., for his good words in this behalf.

Yes, Watkins is a bona fide independent slate-writing medium.

TOPICS OF THE TIME.

The Inauguration of GROVER CLEVELAND in Washington, D. C., last Saturday as President of these United States for the four ensuing years as choice of the people at large, was conducted on a grand scale, although the weather proved to be inauspicious, which dampened the ardor of the thousands of visitors. A knowledge of the details in the active daily press has already traversed the nation, and everybody seems to be satisfied—the *outs* as well as the *ins*. President Cleveland's inaugural address is a frank and characteristic production, and will add to his reputation as a statesman. He desires conservative protection of the currency; a reform in the tariff; condemns "trust" practices in business, and advocates reform in the civil service which shall regard efficiency rather than preference of reward for partisan service, etc., etc.

An Appreciative Word.—Dr. W. B. Foster, Woodbine, Kan., writes, on renewing subscription: "I find THE BANNER to be a high-class spiritual paper, abounding in solid, substantial, spiritual food, admirably adapted to meet the demands of earnest and enlightened truth-seekers. You have my very best wishes, and earnest sympathy in your noble work."

Physicians' Prescriptions.—If the "regulars" are as desirous as they pretend to be to protect the "dear people," why not inaugurate a movement for the enactment of a law that shall provide that all physicians write their prescriptions in plain English, instead of, as they now do, in what is to most people unintelligible Latin, so that their patients may know what they are told to swallow, and, possibly, obtain it without cost from their pump, rather than at an exorbitant price from an apothecary. What sense is there, so far as the people are concerned, in blinding the public with Latin prescriptions? The only reason for it is that the doctors may make a pretense of vast learning, and increase to an enormous extent the druggists' income, of which the doctor in most cases may be presumed to receive his share!

What He is Doing Now.—Dr. Charles A. Briggs, the great Presbyterian conundrum—some calling him a "heretic," the majority *not*—has been assigned to the chair of systematic theology in the Union Theological Seminary, and he began his lectures there on the morning of March 2d. In view of this exigency THE NEWS remarks encouragingly: "The theory of hell has got to undergo a hotter fire than it is popularly believed to hold."

Decease of Elder Evans.

It becomes our duty to announce to the readers of THE BANNER the decease of this brave apostle of untrammeled thought, with whose name and reputation, at least, they have been familiar through his writings for our columns, and his work in the world for years past.

ELDER FREDERICK W. EVANS passed, to his reward March 6th, from Mount Lebanon, Columbia Co., New York—the station of the North Family of Shakers—where he had resided for sixty-three years and presided for fifty-seven. He had attained the age of nearly eighty-five years in the mortal.

ELDER EVANS was a firm friend of Modern Spiritualism and kindred reforms. He was one of the earliest subscribers to the BANNER OF LIGHT, and but a few weeks since we published a letter from him, thanking us for our course in condemning the proposed closing of the World's Fair on Sundays. We are in receipt of a memorial sketch of his life and experiences, which we shall give in the forthcoming issue.

Verified at the Circle.

On our sixth page appears a spirit-message from GEORGE CONSTANTINE. At the time it was given at the Banner Circle-Room, a lady in the audience inquired if he was a Greek, and the guide replied: "He was born in Athens, Greece"—at which the lady responded: "I knew him well; the message is correct."

On the same page appears a spirit-message from MRS. CARRIE CHASE of Eastport, Maine. At the close of the circle whereat this communication was given, a lady present informed the Chairman that she formerly lived in the same house with Mrs. Chase, and that the message was correct and characteristic in every respect.

Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond (Chicago, Ill.) will, during March, speak every Sunday afternoon at the Spiritual Temple, corner Newbury and Exeter streets, Boston.

Her address while here will be 170 West Chester Park, or letters may be sent in care Colby & Rich, 9 Bowditch street, Boston, Mass.

Mrs. Richmond will receive those wishing to call on her Monday evenings and Saturday afternoons.

Mrs. A. B. Severance of White Water, Wis., has a card on our seventh page which is worthy the attention of every investigator into medial phenomena. She is a veteran in the work; concerning the value of what she has done in the past, there is no possibility of doubt; and she will do good service yet for years to come.

Dr. Dumont C. Duke of 231 West 42d street, New York City, has issued a neat little brochure giving a brief sketch of his life, which those who have been benefited by his remarkable magnetic healing power will highly prize, and from which others will gather information that may be of great value to them at some future time.

Dr. Abbie C. French of Portland, Ore. (a letter from whom will appear in our next), writes very encouragingly of a growth of interest in Spiritualism in that city, brought about mainly by public exhibitions of independent slate-writing through the medial agency of Mrs. Flora A. Brown.

Mrs. CARRIE E. S. TWING is engaged during the Sunday afternoons of March by the Berkeley Hall Society; the evenings in Brockton, Mass. Will accept engagements for week day evenings (with the exception of Wednesdays) within easy distances of Boston.

A memorial sketch of Mr. Sydney L. Darrow, of Guilford, Ct.—a widely known friend of and worker for the New Dispensation—will be contributed to our next number, by Dr. F. L. H. Willis.

Those whose whole stock in trade, when speaking of Modern Spiritualism, consists of the one-world-at-a-time platitude, should read the eloquent reply thereto by CORA L. V. RICHMOND's guides, as given on our first page.

The Outlook in Maine.

To the Editors of the Banner of Light:

There seems to be no doubt that the Medical Monopoly Act, sought to be forced upon the people of Maine by the Allopathic doctors, has been defeated by the joint efforts of the BANNER OF LIGHT and the National Constitutional Liberty League of Boston, their united efforts being aided by Messrs. Scott and Rouse.

The Homeopaths of Augusta, Dr. Nancy Williams and Dr. Thompson, Dr. Thompson of Hallowell, also the readers of THE BANNER and their friends in Maine, whose names are too many to print—who have signed the Remonstrance Petitions—are also entitled to credit. Honor to whom honor is due.

Rebuked by all these determined friends of freedom from Medical Monopoly, the act introduced by Mr. Shaw of Aroostook, and signed by Messrs. Bunsey, Flitz Maurice and Hanson of Houlton, White of Hodgdon and Fulton of Maine—all of whom are members of the "Allopathic" system—has most probably found its last resting-place in the waste-paper basket of the Secretary of the Judiciary Committee.

Truly yours, WILLIAM JAMES ROUSE.

A late and pretty song now being sung on the stage is entitled *The Indian Summer-Time*. It is by the popular author, Will L. Thompson, of East Liverpool, O.

NEWSY NOTES AND PITHY POINTS.

This morning the **BANNER OF LIGHT** goes before the public in its first number of a new volume—filled with spiritualistic matter of the utmost importance to the whole civilized world. It is a cosmopolitan journal, knowing neither East nor West, North nor South, chronicling current spiritualistic events in all parts of the globe. It therefore is entitled to its full share of patronage.

It is estimated that the contemplated bridge to connect Jersey City with New York will cost \$30,000,000, and take over seven years to complete.

Whittier for some time was the only person in Amesbury, where he lived, who had a parrot, says the *Weekly Review*; and it was a great pleasure to him to be called by the children of the village "the man who owned the parrot," instead of Whittier the poet.

A man in New York was sentenced to six months in the penitentiary for trying to commit suicide, according to *The Boston Investigator*, which paper sagely adds: "The last state of that man is worse than the first."

"KEEPING COMPANY."

IV.

"In absence—word with anguish fraught—
We have kept company in thought;
Have learned that leagues of distance may
Serve but to spur love on its way."

According to one of our secular Western exchanges, two farmers were discussing the merit of a certain paper; one of them said he thought it had too many advertisements in it. The other replied: "In my opinion the advertisements are far from being the least valuable part of it; I look them over very carefully every week, and I save at least five times the cost of my paper every year through the business advantages I get from them." Said the other, "I believe you are right."

