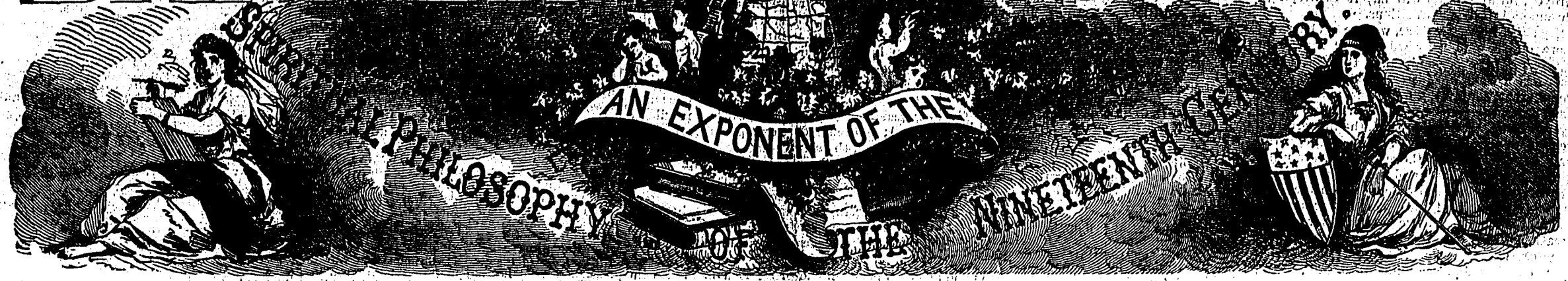


BANNER OF LIGHT.

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NO. 25.

For the Banner of Light.

UNKNOWN TO THEE.

Unknown to thee, unknown to thee,
A light shall fall across thy sea;
It sure will come, the gladdening day,
Unknown to thee 'tis on the way.

Unknown to thee, unknown to thee,
The sands of life shall all changed be:
Enfolding all thy waiting soul
Unknown to thee a river roll.

Unknown to thee, unknown to thee,
What hands reach from eternity;
Across the gulf a soul sails on.
Unknown to thee how far 'tis gone.

Unknown to thee, unknown to thee,
What powers await to make thee free;
The golden bridge to summer land
Unknown to thee is close at hand.

Unknown to thee, unknown to thee,
The love, the love that all things see,
The folded ages felt its power—
Unknown to thee it fills thy hour.

Rockland, Me.

AUGUSTA ADAMS.

Original Essays.

THE ALCHEMY OF MATERNITY.

THAT the human race can be improved by careful observance of the facts of heredity is indisputable, however much scientists may differ as to the right explanation of many of its problems. That a child owes its inferiority or superiority to its parents is beyond question. The results attained by the practical breeder are of far more importance than the conclusions of the theorist: the one demonstrates matters of fact, the other sets forth matters of opinion. Whether the variation of a species is due to the transmission of acquired characters, or whether the variation of species is the result of modified and different combinations of biophores in the germ-plasm, does not alter my position with regard to scientific breeding.

Four hundred years before the Christian era Plato represented Socrates as urging on his pupils the analogy in this respect between the lower animals and man, and the duties resulting from it, in the following plain terms:

"Tell me this, Glaucon: in your house I see both sporting dogs and a great number of well-bred birds; have you ever attended to their pairing and bringing forth young?"

"How?" said he.

"First of all, among these, though all be well-bred, are not some of them far better than all the rest?"

"They are."

"Do you breed, then, from all alike? or are you anxious to do so, as far as possible, from the best breeds?"

"From the best."

"But how? From the youngest or the oldest, or from those quite in their prime?"

"From those in their prime."

"And if they are not thus bred you consider that the breed, both of birds and dogs, greatly degenerates?"

"I do," replied he.

"And what think you as to horses," said I, "and other animals? Is the case otherwise with respect to them?"

"It were absurd to think so," said he.

"How strange, my dear fellow," said I, "what extremely perfect government must we have if the same applies to the human race!"

"Nevertheless it is so," replied he.—*Republic, book 5, chap. 8.*

Socrates died for bold criticism such as this; but his thought did not die. This same argument from analogy, which has been pressing on the human conscience in all ages, has become actually clamorous in modern times. The physical sciences, as they have been successively developed, have all turned by inevitable instinct toward their predestined centre.

Weismann, repudiating Darwin's theory of pangenesis, maintains that the variation of organisms is the result of the reduction of germ-plasm and amphimixis, that is, the intermingling of modified determinants of the germ-plasm of two individuals; and of natural selection. When the reduction of germ-plasm is such that certain modified determinants are retained in the germ-plasm of both individuals, the "character" is strengthened, becomes perceptible, and as natural selection comes into play this variation will become a specific character. He thus assumes that influences must affect the germ-plasm, and not the somatic cells of the individual, in the direction of hereditary modification, and that the character of the offspring is predetermined from the germ onwards, and that the germ-plasm in the new individual is sharply separated from the body-cells, and is handed on unchanged to the next generation unaffected by the personal life of the individual. He says: "At the present day I can therefore state my conviction still more decidedly than formerly, that all permanent—i.e., hereditary—variations of the body proceed from primary modifications of the primary constituents of the germ; and that neither injuries, functional hypertrophy and atrophy, structural variations due to the effect of temperature or nutrition, nor any other influence of environment on the body, can be communicated to the germ-cells, and so become transmissible." Many persons who have accepted the conclusions of Weismann, think them a strong argument against my views on the marriages of the unit, since on this showing the offspring are not affected thereby. So far, though, from being an argument against, they are evidence in support of my views. Should the conclusions of Weismann stand the test of time, they would prove that the race can only be improved by scientific breeding. It has been contended that the question of scientific breeding with regard to the human race need not be raised at all, because training, education and culture will accomplish the desired improvement. But if it be proven that these influences on the body,

cells do not, or cannot be communicated to the germ-cells, it would only show the necessity of improving the race by surer and more direct methods. In other words, it would show the necessity of having modified determinants of germ-plasm which represented superior qualities in the majority by scientific selection. Professional breeders of animals trust very little if at all to previous training of a horse, but almost entirely to the pedigree of the animal. Their advice to amateurs generally is, no matter how fine the appearance of an animal, select one which is well bred, study the pedigree in order to find out what qualities the animal is liable or sure to transmit. The last winner of the Derby, did he base his chances of winning the race on the treatment to which his trainer had submitted Isinglass, or on the fact that Isinglass was Isomys's son? The chances were in favor of an animal bred by a horse of known ability, over those bred from inferior animals. Again, with even two sons of the same father, but different mothers, the chances of success of the son of the superior mother will be greater than those of the son of the inferior mother.

It has long been known to breeders of animals how easily a variation in the direction required is lost, and how difficult it is to fix a desired character in the breed. Although they did not employ the terms of *idants*, *ids* and *biophores*, they knew that each parent contributed to the formation of each part of the offspring. Darwin refers to this subject in his book "Plants and Animals under Domestication." It was remarked that sometimes these elements neutralized each other, sometimes the character became more developed, sometimes the parental characters antagonized each other, and sometimes the character of one parent was prepotent over the other. Hence breeders are most careful, when they wish to retain an acquired advantage, to mate similar individuals until the character is established; at all events, until it has attained a certain degree of permanency. Breeders have long been aware of the fact of prepotency of transmission, which is the superior power that one parent has of transmitting his or her character over the other. So much do they appreciate the importance of this, that when they are describing the qualities of an animal in an agricultural book, they especially call attention to this power. Weismann offers an explanation of this phenomenon in the assumption that the determinants of this character are in the majority in the germ-plasm. How far Weismann's conclusion that the germ-plasm is unaffected by somatic influences tallies with practical experience, is of absorbing interest to those who are engaged in solving the problem of improving humanity. If it can be proven that the germ-cells cannot be influenced by the soma-cells, his position is maintained. If, on the contrary, it can be proven that the germ-cells can be affected by changes going on in the body, his theory is untenable. When breeders are breeding in and in, that is, in the same family, so as to develop the particular quality they desire, they find that many of the disastrous results are avoided and great benefit derived if they keep these near relations on distant farms, and subject them to slightly different treatment, food, etc. How is it that the health and vigor of the offspring are thereby improved if germ-plasm is unaffected by somatic influences?

