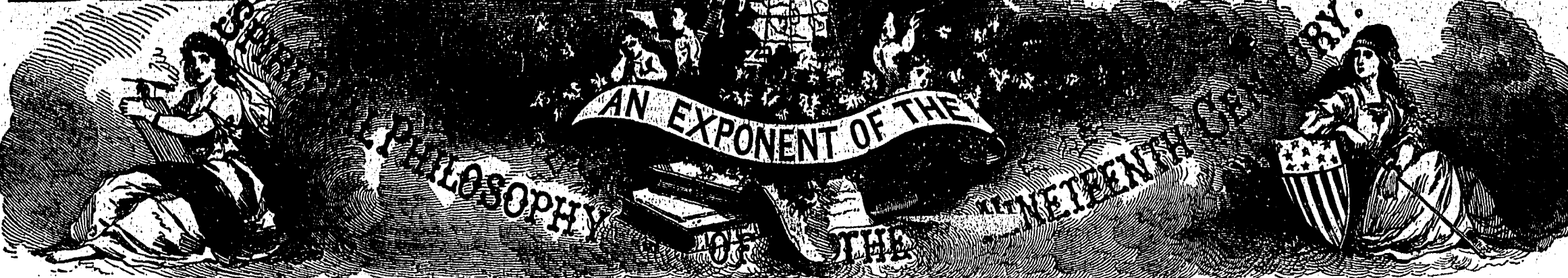


BANNER OF LIGHT.

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FEB 2 1894



VOL. 74.

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

BOSTON, SATURDAY, FEBRUARY 3, 1894.

(\$2.50 Per Annum,
Postage Free.)

NO. 22.

ALONE.

Alone, alone, alone!
My spirit strays where wild winds sweep
In sadness o'er the wintry deep,
And wandering billows moan—
A nameless ship, with sails all furled,
Adrift upon the watery world.
Abandoned and alone!

Alone, alone, alone!
Among the busiest of my kind,
With pleasure, gain or passion blind,
Unknowing and unknown.
Ah, God! No accent stirs the breath
With drearier note this side of death,
Than that sad word—alone!

Alone, alone, alone!
Around me rolls the human surge—
The birth, the wedding song, the dirge,
In endless monotony;
But heedless of the varying mood,
Lost in the dark soul-solitude,
Still must I walk alone!

Alone, alone, alone!
Love came but once, a wild, sweet dream,
Of seraph wings the flashing gleam,
Then back to Aiden flown,
As far as seen the stars of heaven,
To some grief-stricken spirit unforgotten,
And I am left alone!

—Atlanta Journal.

The Spiritual Posthum.

Do Animals Have Continued Existence?

An Inspirational Address, delivered before the
Society Modern Spiritual Thought, Minne-
apolis, Minn., Dec. 30, 1893.

BY HELEN STUART-RICHINGS.

(Reported for the Banner of Light.)

AM to speak to you, upon the animal in the future life, or to attempt, from my point of view, to answer the question: Do animals have continued existence? Is the change called death a change indeed to the animals as well as to man, or does it mean that for them life ceases to be?

Let me put the question I shall seek to answer in still another shape: Is it possible for life to cease? Yet another question must present itself at the outset, and that is: What is Life?

A difficult question to answer, viewed from some points; but if we try to understand life from what we see of it, without attempting the impossible, viz., to encircle and embrace in our comprehension the Infinite All of life, we shall, I think, come into a measure of understanding regarding it.

Broadly stated, life is one of the names given by thoughtful students of things that are to the Infinite: is another form of expressing that which you have always sought to express when you said "God"—when you uttered the word "Father"! It is the Potential Energy that underlies and permeates, and acts upon and through all matter. Goethe calls the universe "the garment of the Infinite." Emerson speaks of the physical universe as being "the body of God." These two eminent thinkers have caught at a grand truth.

There are two mighty things, shall we say, in the universe? How can we, since to say in the universe seems to circumscribe the sphere of these things to the limits of a universe? But since the thing containing must be greater than the thing contained, this expression is inadequate; "Vast the create and beheld, but vaster the inward Creator." So we will say two mighty things make up the All! It is impossible for a finite mind to grasp the full significance of that word, but comprising this All are these two wonderful things—Force and Matter. The union of these two is, in our estimation, the very thing you are trying to name when you say "God." Force and Matter, the spirit and body of the Infinite All.

Spirit never manifests itself to human intelligence without form, without body; without some particles of that other half of this All, which we call matter, material substance. Spirit needs them, and being eternal in its force and universal in its presence and in its existence, all matter (shaped in its multitudinous forms) is the mode through which spirit, force, is continually expressing itself. Spirit-Life, Potential Energy—God, if you will—is continually manifesting through the rock, the rose, the leaf, the twig, the tree, through this great ball whirling under our feet, through every particle of matter that goes to make up these wonderful universes revolving in space about us. And every smallest form and object upon this planet Earth, organic and inorganic, individually examined, is one of the forms in which and through which God, Life, Spirit, Potential Energy, is expressing or manifesting itself. It could not act without, therefore, matter is coeternal with spirit.

There never was a creation. All that is, is eternal. All that has, is always been, and because it has always been, it always shall be. What has no beginning, like the circle on your finger, has no end; and the ring or circle is the best symbol we have of the Eternal All.

If you have to any degree followed me in the presentation of these statements, you must begin to see whether they are tending. If what I have stated be true, that there is but one life, and that eternal, and it fills all things, whence comes the life of the dog, or the horse, the cat, the serpent, the insect, if at the change, which we call death, that life ceases to be? Either my statements are utterly groundless, illogical and untrue, or you are forced to accept the statement that the life that animates the insect, reptile, horse and dog is the same that animates man, and goes on alike in the former and the latter.

Life means activity, more than the mere putting in motion of something. Life is the eternal activity, never having been put into motion, always having been in motion, having

always existed as it is, in activity. The life in you and the life in the dog is not like that clock upon the wall; you cannot wind it up and set it going for a first time. It never began to go; it has always been going. It went before it came into the form of the human being or of the dog, the horse or the reptile: Eternal, un-resting activity: simply moving through all these multitudinous atoms of nature, and finding in every form a mode of expression: In the human and the finite, that spirit which we call ours, which is part of the whole, the All, is continually finding its modes of expression in the fingers, the hand, the wrist, the arm, the head, the trunk, the limbs, and in every portion of the body; it permeates the whole physical man, and acts from crown to toe without having to leave the crown to go to the toe—acting upon all, present in all, and finding its expressions only in the mode through which it is manifested.

The spirit expresses itself in one degree and manner through the brain, and in another degree and manner through the finger, but it is all spirit. Now take the universe and apply the same law and the same operations to it, and you will find that Life Infinite is in and working through all matter. We may liken the human race unto a limb of the great universe, the earth unto a finger of the great All, but spirit *per se* is in all these different forms, and, according to the form, manifesting differing degrees of power. There is only one life flowing through all things.

If I have brought you with me this far, I have brought you where you are obliged to be consistent, rational and logical—to admit continuity of life, no matter where or how you find it expressed. So, broadly stated, the life in these flowers on this stand is eternal as life in the Infinite Being. The life in this flower is a part of the Infinite Life, never having had a beginning, and never to have an end—expressing itself now in this shape, and now in some other; yesterday in a bud, to-day in a blossom, and to-morrow in some different form altogether, but continuous, eternal, as the whole is eternal. In this form, this shape, it will not remain. It is fading as I hold it, and gradually its particles are scattering. Continuity of life in one form, or of given atoms in proximity, is not what I mean, but continuity of both somewhere, forever and forever; the atoms that to-day compose the body of the flower, and the spirit that has held them together, and through them shall still to-morrow be.

Yes, when you can find not a single sign of the flower, it shall be in existence. There is no such thing as annihilation, or coming to an end, but there is continued change of forms. Why? Because the spirit that is acting upon this form and upon that, organic and inorganic, is eternal, active, Potential Energy, and because it is, forms do—must change, spirit is active.