"I have one advantage over you," said the Gifted Liar. "Do you know what it is?" "I can't imagine," replied the Truthful Citizen. "Exactly. That's it."—*Chicago Tribune*.

There has been the most inharmonious winter we have experienced for years—not only physically but spiritually. It seems as though Jupiter and Mars have combined to make everything as uncomfortable as possible. But a radical change will come, we hope, when Dame Nature dons her robes of green.

D. M. Ferry & Co., the famous dealers in field and garden seeds, of Detroit, Mich., are distributing gratuitously their illustrated annual for 1893. The information it gives regarding the selection of seed and soil, and the planting, care and culture of fruits, vegetables and flowers, is invaluable.

A proposition is made to connect Great Britain and Ireland by a tunnel driven under the North channel of the Irish sea at its narrowest part, between County Antrim in Ireland and Wigtown in Scotland. The length of the tunnel would be some twenty-seven miles. It had better first connect Ireland with Great Britain politically, when the other "connection" would follow as a matter of course.

Advertise! Advertise!
Trade on paper that gives the rise.
Advertise.

Prof. Longinotte of Palermo believes in a periodicity of "seismic phenomena," i. e., the regular recurrence of periods when earthquakes are more frequent than usual. In the Mediterranean coastslands one of these seasons has occurred (as pronounced by him), viz., the recent Zante earthquakes, before the beginning of March of this year, and he announces another from the 1st to the 25th of October.

At a hearing at the State House, Boston, last week, it was said that, out of the three hundred and fifty towns in the State, eighty-six or nearly one-quarter have no physician. The doctors—remarks one of our daily contemporaries—think this is an alarming state of affairs, but the people who live in these towns have not yet put up a flag of distress.

Papal Ablegate Satolli is still able to be about, Rev. Joseph Cook's anathema notwithstanding.—*Boston Herald*.

An attempt at a wholesale delivery of prisoners from the Massachusetts State Prison was frustrated last Saturday afternoon by the courage displayed by two officers of the prison, but not without bloodshed. At the time mentioned John Booth and Maurice McCarthy (colored), the former armed with a revolver and the latter having an ugly-looking knife, assaulted the two officers in charge of the guardroom, and but for the pluck of these guards at least a dozen prisoners would have escaped.

"BRILLIANTLY GOTTEN UP *brochure* containing passages from the writings of the late Episcopal Bishop of Massachusetts, illustrated with a portrait, a view of Trinity church, etc., and published by Hollander, Bradshaw & Folsom of this city."

An amateur organist, who broke down in playing the oratorio of the "Messiah," said, "I find the music is a little too hard for me to handle."—*Pretzel's Weekly*. He was afterwards found Haydn behind the organ.—*Richmond Herald*.

March 30 a terrible windstorm swept across Georgia, doing immense damage. A small town near Greenville it is reported was swept out of existence, and other Georgia towns caught the cyclone. Quite a number of lives were lost. Peach, Ma, also, and Blum-hampton, Ala., felt the effects of the disastrous cyclone, and ten people were reported killed. At Marion every house was blown down.

THE PREVAILING COMPLAINT.—A man out West who attended a late dinner and ate heartily of roast beef, turkey, chicken, lobsters, oysters, mince pie, plum pudding, nut cakes, nuts and raisins, was found dead the following day in bed. The medical examiner reported that he died of "heart failure."

The last "paper" novelty is the crimp collar to stretch over the oven-burned pudding dish. Jones, McDuffie & Stratton are the American agents for it.

Movements of Platform Lecturers.
(Notices under this heading, to insure insertion the same week, must reach this office by Monday mail.)

Mrs. H. W. Cushman, the veteran musical medium, has removed to No. 2 Salem street, corner of Main, Charlestown District, where she will be pleased to meet her friends.

Mrs. Tillie Reynolds of Troy, N. Y., having just concluded an engagement with a Baltimore Society, will leave for Dallas, Tex., to remain until July; would also like to correspond with societies near Dallas. Address until further notice 330 Junius street, Dallas, Tex.

Prof. Silas W. Edmonds writes that he has entered the field as a lecturer and platform medium, and can be addressed for engagements at 297 North Iowa street, Grand Rapids, Mich.

"Owing to the discontinuance of the Gould Independent Lecture Course in Cleveland, O.," writes a correspondent, "Willard J. Hull has the month of May on his hands." Societies desiring his services for that month, please address him at 64 East Broad street, Norwich, Conn.

Edgar W. Emerson, lecturer and platform test medium, is temporarily in Jacksonville, Fla., where he is enjoying a needed rest from his labors. He has the month of April open for engagements. Address Manchester, N. H., 240 Lowell street.

Societies near Boston can secure W. J. Colville's services on Sunday evenings during May on very moderate terms. Immediate application should be made to him at his present address, 477 West Randolph street, Chicago.

Mr. J. Frank Baxter lectured Sunday, March 5th, in Springfield, and will continue there the next Sunday at Graves Hall, Main street, all the Sundays of the month. He was announced for Taunton the evening of March 8th, and for Poquonock, Conn., Thursday and Friday evenings, March 10th and 11th; West Whitcomb, Conn., has two evenings, March 12th and 13th; Pittsfield, Mass., he will deliver an Anniversary Address on the afternoon of "the 12th," in Tremont Temple, Boston.

Mrs. Julia E. Davis, inspirational and platform test medium, spoke in Cadet Hall, Lynn, Feb. 10th; Taunton, 20th; Pittsfield, March 5th; will speak in March at New Bedford, March 12th; Lynn, 20th; Pittsfield, Mass., Taunton, April 2d. Has open dates in April and May. Home address, 222 Windsor street, Cambridge, Mass.

MEETINGS IN MASSACHUSETTS.

Springfield.—Last Sunday, Mr. J. Frank Baxter opened his work for the Sundays of the month in Springfield, Mass. A good sized audience assembled in the afternoon, and in the evening hundreds were present. The meetings were, and the others of the month will be, held in the commodious and well appointed Graves Hall.

Mr. Baxter was at his best, and gave two especially fine discourses, accompanying the same by his own appropriate instrumentation and singing, and supplementing the whole with one of his test-discourses. The afternoon subject was "Fortunes of Immortality and Spirit Return," showing the natural indications in law and life, that the claims set up by Spiritualism were foreshadowed, and, in instances, plainly foretold. It was a lecture well calculated to offset, if not eradicate, the many prejudices which play a part so often in making people indifferent to these claims.

The evening subject could not have been substituted by any other so well adapted to the needs of the fine audience assembled. It was "An Analysis of the Distinctive Points of the Spiritualistic Movement." It commanded the strictest attention, and elicited, what is unusual from a Springfield audience on a Sunday night, occasional and at the close prolonged applause. At its close for an hour he described and named numerous ardent friends, giving characteristic and history so clearly as to convince many of the truthfulness of Spiritualism's facts who before had been skeptical.

The Springfield Spiritualists' Children's Progressive League meets every Sunday at noon in a hall controlled by the Spirit Aid Society, and in which it holds its meetings every Thursday afternoon for work and business, a supper being served from 6 to 7:30 p. m., and the evening given to sociality, entertainment, and occasionally to a lecture. This Society usually holds Sunday meetings with its friends, and this month and next they are set aside in deference to Mr. Baxter in March and Mrs. Twing in April, and the management under whose auspices these speakers and mediums are called, the "Aid" giving its patronage, presence and influence, preferably in that direction. Mr. Baxter proposes on one week evening during this engagement, or following it, to give gratuitously in its hall an entertainment of song, recitation and mirth for the benefit of the Ladies' Society.