Although somatic influences may not appear to be permanently hereditary, the somatic influences of the parents do affect the offspring; as in the case of rickets or osteomalacia in children, which is caused by the inability of the mother to supply alkaline salts which the embryo assimilates. This disease is said to be endemic in a certain village in the southern part of Italy. If the mother is too frequently or too violently excited, or if she has had insufficient food, the effects are seen in the child. Examples of this kind only show that the mother may affect the somatic cells of her offspring, but not the germ-plasm. Yet there is no lack of instances to show that germ-plasm can be affected by nutrition. It is asserted by many breeders that mares fed on red clover prove sterile, or that this diet will at least have a tendency to produce sterility. There are foods which produce the same effect in the human race. Influences can affect the reproductive system so as to favor fertility or sterility, but of the extent to which they modify the germ-plasm, thence altering the character of offspring, we have as yet no exact knowledge. Early marriages increase fertility, and late marriages sterility. How can we account for this if the germ-plasm is independent of bodily influences? Children born during the prime of the life of the parents are healthier and more vigorous. How can this be so if the character of the offspring is determined from the germ onwards, and is independent of the individual life. Gardeners cut away the leaves when they desire abundant bloom, and pick off the bloom when they desire foliage. How could one affect the other or develop at the expense of the other if the germ-cells are quite independent of the soma-cells? Van Beneden has said: "The kind of food adapted to each animal constitutes an interesting branch of Natural History. The bill of fare of every animal is written beforehand in indelible characters on each specific type. Under the form of bones or scales, of feathers or shells, they show themselves in the digestive organs. It is by paying, not domiciliary, but stomachic visits, that we must be initiated into the details of this domestic economy. Naturalists have not studied with sufficient care the correspondence between animals and their food, although it supplies the student with information of a very valuable kind." The study of animals

and their food is full of instructive lessons; the appearance of certain food is succeeded by the appearance of animals that subsist on it; the disappearance of the food, animal or vegetable is followed by the disappearance of the animals that subsist thereon. The appearance of the may-bug every three years is followed by that of the moles which prey on this insect. So is it with other animals. In disease, animals evince a strong desire for certain kinds, and aversion to other kinds of food. I know a family of three generations who had a strong repugnance to a particular fruit. In this instance, the father had transmitted this aversion to his daughter. The elective affinity between animals and their food, and between animals and other animals, is a nutritive process. Plants and animals will, under abnormal conditions, frequently mate with individuals to whom, under normal environment, they would be averse. What induces them to do this if germ-plasm is not acted upon by external influences?

An individual may be comparatively healthy in one place of residence and always out of health in another. Nor does the place of residence affect the somatic-cells only, but it affects the germ-cells as well. A woman who has been sterile for many years will often bear a succession of children when she has changed her residence to another country, or from an inland town to the seaside. Doctors, knowing this, recommend a sea voyage or change of residence to a sterile woman. If external influences do not affect germ-plasm, how is it possible to account for such a fact? Farmers find it advantageous to exchange seed from their farms with each other. If the germ-cells were unaffected, how would the produce benefit by this interchange? Darwin in "Cross and Self-Fertilization of Plants," referring to *Eschscholzia*, remarks that this plant is completely self-sterile in the hot climate of Brazil, but is perfectly fertile there with the pollen of any other individual. "The offspring of Brazilian plants became in England in a single generation self-fertile, and still more so in the second generation. Conversely, the offspring of English plants, after growing for two seasons in Brazil, became in the first generation quite self-sterile. . . . The power of the environment thus to affect so readily and in so peculiar a manner the reproductive organs, is a fact which has many important bearings." That a change of climate can thus affect the germ-plasm in a single generation is proof that external influences do modify germ-plasm. Darwin gives further evidence on this point. After intercrossing *Ipomoea* for nine generations, and intercrossing them again, and at the same time crossing some with a plant from another garden, he found that the latter were to the former in height as 100 to 78, and in fertility as 100 to 51. Darwin concludes that the advantages of cross-fertilization do not follow from some mysterious virtue in the mere union of two distinct individuals, but from such individuals having been subjected during previous generations to different conditions. Another experiment further corroborates his conclusions: "Plants which had been self-fertilized for eight previous generations were crossed with plants which had been intercrossed for the same number of generations, all having been kept under the same conditions as far as possible; seedlings from this cross were grown in competition with others derived from the same self-fertilized mother-plant crossed by a fresh stock; and the latter seedlings were to the former in height as 100 to 52 and in fertility as 100 to 4." Darwin found that when plants of the *Ipomoea* and of the *Mimulus*, which had been self-fertilized for the seven previous generations, and had been kept all the time under the same conditions, were intercrossed one with another, the offspring did not profit in the least by the cross.

On this subject the criticism by Professor Romanes of Mr. Herbert Spencer, in *The Contemporary Review* for April last, is extremely interesting. Professor Romanes questions the influence of a first impregnation, which Mr. Spencer affirms. The former admits, however, that pollen grains have a direct influence on the somatic tissues of plants. This is a subject which has attracted the attention of breeders of animals for a very long time; but, while they admit that such influence is exerted in some species of animals and plants, they affirm that it is practically nil in the human race. Those breeders who admit this influence maintain that it wears away with successive offspring. But, if each embryo is (according to Weismann) a different combination of characters, then, if the assumption be correct, each embryo must modify the embryo which follows by the same male.

If it could be proved that in the marriages of widely dissimilar individuals the first or second child is often wild or intractable, or shows greater instability of the nervous system than succeeding children, thus showing that children are modified by influences affecting the parents, it would be of great value in our investigations. Two particular instances may be cited: one of a North American with a Brazilian lady, the other, an Englishman with a Brazilian lady; in both of these instances the first children showed great instability of the nervous system, and were extremely wild; but succeeding children showed less and less evidence of abnormality.

The reproductive systems of individuals by being kept in the same environment tend toward similarity. Where husband and wife are continually together, subjected to the same conditions, dwelling, food and habits, etc., they grow alike. Hence, in the case of marriages between widely dissimilar individuals, although unfavorable to the first child, succeed-

ing children profit by the extreme dissimilarity. It has often been remarked how husband and wife grow to look alike. Where too great a similarity in the parents has injurious effects on succeeding children, even when the similarity is not so close as to be injurious to the first or second child, an imbecile, an idiot, or children simply lacking in vigor or born dead, may follow. The resulting mutual infertility between a married couple, after the birth of one, two or more children, must have a physiological basis.

The laws of heredity will only be understood when our knowledge of the nervous system becomes more perfect. Our knowledge of how acquired characters are gained becomes greater as we comprehend how acquired characters are lost. As chemists have gained a clearer conception of organic chemistry by studying its reductions into simpler and simpler components, so in studying the dissolution of the nervous system most important biological laws have been discovered.

When degeneration of the body commences, there is first an alteration in nutrition, then functional alteration; finally, if it proceeds so far, structural alteration. Although we may not see that perceptible structural alterations have been transmitted to offspring, there is ample evidence of the transmission of inherited nutritive alterations. And the fact of these inherited nutritive alterations appearing earlier or later in each generation is significant. Why cannot nutritive alterations in structure for good be inherited as well as for evil? What may be pathological in one species may be physiological in another, and what may commence as a pathological alteration in the same species may end by being a physiological variation.

The act often repeated becomes habitual, the habitual act becomes automatic, and the automatic act becomes reflex. It is a common expression of breeders that, to retain an acquired advantage, the same conditions must continue to act. Jackson's law that the last structure formed is the first to disappear—the new disappears before the old—first to come last to go—is a most important law of heredity. A structure, an instinct, a habit, an attribute, persists or varies with the degree of its organization in the history of the race.

The higher faculties are still growing, becoming more humanized, but their organic foundations are animal. The deeper ingrained a habit has become in the individual or the race, the more difficult it is to be overcome. The organic passions, desires, instincts, are firm and stable; the power existent in human beings to master or check them is unstable, easily subverted. But it is these higher humanized faculties which are of supreme importance in social life.