What does that mean? Here is a room with the sun shining in, and the rays falling at your feet; they are filled with little dancing particles of matter, atoms almost imperceptible, but they are fluttering up and down—even when the room is still, and you are still, as you think, there is yet continual activity. Potential Energy must be always doing something. When you agitate the atmosphere by suddenly becoming more active, every atom dances more vehemently; you have increased the atmospheric vibrations, changing the relation of the little notes one to another. They were closer together when you were more quiet. You stir the atmosphere, and the two that were together have passed away in different directions—have separated, possibly not to come together for millions of years. Your activity was having its expression upon the matter in reach of you; you were acting upon that with which you came in touch, and the result was change. That is what Infinite Energy is doing all the time. There is continual change of the atoms; up and down, in and out and round about, all atoms are whirling and circling—even those in your body, when you think you are perfectly quiet.

We require the lenses which science has given us to discover what those notes in the sunbeam are, and it is because of this semi-blindness in which we are living that we do not realize how active our own spirit is within us, and that it is all the time changing the atoms of our own bodies.

But science has demonstrated that we are continually throwing off atoms, changing their relations one to another, and that this body which is before you to-night as a mode through which the soul is expressing itself to you, is not as it was seven years ago; is different from what it was yesterday; nay, since the very moment I began to speak of it to you there has been a change. There is a change going on steadily, continually, but we are half blind and do not see it.

Like the notes in the sunbeam, every atom of the Infinite "garment" is in motion, acted upon by Potential Energy, forming new modes of expression. So I come back to my first statement: There are two things to deal with: Potential Energy, and that through which it manifests itself, Matter. Now there are multitudinous forms of matter, and of these, it is generally assumed, the human being is the highest. But what do we know after all, friends, of the orders of being? This is but one little planet of a great many in the universe, and what do we know of the forms of life on those other planets? We fondly imagine that we are at the apex of so-called creation; that the human form, as we know it, is the grandest through which Potential Energy has yet succeeded in expressing itself. I will not say it is not—being in exactly "the same boat" with yourselves, knowing nothing about it.

I admit that, so far as this earth is concerned—and we have pretty thoroughly investigated this planet, the surface of it at least—we have found no higher form of expression for the Potential Energy than the human. And we will leave what may be on the other planets until such time shall come in its modes of expression as will bring the spirit, or Potential Energy operating here (what we call the *ego*), in relation to another form or combination of atoms suitable for investigating those other realms. When we throw off these atoms at the change called death we are not left stranded; we shall not be bodiless ghosts wandering about in nebulous mists—the ejected tenants of a disrupted mansion, homeless and lost. Oh! no; life is never lost! Its very nature allies it eternally with matter. So when you are done with this body you will possess another. You will have all the universe of matter about you from which to mold and manipulate a form of such atoms as are consistent with the sphere in which you are prepared to reside. When we are in readiness we shall have bodies that will enable us to come in contact with the planets Mars, Jupiter and others, and know all about them.

Now the brute creation is one step lower than the human—only one step—and yet arrogant man has assumed that he alone "merited" eternal life; as though eternal life were a gift to be bestowed or withheld; as though there were such a thing as getting outside of life. You cannot do it. Life cannot be given to us; we belong in it, are parts of it. It is no gift from any one; it is us, we are it—eternally wed, the Finite and the Infinite, the human being and what we call the divine! One Life runs throughout all the atoms, stringing them like so many beads on one thread, and we are fibres of that thread; break one fibre of it and you have affected "God," as you call it—Potential Energy as I call it. But you cannot do it.

We cannot change life; we cannot lessen it by the smallest amount nor increase it by so much as a hair's breadth. But man has assumed in his ignorance that life is a gift, failing to perceive that everything that is the cause of a being is life, the activity of this Energy acting upon matter, drawing the molecules into certain relationship and producing a being; being *per se* doing the whole work.

Further, it has been assumed that in the case of the human race only was the gift a real one: that to the animal, the vegetable and mineral kingdom life was simply a loan; to man only was immortality given. But since life is a unit, then the life that is in you is identical with the life in that flower, or in the dog that runs to meet you, or the horse that faithfully obeys your rein. It is one and the same life. One step only below man in the scale of expression do we find the animals, our companions—the nearest to us in degree or ability to express this Potential Energy: creatures that have love, faith, joy, intelligence; can see, hear and suffer pain; and yet we would shut them out of our continuous existence if we could; would cut off their thread of life at death, and say: "Here you stop—cease to be."

What is it you declare shall stop? What is it you would have cease to be? Something apparently does, as in the case of the human. When the change comes to man the bodily functions do not go on. What is it that does go on? That invisible, subtle something which we call spirit—a part of the Potential Energy.

Well, what else was it that made the eyes of our dog dance with delight or grow humid with regret? What caused the expression of faithful love in him? The same subtle, invisible something that escapes the scalpel and the stethoscope, and goes on in both cases because it never began. It is eternal life in two of its modes of manifestation—one being called a man and the other a dog, but eternal life expressed in both, only differing in degree, as the Potential Energy contained in my organism to-night expresses itself in different degrees in the finger and the brain; that is all.

Do they go on? Of course they go on, for all things go on. There is no end to anything; there is only change. Potential Energy operates upon the atoms all the time, creating these changes; they are of always perceptible to these blind eyes of ours, but they are always going on, and always will.

In force imagine a multitude of vortices differing in degrees of power, and let us call the center of each vortex a soul. The withdrawal of that center of force from the atoms of the mineral, vegetable, animal or human body does not imply the withdrawal of Potential Energy, but simply the withdrawal of that soul-centre from immediate relationship with them, and into contact with other atoms. So, to every lover of animals, let me say that it is not only my belief, but my conviction, that after that change which we call death, we shall find the animals we love, as we shall find human beings—find them in contact with different molecules of matter; though the external through which they shall be expressing themselves will be different from that which they used here, just as ours will be different.

If you do not think it irrational to expect to see your friends in some sort of body that you will recognize because of its similitude to the old earthly body, do you think it absurd to expect to see the animals in bodies that will in some measure be like those they had here? Is the one way any more unlikely than the other?

In the spirit-life, as we broadly call it, the man who loved a horse here may stand beside him there; the charger that bore the general to the front in the heat of battle may be his favorite horse in that land as it was here: The

faithful dogs, the tried and true companions of so many of us, will meet us there—will run to welcome us as they did of yore, and their cheerful, joyous bark will ring out in spirit-realms just as it did here.

I wish with all my heart we could get rid of this idea that what we call the "other life" is so entirely different from this. Why, according to the conceptions entertained by many regarding the spirit-world, I should feel a stranger in a strange land when I got there. I should long for the green fields and running rills, for the voices I knew in the olden times, the horses I had ridden, the dogs I had petted and cared for, the sound of the birds' joyous notes: I should yearn for all these things, as once I remember in a far southern country, where scarcely any grass grew, I yearned for the sight of a clover field—longed so for it that I was heart-sick, and when the train bearing me northward took me through such a field, my delight was so great that the tears welled up and ran down my cheeks, despite my womanhood. So I should feel in that country if it were so vastly different from this; I should thirst and hunger for the associations, the surroundings, the connections and environments that were familiar and dear to me here.

Ah! we do know "with what bodies they arise." Theology has said we did not, but we do. Modern Spiritualism has revealed to us, since its dawn, the bodies within which they arise. I have seen, with the vision of the clairvoyant, the bodies with which my friends in the spirit-land stand clad to-day; and I have seen the bodies with which some of the animals, dear to me in the past, are clothed.

Again, I repeat, you cannot separate Potential Energy from matter; and the Potential Energy that animated my friends, and animated the dogs and horses I loved in the days that are gone, is still wedded to matter (matter on another plane, but yet matter); it must have and does have body with which to express itself.

Yes, we know with what bodies they have risen. That is another change. Theology said, "Would arise." It says, "Have arisen!" even as the angel said when the woman stooped to look into the sepulchre: "He is not here; he has arisen." Potential Energy cannot afford to spend a thousand years or a minute waiting in the tomb; its nature is activity; rocks are riven, and tombs give up at once to the voice and action of Potential Energy. Potential Energy was there, and *He* rose: Potential Energy is acting on all our friends as they pass out of our sight, and they are arising every day! Do not gaze so wistfully after the hearse, and mourn, saying: "We are laying him in the grave," for it is not so. You cannot lay Potential Energy in the grave; it will not down at any man's bidding—is arising all the time, and ere the sod has been laid over the grave, or yet the funeral flowers are withered, your friend has arisen! This is just as true of every form of life. Wherever there is change, there life is proving itself.

What more can I say, friends? Only to urge you in your treatment of the animal creation to remember that, like your neighbors and your friends, they will meet you again, and may bring up some old accounts against you.