Next Sunday, 12th inst., Mr. Baxter's day theme will be "Spiritualism as a Factor in and an Incentive to Moral Elevation"; that of the evening, "The Independence and Positiveness of Modern Spiritualism."

S. RINE, per order.

Lynn.—March 5th at Cadet Hall services opened with song by George N. Churchill; brilliant inspirational lecture by Mr. Wignall, subject, "There is More Good in Every Man than Evil," followed by recognized messages. Mr. E. Fales made fine remarks.

Evening.—Appropriate music by Mr. Churchill; Mr. Wignall gave a fine lecture, followed by many truthful communications. Next Sunday, Mr. Wignall will occupy the platform at 2:30 and 7:30.

Lynn.—On Thursday evening, March 2d, an interesting meeting and musical entertainment was held. Dr. Edwards gave a discourse and many tests; Dr. Harding, psychometric readings; solos by Miss Amanda Bailey (Salem) were enjoyed; also those of Miss Mabel Seaman and Mr. George Churchill.

C. E. S., Sec'y.

Brookline.—The Ladies' Aid Hall was filled to overflowing to listen to Brookline's favorite speaker, Mrs. Carrie E. S. Twing. Her excellent lecture was interspersed with interesting experiences of the past, and her outlook for the future was hopeful. She claimed that *Modern Spiritualism* is the voice of the living God, sent to comfort the otherwise comfortless. She was listened to with rapt attention by the audience. "I asked" then took possession, giving tests and answering mental questions.

Mrs. Twing will come to us every Sunday evening this month after her day-lecture in Berkeley Hall, Boston. She will also be with us Wednesday evening, the 15th, and during our Anniversary exercises, which will occur March 30th.

The singing by Mrs. Alice Jones was very fine.

M. W. T.

Malden.—Children's Lyceum opened at 2:30 by singing; invocation, Mrs. King; singing, school; March; recitation, Miss Carter, Master Carter, Miss Fagan; reading, Harry Appleby; piano solo, Miss Canfield; song, Miss Surgeon; recitation, Master Carter, Miss Fagan.

The Ladies' Aid of Malden give a supper and entertainment Monday evening, March 10th. Supper from 6 to 7:30 p. m. Admission, including music, five cents.

Society.—Nellie F. Burbeck (Plymouth) spoke on the evening of March 5th. She is a good platform test medium. March 12th Dr. W. L. Lathrop speaks here; March 19th, Hon. Sidney Dean will lecture for our society. Friends of the cause, let us have a full hall.

MARY E. THOMPSON, Sec'y.

Newburyport.—Sunday, March 5th, we had for our speaker Rev. E. Andrus Titus (Abington Station), who answered questions given by the audience in the afternoon. In the evening Mr. Titus gave us the history of his wonderful conversion to Spiritualism last summer at Onset camp meeting. He was listened to with close attention and frequent applause.

Next Sunday Dr. Willis Edwards (Lynn), assisted by Mr. Seizer (Boston), will be here.

A very agreeable "Surprise Party" was given to Mr. and Mrs. Wm. P. Holt a short time ago. Mr. Holt was presented with a beautiful picture; Mrs. Holt received a fine silver piece.

F. H. F.

Lowell.—Mrs. E. C. Kimball (Lawrence) occupied our rostrum March 5th. Next Sunday (12th inst.) Dr. P. C. Drisko (Lynn) will lecture for this society.

E. PICKETT, Hon. Sec'y.

The above society held its annual meeting March 5th (evening). Mrs. M. E. Cushman presided; Moderator, Mr. Edmund Pickett; Clerk, Mr. Amos Reed; Treasurer and Collector, Prudential Committee, James Coffin, Alden Frazier, Edmund Pickett, Robert Lord, Mrs. Mary Day, Mr. Alfred E. Jordan was elected Conductor of the Lyceum.

Saugus.—Mrs. Almira Woodbury occupied the platform March 5th; Mr. and Mrs. Adams took part; Miss Amy Adams, song; remarks and readings by Mr. Warren Chase; music, Mrs. M. E. Cross. Mrs. Woodbury will be with us again next Sunday. Mediums invited to take part in these meetings. We think the address and best terms of mediums, as we think of opening new work with different ones gone by.

Mr. and Mrs. F. M. ATKINSON, Conductors.
Box 76, East Saugus, Mass.

Inverhill and Bradford.—Mrs. Carrie F. Loring (Bradford) spoke to fine audiences in Brittan Hall, March 5th, before the Spiritual Union. In the evening she gave interesting and impressive readings. She will be followed next Sunday by Joseph D. Stiles (Weymouth).

This week on Thursday evening the Union will hold a supper and entertainment in Brittan Hall.

E. P. H.

Worcester.—Mrs. Edith E. R. Nickless occupied our platform March 5th, with marked success; the tests given were correct. This lady will be with us March 12th.

The Woman's Auxiliary will meet at 13 Shelby street on Friday afternoon, March 10th. Supper at 6 o'clock. Mrs. Nickless is expected at the evening exercises.

GEORGINA D. FULLER, Cor. Sec'y.

Taunton.—Sunday, Feb. 20th, Mrs. Julia E. Davis (Cambridge) gave tests to a large audience, afternoon and evening. Mrs. M. W. Leslie (Boston) gave interesting discourses, excellent tests, etc., Sunday, March 5th. Dr. C. H. Harding will officiate March 12th.

Mrs. F. E. MOISE, Sec'y.

Lawrence.—At Pythian Hall, 180 Essex street, March 5th, Mrs. Ida P. A. Whitlock spoke for us both afternoon and evening. Next Sunday Mrs. C. Fan nie Allyn (Stoneham) will be our speaker.

L. E. GOSS, Sec'y.

Chelsea.—March 5th, developing circle, 2:30; well attended. Evening, 7:30. Mrs. O. A. Robbins, Mr. and Mrs. W. Anderson, readings and recognized tests; music by Mr. and Mrs. Anderson.

Next Sunday Dr. C. Fuller.

NEW MEXICO.

El Paso.—Jerome Fort writes, Feb. 25th: "I am pleased to report a change for the better here in regard to a willingness to investigate Spiritualism. Our spirit friends are beginning to show some good manifestations, even here in this wild, materialistic community, and promise to do still better in the near future, as the better class of people become interested to study and thoroughly investigate our Spiritualistic Conference. We have here, however, here willing to seek the light of truth, already beginning to shine dimly but most encouragingly through the dark cloud of doubt, and slowly revealing the great truth, immortality of the soul. Several mediums are partially developed, of whom are two small children of Mr. and Mrs. George Allen. One little girl about nine years of age is impressing our materialistic skeptics through her mediumship, clairvoyance, clairaudience, and clairalience, from those supposed to be dead. The BANNER OF LIGHT is also doing its missionary work here, and is very welcome."

Seance.

To the Editors of the Banner of Light:

I promised to write you my impressions of what I saw and heard at the seance at 80 West Concord street, Boston, Sunday, Well, my personal experience was of a very satisfactory character, but it may be of no interest to you. The forms came out to those they were interested in as usual. The most interesting part was materializations behind the chairs of the circle; there were three or four of this kind. It was my good fortune, luck or coincidence, to sit second from the cabinet, giving me a better opportunity to see than I ever have had before.

Mrs. Mason's control, *Sunshine*, came out, got down on her hands and knees to weave a garment or shawl. She was directly in front of me. I stood up and watched her manipulations very closely. She commenced by rubbing the carpet in a very small circle, then patting the carpet; keeping her hands close together, the white garment commenced to roll out from her hands on each side, about two feet, and looked like soap suds rolling over like surf on the beach. She then stood up, shook it out, and it was a fine white piece of goods, about six feet long by two feet wide—very fine fabric. She called out to a gentleman who was known to her to stand. She placed the garment over his shoulders; said he would be a funny looking spirit dressed that way. She took it off his shoulders and threw it over her own, and it disappeared instantly. She wore a dark dress, and the change was very pronounced.