As yet we are only on the threshold of marvelous discoveries. In the alchemical properties of the germ-plasm are latent powers which science alone can develop and direct into the sublimest results for the uplifting and ennobling of humanity. Oh, wondrous alchemy of maternity, what immense possibilities lie concealed within thy bosom!

VICTORIA WOODHILL MARTIN.

OUR PRACTICAL WORK.

BY E. J. HOWTELL.

Spiritualists, and Spiritualists alone, have a rational assurance of the continuity of life, and of the possibility of communion with the departed. This is to them a source of indescribable happiness unknown to others. This happiness may, however, be thoroughly selfish, and true spirituality is the overcoming of self. If we are becoming spiritualized by the philosophy we have in theory accepted, if our faith in spiritual things is a living and not a dead faith, we shall not rest satisfied with floating through this mundane existence toward a hoped-for blissful hereafter. We shall remember that we owe duties to the world we live in now.

We can best grow in spirit by aiding other spirits in their growth. If it were not so, if we could develop in spirituality independently of the development of others, caring only for winning celestial rewards for ourselves, the old error of a life spent in monastic seclusion would not be an error. We are all parts of a whole, which is humanity, and each part must fulfill its own office in relation to the other parts. We associate with our fellow human beings under two conditions: With those who like ourselves still inhabit physical bodies; and with those who have already quitted those bodies. With the former we meet on the material plane, subject to earth-conditions; with the latter on the spiritual plane, subject to the conditions of the spirit. These, although they may be far advanced in spiritual realms, sometimes take upon themselves our conditions, descending to the earth-plane that they may assist us in ascending to theirs. If we would imitate their example, and would elevate our brother man who is yet in this earth-life, to a higher development of his spiritual being, we must direct our spirit-forces to the spot where he is, and apply it by material means, through which alone he can in his present state be reached.

When men and women are sunk in poverty, and have acquired the miserable habit of struggling on from one day to the next, perhaps from one meal, or paltry substitute for a meal, until the next opportunity of satisfying their hunger, it is hopeless to expect them to bestow much thought upon a future life, or to regulate their conduct with reference to it. When they are crowded together in small apartments, in defiance of all laws of health

and morality, it is absurd to suppose that they will manifest any general progress in virtue. When they are reduced to solicit alms or to lean upon others for support, their independence of spirit is crushed and broken. Yet it is only by the exercise of independence of spirit that mankind can be raised to higher conditions. The efforts of governments and churches to alleviate the evils of poverty have generally failed, because, however well intentioned, they have been misdirected. They have tried to remove some of the symptoms in place of attempting to cure the disease. Our Spiritual Philosophy points out the only true way of regenerating the world. There has been in the past too much giving to the poor with the object of leading to the Lord, whose security was deemed good and his rate of interest high. We can give to no man that which is already his, and all human beings, whether poor, rich, learned, ignorant, virtuous, vicious or criminal, have equal rights to life upon this earth, which is the place of their nativity. All are alike sons and daughters of the one divine spirit. All of common parentage, all have equal claims. All equally entitled to a share in the earth's produce, all equally bound to a share in the earth's work. We did not come from dust, and therefore can never return to dust. That is true only of our outer casing of our physical bodies. Our real selves issued from the Divine Principle, and we are individual personifications of that only divinity. That principle within us is drawing us back from whence we came. In this earth-life it is bearing us along the ways of earth, and our spiritual duty to all our fellow-travelers is not merely to say "God speed" to them and pass on, but to point out the right course to the wavering, to comfort the sorrowing, to refresh the weary, and strengthen the weak by making them practically feel that we recognize the tie of human fraternity which makes all men rightfully equal, and will, as it overcomes animal selfishness, abolish all claims to superiority or distinction on account of birth, or fortune, or creed, or nationality, or race.

We live in an age when the power of spirit is beginning to be recognized; when the triumph of mind over matter is considered certain. This is well, for it is the reception of truth. Do not, however, in learning one truth, let us forget others. This world is a material world. Its inhabitants are clothed in physical bodies. While we are on the earth our feet must be planted on its surface. We are not yet qualified to tread the air or ascend into the skies on angels' pinions. Our physical bodies must be fed, clothed and housed, and so must those of our neighbors. The better these bodies are fed, clothed and housed, the less anxiety is felt about material things, the more abundant liberty the spirit has to attend to spiritual things. If you would have the mind of humanity directed to the good things of an eternity to come, help to place the human race in a position where each individual composing it will have less pressing necessity to take thought for the things of to-morrow.

222 2d street, Washington, D. C.

THE THEOLOGY OF SCIENCE: A FOREGLEAN.

BY W. A. CHAM.

The old ecclesiastical idea of God is essentially dead. Has there never been any God? Did the old belief rest on a myth, an illusion that science and reason have outgrown? Henceforth for us, under the reign of science, is there to be no religion, no prayer, no worship? Let us not be afraid; somehow the universe stands. Truth, love, faith and heroism still live and grow.

If the old theology still lingers here and there, as a traditional faith or belief in certain creeds or bibles, it appears like the remnant patches and shreds of snow and ice on northern hillsides, or in densest woods of May-time, while the increasing sunshine and the new spring are leading forth the grasses and flowers all over the sunlit land.

What seems a new springtime of faith and thought is now leading forth a new theology, a higher religion for man. Ideas and forms of revelation, of prayer and worship, of life and death, all are changing—the old falling and fading away into death and forgetfulness, while the new arise! What has wrought or is working this change? The answer appears quite plain: mainly scientific thought and discovery in the great seen, and greater unseen worlds and life about us.

What is this new theology that so dissolves in death, and transforms into new life the old faiths and doctrines of the creeds and bibles of Christendom? Is not this one lesson of the coming theology of science? Here is a dust-atom floating in the sunbeam of my room. Did any man will its body and energy into this world? Can any number of men will it out? There is plainly a will greater than man's—there is a will mightier than all worlds, there is a will above all solar systems, in and over that floating dust-atom, giving it eternal being in the universe; all the chemico science and solvents, all the standing armies of the world have not will and energy enough to annihilate or put outside the universe this one atom of dust. By chemico forces and solvents we may cause it to disappear from *this* world; What have we done for it? What has become of it? It has only moved into the vast unseen; next month or next year it may appear to us again, in expanding leaf or ripening fruit. The leaf or fruit may be consumed—decay or die! What means this new change or disappearance? Only transformation: Later again the once matter

and life-energy of the dust-particle may appear to us in the insect's wing, the bird o'er, or maiden's cheek. It is never lost, never destroyed, for an eternal will has it in keeping through all its transformations.

Says the higher science, we see and know more clearly and fully with every widening discovery, in every enlarging thought, that there is a Soul of Matter, a Will of the Universe, that contains, that holds and guides each atom, each creature, sun-world and solar system alike. It is the eternal, the immortal, the all of all changing forms and life. Touch or call anywhere in all the seen or unseen universe, this same hand and will of the Infinite appears, alike in the sand-crystal on the seashore, in the petal of the spring flower at our door, or away out on the seeming border of creation, where only the farthest seeing telescope can reach, in some great nebula of world-mist eddying and rounding into suns, into worlds and moons.

Here is another lesson in the theology of science: The insect on our window-pane spent one hour in the spring sunshine—the next, all that I can see or find is a dead body crumpling to dust; no insect more! All the physicians, all the great and wise men of the world could not keep that single insect from death. There was something within the body of the living fly that the whole visible world-will could not hold here. Out of the infinite unseen a vaster, grander will called: "Oh! fly-soul, transform through death—come up higher," and the soul of the insect, obedient, ascended into the unseen. The high priests and prophets of science may not stand at the corners of the streets, at temple or church altars, crying "Lo! here," or "Lo! there is a God"; but the true astronomer, geologist, chemist or naturalist, stands in humble reverence, in exultant faith and hope in the growing consciousness of an infinite presence, a soul, of which all matter, all forms of creation, all worlds and suns, are but the changing garments and transforming life.