Children, specially male children, are as a rule cruel. See the reckless, often brutal, treatment that animals undergo at the hands of children, and then watch how the elders in the family take it. Are they much less cruel when they stand silent and permit it to go on, or smile and exclaim: "How cute?" When the little girl goes around the house dragging the cat by one leg, you say she does not know any better. Teach her better; teach her that every animal and insect has feeling and can suffer, and that she can cause it to suffer—and that to cause another being to suffer, whether insect or man, is cruel, devilish, evil!

Then the young man goes to the livery stable and hires a horse, and you may be sure he does not forget the whip. He enjoys putting that whip on, and seeing the willing animal bound under the lash. How I long to get my hands on such drivers! but when I allow my reason and judgment to come into play, I realize that the blame is mainly merited by the fathers and mothers who allow boys to grow up without restraining and correcting such a nature as finds pleasure in abusing any creature! If the horse could only know what power he possesses, and what insignificant creatures these men and boys are that so ill treat him: A man stands in front of the great noble animal, to which—owing to the peculiar construction of the horse's eye—he looks a giant; he is afraid of the man, who puts the check-rein on, and holds up the animal's poor tired neck; he will let the horse stand in the street with check-rein, blinders and bits, but very often no blanket, while he leisurely warms his feet at a big "base burner," and exchanges stories with another "superior" creature. Cruelty and abuse are not evidences of manhood, but of cowardliness, and when I see any one ill-treating an animal I wish, with Robby Burns:

"Oh! wad some power the gittle gie us
To see ourselves as others see us;
It would frae mony a blunder free us,
An' foolish notion."

Be kind to animals. They are weak in some ways, compared with us, powerful in others. If the words uttered to-night shall move any man or woman to be more careful of animal life, more tender to the dogs and horses, who are such faithful companions and friends, I shall be glad to have been inspired to speak upon this subject.

Whether one believes that animals live in the hereafter, or does not so believe, there is one thing certain, they live *here*; and in our relations toward them a great degree of respect-

sibility devolves upon us. If I am strong and you are weak, my responsibility toward you is increased. Just so between the human race and the animals; the fact that we have so much power in our hands should make us more loving and tender toward them, should move us to care for them as the stronger should care for the weaker, the wise for the ignorant, and the higher for the lower.

If deserving had anything to do with the having of continued life, then, of many animals might it be said in the—paraphrased—words of Nathaniel Butler:

"Here there are those whom we call men,
Whose souls full well I know
Another life may not deserve
One half so well. And so,

The natures such as these have been,
Another life may claim,
And God may have a place for them
Within his wide domain.

God made us both, and they have been
True friends to us while here;
I only hope we shall not blush
To meet them anywhere!"

Lemons in Smallpox; The True Physician.

To the Editors of the Banner of Light:

It is surprising how physicians neglect well-known, thoroughly tried and most successful remedies for diseases, in following up new ones. In doing this they leave to oblivion, in many cases, the most reliable of former remedies. The use of lemons, as both preventive and cure of smallpox, has been discovered, and *lost* and *found* again. Voltaire was given up to die of smallpox by the most eminent practitioners of his day, but one, who resorted to lemons, and saved him. After a time all knowledge of this remedy was lost, when about twenty-five years ago a very prominent physician of Ironton, O., accidentally [re]discovered it. While practicing during an epidemic of smallpox he awoke in a pest-house suffering from the disease in its most virulent form. He awoke shrieking for water, and no one helping him he threw up his arms and knocked down a bag of lemons hanging above him. Perishing of thirst, he seized upon the lemons, and while devouring them greedily fell into a sleep, from which he awoke refreshed, and began on the lemons again. While so doing he observed that all his symptoms had changed for the better. Again he fell into a long, deep, refreshing slumber, from which he awoke *cured*. As soon as possible he went forth among the smallpox sufferers administering lemons, and never losing a case, except where it was too late. He proclaimed this to the world—and yet it is very doubtful if any of the "regulars" ever have tried it.

A few years ago smallpox prevailed in a city near by. Every night many victims were buried. Not one practitioner ever tried a lemon; they seem never to have heard of it. I then wrote to Dr. Moore of Ironton, O., to ask if his confidence in lemons remained the same. He replied that during the fifteen years since his discovery he had practiced in the midst of several severe visitations of smallpox, and that if possible his confidence was greater than ever!

I often heard old people say, some fifty years ago, that they had purposely taken smallpox, first having well prepared the system by abstinence, avoiding all meats, grease, etc., and using lemons and other acids, and that in all cases where this preparation was made the disease was a very insignificant affair.

And so in many other diseases some old remedies far surpass pretended and new ones which the profession persist in administering so long as the "fad" prevails, no matter if they lose all their patients. The use of repeated very small doses of Rochelle salts in dysentery, which acts so like a charm, is over a century old. During our war the success of one or two regimental surgeons, while others were losing nearly every patient they had in the regular way, all around them, was so remarkable as to rekindle the old and well-tried, successful, but forgotten remedy. Meanwhile how many hundreds of thousands had been sent to untimely graves by the use of calomel and other medicines in dysentery that were the fashion forty or fifty years ago.

And so it will be so long as young men enter the medical profession exclusively for a mere livelihood, without any especial adaptation or fitness for the work. To become a physician truly, then, needs the call from on high. His spirit must be open and receptive—in short, such an one is like the poet, born, not made.

Oregon, Mo. HOLT.

An Eloquent Appeal.

"I met an ingenious tramp in Texas," said J. N. Johnson to the editor of the Southern. "He asked me for a dime, and I suggested to him that he ought to go to work; he could find something in the country. 'Work?' said he, 'I do work. I work harder than men in almost any other line of business, my occupation frequently consuming twenty hours out of the twenty-four. I am in a legitimate business. What is any business for? It is either to give comfort or to remove discomfort. The actor furnishes you with amusement, and is entitled to remuneration. The physician removes pain or annoyance, and is entitled to his pay. Now I am dirty and ragged and woe-begone. I am a source of annoyance to all who see me. For the pitiful sum of ten cents I remove the annoyance, and it is worth the money. They don't give to me from charity, but in order to get rid of me. Of course you might say that by forcing my presence upon people I create the annoyance myself, but there is no business where those who follow it do not try to create a want in order to profit by satisfying it. That is exactly what I do. I prefer this kind of work to any other, although it requires long hours, hard labor and a close study of human nature.'"

Pearls.

And quoted odes, and long—long,
That, on the stretched floor of all time,
Sparkle forever.

On two days you need not be anxious about your life—the appointed day and the unappointed.
“On the first, neither balm nor physician can save,
Nor thee, on the second, the universe slay.”
—Persian Proverb.

Blessed is the person who obeys the voice of conscience, instead of the baby prattle of the multitude.
—Widwood Messenger.

For truth must live with truth, self-sacrifice
Seek out its great allies;
Good must find good by gravitation sure,
And love with love endure. —[Whittier.

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with an earnest heart.

The men who march before their kind,
Into the dark must bear the light:
Its glory glows for those behind:
These ever chase the flying night.
—Edmund Garrett.

Let us see what this idea, of obedience to truth means. What is it to surrender one's self to truth? Surrendering one's self to truth does not mean lying down on truth, and expounding truth, like a stream, to carry us along. Surrendering to truth means to be an active servant of truth. —Henry L. Southwick.

No tax is gratitude;
It is the bounteous harvest of the heart.
In which was sown, from friendly, open hand,
That benefit the sower soon forgot.
Gratitude! It is love's own memory.
—[J. G. Wells.

The force of character is cumulative. All the foregone days of virtue work their health into this. —Emerson.

Banner Correspondence.