Rosebud came out as is usual and did two feats—do not know what else to call them—that were interesting. She took a fan (paper one), walked around the circle, shaking it. She then stood in the middle of the floor, dematerialized, shaking the fan. After she had entirely disappeared, the fan continued to flutter and rattle on the carpet. She kept talking when there did not appear to be anything on the carpet but a white plate.

These things occurred in a circle that was not a harmonious one. The parties seemed to be strangers to each other and to Mrs. S. also. It was all sixes and sevens, and some of the members seemed afraid to touch the forms that came out.

This is a crude account of what I believe I saw and heard at that time; and I am obliged to believe it as much as I am to believe anything I see or hear in every-day life.

J. E. LEIGHTON.

109 Adams street, Waltham, Mass., Feb. 22d.

Mrs. Cora L. V. Richmond

At the First Spiritual Temple, Corner Exeter and Newbury Streets, Boston.

The interest in the meetings at the Temple is increasing, judging by the audiences. Last Sunday afternoon the large and beautiful auditorium was well filled with attentive listeners to the utterances of Mrs. Richmond's guides.

After an impressive invocation a number of questions were answered, among which was: "What are essential needs of the individual?" This question was answered as follows: "Just what the individual requires: Earth, air, water, clothing, habitation, discipline, experience, sorrow; everything that enters into every individual life is what the individual life needs."

Another question was: "Relatively, is there any such thing as mental science, spiritual science, Christian science, that can be called religion *per se*?" Answer: "We are not aware that the word science can be properly associated with religion. We always object to the use of the Christian science, spiritual science, or any other qualification for the power of the spirit."

Another question was: "Are not the different intelligences likely to give different reports of the reception of the great dead into the spirit-spheres? How can we know which report to accept?" Answer: "Differences as you know which report to believe who gives an account of anything in human life. Each one views the matter from his or her standpoint."

After the answering of the questions set up by the audience, the guides delivered their discourses on the subject announced: "Death's Recent Harvest of Great Men, and what they Found in the Other World," which was listened to with the most rapt attention by the large audience.

The husband of the late Mrs. Maria M. Kimer, the writer and authoress, was present, in fact entertained Mr. Baxter while sojourning there.

On Friday evening, Feb. 24th, Mr. Baxter lectured under the management of the Philadelphia Spiritual Conference, at Samuel Wheeler, President, in Philadelphia, to an appreciative audience. He gave a clear-cut practical lecture on Phenomena, and the science which followed was full of proofs of spirit-presence and intercourse. Saturday, 25th, he left for Boston, and reached there, I see by *The Banner*, in time to give the closing lecture of his Berkeley Hall engagement on Sunday.

SATELLITE.

Free to Build Heads.
I will mail on application free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. 11 W. Gardner, 22 East Second street, Cincinnati, O.

Letter from Mrs. Forster.
To the Editors of the Banner of Light:
Moved by an impulse which I cannot resist, I take pen in hand to write of a meeting that is now held at Benson's Hall, on Howard street, opposite the Academy of Music. It is presided over by Mrs. Rachel Wolcott, and if spiritualism and earnest devotion to the cause of Spiritualism are a promise of success, it certainly will produce spiritual life and all that pertains to the fundamental progress of the race.

I have not had the privilege of listening to the utterances of the inspired sister and of the equally gifted Mrs. A. M. Glading, who dispenses the bread of life at another hall, attended by her angel guide "Hoolah." I have also been prevented from listening to Mrs. Carrie E. S. Twing (who has been among us) by my continued ill health.

In connection with these eloquent speakers to whom I have alluded, I should mention the gifted (in another line) Miss Maggie Gaulle. The tests which are given in their exactness and clearness, and often bring tears to the eyes of her audience.

So I think we are remarkably well supplied in this dear old city and have, at present, little reason to complain. God grant that the unelated truths may produce fruit that the good angels may crown with immortal blessings.

CARRIE G. FOISTER.

Baltimore, Md.

USE DANA'S SARSAPARILLA. IT'S

"THE KIND THAT CURES."

Dubuque, Iowa.

To the Editors of the Banner of Light:

There are a number of earnest Spiritualists in this city who are determined to keep the public advised that they represent a cause imbued by principles worthy of espousal. There are now two local societies at work. The latest organized is called "The United Spiritualists," and they have rented and fitted a hall with excellent furnishings, located on Main street, which they call "Unity Hall." Mr. C. C. Kidder is President; Mr. A. P. Ackery, the noted physical medium, is Vice-President; Mr. P. S. George, Secretary. Mrs. Kates and self inaugurated the public work of this Society Sunday, Feb. 13th, when we dedicated the hall. We also held meetings Tuesday, Friday and Sunday following, when the hall was well filled with seekers to acquire the truth as it is in Jesus. The lectures and psychic efforts were well received; but here the desire is very intent that the Society should present spirit tests and convert the skeptic.

The spiritual and mental progress of the associated persons is too often lost sight of in their desire to convert and increase. Spiritual societies must arise from the crude support into an adherence by cultured seekers of knowledge that their progress may elevate the human body to a higher conception of the true, beautiful and good.

Sensationalism and crude phenomenalism will then give way to a sensible devotionism and the higher psychic unfoldment. Give the mediums spiritual so they can appear before the public as I see it. May good counsel prevail to lead us ever higher and cement the cause of truth to practical means for good.

Fraternally, G. W. KATES.

MAINE.

Augusta.—A correspondent writes Feb. 27th: "Dr. Nancy Williams, a prominent Homeopathic physician and surgeon of this place, gave an 8 o'clock lecture to J. Winfield Scott, Secretary of the National Constitutional Liberty League of Boston, and Dr. William James House, the BANNER OF LIGHT's special legislative representative, complimentary of the joint splendid campaign conducted by the League and BANNER, which indicates the attitude of the Homeopaths of Maine relative to Medical Legislation."

Lewiston.—Sunday, March 5th, Mrs. Nettie Holt-Harding (Boston) gave perfect satisfaction; her tests were all recognized; large audiences greeted her, afternoon and evening. She is very pleasing in her manner of giving tests and speaking.

Dr. E. H. MATHEWS.

ARKANSAS.

Stuttgart.—The Society of Spiritualists at Stuttgart is now destitute of a speaker, and should this notice meet the eye of some such he might be benefited by corresponding with the President of the Society, Mr. J. R. Alter.

The Spiritualists and all reformers in that vicinity are desirous that some good homeopathic physician should locate his practice there; should be a speaker and Spiritualist as well, he will find many warm friends, and be well supported.

E. B. WHEELOCK, M. D.

RHODE ISLAND.

Providence.—The Spiritualist Association met March 5th in Columbia Hall, No. 248 Weybosset street. [Progressive School at 1 p. m.] Mr. A. C. Whipple (Providence) officiated very acceptably. The subjects were: "Influences" and "Salvation." They were followed by a clear and practical manner.

Sunday, March 13th, afternoon, conference. Evening, Mrs. Mary A. Goodrich and Mrs. Sarah E. Humes of this city.

SARAH D. C. AMES, Sec'y.

MISSOURI.

Kansas City.—Dr. Lucy Barnwell, of Boston, is at present sojourning in this place at 14 Hall building. She has received a warm welcome as a lady and a medium from the friends there. She reports that a Spiritualist Society is holding meetings. Mr. Brooks has been speaking for them on the Sundays of this year with good results; Jennie Hagan Jackson is the speaker for March.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated on receipt of ten cents to cover postage.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.