For more than five centuries the ecclesiastical idea of God dominated Christendom: It was a God enthroned outside the universe of worlds and life, who did all his work of creation in six days, then fell asleep, or abides in idleness, save for fitful spasms of miraculous cursing or blessing his worlds and creatures! Before the increasing light and revelation of science this God has passed or is passing into forgetfulness.

What meant creation under the old idea of God? Whither was it tending? What was death? What did it do for us? Questioning thus, Christendom stood in awful fear and agony of terror at the church answer. Science came! Cursed and persecuted almost into silence and death at first, but grown stronger, it arose and cried: "Oh! world, let your old gods die and be buried! Do not be afraid! A new Soul lives and is found, who eternally saves, never loses nor damns the least or lowest of his creation."

The gods of the churches would not, or could not, save the world they had created, but carelessly let it run to evil and destruction: Science proclaims a Soul of the Universe that saves and transforms through the eternal ages myriads of suns and worlds—never one damned or lost!

The gods of the churches could not, or would not, save even the noblest work of their hands, but suffered countless millions of their children to run to evil and everlasting death or torment: Science, loyal to reason and the rising faith, cried: "Scorn and shame on such puny and barbarous gods; behold, oh! world, a Soul reigns and eternally triumphs, that saves and blesses the vilest and lowest; know that a Providence is over and through the world wherein even decay and death are steps of progress and glorious transformation!"

This divine purpose of the universe bids the mountain rocks crumble and decay, only to rise again transformed into meadow-grasses and forest trees; it calls to the grasses and trees: "Die, children, that you may rise again in the joy and beauty of insect and singing bird!" It overshadows the bird, beast and man with death; but through the darkness of this world's dying already the seers and prophets of the higher science discern dimly, yet ever more and more clearly, a higher light, an upper life, whither the death-way leads. This God that the higher science in-rising faith reveals is never asleep, never idle, or careless, but forever awake, and working in and for the divine rhythm and harmony of truth, love and beauty in all worlds and creatures.

Those poets and seers of the higher science who have risen and stand in the fullest, clearest, coming light of the new day of faith and knowledge, proclaim exultantly to the millions of hoping and striving, often wearied and suffering creatures of human kind: "What you call Evil and Pain, we see and know: what you name Sin and Death, we see and know; but over and through all this we discern an Eternal Will, whose providence of good and righteousness is leading and transforming all into light, into love and peace untold!"

This is a foregleam of the theology of the higher science dawning in our day if we mistake not.

Is not this new theology truer to that nature that infinitely unfolds and flows through us? that nature of which we and the worm, the crystal and the star, are immortal parts, whose soul is God?

Is it not better for the man and the woman to live and die by than the old?

Emanuel Swedenborg.

In the course of the Facts Convention in Dwight Hall, Boston, Feb. 10th-11th, Dr. Arthur T. Buswell read on Sunday evening an interesting paper on "Swedenborg and His Writings," the subject being among the points stated:

After graduating from the University of Upsala, at the age of twenty-two, Swedenborg traveled extensively, gaining knowledge on a great variety of subjects. Emanuel Swedenborg wrote more than sixty volumes, the first six being poems. His mind had a bent for mathematics; he studied Newton daily, and spent much time with Flamsteed, a noted astronomer of his day. No man ever questioned nature more closely or more lovingly. He was practically a vegetarian, his home life being extremely simple. He never married.

His theological works are too voluminous for most readers, the whole being not less than thirty-six octavo volumes of five hundred pages each, the larger portion being devoted to the unfolding of the deeper meaning of the Scriptures.

It should be stated that Swedenborg did not have any idea of founding a sect as has been the outcome of his labors. He wished his teachings to permeate and redeem all denominations from sectarianism and bigotry. He, like Emerson, wanted his truth understood when it becomes pure.

Hall's Vegetable Scallion Hair Renewer is unquestionably the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

Banner Correspondence.

Pennsylvania.

PHILADELPHIA—Isaac N. Pratt writes: "At the First Association Hall, Sunday, Feb. 11th, Mrs. Adeline M. Glading spoke both morning and evening to large audiences, giving very interesting facts, clearly and powerfully, and symmetrically at the close of each address. The singing by the choir and congregation was very much better than it is ordinarily the writer's lot in his travels to encounter, and in part may easily explain the manifest prosperity of this 'spiritual' association. Let it be noted.

The evening service was one of especial interest. The exercises began with a recitation, 'The Painter of Seville,' which was most artistically and pleasingly rendered by Miss Sophie Albert, leading lady of the Wilfred Clarke Company, and daughter of Manager Albert of the Chattanooga Opera House, and President of the Chattanooga Association. The gifted young lady was compelled to respond to an encore. Mrs. Glading spoke upon the virtues and philosophy of Spiritualism, and her practical application to the ways of sorrow after which a little child was placed upon the platform and received into the Association by an improvised baptismal ceremony, in which flowers, instead of water, were used. The innovation was in marked contrast to the method employed in winter in our earlier days, and the memory of our boyhood martyrdom rises even now to our recollection."

Washington.

BANGOR—J. Marion Gale writes: "There seems to be a question in the minds of some very liberal Spiritualists, whether, after all, it is best to try to build a Spiritual temple without the old-fashioned church props. While the devotees of each religious faith in all the world seem to imagine that they have a scheme of salvation world-wide in its scope, I observe that most of them have constructed at the vestibule of their temple a little gateway, so narrow that it will not admit the broad-minded liberal. And while I find many liberals who have not yet come to the knowledge of spiritual truth, I find no true Spiritualist who is not, in the best sense, a liberal. With all deference due the good shepherds of the flock, what is there of enchantment about the materialistic rituals and mystic formalities of the dead past to attract the soul back from the living present? Is it spiritual truth we are searching for? We do not see the ripe scholar sitting at the feet of the village schoolmaster seeking knowledge. I cannot understand why any one who has tasted the sweets of mental liberty, who has felt the joyous impulse of spirit love, who has beheld the clear light of eternal truth now dawning on a favored world, should look backward to the dim records of the dark ages for God's inspiration; and all this, too, when we have a creed of our own broad enough to embrace every honest truth-seeker of the universe. Were it not better to accept the work of angels, both in and out of the flesh, and perfect our National organization?"

New York.

BROOKLYN—V. I. M. Moore writes, under date of Feb. 13th: "Kindly omit in your next issue the notice of meetings held at Jackson Hall, 515 Fulton street, Brooklyn, Sunday evenings. I am happy to say that I held meetings in the above hall for three months, and my efforts were crowned with success financially, and I trust spiritually also. Feeling that I might do more good I accepted an engagement with the Brooklyn Spiritual Society, which meets at 102 Court street, the Saturday meeting is now under the control of the members of the Advance Connection."

May the good work go on; may we learn to appreciate the truth and privileges of spirit-communion. May our everyday lives be noticeably benefited thereby; and may THE BANNER live and prosper in its good work."

TROY—F. P. Edgerton, Sec'y, writes: "We continue to hold meetings at our rooms, No. 18 Keenan Building, each Sunday afternoon and evening. They are well attended and conducted by our pastor, Mrs. T. U. Reynolds, when with us; in her absence our First Vice President, Dr. John Carpenter, acts in her stead. We extend an invitation to all coming this way to give us a call."

Oregon.

PORTLAND—A. R. Smith, Secretary, says: "The First Spiritual Society of this city is progressing finely. Our meetings are attended by intelligent audiences, which tax the seating capacity of the hall."

Our worthy President, Mr. G. A. Rutledge, is occupying the rostrum every Sunday and Thursday evening, satisfactorily. Ben M. Barney, the medium, is with the Society at present. His power of reading sealed letters is remarkable.

We have a Children's Progressive Lyceum in connection with our Society, which is growing in numbers at each meeting. A Lyceum where the children of Spiritualists could be taught the truths of our Cause has been a long-felt want in our city, and until we as Spiritualists awake to the fact that the children are the ones to be educated in its truths, we shall not accomplish the good we ought.

The Lyceum will give an entertainment next month."

Massachusetts.