Missouri.
ST. LOUIS.—George Liebknecht writes: “The indifference and opposition to Spiritualism among the conservative leaders of thought largely arises from the fact, more or less distinctly perceived, that it is a general forward movement, a liberating and liberalizing force, which carries its adherents beyond the old landmarks, beyond the old time-honored channels of thought, assailing venerable authorities and established doctrines, and uprooting inherited fallacies, not only in the domain of religious thought, but in secular, political and social affairs as well.”
Being such a force, the leaders and representatives of conservative thought feel bound to oppose it, openly and secretly. They see that its tendency is to depose human authority in matters of religion; to make every man his own mediator.
If spirits return, manifest their presence and give us proofs of personal identity, all will marvel at their power, and will be converted for themselves, and will not look to the ambassadors of Christ for any very reliable instruction in those matters.
But Spiritualism is destined to do more than this. Sooner or later it will come to be a powerful reforming force on the social, political, economic and industrial side of life. It will expose and assail, not only religious error and tyranny, but every form of social wrong, injustice and oppression. Few Spiritualists as yet realize what power these new spiritual thought-waves hold in reserve for the regeneration and reconstruction of society. It is the beginning of an educational process, having for its object the correcting, modifying, enlarging and expanding the hitherto dominant ideas and views, not only upon the subject of religion, but upon every question affecting human welfare and progress. Every interest and every relation in life is going to be brought under the clearer, more penetrating and searching light of divine truth, purer justice, and a holier, more angelic love. Being nothing less than a new dispensation, the result must ultimately be not only a new heaven, but a new earth as well; and we may rest assured that these currents of new thought are a natural unrolling and legitimate outgrowth of spirit influence wielded for the uplifting of humanity. For myself, I cannot see how one can be a Spiritualist and not be in closest sympathy with the cause of social and industrial reform; and this agitation of thought, started and sustained by spirit-power, will not cease nor abate until the present unjust, oppressive, monopolistic arrangements, laws and practices in social and business life shall be overturned and replaced by just, humane and cooperative methods.
There are evil forces at work in this country to-day which threaten, unless resisted, to make life not worth living for our children; for the tendency of the times is toward the abolishment of the large middle class, the well-to-do and moderately wealthy, to which the average professional and business man expects his children to belong. The building up of colossal fortunes and the rapid increase of poverty are the great menace to our future prosperity, and if we, as Spiritualists, would be convinced, we must emancipate ourselves not only from the shackles of ecclesiastical dogmatism, but from political ignorance, political indifference and bondage as well; we must inform ourselves upon these social and economic questions, so as to deal with them and vote upon them, and thus the interests of humanity, the general welfare and social progress may triumph at last.”

New York.
NEW YORK CITY.—Harriet and Callista Doty write as follows: “Having had as a guest the medium, Mr. A. Sawin, we received through him a wonderful test, involving a knowledge, on the part of the spirit-world, of people separated from us by a distance of fifteen hundred miles, and events occurring there.
We had a loved brother who left this city some forty years ago, since which time we have never been able to gain any intelligence from him, and have been constantly in the dark as to his whereabouts.
On a certain occasion Mr. Sawin was controlled, and informed a sick sister that if she would write to St. Charles, Minn., (a place we had never heard of) we would receive information which would lead to a knowledge of our long-lost brother. We immediately wrote there, and received a reply from a cousin, who said the letter was handed to him by the postmaster, as he knew of no other Doty in the town. The cousin said that he was from the same family of Dotys, originally from Danby, Vt., the original American home of our father's family. It is very remarkable that the spirit should learn that in that far-away village there lived a relative of whose existence we were not aware.
The same control informed us very recently that we shall shortly why we were asked to write to St. Charles, and that events are about to transpire which will clear away some uncertainties pertaining to our brother.
In reference to Mr. Sawin's gift of mediumship, we feel it only justice to him, a stranger and a newly-developed medium, to state that in an acquaintance of over thirty years with Spiritualism and its phenomena we have never met with a medium of such versatility.”

ROCHESTER.—One of our oldest friends and subscribers writes: “I think a great many of THE BANNER readers would be pleased if Mr. Colby would continue to relate incidents in his experience in investigation of the spiritual phenomena.
The few I have given have interested me greatly, and I am confident many others have been equally pleased. We all like to read and

hear related the experience of others—especially of those whose reputation is well-known to the public. I hope Mr. Colby will not be so modest as to refrain from telling us facts in his experience.
I have taken the BANNER OF LIGHT from the commencement of its publication; and I am familiar with most of the other spiritual papers that have been and are now published in this country, yet above all others I esteem THE BANNER. It is able, dignified, and always ready and vigorous in defense of the truth. Long may it flourish, and in the future, as in the past, labor for the spread of Spiritualism—pure and undiluted by bigotry or creeds.”

Illinois.
CHICAGO.—Under date of the 22d inst., C. E. Irwin, Corresponding Secretary, writes: “The Progressive Spiritual Society, having removed from Lakeside Hall, corner of Indiana Avenue and Thirty-First Street, to the new Masonic Home Temple, 3120 Forest Avenue, find that the change has caused quite an increase in the attendance.
A short session was held last Sunday morning for organizing the Lyceum, and the permanent organization will be completed next Sunday.
The subject of ‘Reincarnation’ was exhaustively treated in the negative by Dr. J. K. Halliwell Sunday afternoon, which was regarded as an able effort. Mrs. Nickless, in the short time that remained, refuted his arguments, and gave some very strong reasons for her belief in Reincarnation.
Every chair in the large hall was filled in the evening to hear Mrs. Edith E. R. Nickless's lecture on ‘Spiritualism as a Religion,’ and to witness the ordination of Dr. William Yates as a minister and teacher of the truth of Spiritualism. The doctor was greatly impressed with the solemnity and importance of the duties as explained fully by Mrs. Nickless's control, and after the service gave a very convincing talk upon his experience as first superintendent in a Methodist Sunday school, then as a class-leader, and afterward his twenty-five years of service as a local preacher. He found himself always hungering after that truth which he had failed to secure, but finally, being persuaded to examine into the truth of the then new doctrine of spirit-return, he had succeeded in finding the knowledge which has since filled every void, and brought complete happiness. The doctor stated that he had not found it necessary to cast aside his Bible, but found it full of beautiful truths that could be seen in no other book. After promising to do all in his power to help those needing his services, the doctor made way for Mrs. Nickless, who gave a number of fine tests of the presence of the spirit friends.
Our Society will have musical and literary entertainment next Wednesday evening.”

California.
SAN FRANCISCO.—Jos. D. Hosmer writes: “We are pleased to note the return to this city, after his long sojourn East, of the popular platform test and trance medium, Mr. Harold Davis. A thorough and well-known man, he has been the means of convincing thousands of the truth of spirit-return. His principal phases consist of clairvoyance, trance and diagnosing of disease.
It was my good fortune to have a sitting with Mr. Davis while at Sunset Camp-Meeting last summer. Although a perfect stranger to him, he gave me the full name of my mother, together with incidents that happened many years ago, unknown to any one living but myself. He diagnosed my disease, and described my symptoms better than I could have done myself, at the same time his control, Dr. Fisher, advised me how to cure myself, and I am pleased to say that by his advice I am now completely well again.
I attended a circle which he recently held, taking with me three friends—one a prominent lawyer, another a well-known physician, and his wife, all of whom received remarkable tests from their loved ones: Thus in the space of an hour were three prejudiced skeptics transformed into earnest investigators of the claims of our grand Cause.”

Massachusetts.
HAVERHILL.—Mrs. M. J. Wentworth, of Knox, Me., writes: “In my recent engagement with the Haverhill Spiritual Society, I found it in excellent condition, with a fine hall and choir, and, best of all, earnest, intelligent members, who spare neither time nor expense to help on the good work of liberalizing and spiritualizing those who desire to learn if the teachings of Spiritualism are true. Judging by the large audiences present at the meetings, they have not labored in vain, for more at Haverhill, intelligent gatherings than those at Red Men's Hall are not often seen.
Tests followed the lectures, and private sittings were given, which the recipients stated were correct, and in some instances gratitude was expressed for the consolation derived from spiritual sources. ‘When thy father and thy mother forsake thee, then will I take thee up,’ seems only the prophecy that in all trials, sorrows and temptations there is a power to help, to aid and to lead us forward out of the darkness into the light. May we who have gained these truths be up and doing, for there are so many mortals who need the comfort of the knowledge that their loved ones hear them calling, and heed the tears they shed.”

Colorado.
DENVER.—D. O. Wilhelm, Secretary, says: “We are having a genuine spiritualistic revival here. Under the auspices of the ‘Women's Association of Progressive Workers,’ John Slater is giving platform tests at Warren Hall, 1737 Champa Street, every Sunday afternoon and evening. The hall is crowded at each meeting, with standing-room only for late-comers.
Mr. Slater's success in this city is phenomenal. Men and women of note who, only a year ago, scoffed at Spiritualists, to-day are regular attendants at our meetings, having been convinced of the truth of spirit-return by receiving themselves personal messages through his mediumship. His tests are of a nature to convince the most skeptical—names and facts—and invariably recognition follows. Communications have come mostly to those who are visitors to our hall for the first time.
Mr. Slater speaks of the BANNER OF LIGHT at each meeting, and is endeavoring to get subscribers for it. His sittings during the week are crowded with anxious seekers, and his time for private sittings is all taken.”