Jan. 7.

J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

Send for our Free Catalogue of Spiritual Books.—It contains the finest assortment of spiritualistic works in the world.

ADVERTISEMENTS.

Did You Ever Want
a pin, thread, needle, thread, when where you couldn't get it? Wouldn't you have given three times the price for it? Our Pocket Sewing Companion for Ladies and Gentlemen contains Thimble, Pins, Needles, black and white thread, in neat Embroidered Case, worth three times the price. Price, 2 for 25 c. 5 for 75 c. postpaid. You need it for emergencies.

AGENTS WANTED.
authorize. We guarantee you \$5 to \$10 a day. A new most essential article, (price \$5, 50 and 75c). We furnish advertising and printed matter. Send stamp for terms. Illustrated and Descriptive Circulars.

Novelty Mfg. Co., Florence, Mass.

Mar. 11.

THE BUCHANAN THERAPEUTIC INSTITUTE.
UNDER the direction of PROF. J. B. BUCHANAN, M. D., with I. N. Boicourt and other assistants. **Psychometric Diagnosis of Disease and Treatment.**

Fee for diagnosis reduced to one dollar. Send handwriting and sex. A grateful patient writes: "Our method of diagnosis is as far superior to the ordinary methods as heaven is above earth."

Address 130 South Spring Street, Los Angeles, Cal.

Mar. 11.

AVOID SAFE AND SURE CURE FOR

ETC. NO DETENTION FROM BUSINESS. SUPERBLY ILLUSTRATED BOOK ON PILES SENT FREE.

DR. A. B. JAMISON,

41 West 20th St., N. Y. City.

Mar. 11.

Message Department.
ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment, 800 E. 12th St., at 8 o'clock P. M., J. C. Sheldhamer, Chairman.
At these meetings the spiritual guides 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. Besides, excommunicated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.
It should be distinctly understood that the Messages published in this Department indicate that 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 material sphere in an undeveloped condition, usually 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 persons 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 angelic visitors, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.
Letters of inquiry in regard to this Department must be addressed to
COLBY & RICH.

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

Report of Public Seance held Dec. 30th, 1897.
Spirit Invocation.
We ask, oh! Infinite Spirit, for an inspiration of truth from thy great realm of knowledge. We ask that our souls may be imbued with wisdom, so that we may understand how to apply the knowledge which we have received in useful ways for our own elevation and for the blessing of our kind. We seek for light from the glorious realm of beauty and of spiritual love, and ask that our inner natures may be touched upon and quickened by the influence of tender and beneficent beings, who go forth from place to place doing thy will in helpful service to mankind. We desire to be stimulated in our thought and effort, that we may know just how and in what direction our duties lie, and, having learned, may press on in the fulfillment of every obligation and the performance of every work as it is laid upon us to do.
We ask that we may be fitted through the aspirations of our souls, through the seeking and the desire for light and knowledge, to walk and to commune with the angels of the immortal life, those ministrants of mercy and kindness unto the fallen and sad, those who go forth giving knowledge and truth to the ignorant and weak, that those who are lowly may be uplifted to a higher plane of understanding and aspiration. If we are worthy to become the companions and associates of such pure beings, we know that we shall step forward in spiritual pathways, gaining more and more an illumination of the spirit, expanding more and more to the spiritual life, and putting forth higher attributes that will take root and grow in the soil of the soul, and we know that if we are made worthy through our own efforts and deeds to commune with the high and pure of heavenly life, we shall then be fitted to extend unto the lowly and weak of earth a helpful influence which shall be of service to them. For these things we ask, seeking not to change any law, nor desiring any sudden or unwise movement in our behalf, but anxious to live in obedience to all law, to rise and reach outward for that which will unfold the spiritual nature that links humanity to the divine.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. Your questions, Mr. Chairman.
Ques.—[From one in the audience.] Is a spirit better off in the body or out?
Ans. That depends very much upon circumstances. One cannot answer a question of this kind and have his judgment and opinion apply to all individuals.
We believe, however, that a spirit who has been sent into the mortal life to reap experiences, to gain growth and understanding of life, is best off under the conditions of material life until such time as the great law of Nature shall sever the tie binding the spirit to the mortal and free it, that it may pass on into the upper life. We believe that many who pass from earth before Nature has thus naturally, through the processes of time and unfolding, freed the spirit, find that they must return into contact with the earthly atmosphere and attempt to gain the experiences they have missed on this plane, or to outgrow certain lines of thought and achievement which they were destined to do, but which they have not accomplished.
Sometimes when the shadows of pain and distress fall upon a mortal, it seems to him that it were best for his spirit to become free and to pass out into the spiritual life; but it would not be free, even did it sever its connection with the body through a premeditated act, or thought, or through carelessness of any kind, it matters not. The spirit thus separated from the body is not altogether satisfied; it becomes restless and disturbed, and is drawn or pulled as if we may so use the word, back into contact with this external atmosphere. It is unhappy, and cannot gain the experiences and joys of the spiritual life in association with beautiful beings there, because its place is here, and here it must needs gather experiences and pass under discipline even though it does not inhabit the mortal tenement of clay.
Then, again, there are spirits who, having reaped experience on earth, have, through the law of Nature, passed on to the spiritual life, not by any act of carelessness or deliberation on their part, but because the body failed of its support to the spirit. It does not follow that an individual must reach the age of four score years before he can have gathered the experiences and undergone the discipline which he has been placed here to reap and to undergo, although we believe that a person should live upon the earth as many years as possible; but there are souls who have gathered in the space of thirty or forty years, much more experience and discipline than others have who have lived here four score years and upward. So it is not so much a matter of years as it is of experience, and, as we have said, there are those souls who, having gathered the experiences of pain and pleasure, have passed onward into the other life. Their friends may have deplored their departure, but nevertheless, the spirit-world is the place for them. They are better off in many ways, for they are reaching outward to that life to new understanding and unfolding.

It would be necessary for us to know of each case, its experiences and conditions, in order to say whether it were better for the spirit to be on earth or in the other life, and even then it is not for us to judge. That is for a wiser power than any finite mind to understand and to judge.

Q.—[By S. I. Wells.] Why is it that the soul has no remembrance of its sojourn in the spirit-world during sleep?

A.—We have reason to believe that mortals do at times, not daily, and with some not frequently, sever their connection with external things in physical life sufficiently to pass out into the atmosphere of the spiritual world and come in contact with intelligences of that life; but when this is the case the spirit detaches itself so thoroughly from the environments of the physical condition that it is for the time completely separated from it in thought and action.
There are many human beings who do bring with them into their waking hours a remembrance of the scenes they have witnessed and the friends with whom they have conversed in the spiritual world. Such usually are mediums—indeed we may say always—although perhaps their mediumship has not been largely developed or expressed. These sensitives are not only conscious of the life they live during the hours of bodily sleep, but they are also subjected to the influence of unseen intelligences, and thus the material powers are brought under the control or psychological power of the spirit-life. Therefore it is easier for these individuals to remember these experiences of an occult nature than for the more positive minds of earth to do so.
Your correspondent wishes to know why you do not remember the occasions when you visit the spirit-condition and atmosphere, and also the friends with whom you may commu-

nicate there. We reply that it is because of the density, the opaqueness of this material environment of yours. True, the soul vitalizes the material form, and the impressions and experiences received during the hours of sleep by an intelligent nature are also received by the soul; but when the spirit returns to the physical atmosphere it has to contend with many forces and elements of a material nature. It is not able to impress the experiences it has had upon the brain of the mortal body, and unless these are transcribed upon the mortal brain there will be no mental action, and therefore no external expression of these experiences.
Your correspondent may then inquire: "If there is no mental action in this direction, how do we know that the mind or the intelligence of an individual is the spirit?" We reply that the reason why there is no mental action in this direction is because, as we have said, the spirit comes fresh from its contact with invisible things and beings. It must make its way through these atmospheric disturbances and these electrical forces of the universe belonging to the physical life, and it has enough to do to again take full possession of the material body without seeking to transcribe upon the mortal brain those events and circumstances which it has witnessed and taken part in. Therefore these are lost to the outward life; but they are cherished by the spirit, and are remembered when the spirit passes into the other world to find its home. Many who go there meet with familiar faces and scenes which they never witnessed on earth, and it is because they remember having met them during such seasons of experience of which we speak.