SPRINGFIELD—W. L. Jack, M.D., writes: "Many are the good wishes which I hear expressed for the prosperity of THE BANNER, and many are the words I hear in commendation and praise of its course. Said some one to me recently: 'I always wait anxiously for the appearance of THE BANNER each week, that I may hear of those who come from the spirit-world with messages of comfort to their earthly friends.' An old, tried and true Spiritualist said to me: 'For years I have taken THE BANNER, and it is to me a joy and a comfort.'

I desire to tender through the columns of your journal my sincere gratitude to my good friends (of the churches) for their kind and generous appreciation of my work amongst them, which demonstrates the fact that Spiritualism is at work in the Lord's house."

I am kept busy, and there is ever a cry for good mediums in the field, for the harvest is ripe, but the laborers are few."

An Evening's Fun.

Now, boys and girls, here is great fun. Get a crowd together, appoint an umpire to decide on pronunciation (with the help of the new dictionary), and offer a prize for the one who can pronounce all these words without a mistake. Perhaps you can catch father or mother on some of them, too:

"A sacrilegious son of Belial who had suffered from bronchitis, having exhausted his finances, in order to make good the deficit, resolved to ally himself to a comely, leuciscent and doleful young lady of the Malay or Caucasian race. He accordingly purchased a callosity and coral necklace of a chameleon hue, and in securing a suite of rooms at a principal hotel he engaged the head waiter as his conductor. He then dispatched a letter of the most exceptional calligraphy extant inviting the young lady to a marriage. She revolted at the idea, refused to consider herself sacrificable to his desires, and sent a polite note of refusal, on receiving which he procured a carbine and bowie knife, said that he would not now forge fetters hymeneal with the queen, went to an isolated spot, severed his jugular vein and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner."—*The Ram's Horn*.

A New Cure for Asthma.
Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo river, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card and they will send you a trial case by mail free.

For Nervous Diseases.
Use *Hersford's Acid Phosphate*.
Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous diseases—nervous headache, nervous dyspepsia, neuralgia—and think it is giving great satisfaction when it is thoroughly tried."

Letter from Prof. Wilder.

To the Editors of the Banner of Light:

I am convalescing from my fifth attack of pneumonia, having run a close race, and barely escaped. Nevertheless, the veteran, feeling pretty sure, seemed willing to wait.

I am heartily glad that for weeks past you have been vigorously sounding the trumpet against the legalized crime of vaccination. It is timely, and it is most righteous. The small-pox polder seems now-a-days to be a privileged mortal; and some day, except stalwart resistance be had, the slavery-hatched pretext of police power will be employed to compel all small and great—to receive this "mark of the beast."

The dangers from smallpox have been systematically exaggerated. More money is made from vaccinating and treating its sequences than from any other department of practice, except, perhaps, doctoring rich men. As the damsel with the spirit of divination "brought her masters no little gain," so this disseminating of disease enriches those who do it. They show a like rage when the evil thing is assailed; and the treatment meted out to Paul and Silas (Acts xvi.) is likely to be attempted—at least virulent innuendo and calumny—upon apostles who enlighten the people in this matter.

There is not a death from smallpox to fifty from scarlatina. Why not, then, employ effort on the direct disease? I know of but one answer—that there is less money in it, and less opportunity to "multiply useless offices," and supply swarms of officers to devour the substance of the people.

Such is the end, the purpose, the whole animus of all medical legislation.

The cure of smallpox by lemons first came to my notice from reading the letter of Dr. Moore of Ironton, O., and I have caused it several times to be reprinted.

In my own pamphlet, "Vaccination a Medical Fallacy," I cited a statement from a writer in a Liverpool (Eng.) journal, that cream of tartar dissolved in hot water would abort smallpox. In one case the acid salt of potash, and in the other citric acid, is evidently the purifying agent. The principle is the same.

The utility of lemons in other diseases has been well established. They often remove an attack of rheumatism. Some years ago, a little to my surprise, I quickly cured a severe attack of intermittent fever by permitting the free use of hot lemonade.

Medicines never come off-tenet from the lady. A privileged order seldom improves its own methods. Dr. Enoch Hazard, of the innumerable Hazard family of Rhode Island, once declared that all that regular physicians knew they had learned from quacks.

The use of lemons in scurvy was empirically learned. Some centuries ago, when much of the commerce of the world was in the hands of the Dutch, a vessel loaded with lemons was crossing the Bay of Biscay. The voyage was stormy, and the provisions gave out. The crew, to avoid starving, fed upon the fruit. They had been suffering severely from scurvy; but now, to their great relief, the disorder was soon cured.

The late Dr. Carl Spitzig of St. Louis wrote a monograph upon the subject of smallpox, which he imputed to excess of uric acid in the body. Every physician knows that uric acid is the effete material of the body—the albuminous matter after it has been employed for the purposes of the organism. Other diseases, the exanthemata, rheumatism, pneumonia, the "grippe," etc., date from a similar origin. Dr. Spitzig's reasonings were never refuted, but only "sat down upon" and smothered by a systematic silence. Just in the same way the public press generally now closes its columns against any free discussion, as "opposed to public policy."

You have my sympathy in regard to the new impetus to civil and medical freedom in the form of a Governor. I fear that Ex-Governor John D. Long and his trenchant words are forgotten. We in other States have felt the burden of Governors who were politicians, not respecting personal rights or the principles of free government.

The course now to be adopted by the friends of Medical Freedom should be like that pursued sixty years ago. Then there were Doctors' Laws in most of the States. Samuel Thomson was foremost in making head against them; even Benjamin Rush had denounced them. But the average physician is not broad; he is intolerant and exclusive; principles he has no taste for. In the Leagues medical matters are usually entrusted to a committee composed of such physicians as happen to be there; and they of course endeavor to shape legislation in the interest of their order; what good legislation we ever get is sure to be in spite of their planning.

Thomson and his followers were not expert in the medical dialect, and were persecuted by many a jury and a malice. They followed the counsel of Aristotle: "Think like the wise, but speak like the common people." They laid their cause and their procedures before the people in language that even the illiterate could understand. As a result, the people sustained them against their oppressors. Alabama, Indiana, Maine, Connecticut, New York—last of all, Massachusetts—expunged the odious legislation from the statute-books. From that time the percentage of mortality generally became less in the various States. The people, whose protection is insidiously pleaded, are generally opposed to the medical laws; unfortunately, however, liberal physicians have neglected to keep in touch with the masses; a new generation has arisen that knows not of the old conflicts, and seems to manifest less of the instinct of liberty. As a result, the work must be done over. "Eternal vigilance is the price of" and we must pay it, or wear the shackles of an unscrupulous medical oligarchy of half-taught doctors. The people must be shown that this is not a mere controversy between factions of medical men, in which they have little concern, but a matter vital to themselves, involving their very lives, health, freedom, and all that is dear to human beings.

This may take time and labor, but it must be done. Our plebiscite must be put forth! When future years come, guard against the past mistakes. If Governors and others array themselves against government of the people, by the people, for the people, let there be increased effort by the enlightenment of public opinion, and the use of the franchise, to avoid the results of the misfortune.

—ALEXANDER WILDER.

Newark, N. J., Feb. 1st, 1894.

Verifications of Spirit Messages.

I noticed in the Message Department of THE BANNER of Jan. 27th a message from BARNES PUTNAM. He was a well-known resident of Nashua many years ago. He was an overseer in one of the cotton mills at that time, but later he made his home in Hollis, an adjoining town.

He said in his message he was eighty-three or eighty-four years old; that he had come to make a call, when he was called up higher. I learned on inquiry that he was eighty-three years and some odd months old, and that he started to come into Nashua, and the summons came to him while on the way here.

Mrs. ELLEN F. CLEMENTS.
Nashua, N. H., Feb. 14th, 1894.

In the Message Department of THE BANNER of Light of Jan. 20th I read a communication from Mrs. HANNAH RICHARDSON, Coleman, Da. I have made inquiries and find the message correct.

P. M. WAY.
Dell Rapids, So. Da., Feb. 6th, 1894.

For Nervous Diseases.

Use *Hersford's Acid Phosphate*.

Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous diseases—nervous headache, nervous dyspepsia, neuralgia—and think it is giving great satisfaction when it is thoroughly tried."