February Magazines.
WORTHINGTON'S MAGAZINE cannot be too strongly commended for its entertaining, instructive, wholesome and meritorious contents. It is truly a magazine for the family. The current number opens with the first part of a paper entitled, ‘Fountain Life in Pearly,’ by Helen Everett Smith, and has the impress of giving a faithful delineation of life in Northern France. ‘A Bolt from a Clear Sky,’ by Annie Page, promises to be a most entertaining story, judging by the first part; James W. M. D., contributes a paper on ‘The Emotions in the Lower Animals,’ W. A. Smith has called some ‘Familiar Quotations,’ and adds to their value by some original comments; the second illustrated paper gives the conclusion of the escape from Liberty Prison, narrated by Gen. Thomas E. Rose, and contributed by Samuel P. Bates, LL.D., late State Historian of Pennsylvania; it is a very thrilling recital, and is reliable and full. The department articles are up to the usual high excellence enjoyed by Worthington's. The magazine by its entirety is a strong number. A. D. Worthington & Co., publishers, Hartford, Conn.

THE QUINCY has for its opening a very pretty frontispiece, entitled ‘The Rose,’ the first article is ‘The Shady Side of a Doctor's Life,’ by Rev. Fred. Hastings, followed by the serial ‘Poor Pride,’ by Isabel Bollerby; William H. Swift contributes ‘After Death,’ a dream, which is interesting and probable; ‘How Bessie was Transplanted,’ by Maude R. Hall, tells of one way of doing good; ‘A Jewish Conversion,’ by Rev. William Burnet, M. A., cannot fail to awaken favorable comment; ‘Only an Old Forge,’ by C. E. C. Weigall, is a pretty pastoral story; ‘Chris’ is a boy's story by Mary Bradford Whiting. These, with other papers, make a very readable number. The Cassell Publishing Co., 31 East 17th Street, New York.

THE MAGAZINE OF ART starts off with an attractive photograph entitled ‘Chant D'Amour,’ from the painting by E. Burne-Jones; the school of Rembrandt is represented by an exquisite engraving from ‘Christ Blessing Little Children’; ‘The Head of a Girl,’ from the painting by Sir Frederic Leighton, Bart., R.S.A., is a credit to the talented and renowned engraver; Puvion De Chavannes, the painter of noble birth, rank and wealth, has received faithful narration at the pen of Prince Bodnar Karageorgievitch, whose familiarity with his subject is made prominent throughout the article; the copies in steel illustrations of Chavannes's works will be found exceedingly interesting; ‘Some Notes on the Illuminated Books of the Middle Ages,’ by W. Morris; ‘Italian Chimney Tops,’ by H. E. Tidmarsh; the second part of the Ruston collection, by Claude Phillips, and the usual departments, make up the remainder of the attractive current number. The Cassell Publishing Co., 31 East 17th Street, New York.

CASSELL'S FAMILY MAGAZINE has for complete stories ‘The Phantom Forget Me Not,’ by E. Chapman; ‘The Doctor's Secret,’ by Albert E. Hooper; ‘The Quaker Passenger's Story,’ by A. E. Bonser. Among the prominent miscellaneous papers, finely illustrated, will be found ‘Modern Manchester,’ ‘As Others See Us,’ ‘Both Sides of the Shields,’ ‘Pictorial Spawish, England,’ and ‘Professions for Our Boys.’ The departments are well maintained, and will compare favorably with any other part of the magazine. The Cassell Publishing Company, 31 East 17th Street, New York.

THE PROBLEM OF THE UNEMPLOYED.
To the Editors of the Banner of Light:
The question, ‘What shall we do with our unemployed?’ is of grave importance, and must be answered. With so many idle workers in our midst, to whom no work means no privation, but starvation, we should look the situation squarely in the face, and apply a remedy that will be an effectual and all-sufficient cure; palliatives and plasters in the shape of ‘soup-houses’ charity, and the like, will not remove the evil. The plan proposed by Mr. Bellamy of State cooperative work for the unemployed is the only true and scientific method of dealing with the question—and it would seem that in this day and generation we might be able to treat it in this enlightened manner.
I understand the plan suggested by Mr. Bellamy, the State would put its unemployed at work to supply each other's needs—or in other words to support each other. That is all. It would not interfere with any outside business, neither would it long a tax upon the State; for as Mr. Bellamy has shown, the system would soon be more than self-supporting. Money must be spent by the State in various ways to relieve the suffering of those who manage to exist, and to bury those who die of cold and hunger, yet no real good is done—the evil still goes on. How much more sensible it would be to expend the money in putting these people at work, and make an end of the need of charity, either public or private, in their case forever.
It would seem that all must be weary of the present state of things as regards the unemployed, and be willing to adopt any sensible measure that promises permanent relief.
The question before us is just this: Shall we pursue the same old senseless plan of palliatives in the shape of ‘soup-houses’ and other like charities—wholly ignoring the cause of the malady—or shall we have wisdom enough to apply a radical and all-sufficient remedy, such as Mr. Bellamy proposes, and exterminate the evil for all time. I trust our answer will be worthy of an enlightened and progressive people.
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“VENI, VIDI, VICI.”
A New Application of the Popular Phrase.

It Concerns Us All More Deeply Now Than Ever Before.

A Far Greater and Nobler Use of the Term Than the Original One.

How frequently we make use of popular quotations, and we do so because they describe so accurately our feelings. The heading of this article, meaning, I came, saw and conquered, was first employed by Julius Caesar to describe one of his victories; but even this great man little realized the magnitude of what might be involved in his famous expression. Recent events have called forth the use of it in a grander and more sublime meaning than ever before.

Mrs. I. E. Dittmar, who resides at 806 Parker Street, Boston Highlands, Mass., says:
“I had been suffering for four or five years with dyspepsia, indigestion and constipation, experiencing constant and severe pain in the stomach. For years I ate scarcely anything, and could take no food without suffering the greatest misery. I had also been afflicted for five or six years with chills and fever.
“I was induced to try Dr. Greene's Nervura blood and nerve remedy, and now, after taking four bottles of this wonderful medicine, I am entirely cured of all these complaints. My appetite has returned, I can eat without distress, and the chills and fever have entirely left me. I consider it a wonderful cure, and I cannot speak highly enough in favor of this medicine.”

Dr. Greene's Nervura blood and nerve remedy is purely vegetable and harmless, and has come to us through the skill and labor of a great physician. It has met disease, and it is conquering it all over the country to an extent never before known. It is acknowledged to be the greatest of all medicines in overcoming diseases of the blood and nerves, and all complaints arising from poor blood or weakened and diseased nerves. If you are suffering from any of these diseases, such as nervous debility, poor blood, weak nerves, dyspepsia, liver or kidney complaints, take Dr. Greene's Nervura blood and nerve remedy, the great conqueror of disease, and your system will be freed from all impurities and complaints. The doctor can be consulted at his office, 31 Temple Place, Boston, Mass., free, personally or by letter.

RECEIVED FROM ENGLAND.
Raphael's Almanac:
OR,
The Prophetic Messenger and Weather Guide,
FOR 1894.
Comprising a Variety of Useful Matter and Tables, Foretelling of the Events and the Weather That will Occur in Each Month During the Year.
A LARGE HIEROGLYPHIC.
By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Fourth Year, 1894.

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Synoptic Planets, Moons, Signs, etc.
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Royal Tables, etc.
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Ready Reckoner and Tables.
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Building and Income Tables.
Measure and Weather Tables, etc.
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Standard and Licensed Weights and Measures.
Good and Bad Harvests, etc.
Sizes of Tanks, etc.
Favorable and Unfavorable Regulations, Annuities, etc.
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The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1894.
Fulfilled Predictions in 1893.
Hints to Farmers.
Hints to Gardeners.
Legal and Commercial Notes.
Table for Farmers Abroad, etc.
Reviews, etc., etc.

Price 35 cents, postage free.
For sale by COLBY & RICH.