INDIVIDUAL MESSAGES.

Rev. Thomas Starr King.

Thought travels through the universe and gains lodgment in receptive minds. The same train of thought, starting from a council of intelligences in a spiritual world, may traverse the atmosphere, reaching out in various directions as it goes, and impinging upon the mentality of sensitive minds, quickening them into active expression, when lo! there is given to the world, from various quarters, ideas of a corresponding character, and yet which could not have been but "original," so to speak, with those who have expressed them.
Mr. Chairman, we hear the complaint made that plagiarism has been discovered in the works or utterances of distinguished minds who have hitherto been above reproach.
I have been studying this law from the spiritual side, because not long since, or perhaps it was a year or two ago (time passes so quickly with the spirit that we pay but little heed to its hours and days), one in whom I believe is implanted every trait of a truly noble character, found himself unable to face with just such a perplexing question as this: "Certain ideas of a broad and liberal nature had been expressed by him in what he believed to be a new and original line of thought; but presently he discovered that others had expressed the same train of ideas, and he could not tell whether he was to be a victim to the charge of plagiarism or whether these others had plagiarized his utterances."
I know that these minds, although dwelling in different localities, were, as I have said, open to the reception of a spiritual influx of thought from a band of intelligent spirits, and that the minds on earth had received these ideas, and they had been moved by a strong impulse to give them utterance. I thought, Mr. Chairman, how swift the world is to judge and to condemn, but how slow to pause in accusation and to question all the circumstances in the case. Swift judgments are given everywhere, but the man of unbiased mind, who weighs carefully every argument, and whose decision is reached by the exercise of calm and deliberate reasoning, is rare indeed, even in our judicial chambers, as well as in every other department of life.

It may be thought strange, my friend, that I should come and speak in this manner, but it seems to me that every question pertaining to human interest should be discussed by spirits and by mortals who are thinkers; and as this subject had been occupying my mind, it was the first that occurred to me as I came into the atmosphere of your medium.
Many months have rolled into years since I stood upon your platform and gave utterance to the thought pressing upon my mind, and yet there has been no lack of interest and of desire on my part to manifest and to express my sympathy with the movements of this age along the line of progress in thought and expression.
I feel to-day, in looking back over the years that have passed to those years of struggle and effort on the part of my colleagues and myself, to impress man with an understanding of the love of the Infinite Father and of his general care and protection regarding the human race, that I am standing upon a height gained by endeavor, and that the whole world stands upon the shoulders of the past, and a new year opens upon the world with new hopes and new promise and prophecy of something good to come. I believe that the fulfillment of that promise and prophecy will be a rich revelation of spiritual truth to hungry hearts that are seeking sustenance for their spiritual selves. I bring to my friends and to the world greeting from the spiritual life, for a host of intelligences are there who are working in harmony with the noble souls of earth in their struggles toward, and who influence and who support are afforded these mortals in many an hour of trial and perplexity.

Give my regards, Mr. Chairman, to the world, and say that Thomas Starr King has not forgotten the old walks of life on the mortal side.

George Constantine.

I gain assistance to communicate in this way from the beneficent character who has preceded me. My experience among the immortals has not been as extended as his, and my advancement over the heights of spiritual understanding, apart from the physical clay, has not been so great.
To the Chairman, I feel my weakness and inability to utter to you the great truths pressing upon me in the spiritual kingdom of light and knowledge, for I am, as it were, a novice in this life of study—a student, seeking for that which shall illuminate his brain with a higher comprehension of the eternal verities; yet, my dear sir, I feel impelled to tread this pathway, and to reach out through your avenues toward the mortal state, to assure the good friends in the public hall, and to those with whom I have associated in ministerial work, and with whom I have been connected in various experiences, that death has brought no terror to my soul; that life is eternal, and, to an intelligent entity, it is a vast and glorious gift, bringing to him the opportunities and powers which he craved on earth, but which were never fully his while here.
I am aware of the incompleteness of my expression, for I do not understand how to operate upon the brain of your instrument, but the desire has been mine to reach out in some vital, practical way into the earth-life, and to impress my influence upon its atmosphere, with the hope that it will become absorbed by friendly lives and give to them a ray of light and hope.
I have, sir, a strong affection for this country, though it was not my native land. I was a stranger, one of foreign birth, who came to these shores very early in life to seek that edu-

cation and training necessary for the unfolding of my mental powers and religious nature; and here, in the good old State of Massachusetts, I found that for which I sought. To-day, from the spirit-world, I feel my power and my going on to old England and to America, the loving members of the long ago and the associations which were mine within the sacred precincts and walls of these institutions.

There are many in this state of being whom I love; my sympathies throb in unison with theirs, and I desire to have them feel that oceans cannot separate kindred souls, though their billows roll between the mortal clay of one and the external condition of the other. Length and breadth of land and the infinite spaces of the boundless blue may separate the external forms, but where sympathy abides there is true union of soul-life.

I am proud to say that I have met my dear companion and many loving friends in the higher life. They are all spiritually blessed, and I feel that in their atmosphere of light and beauty I gather that which is stimulating to my spirit, and which assists me to press on and gather up the glorious truths that are awaiting my understanding and acceptance.

You may call me, sir, George Constantine.

Lydia Walker.

[To the Chairman.] They told me, sir, that I could come right in.

I feel a little as I did before I passed away from the body. I coughed a good deal, and I had such a weakness for a long time that it seemed as if I could not keep my hold on the mortal form. I have not had any of these disturbances in the spirit life; I am well and strong there; but this is the first time I have come to make myself known, though I have long to have my friends know how I am, and how long it will take me to come back, and that I wanted them to feel that their spirit-friends, myself among them, were anxious to give them knowledge of the other life.

I had a good deal to try me on this side. Sometimes it seemed as if life were very hard, but as I look back upon it now I do not feel bad, for I think it was all for the best. I appreciate and enjoy the spirit-world so much, the more because I have been through hard times on this side.

I bring my love to my friends, and tell them that they will join us sometime. We are trying to make the way clear for them, but they must do as nearly right as they know how; they must perform their duty and not leave any work neglected; then when their time comes to pass from the body they will find a straight and open way, no pitfalls and no stumbling places, but just a smooth road on to the spiritual world where their friends will be waiting for them. My name is Lydia Walker.

Judge Nathan Cleaves.

[To the Chairman.] I feel that I am standing upon ground made sacred by the presence of bright and beautiful spirits, some of whom have manifested themselves to you to-day, others of whom are close by to bless us with their influence and their great love. I hesitate about giving expression to my thought when I realize what an atmosphere is here generated by these gentle souls; but feeling myself stimulated by the very atmosphere, and aware that my new life, as I feel it, seems to me that perhaps this is my hour and my opportunity that I must take advantage of if I would project any thought into the outer atmosphere and make it tangible so as to be understood by mortal mind.