Passed to the Life of the Spheres.

I am feeling somewhat sad. I am just advised of the translation of Mr. J. C. Hubbard, at Topeka, Kan., January 22d. I never saw him, yet through a correspondence a friendship sprang up which I am sure he has carried to the other shore, where we shall renew it when I go there.

He was naturally a liberal, and a few years ago, during a winter spent in Washington, through Miss Maggie Gaul's mediumship, became intensely interested in Spiritualism, which was a revelation, scattering all clouds of doubt and uncertainty to the future, throwing also across that mortal pathway a light in which the trials and tribulations of earth became stepping-stones to the life elysian.

He was a native of Lisbon, Conn., but had been a resident of Kansas nearly forty years; he occupied many positions of trust and responsibility—his talents and integrity commending him to both friend and foe. He had the courage of his convictions, and that when he returned from his journey in Washington he was instrumental in organizing Spiritualist meetings and a Lyceum.

Brother, I had hoped to clasp your hand and have a communion of soul, but I must wait. I will not weep nor grieve, for I know it is well with thee. A little longer I tarry; now and then, as conditions permit, come into my sphere and give me a baptism from that great ocean of light and love which rolls over the spirit-spheres.

My sympathy goes out to the near friends stricken by the departure—wife, daughter and sister: You will miss his genial presence and cheery words; you will find consolation, however, in that gospel which teaches that the loving husband, the tender father, the beloved brother, as he ever was and will be unchanged, awaiting hopefully the time when you shall join him. Make him if you could catch his thoughts now they would be these:

"Hope on, oh! weary hearts, heaven's glory shines; Earth fades, and soon we shall rejoice together; Night hastes, and death its dreary wreath entwines; Into our realm, from earth's December weather, bid you come, gently as drops the feather fall from the swan's breast, most dear, weary-hearted, Shall you fail, and none shall ask you whether Ye feared or hoped; each ranking wound that smarted Shall pain no more, for peace dwells with the world's departed."

WILLIAM FOSTER, JR.

Providence, 16 Peace street.

February Magazines.

THE CENTURY for this month—and which is titled the "Midwinter Number"—has for its frontispiece a full-page likeness of Laurens Alma-Tadema, which is supported by a sketch of this renowned artist by Ellen Gosse; George Wharton Edwards draws a brief picture of forlorn sea-shore life in "The Arrival of the Mail," which will hold the reader like a spell; "A Romance of the Faith," by Herbert D. Ward (husband of Elizabeth Stuart Phelps), is a singular piece of writing, quite of the "Ben Hur" flavor—the sketch is splendidly illustrated by A. Castaigne; Mark Twain's story finds interesting continuation; "A Study of Indian Music" (with printed examples), by John Coffin Fillmore, will be found of remarkable and suggestive value; John G. Nicolay and John Coleman Adams have articles of power on President Lincoln's historic experiences, etc.; "The Real Stonewall Jackson" is skillfully depicted by Gen. D. H. Hill. There are other articles, sketches, etc., also poems, not here mentioned, which blend harmoniously with the regular departments in making up the number. The Century Company, Union Square, New York, publishers.

THE HUMANITARIAN for the present month publishes an interview with Dr. Alfred Russel Wallace, entitled "Hereditary and Pre-Natal Influences," following a portrait of the great scientist and thinker, and many of the thoughts advanced by Dr. Wallace will find a kindred response in the heart of the reader; v. Stopford A. Brooke tells the story of "The W. v. Trades Union League" in a pleasing manner; J. Rice Byrne writes against the boarding-school system of education, believing it to be detrimental to the home; Frank Thatcher has a short but entertaining story, "Parallels." New York: Brentano's, 31 Union Square.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH opens with the paper read before the Brooklyn Ethical Association, by Charles H. Shepard, M.D., entitled "The Ethical and Hygienic Value of Water"; Martha J. Anderson writes about "Bread Making Among the Shakers"; Jennie Chandler continues her installment of "Hygiene for Women"; Editor Holbrook contributes his notes concerning "Health." There are many interesting subjects admirably treated in the February number. Dr. M. L. Holbrook, editor, 46 East 21st street, New York.

THE THEOSOPHIST (for January)—Under the heading of "Old Diary Leaves" H. S. Olcott continues the early story of the Theosophical Society; "The Riddle of the Universe" is contributed by Bertram Keightley; K. Narayanaswamy Iyer gives the concluding paper on "The Esoteric Significance of the Ten Commandments"; "Spirituality," from the pen of Annie Besant, is an inspiring and instructive paper; "Violence to the Neck and Three Bars" is an interesting psychological episode by Raymond Norman. Other articles that commend themselves to the thoughtful as well as the Theosophical student, also appear. Published at the Theosophical Society's Headquarters, Madras, India.

THE PHONOGRAPHIC MAGAZINE, published semi-monthly by the Phonographic Institute Co., Cincinnati, O., is an able exponent of the Benn Pitman system of phonography. It is of great value to the practical stenographer as well as student, each number containing many valuable hints and suggestions.

OUR LITTLE ONES and THE NURSERY is brimful of delightful stories in prose and verse for the little people. The Russell Publishing Co., 106 Summer street, Boston, Mass.

THE HOUSEHOLD opens with a continuation of Mrs. Oliphant's charming serial, "My Brother Frank"; other pleasing stories are contributed, and the departments are fully sustained. Published at 110 Boylston street, Boston, Mass.

THE INDEPENDENT PULPIT—With the present issue this liberal magazine completes its eleventh volume, and will open its twelfth under favorable conditions and with the best wishes of its numerous friends. J. D. Shaw, editor and proprietor, Waco, Tex.

Passed to Spirit-Life.

From his home in Rochester, O., Jan. 31st, Solomon Farnsworth, in the 66th year of his age.

He was an earnest, thinking Spiritualist, and passed on in full assurance that he was only going to a higher plane, another room, where greater opportunities would be all.

The Congregational Church was filled to the utmost at the funeral—Hudson Tuttle officiating and delivering a discourse replete with the beautiful doctrines of Spiritualism, which are calm, and the only assurance to the suffering heart. To most of the audience the speaker's words were the breath of life, the great attention given to them was a revelation, and will not soon be forgotten.

Feb. 6th, 1894, Mary Russell Davis, wife of Mr. Fred Davis, of this city, aged 59 years.

The lady was possessed of sterling qualities; and was well known, and associated with the literary societies—being an able writer and historian.

Her funeral services were conducted by Mrs. Anna L. Robinson, whose address thrilled the large audience, and touched with its truths the hearts of all who heard it.

Port Huron, Mich.

From his home in Lowell, Mass., Feb. 8th, 1894, Mr. William Hyde, aged 78 years and 2 months.

He was the father of Mary E. Hyde, who will be remembered by many campers at Lake Pleasant.

His funeral services were conducted by Rev. Mr. Stenger of the First Church, and were conducted by Rev. Mr. Stenger of the First Church, and were conducted by Rev. Mr. Stenger of the First Church.

Obituary Notices not over twenty lines in length are published free of charge. For each additional line a charge of five cents will be made. No poetry admitted under the above heading.

Opportunity does not make a man; it reveals him.

LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this list, we wish those most interested to inform us.