The Astrology
OF THE
Old Testament.
BY KARL ANDERSON,
Professor of Astrology.
A volume replete with interest, with instructions in Astrology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and judge the future.
This work is especially recommended to all Free Masons, students, and men of science, of whatever degree of age, religion, and belief. It is a valuable and valuable volume. By the science of Astrology, purely mathematical and mathematical, the well-practiced adept can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigation, Astronomy and Surveying—the source of all knowledge, prophecy and wisdom of the ancient peoples, and of the last great religion of the past. Reviews, etc., etc.
MASSONIC TEMPLE, BOSTON, Feb. 17th, 1894.
KARL ANDERSON, Esq.,
Dear Sir and Brother:—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled ‘The Astrology of the Old Testament,’ or The Lost Word Regained. I have placed it in the library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curiosity and interest.
Very truly and fraternally yours,
EDWARD D. NICKERSON,
Recording Grand Secretary.

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MASSONIC TEMPLE, BOSTON, Feb. 17th, 1894.
KARL ANDERSON, Esq.,
Dear Sir and Brother:—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled ‘The Astrology of the Old Testament,’ or The Lost Word Regained. I have placed it in the library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curiosity and interest.
Very truly and fraternally yours,
EDWARD D. NICKERSON,
Recording Grand Secretary.

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 3, 1894.

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

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

Some Plain Talk about Medical Monopoly.

When common sense is joined with good medical sense and experience, and old, ignorant and dangerous formulas, like old creeds in theology, are cast aside, or given only their proper weight in an unprejudiced mind, then old theorems and theories are placed upon the defensive. But errors die hard. The advocates and defenders of old systems are not alone conservatives but obstructionists. Science takes no progressive step until some pseudo-scientists, who have grown gray in the service of old bases and formulas, are placed hors du combat by an array of facts which confound alike their theories and their reasonings, and places them in a ridiculous position before the scientific world.

There is no such thing, strictly considered, as medical science, the confession of the best scientific writers confirming the statement. There are medical systems, medical schools and practitioners, but in diagnosing disease, applying remedies and saving the lives of patients, medical practitioners contrive to quarrel over the particular systems which they have been taught in their respective schools, while the patient often suffers and dies. It is true that an enlightened and popular common-sense and experience have driven the bloody lancet, the deadly mercury and the poison blister out of the sick chamber as curative forces for a cold and resultant fever. Even nature's processes are now admitted to be as helpful and restorative, when obeyed, as the vile concoctions and nauseous compounds which the stubborn disciples of the schools prescribe, through the formula of a dead language, and the practitioner of a modern school of medicine is not now horrified when a fever-consumed patient calls for and receives—with a relish which those only can appreciate who have experienced it—a draught of pure, cold water. But what an army have suffered one prolonged agony of thirst for that which nature has so freely and bountifully supplied, simply because an ignorant medical tyrant has forbidden the restorative "elixir of life," because it would, according to what he was taught in his medical course, interfere with his prescription!

Popular education, and especially that which relates to the preservation of health and life, remedial agencies and systems of therapeutics, have so shaken the hold of old systems upon the public that, even while, their colleges are graduating thousands of young followers annually, more and more of them are standing in the medical market-places—like the idlers referred to of old by the great Nazarene healer—"because no man hath hired" them. People are employing those physicians who cure, and who cure by the simplest and most direct methods. To such an extent has this common-sense decision been carried that a general alarm has been awakened, and a general coercive process decided upon to retain the grasp of the professionals upon the service and the purses of "the dear people."

For years the Legislatures of the States have been importuned by medical oormorants to pass restrictive laws against "those other fellows," and in favor of themselves and their school of practice. They seek election as representatives to legislatures; appointment upon the committee which shall permit them to report favorably upon their own petitions, and to vote for their own bantling; get the ear of governors to solicit official recommendations

in their favor in annual messages, and their moral and political support in forcing the passage of a bill into a law which shall confer special powers and rights upon them, against the wishes, will, interests and even the sacred rights of the public. They employ men to circulate throughout the State petitions which they have concocted and had printed, and they morally coerce the families of their patients and friends to sign them. They, in combination, employ the best lawyers, with large fees, to advocate their close, special, corporate claims before the legislative committees, and, failing, renew their efforts every year consecutively—in Massachusetts for fifteen years or more—determined to overcome alike the patience and the persistency of the public in defending its rights against the greed of service and fees.

If the Orthodox ministry and its theological schools; the legal fraternity; any school of education, its officers, professors and graduates, secular and distinctive in character, should attempt to introduce and pursue this system of tactics to secure special restrictive privileges and immunities for themselves and their associates, even under the false plea of their great interest in and care for "the dear, ignorant public," they would awaken universal disgust, and receive, as well as merit, universal condemnation. If we are not to be permitted to select our physician, and the system of healing satisfactory to us and to our families, without our medical attendant being fined and imprisoned for his attendance upon us, pray why should we be permitted to select our clergyman, spiritual teacher, church and particular school of theology for ourselves and families, or why select our own lawyer to conduct our suit or defend our fortune in court?

If "the dear people" are to be made slaves to a penal medical statute, let them also be made to bow to a clerical tyranny. Restore the old days, when Cotton Mather was the religious head of Massachusetts, and his ministerial associates were the bishops, when men and women took their religion, with its creeds and formulas, by law, and those who resisted were banished from the State, like Roger Williams—and not only Unitarians, Universalists, Baptists and Methodists, but even the Orthodox communicants of the "New Old South" and Park-street churches would revolt against such a flagrant usurpation of personal and popular rights.

Would it be any greater or more flagrant usurpation than this persistent attempt to force us by law to swallow mineral poisons in quantities, and permit the State to name their administrator? Does the increase in popular intelligence characteristic of the past half century throughout New England and the country, disclose an increase of popular weakness and defect in judgment, so that to-day personal rights—everywhere in the country deemed sacred and inviolable—must now, by statute law, be handed over to a select few to exercise for us, while the fortunes or poverty of that select few are contingent solely upon that right to administer upon others, conferred by special enactment? Oh! liberty, what crimes against man are perpetrated in thy name!

The above remarks apply with equal force and justice to and in every portion of the country where organized medical bigotry seeks to stand between the people and the light of their constitutional rights. To us in Massachusetts they have a peculiar significance at this time. In our issue for Jan. 13th we stated that our new Governor, Greenhalge, asked during his first address to the members of the Legislature that they "consider the expediency of requiring that practitioners of medicine be registered in somewhat the same manner as pharmacists are now registered," etc.

This we characterized at the time, and rightly, to be an open bid for the enactment of a medical monopoly law—adding that if candidate Greenhalge had openly introduced this issue into his campaign (instead of announcing it afterward) he would certainly have failed of his election. It is very evident that his words have fallen on gladly-receptive ears, and on law-desiring minds; that the great mass of the medicals in this State has felt a thrill of hope, and is now essaying a premonitory wriggle, preparatory to presenting something "for the benefit (?) of the dear people." Already we are in receipt of a copy of *The Healthy Home*, a medical publication, in which the editor endorses the utterances of the Governor—at the same time acknowledging that "in Massachusetts it [the doctors' plot law] is always defeated." The editor proceeds to give as the causes thereof:

"One reason for this is because no one 'pushes things.' What is everybody's business is nobody's business. The average physician, busy with his own affairs, is not apt to take an active interest in pushing a matter which will be of only indirect personal benefit, if successful....

"Another reason why a medical law has not been passed in Massachusetts is because the regulars have asked for too much. It is useless to try to rule out homeopaths or eclectics....

"A moderate, sensible medical law would pass the Legislature, even in Massachusetts. *The Healthy Home* is in favor of such a law. It does not, however, lay down any ironclad principles as to how it should be worded. It would like to hear from physicians and readers on this whole topic."

There is every reason to expect that this feeling will spread (under His Excellency's hint), and that an effort will be made during Gov. Greenhalge's administration to obtain the legislative enactment of some "doctor's plot law"—which is sure of his signature—if presented. LET THE FRIENDS OF FREEDOM IN MEDICAL PRACTICE BE ON THEIR GUARD, IN THE OLD BAY STATE!