I have been passing through a wonderful experience during the last year. I have within the past few months gained a comprehension of life so much larger than I ever had before that I stand amazed at it. If this can be I yet it is I am alive and possessed of my senses; my energies are active within me; my bent of mind follows the same line of thought that engaged it when here, and I feel that this realization of life, full and free as it comes upon me, is the recompense for all that which was trying to my nature on the earth.

Perhaps the severest blow that ever came to me here was given in the hour of separation, when I was called to part with the beloved companion who was the love of my life, and whose love I prized more than all else beside. A dark pall seemed to fall over me, shutting out with its gloom the sunshine and the beauty of existence, and I could not enjoy those blessings that life afforded me of a material character; but I am thankful to say to-day that I have rejoined my beloved one, that hers was the hand to give me assistance and lead me into the spiritual world, hers the first voice of sweetest of voices, who welcomed me into the light of the beyond. Many friends and relatives I have met since then, and I enjoy their company. I feel blessed indeed that I am permitted to renew associations with them, and life is broad, and grand, and free to my spirit.

I trust, sir, that my communication, feeble though it needs must be under the circumstances, dealing as I am with an unfamiliar machine, will bear the ear-marks of my character, that the large and generous heart, and the noble mind will be able to recognize me, and to identify the man who once walked among them.

There stands with me here to-day in spirit, genial, strong by nature, and full of his own native ability, ex Mayor William Senter, whom I trust and believe the friends in Portland will be glad to hear from. He desires me to give his greeting to the friends of our city, and to assure them that he does not suffer from the loss of his body, and that he is as well as he can be, and that his pain passed away with the body, and the man himself is strong, active, and full of sunshine and life.

I cannot enumerate all the friends that I would like to meet in this way who still walk the earth. I would that I could do so. Perhaps I had better mention none; still I would like to say to Henry B. Cleaves: bring him a fraternal greeting, to assure you that this is the man who was the love of my life, and whose love I prized more than all else beside. I desire to be in contact with a spiritual world peopled with wise intelligences. As one who has entered that state of being deals not with the material things which he has left behind, he feels that, not to any dignified position he may have held here, not to any honorary title he may have gained, or to the misfortunes that may have come upon him as he walked the lowly ways of life does he look, but to the state of being, and the stage of development of his own mental and spiritual powers. Knowledge, a conception of truth, and a strict line of conduct are things which the world cannot take away. They are abiding, and become the spiritual possessions of the immortal soul who merits and has gained them.

I am fully aware of the imperfections and the weakness of my plea before this tribunal of public opinion, but I know that the public cannot understand fully the limitations which environ a returning spirit in seeking to express his thought, and, therefore, I ask it to reserve its decision until it has heard from me again later on.

I was known, sir, as Judge Nathan Cleaves of Portland, Me.

Carrie Chase.

It seems right for me to step in here just now, because I passed away from Maine—from Eastport.
I have been gone from the body four years. I think I owe it to my friends that, when I have been gone all this time, I have not been away from earth all these years, nor have I been here all the time. I have a spirit-home which is pleasant to me; I have friends there whose associations are sweet; I have learned many things since I joined them that I did not know here, so I feel that I have gained a good deal by the change. Yet there were ties to bind me here; there were many things to draw me back, for I loved those who were near to me; I wanted to do them good, to help them in their daily lives. I have not been kept away all the time, and I feel so happy that this is so. Please to give my love and remembrances to all who are dear to me, and say that I am doing all I can to make conditions pleasant here for those I love. As I get more acquainted with the spirit-life I seem to have more power, and I think that I shall be able to do something that I wish in this way.
I was almost thirty years old when I went

away. That seemed young, but I suppose it was for the best.

I would like to have the opportunity of coming back privately, so that I can give some information upon things connected with the spirit-life, if possible.

My husband was George A. Chase, and I am Carrie Chase.

Col. S. P. Sumner.

Perhaps if you say that Col. S. P. Sumner reports here to give greeting to his friends in Bridgeport, Ct., and to friends in other parts of Fairfield County, I shall be remembered, and, I hope, kindly received. My object in coming is to call the attention of individuals on this side to the great life of the spirit, and to tell them that I am a busy man in the other world—not serving as a clerk of the court, but using my mental attainments in practical ways. I have not had the honor of being promoted to any governmental position in the spiritual world. The forms of government there seem to be wisely administered, and I see but little fuss made over them. No technicalities of a puzzling nature twist up the minds of men and women, but it all seems to be a simplified system reduced to plain practice, and I enjoy studying it.

But that does not take up all my time by any means. I do the work of a personal nature, to attend to, and I am busy clearing up my affairs of a spiritual kind and getting ready to more fully adapt myself to the life beyond.

It would give me a great deal of pleasure to have the opportunity of communicating nearer home with friends in the body. I have come to this public place because I thought it right to do so, and I shall seek all opportunities of making my way nearer to my people, so as to change something to give them straight home truths concerning our past associations that will be evidence to them of my identity.

Report of Public Seance held Jan. 3d, 1898.

QUESTIONS AND ANSWERS.

Ques. [By Mrs. E. F. C. Worcester, Mass.] I often see the word "Spiritism" used in the columns of the spiritual press, and I lately heard a lecturer use it, and say there was a vast difference between that and Spiritism—but without saying what that difference was. Will the Controlling Intelligence please define it?

Ans.—The word "Spiritism" is employed principally, we think, by the French people who believe in the revelations of Spiritualism, and we quite like the term, because, to our mind, there is a vast difference between the meaning of the word "Spiritism" and that of "Spiritism."

Any man, however undeveloped in moral character or in the higher traits of spiritual life, who has been forced to accept the revelations of spirit-messengers from the other life because of the weight of evidence which those revelations have brought to him, may not be a believer in Spiritualism simply because he claims to be a believer in Modern Spiritualism. Returning spirits from the other life have given him their marks of personal identity to such an extent that, in spite of his positive character and attitude of skepticism, he is obliged to admit that the revelations must have been revealed by personal intelligences apart from matter; the evidence is too weighty for him to think otherwise. But he may not be a man of high moral character; his belief in spiritual revelation may not have bettered his condition to any extent; he may not have, through his teachings, outgrown or broken any habit or appetite which may have enslaved him; he may, as before, continue to crowd his fellowmen, and to pander to his own selfish desires, even at the expense of his fellowmen.

Do you think that such a person is a Spiritualist just because he happens to know that life is continuous beyond the grave, that human beings live intelligently and retain their consciousness and memory after the decease of the physical form, and that those human beings can return and manifest their identity to friends on earth? We answer, no. One who is truly a Spiritualist is a spiritually-minded person, and to be such he need not really be a full believer in the revelations of Spiritualism. He will, however, be aspirational by nature, seeking for the highest truths which life can reveal to him; and if a knowledge of spirit-communication enters his mind, and he receives a weight of accumulated evidence from returning friends of an immortal and intelligent life far beyond the grave, then truly will his knowledge of the spiritual world and its conditions assist him in his interior growth, and he will be a man of spiritual character, seeking to develop the best traits of his nature, to live unselfishly and to speak and act as if he really knew, as he claims to do, that the angels of peace and harmony from another life are watching his movements and seeking to assist him in doing good and being good.

The word "Spiritism" has been coined by modern thinkers to define that revelation brought to earth by human spirits—and human spirits, as I understand it, will be a man of spiritual character, seeking to develop the best traits of his nature, to live unselfishly and to speak and act as if he really knew, as he claims to do, that the angels of peace and harmony from another life are watching his movements and seeking to assist him in doing good and being good.

Spiritualists, then, are those who not only believe in spirit-communication, but who seek to live out all the higher teachings of exalted spirits in their daily lives, thereby unfolding a spiritual character from day to day. Spiritualists are those who believe in spirit-communication because they are forced to do so by evidence brought to them from beyond the grave, but who are not exalted in character or made better by the revelations thus brought to them.