Mrs. N. K. ANDROS, Bolton, Wis.
Mrs. L. ANTHONY, Albion, Mich.
Mrs. M. C. ALLEN, Barton, Ind.
O. FANNIE ALLEN, Boston, Mass.
JAMES MADISON ALLEN, Peoria, Ill.
P. M. ARTHUR, East Bangor, Me.
Du. H. C. ANDREWS, Bridgeport, Conn.
Mrs. S. M. ARTHUR, East Bangor, Me.
Mrs. T. T. ARTHUR, Box 65, Orange, Mass.
Mrs. NELLIE J. BARNES, Washington, D. C.
Mrs. E. H. BARNES, Cheatham Hill, Manchester, Eng.
BISHOP A. BEALS, 86 State street, Albany, N. Y.
ADRIAN BECK, 101 Market street, San Francisco, Cal.
G. H. BROWN, 33 Lawrence street, Elgin, Ill.
Mrs. A. P. BROWN, 20 Johnsbury Center, Vt.
Mrs. A. B. BROWN, 7 Sumner street, Portland, Me.
J. FRANK BAXTER, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. BAILEY, Little Creek, Mich.
Mrs. ANDY N. BURNHAM, South Boston, Mass.
Mrs. EMMA J. BULLEN, Denver, Colo.
Miss L. BARNICOAT, Kansas City, Mo.
Mrs. SCOTT BRIDGES, 127 McAllister street, San Francisco, Cal.
Prof. J. R. BUCHANAN, Murphy Building, San Francisco.
Mrs. ELLEN M. BULLER, Eagle Park, Providence, R. I.
Mrs. M. MORE BURNHAM, Greenville, N. Y.
Mrs. S. E. W. BURNHAM, Box 1, Traverse, Mich.
Rev. S. L. BEAL, Brookline, Mass.
Mrs. NELLIE B. BAKER, Cape, Mich.
MILTON BAKER, 40 Bank street, Troy, N. Y.
BENJ. P. BENNETT, 45 N. 9th street, Philadelphia, Pa.
A. A. BLACKBURN, 108 Washington street, Boston, Mass.
J. M. BOWELL, 1201 Pennsylvania street, Portland, Me.
DEAN CLARKE, care BANNER OF LIGHT, Boston, Mass.
Mrs. HETTY CLARK, South Bay, Mass.
GEORGE W. CALPENDINGER, Kansas City, Mo.
Mrs. MARIETTA F. CROSS, Bradford, Mass.
Dr. JAMES COOPER, Bellefontaine, O.
EUGEN COHN, Hyde Park, Mass.
W. J. COLVILLE, care BANNER OF LIGHT, Boston, Mass.
Mrs. CLARA A. CONANT, 1708 19th st., N. W., Washington, D. C.
ANDREW W. CROSS, 99 Middle street, Portland, Me.
Mrs. E. CUTLER, 118 Lambert street, Tronton, N. J.
Mrs. A. E. GUNNINGHAM, 247 Columbus ave., Suite 8, Boston.
Mrs. B. H. CHANDLER, 1000 Washington street, Portland, Me.
Mrs. ABNIE W. GOSSETT, Waterville, Vt.
Mrs. L. A. COFFIN, Orest, Mass.
Mrs. E. GOSSETT, 8 Dwight street, Boston, Mass.
Mrs. S. DICK, 3 Bowdoin street, Boston, Mass.
CARRIE C. VAN DUZZE, Geneva, O.
J. W. DENNIS, 120 13th street, Buffalo, N. Y.
O. H. DAVIES, 1000 Broadway, New York, N. Y.
Mrs. A. A. JESSE-DOWNS, Charlestown, N. H.
Dr. P. O. DRISKO, Lynn, Mass.
ANDY N. BURNHAM, 389 Main street, Charlestown, Mass.
J. L. ENOS, Cedar Rapids, Iowa.
Dr. G. C. BECKWITH, 2000 6th st., Birmingham, Ala.
LIZZIE EWING, 12 Court street, Portland, Me.
EDGAR W. EMBERTON, 240 Lowell street, Manchester, N. H.
O. A. EMBURY, 43 Market street, Newburyport, Mass.
WILLIAM W. EDMUNDS, 26 Court street, Lowell, Mass.
J. W. FLETCHER, 28 West 43rd street, New York City.
Mrs. MARY L. FRENCH, Townsend Harbor, Mass., Box 96.
Mrs. F. FULLER, 1000 Washington street, Portland, Me.
Mrs. M. H. FULLER, Saratoga, Santa Clara Co., Cal.
E. B. FAHNELOFF, Washington, D. C.
F. A. FIELD, Barnardston, Mass.
Mrs. ADDIE F. FIELD, 1000 Broadway, New York, N. Y.
Mrs. ADA FOSTER, Chicago, Ill.
CORNELIUS GARDNER, 118 Jones street, Rochester, N. Y.
Mrs. A. M. GLADWIN, Box 8, Doylestown, Pa.
Prof. J. M. GAINES, Boston, Mass.
T. GRIMSHAW, Orest, Mass.
ANDY N. BURNHAM, 389 Main street, Brockton, Mass.
LYMAN O. HOWE, Fredonia, N. Y.
Mrs. F. O. HYZER, Ravenna, O.
Mrs. H. HOLCOMBE, 14 Howard st., Springfield, Mass.
Mrs. L. HUTCHINSON, Orest, Vt.
Mrs. M. A. O. HEATH, Bethel, Vt.
Mrs. J. HATCH, 9 Lincoln street, Lynn, Mass.
W. A. HALE, 81 Cotton street (Boxbury Dist.), Boston, Mass.
Mrs. NETTIE HARDING, 14 George st., E. Somerville, Mass.
S. HARTMAN, 1000 Broadway, New York, N. Y.
ANNIE O. TERRY HAWKS, Memphis, Tenn.
O. H. HARDING, The Thorndike, Boylston st., Boston, Mass.
Mrs. A. H. HOWE, 35 Shawmut Avenue, Boston, Mass.
F. A. HEATH, 146 Abbott street, Detroit, Mich.
Mrs. M. J. HENDER, San Francisco, Cal.
Dr. F. HANCOCK, Northport, N. Y.
Mrs. HATTIE W. HILDETH, Worcester, Mass.
Mrs. J. B. H. JACKSON,

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 24, 1894.

What Is a Man?

It is well understood that Rev. Mr. Savage inaugurates each new clerical year in his Unity Pulpit in Boston with a connected series of discourses on a chosen theme—one year on Evolution, another year on Jesus and Modern Life, this present year on A Man. These discourses are issued in the customary neat pamphlet form from the well-known press of George H. Ellis, and we are in receipt of the series up to date.

The first number is entitled: "The Meaning of the World: A Man"; "The Meaning of a Man: A Soul"; "Being One's Self"; "Finding One's Place"; "A Man in the Family"; "A Man in Business," etc., are among the themes treated. He first tries to set before us what a man really is, and then to consider what such a being ought to think, to feel, to do, to be, in his practical relations. His first purpose is to point out that, from the star-mist on what the world was reaching after, what the world meant all the time, was a man. When the first ring was thrown off, it was the first step toward a man; when the sun shone out, it was looking for a man; when the earth became capable of sustaining life, and the first tiny form of sentient matter appeared here, it was the prophecy of a man; and up from reptile to bird and mammal, on through all these tireless, countless ages, the world was feeling after a man; every single step of the creative power was toward the production of a man. Henceforth we are not to think of man as a being that could have been created by a breath or a word; it took the omnipotent power manifested in this universe, the power that swings the stars in their orbits, millions and millions of ages, through this long, slow process, to lift life upon its feet, give it intelligence in its eyes, a voice, and the ability to think and feel.

Are we, then, to pour contempt upon this last and crowning work of countless ages of creative effort on the part of God? Are we to think that we are glorifying him by abusing ourselves in the dust or talking about our fellow-creatures as worms, pitiful beings, incapable of anything noble or grand? Let us remember that the meaning of the world, when at last it found articulate utterance, was found to be a man; what it meant from the beginning; a being who can think the universe, and so think God; a being who can cooperate with God as creator; a being who, having accomplished already such magnificent results, is not only seeing dimly through the twilight of the early morning of human civilization, but gaining glimpses of what shall be when the perfect day has dawned. Let us say we are sons of God, and to us all things are possible.

From the beginning of manhood on earth humanity was seeking its soul. We are to judge anything by its highest—judge it at the outcome, when it has given full expression to itself, and we can see its meaning. Every part, faculty, passion, taste of these bodies is healthful, pure, right. Men in some ages of the world have supposed, because they felt the conflict within themselves of the lower and the higher, that the way to cultivate and develop the soul was to abuse, beat down and trample under foot the body. We do, indeed, share these bodies with the beasts of the field, and there are still lurking within us physical traces of our animal origin. We still have the bear, the tiger, the fox, the snake in us, and it is our business to rule these or eliminate them. It is a part of the process of civilization, of the development of a soul, to outgrow these, to leave them to the animal where they essentially belong. And yet these things in themselves are right; they are not to be despised; they are to be mastered, to be used; however fine we may discover this nature of ours to be at the top, so long as it is in this world, and we are dealing with the facts of a life like this, we need bodies perfected, healthy, strong; we need to lay broad and deep our foundations, no matter how lofty the superstructure may be.