THE SPIRITUAL PHILOSOPHY of life and service for humanity, as a unit of joys and sorrows, hopes and despondency, courage and despair, gives the best illustration of the truth embodied in the lines of England's old, blind poet, John Milton:

"Thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

To unselfishly do one's whole duty, and be content with the service required, according to one's capacity for doing, sweetens the soul with an atmosphere of peace, keeps it constantly in harmony with the law of our spiritual growth, and in preparation for the disclosure of such spiritual gifts and powers as our angel-friends can manifest through the entire organism. Impatience, and an overweening desire to perform works for which we are naturally and spiritually unfitted, is the bane of many otherwise good mediums and useful lives. All can serve the cause of truth; some by a ceaseless activity; others by standing and waiting for time, place, development and inspiration. Servants of an angelic ministry in the cause of humanity, of all others, need to cultivate patience and courage.

More Attempted Tinkering to Resist Personal Liberty.

In the House of Representatives at Washington, on the 25th ult., Mr. Representative Morse of Massachusetts introduced a joint resolution, proposing an amendment to the Preamble of the Constitution of the United States, "acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations," which was referred to the Judiciary Committee. The same day, Mr. Frye of Maine introduced into the Senate the proposition for an amendment to the same Preamble, so as to make it "recognize the divinity of Jesus Christ," which was referred to the Judiciary Committee of the Senate.

The Republic was founded as a purely civil government. It has so continued in its letter, genius and spirit. As the Preamble to the Constitution is very brief, and yet specific in its statement of the reasons for the adoption of the Constitution by the people, we reprint it, that our readers may see the inappropriateness of either of these proposed amendments:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION for the United States of America."

The theological or religious question was wholly ignored in the framing of the Constitution. Every government of Europe had furnished a sufficient example of religious tyranny, or the suppression or coercion of the individual citizen, and our fathers would have none of it. It was believed that no future claim to the exercise of ecclesiastical power could be built upon an utter negation; but the people, in view of the teachings of history, desired a positive security for themselves and their descendants. Hence the conventions of the people in the several States, which met for adopting and ratifying the Constitution, supplemented that act by proposing to the next Congress—held in the city of New York, March 4th, 1789—certain amendments. The Congress complied, and there was added to the Constitution this positive, prohibitory clause:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

The whole intent and purpose of these proposed amendments to the Preamble to the Constitution are to change its purely civil character, and give it a religious semblance, so that religious sects and dogmatists may find a civil shelter in their systems of propagandism and their forcible intrusion upon the consciences and rights of others.

The Rev. Joseph Cook could as reasonably apply for an amendment to the Preamble confessing "Calvinistic Orthodoxy." The proposed amendment of Senator Frye comes near swallowing the whole Calvinistic theory if joined to the proposed amendment offered by Representative Morse. Mr. Salton, with the aid of one of his American bishops, could present another, going a step further, and declaring the Pope of Rome as infallible as Jesus Christ, and his decision the law in all matters of religion or conscience; and if the amendment should be incorporated, the Republic at once becomes hierarchical in character, and a national church and religion follow.

There is no tyranny and oppression equal to a religious tyranny, as all history proves. An inflamed religious zeal resembles a moral madness, and has no respect for the rights of conscience in another. It is at this point that our purely civil and anti-religious form of government becomes the protector and defender of the rights of persons and religious organizations of all creeds or of no creeds. Many attempts by religious zealots have been made to change it, but they have failed, and always will. The American people will never vote to place their free conscience at the feet of any dogmatist, creedist, church, or form of religious faith. Worship must be free as thought, and every one respected in his personal right to worship or to refrain from it.

Dr. Corey as an Expert on Skeptics.

The former pastor of the Metropolitan Methodist church in Washington, D. C., delivered himself of a miscellaneous sort of a discourse in that city at New Year's, in which he handled the whole class of so-called skeptic-producers, making his theme the "Credulity of Skepticism." He said it had many phases, and it was never precisely the same; it never had primal principles on which it could stand, but has always been as unstable as water. Its disciples always had been at variance, which he readily explained by saying that it was built upon negations. If Dr. Corey had intelligently defined skepticism at the start, he would not thus have betrayed the crass ignorance he has in dealing with it in discussion. He should know, first of all, that skepticism, while it is by no means negation, as he asserts, is not, on the other hand, in any sense whatever dogmatism, with its self-asserting positiveness. Its distinctive characteristic is that it neither asserts nor denies; it all the time inquires; it demands proof rather than faith; it swallows no statements without first tasting their substance for the purpose of deciding as to its nutritive quality; it refuses, in fine, to accept anything on trust; but insists, on cash down, honest dealing. Does Dr. Corey think there is anything wicked in this?

Continuing, he stated that he had found it needed more credulity to be a skeptic than to be a Christian; that the only thing positive about skepticism is its denial of the "Scriptural faculty" (whatever disease that may be), and its denial of man's relations with a spiritual God. How "spiritual," pray, is the average so-called Christian's God, of whom he has no conception whatever that exceeds the limits of his own visible being? An agnostic Dr. Corey called a spiritual know-nothing, and he declared agnosticism to be the latest form of skepticism; in other words, a skeptic is a "spiritual know-nothing." First, the agnostic contended that the unaided intellect could comprehend everything—which is not the fact, because the agnostic insists that human comprehension has its limits. If, said he—evidently thinking he was uttering what was beyond the reach of dispute—if agnosticism pretends to know nothing about the spiritual faculties, it has no right to predicate (assert) anything about them. Alas! then the agnostic, otherwise the skeptic, does predicate, does assert, is positive; a moment ago Dr. Corey described him as one who built on "negations." Evidently he wants to eat his cake, and have it, both at the same time. Agnosticism, as understood, predicates or asserts nothing; it simply persists in saying: "I do not know." And this

is the way these ministers who have the self complacency to think themselves reasoners on subjects that are unfathomable by the sound instruments of human comprehension, go about the business of openly denouncing men certainly as good in all respects as themselves in point of character, if not of attainments and natural gifts, simply because they cannot admit, and therefore will not, that they know what they really know nothing about, and see what is to their slight wholly invisible.

Next, Dr. Corey pitched headlong into Prof. Huxley's theory respecting the origin of man. He denounced the public lectures of the latter in this country as "unfair and fraudulent." He said Prof. Huxley argued that life originated with "a protoplasm, or something coated with slime that extended like a sheet around the globe," and urged that the three elements that "first got together in some manner and produced life" were water, ammonia and carbonic gas. He submitted whether it did not require more credulity to believe this theory than to ascribe the source of life to "an intelligent God." But why any more difficult than to believe God created life out of the earth by breathing into a clay "image"? Is the "breathing" continued in the case of each new life that appears?

After much fanfare Dr. Corey soared with untiring wing to a consideration of Spiritualism. The very idea of skepticism in the face of the actual facts that Spiritualism yields in such multitudes, is an affront to ordinary intelligence. He was pleased, however, to take Spiritualism to illustrate skepticism. He thought—if, indeed, it can by courtesy be called thinking—that it required more credulity to believe "this abstruse absurdity" (he is ambitious to become a coin of phrases) than to believe that God was able to shed his sunlight into the heart. Alas! and alas! a clear case this of easy speech and empty meaning! Who told Dr. Corey that Spiritualists did not believe, nay, did not know, that God was able to shed his sunshine into the heart? How easy to push over men of straw set up by ourselves! But no one is hurt!

"Direct Legislation."

As THE BANNER has before remarked, the new system of making laws—known as the "initiative and referendum"—by which the people are given the power to propose new measures for enactment, and to ratify or reject all important measures passed by their legislatures, is coming more and more into notice. It has been in use in parts of Switzerland for over six hundred years, and given such excellent results that its scope has been extended, until at the present time it is in operation in national legislation, and practiced by ninety per cent. of the Swiss citizens in State affairs. Its advantages are summarized as follows:

It would neutralize the increasing use of money in the interest of special grants and privileges; since there will be more votes than can be bought, when the entire body of citizens vote upon a bill. It would purify corrupt election methods, by removing the motive for expending large sums of money now known as "election expenses" on committees for investigating, considering, or drafting new measures of legislation; thus the citizen of small means will be far more eligible to office than he is now. It would break up "machine" rule in politics, as the citizen will be able to vote directly on all laws, and consequently measures rather than men will be of the first consideration at election time.