Q. [By C. S., Philadelphia, Pa.] Believing that as we sow so shall we reap, either here or hereafter, and that no mortal can, with impunity, take forcible leave of his body—i.e., commit suicide—I would ask you whether you have ever met a spirit who has been guilty of this deed, and who has informed you of any particular punishment he had to undergo for it? If you have not, what is your opinion as regards this act?

A.—We have met many spirits who were sent untimely into the spirit-world by their own deed—known to you as that of suicide—and the conditions of these intelligences have varied, according to the nature and the environments of each one. We have met spirits who were not responsible for the act which they committed, because of surrounding circumstances and the depressions weighing upon them. The mind for the time was unbalanced—not self-poisoned—and in an evil hour the deed was done which sent the spirit into the great eternities. Others we have seen who would, perhaps, be held responsible by the world, since they deliberated longer upon the act and seemed to have willfully sent the spirit out of the body because they did not wish longer to cope with the conditions of the mortal life. These spirits, however, were restless and disturbed. They are not satisfied with the life which they have found and its conditions, because they have seen that it would have been wiser for them to remain on earth until such time as nature should sever the tie binding the spirit to the body. Many discover that their work is not fulfilled in connection with matter, even though the body has gone to dust, and therefore they find themselves full of ennui and of no arbitrary, external power, that punishes or wreaks vengeance upon such an individual who has voluntarily severed the

tie binding the spirit to the body. The punishment comes from within. It is the working of that inner sensibility which belongs to the soul itself, and which cannot be sloughed off or gotten rid of. The same little of our inner life becomes keener the further we advance in spiritual intelligence and knowledge; and, under their pressure, we are obliged to face ourselves, not only the deeds we have done but the omissions as well—the deeds we might have done, the good works we have neglected.

Therefore, he who seeks to get rid of life and its responsibilities, to turn away from those conditions of earth which are perhaps harsh and trying to him, and so escape the performance of the duties which the external existence lays upon him by thus taking a leap into the spirit-world through his own act, finds that he has got rid of nothing, that no burden has been sloughed off, that no responsibility has been shirked, but in a little while the whole magnitude of that which he has sought to cast aside returns to him with double force; and this is where the punishment comes in. This is why the spirit becomes restless and disturbed. He finds himself unable to take up the old life, and carry on its work and perform its deeds. He finds that he must wait until he has gained the experiences that he needs in contact with matter and its conditions before he can truly realize the beauty and utility of the spirit-world, and enter into sweet association with its exalted minds who have lived their lives of pain and struggle on earth, who have done their duty faithfully, who have been patient under trial, and who have passed into the life of the spirit which they were prepared to understand and appreciate.

INDIVIDUAL MESSAGES.

Samuel Bogert.

I am an old Spiritualist, Mr. Chairman. I have been listening to the remarks of your President on the other side, and I hope that I can say that I am a Spiritualist as well as a Spiritist. I believed in spirit-communication and the teachings of the spirit-world, and I did try to live them out, my life, though conscious of my limitations and weaknesses, I think we all are conscious of our failure when we attempt to reach the mark we have set for ourselves.

I believe that while there are many in our ranks who might try to be more spiritual in their lives, yet there are many good souls, men and women of truth and spiritual culture, who are reaching out toward the highest light, and who may properly be called Spiritualists. I can remember some of these good souls among my friends, and I come to you to-day with greeting from beyond the shadows and to say to them: You have done your work well; you are fulfilling your mission in earth-life, and I am sure that you will be filled with a consciousness of a beautiful inspiration and blessing from the higher life to reward you for your efforts and your work.

I come, Mr. Chairman, to give my greeting to some good friends of Brooklyn, N. Y., and to tell them I have not lost an interest in the spiritual movement, and that I am still in the mediumship. I have been trying to have my influence among my friends to have them seek to revive an interest in the Cause, and to bring people together to exchange thought and influence for good and useful ends. I believe that though not only creates a harmonious atmosphere around them, but it also gives to the spirit-world conditions for coming nearer to the earth-life and its people and making their power felt. I am glad to know that some of the old friends have been talking it over and using their thought and influence in getting the people together again and doing this work, which, although somewhat different from the work of the spiritual platform at large, is yet an important one that should not be allowed to die out.

Give my fraternal regard, Mr. Chairman, to my friends, and tell them that Samuel Bogert gives them many kindly thoughts and pleasant remembrances in his home in the spirit-world. I have not met dear friends, and my friends are here are just as dear as they were in the past, and a part of my work is to attend them, to give them what I can of good cheer, and to brighten their way to the spirit-land. I also send my greeting to friends in Philadelphia.

Ida J. Whitman.

I feel a little delicate about coming to speak in public, but I have heard of your office and wished to see something of its work. I thought it pleasant to be here, and I could say a few words to my friends, and the gentleman who has just spoken told me to come. I am from Brooklyn, too, and perhaps that is why he is so kind, only I think he would be kind to any one who was trying to get a good word to his or her friends on earth. I have been gone about three years, I think, and I have been learning so much of the spirit-life since I went away. It is a beautiful world, and I am pleased with it, because it is so home-like, and real and natural, and all what people sometimes think the other life must be. I found, as soon as I got away from the mortal life, that I could come back and see those that I had left, and that I would not be cut off from them always just because I had left the body.

I tried to have Eugene, my husband, know that I could come to earth. I wanted him to understand something of this new life, but I knew so little of it myself that I was not qualified to tell others concerning it. Now I feel that if I can have the way opened to me to come to my friends in private, I can give them many things concerning the spirit-life and what it has done for me; and I hope I shall have the opportunity of making myself known, so that I can give some truth and light to those who do not know of what is beyond.

I am Ida J. Whitman.

Mary L. Mather.

[To the Chairman.] I passed from the body, sir, last spring. I do not feel that I have been gone very long, though sometimes I think of my dear family on earth it seems quite a while since I was separated from them in the flesh, but not in the spirit.

I have a bright home in the other life, but different from what I expected, because I could not realize the true, the real life coming to souls after death; yet I am often with the dear ones at home. I can see at times what is in their hearts, and know something of their circumstances.

Tell them, please, that my love for them is very strong. I do not wish them to feel that wife and mother has gone so far away that she cannot ever know their lives or give them her love. Tell them the pathway was strewn with flowers for me as sweet as the lovely blossoms that were brought by kindly hands to grace my cold form. It was sweet to me because of the sense of release from pain and suffering that came to me. It seemed so good to be free from the weakened condition of the body and to find myself strong in a new life and a new form that was just right for my use.

Although I do so think of the loved ones here, yet I would not like to take up the body again with its weaknesses and pain. I would so much like to have the power of coming to my dear ones every day, in some such way as that from the spirit-world. I cannot do that, but I can give them my influence, and try to make their lives happier because of my presence with them.

I left many dear ones here: a beloved parent, those bound to me by brotherly ties, and my own dear ones in the family life. I want them all to feel that I am not dead, but that the spirit lives; and although changes may come the outward, yet those who pass on will know the joys of reunion and association in a world prepared for them by the Father of all.
I am Mary L. Mather. My home was in Hadley, Mass.

INDIVIDUAL SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

Jan. 3 (Continued).—J. T. Adams; Amabel Howard; Jeremiah Cahill; John C. Lathrop.
Jan. 6.—Stanley Holt; Daniel Newhall; John McLeod; Nettie Savage; Mrs. Lizzie Knox; William Jacobs.

Messages here noticed as having been given will appear in due course according to routine date.
Feb. 24.—Charles Thompson; Old Father; Seth Elmhurst; An Phenix; Thomas Hughes; Susan Warren; Edward O'Hara; Guide, for Sarah Sylvester.