It will likewise reduce the amount of special or sectional legislation, since a large proportion of ill-advised measures would be done away with if all bills were subjected to public scrutiny and discussion. The scope of the individual franchise would be greatly enlarged, and the education of the voting mass be incalculably increased by exchanging the secrecy of the committee-room for the publicity of open discussion, thus dispelling popular ignorance. And the franchise would be enlarged by the people's will being exercised upon all chief measures of public importance, instead of a voter's being compelled, as now, to cast his ballot for a representative who stands only for what the party platform professes. In short, it is claimed that direct legislation is a thoroughly practical method of law-making, pure democracy, and beyond the reach of bureaucratic influence or party domination.

Special Attention

Is called to the remarkably liberal and forward-looking editorial from the *New York Herald*, which we copy for the benefit of our readers, on the second page, present issue. We had purposed a more synoptical treatment, but feel sure that its spirit is best preserved by giving it in its entirety. Surely *The Herald* "moves," as well as "the world."

Dr. F. L. H. Willis

Will speak at the Back Bay Spiritual Temple (Newbury and Exeter streets) next Sunday afternoon.

Our deepest sympathy goes out to Chas. W. Sullivan, the kind, affable and truthful Spiritualist, medium and vocalist, whose name is familiar throughout New England. As THE BANNER stated last week, this good man and public favorite is at present lying very ill at his home in East Boston. We are sure the best wishes of a multitude of friends go out for him in unison with our own.

The attention of every friend of the animal creation is directed to the sympathetic and touching plea—coupled with sound argument—which Mrs. Helen Stuart-Richings makes on the first page of our present issue, in answer to the question, "Do Animals have Continued Existence?"

In the message of Capt. Daniel Waldron, published in this issue (in the Message Department, 6th page) mention is made of Capt. Hunt of Salem; the senior editor of THE BANNER recognizes in the reference the name of a dear old friend of his.

Read the card of Augustus Day, Detroit, Mich., on our fifth page.

After all, there is not such an alarmingly large number of smallpox cases in Massachusetts. There have been reported to the State Board of Health since the 21st of last September, when the first case occurred, nineteen cases of smallpox from places outside of Boston. Of these seven occurred in Lowell, four in Holyoke, two each in Worcester and Methuen, and one each in Somerville, Brookline, Marlboro and Yarmouth—Boston Herald.

And yet "the powers that be," and other powers that think they are, have done some tall work in trying to create a "scare" in this State in this direction: Did they hope it would eventuate in a rich "vaccination" harvest?

God's Poor Fund.

The report of the Veteran Spiritualists' Union, made at its monthly meeting, held in Boston Jan. 3d, states that the relief committee of that organization paid out in aid of the needy the sum of \$83.00 during the year 1893.

In this connection it is proper for THE BANNER to state that, without specially chronicling the fact before the public, its proprietors have paid out, in the years that are past, several thousand dollars, in different installments, to such of the destitute poor as our spirit-friends have called our attention to—and this aid has been rendered without asking in any way the religious or non-religious views of the recipients. This good work on the part of THE BANNER OF LIGHT is still going on; therefore we earnestly request that the philanthropic, wherever they may reside, will continue to aid our "God's Poor Fund" with donations, large or small, as the circumstances of the generous donor may warrant.

In the practical working of this FUND many interesting experiences have been met with in proof of direct spirit communion: At one period, for instance, we aided at different times the late Austin Kent of Stockholm, N. Y. He was a chronic invalid; was mainly dependent at last upon THE BANNER'S aid ere he passed on, and received from us over \$200. One day as the senior editor was opening his morning mail, his right hand was automatically influenced to write: "Send Austin Kent ten dollars." Obeying the spirit-world's behest, he at once mailed to the poor invalid a ten dollar note. The next mail brought him a letter from Mr. K., to the effect that on the very morning the gift was sent from this office, he had asked, in his anguish of spirit, that if the angels could hear his call, as the Scriptures taught, would they at once influence some one to render him the assistance he was so much in need of in his bed-ridden condition. He said—on receiving so promptly from this office the desired aid—that he knew his prayer was heard and responded to by the angel-world.

The above brief statement is only one of many that have been practically brought about in a similar manner by and through the instrumentality of the promptings of the spirit-world given to the Banner Establishment.

We mention these matters solely for the purpose of letting the public know what THE BANNER has been able to accomplish through the assistance of generous-hearted souls who have from time to time responded to its calls for aid for the destitute. We still have heavy demands—in this unprecedentedly hard season (financially)—upon our God's Poor Fund, and we therefore earnestly repeat the request that the benevolently inclined, wherever residing, will send funds to assist us in carrying on the good work at this time.

An Awful Statement.

Here is a specimen of legal killing by the Christians of the last end of the nineteenth century. Is it not high time that capital punishment should be expunged from all our statute books, and imprisonment for life for murder be instituted instead? The account of this terrible affair in the great city of Chicago, where churches abound, is as follows—as reported in the daily press:

"Murderer Painter's execution in Chicago, Jan. 21th, was a most bungling affair. Just as he had uttered his last words of a rambling address the signal was given, and the trap was sprung. As the body descended there was a sharp crack. The rope had snapped in the centre, between the iron eye in the crossbeam and the noose. As the body fell it half turned from its previous perpendicular position, and the head struck the ground with tremendous force.

A dozen men rushed to the foot of the scaffold and picked up the unconscious man. The blood was dripping from the back of the head and running in a dozen rivulets down the white shroud. Meanwhile the trap had been hastily readjusted, and another rope and noose prepared. The still unconscious man was half carried, half dragged to the center of the trap. The deputy sheriffs were successful in keeping the body upright while the noose was being adjusted, but as soon as they withdrew it fell back into a recumbent position.

There was a hurried consultation, and then the body was stretched out on the trap-door, with the limbs from the knees overhanging the edge. The trap was again sprung, and the body again went into mid-air. This time the rope held its own, although the noose slipped behind the ear and close upon the chin, and it seemed for a moment as though the head would pass through. A doctor sprang to the side of the swinging body and seized the left wrist. As he did so he made the remark: 'I believe he was dead when he was carried upon the scaffold.'

As the body swung around the blood continued to pour out of the head until not a vestige of white remained about the upper portion of the robe. The slight sickened many of the spectators, and as soon as the body had fallen a second time they made a break for the open air."

Decease of Hon. John Low.

Another veteran Spiritualist has passed on to a higher sphere. Hon. John Low entered spirit-life from his residence in Chelsea, Mass., on Monday, Jan. 22d, aged eighty-six years. He was born in Wilmislett Village, and became instrumental in developing that hamlet and adjacent lands into the city of Chelsea. Active, energetic and far-seeing, he was one of the founders of many of its institutions. Its first postmaster, he subsequently became alderman, mayor, State senator, and held almost every position of trust that he could be induced to accept. He was a prominent Mason, and in all public and private relations was endeared to a very large circle of friends. He was a Spiritualist, firm in his convictions and intelligent in his grasp of the philosophy of life. His wife survives him at the age of eighty-two, and his son, John G. Low, and grandson, the founders of the Low Art Tile Works. Dr. H. B. Storer conducted the funeral services at his late residence on Thursday, Jan. 25th.

At the present time, when in various portions of the American continent the public attention is being centered on the advisability, or its opposite, of vaccination, THE BANNER directs, with special emphasis, the attention of all its readers to several works bearing on the non-vaccination side of the discussion, which Colby & Rich have on sale:

"THE STORY OF A GREAT DELUSION," by William White, Esq., which outspoken book has rightly been called "the anti-vaccination bible." Price \$2.00. Also a sharp pamphlet by the same gentleman, wherein the views of Sir Lyon Playfair and Sir Charles Dilke in their pro-vaccination speeches before the British House of Commons are ably dissected and proved clearly erroneous. Price 10 cents.

VACCINATION BROUGHT HOME TO THE PEOPLE, by Miss Chondos Leigh Hunt (Mrs. Wallace)—a neat pamphlet, charged from cover to cover with argument and statistical information going to show the utter fallacy and open danger of the Jennerian process. Price 10 cents.

Circulate these, friends, among the people. The hideous vaccination theory, now entrenched in compulsory laws, is yet to yield before an awakened and properly educated public opinion.

Interesting matters—phenomenal and otherwise—are detailed in the letter by Mrs. Carrie E. S. Twing on our second page.

Movements of Platform Lecturers.

The sacred Vedas, as written by Manu, and the Genesis of Moses, or the story of the Creation and the Fall. Ten hundred stanzas, with an introduction and appendix. Amanuensis. Compiled by James H. Young. Paper, pp. 180. Price 50 cents, postage. For sale by COLBY & RICH.