The great fault of the past has been that humanity has been content to lead only a physical life. While all the parts and passions of our physical nature are right, and are to be honored, he who lives for these and in these, however magnificent he may be, is only a magnificent animal. Having reached the perfection of his animal nature, a man has only begun. Taking a step higher, he becomes a man as mind. How wonderful are these minds of ours! Nobody has ever been able to define mind, to measure it, to comprehend it; no one has ever yet been able to comprehend or predict the orbit of the mind, or to weigh or estimate a thought. The mind, the thought, share their infinite mystery with the Infinite himself. The brain, progressively through all these ages, has been growing finer in structure; it has more involved and complex folds; its marvelous structure corresponds to the growth in the possibility and power of thinking. At last man learned speech, and speech grew from babbling to all the marvelous complexity and fineness of utterance which now greet the ear. Then he discovered an alphabet, arbitrary signs that should represent thought, and so, by making that sign, he could transfer thought from his own brain to that of another who should be capable of comprehending it. And so this mental growth has gone on, and out of it have blossomed history, poems, all that we mean by the literature of the world.

But the world has discovered that thinking is not an end in itself. These brains of ours ought to be trained, indeed, to think; we are not half through yet with this matter of thinking; we are under the domination of bias, of prejudice, of inheritance, of personal predispositions, of desires; we want to find out that things are what we like them to be rather than to find out what is true; we shall not be free thinkers until these brains of ours are as impartial as a pair of scales. Truth, truth, truth only represents and is the pathway to God, and to the highest and best conditions of humanity. And the only end of thinking is to find the truth, and to use this pathway of truth in leading humanity into right living and right thinking concerning the things that touch our human nature and our human welfare. A man, then, though he may be a magnificent animal, and though his mind be as unbiased as a ray of light, is still not through; he has not found that for which he was created, if that is all. He has not found his meaning.

Then let us take a step higher. We come here to the realm of beauty, of that which

finds expression in art, in the love of fair forms, and musical sounds. It was here, again, that man was built up to this magnificent idea of beauty through a long process of creative ages. Many think that we might be content here, and say that beauty should be cultivated for its own sake. But beauty for its own sake is intensely selfish, so that we have not found the end of man, the meaning of a man, if there is something in our dream of a higher humanity in the way of a prophecy of a grander thing for the world. Taking a step higher we come into a realm where souls like Jesus are at home—the realm of love. Love is no new thing; the animal will die for its young, and for the herd. Man began where the animal began; beginning with the love of offspring, he has developed this love until to-day there are men in the world—men and women, too—who love those they have never seen—the barbaric, the crude, the slave, the prisoner, the criminal, the diseased, anything and everything that lives, that can feel, that is capable of pain, of joy—that can love these and love them forever, love them enough to die for them, love them until we say that they are like God, giving themselves lavishly for all, for the welfare of all. Here we catch a glimpse and hear a whisper of the divine love flowing about us out of the very heart of God. Looking over the history of the world, these men that have lived, that have served, that have given themselves for their fellows, who are the highest? We bow the knee to them, we take off our hats in reverence as we approach them.

To more fully complete the definition, since love at its highest is of the essence of soul, the man of most magnificent body, who is clear and cultured mind, who is all beauty and art, who is all love, may yet lack one thing more to link him with God. When a man becomes conscious of the fact that he is a soul, that he has been a soul from the first, and that he has been seeking to develop a soul all the way up—when he becomes conscious of the fact that we are sons and daughters of God, that we are sparks born out of the Infinite Soul that we call God—then it is that, taking on him the perfection of all that is beneath him, he first realizes—in all its fullness what it is to be a man. A man, then, is a soul, a child of God; and he leads a manly life only when he uses beauty and love like a child of God—when he walks this earth as an inheritor of eternity, as one who is at home in the universe, one who makes the things beneath him minister to the development of himself as a soul, and when he knows the life of the soul means living the Godlike life in the midst of his fellows. Then he may indeed exclaim: "This is the meaning of a man!" The soul of the man, starting in the body of a brute, cultivating it, eliminating that which is evil, subduing like a king, and establishing that which is good, climbing ever up through all—up through brain, through the realm of beauty, through love—until he stands face to face with God, realizing that his field is the universe, and that his home is eternity! that is the meaning of a man.

Connected with this consciousness is the subject of individuality, of being one's self. There is difficulty in it, there is danger, and there is duty. Every step of human progress up to this time has been the result of somebody's determination to be himself. If there is ever to be any progress in the world, if human society, politically, socially, industrially, religiously, is ever to be any better, it must be that now and then the man who asserts that the majority is wrong shall be found to be correct, because it is out of these variations that all progress comes. Every new flower that comes into existence is the result of a horticultural heresy. It is an advance, and the triumph at last of a variation. So all the grains of the world have been developed by variation and change from a few simple grains that were hardly worth the cultivation. So all the fruits of the world, all the fair and beautiful things in the lower world, have come as the result of that principle which is called scientifically the tendency to vary. This new upstart, this pretender comes, and proves that he is right, that here is a new manifestation of beauty, a higher form; and so it comes to be accepted. It is because of the assertion of individuality on the part of these new pretenders that all the growth of the world has come to pass.

It is the duty, then, of a free man or a free woman to study, to think, to feel and to speak and act for himself and herself. Truth is infinite; it never yet was all reflected in any one system or in any one brain; we need as many reflections as we can possibly get, and every new idea and new suggestion is only so much added to the richness of modern thought. It is only out of the study, the suggestion, the freedom of discussion, gradual and tentative trials here and there, that an improvement in our social condition is to come. In every direction, if the world is to advance, if it is to grow, to become anything finer and higher, it must be because men and women here and there dare to be themselves. There is no virtue in self-effacement; if I am to give myself, let me first be something, so that the gift has value. Let me make myself physically all I may, mentally all I may, let me be cultured and balanced all that I can, so that my opinions may be of worth.

In reference to a man in reforms Mr. Savage said that a full, complete man, conscious of his position, will always be engaged in making the world better. This necessity of all true reformers is found in two great facts: first, that humanity starts in ignorance, and therefore the attainment of better things; and the second, the tendency of humanity to pitch its tent with a desire to stay. The life of a man is of course only a moment in the life of a nation, and unless the men learn of the great changes that have been made in the past, they will let affairs drift. But there must be enough of the conservative to keep the radical within bounds; and if the conservative could be adopted and not overthrown, there would be an ideal state of things. Yet it has rarely ever been so; the conservatives think there is no place in the world for the radical, and then come the revolutions.

Fight the evil, fight for the principle; but let us beware of hating the men whose opinions we oppose. If we look deeply into the matter, we shall find we are not able to do much; we shall also feel obliged to do this little. For the world grows by little increments of the better, year after year and age after age. If you wish to work a reform, do not be afraid to go out; almost never in the history of the world has any great reform been wrought by those who were inside. And people get the notion into their heads that, if they can only

carry a particular thing they are engaged in, all will be well. They carry it, and they find all is not well; and they lose heart. They have expected too much—more than it is reasonable to expect. You cannot abolish all vice all at once, and leave humanity where it was in regard to everything else. Do not think a reform is accomplished when you have passed a law or abolished a law. And do not be deluded with the idea that you can perfect human nature in some one department, leaving the rest where it was. Remember that humanity's reforms are best wrought out by the growth of humanity, that naturally sloughs off these partial conditions and leaves them behind.

Meeting at Jacksonville, Fla.

To the Editors of the Banner of Light:
Our Florida camp project has passed through many trying vicissitudes since my hopeful letter to your paper in January. At that time we were all more than confident of success. Alas for human expectation. We have beheld the wrath of our camp effort disappear amid the vapor of fruitless expectation and deferred hope. Our meeting has gone where the yesterdays blend with sad memories in the tomb of regret. But from the sepulchre a Phoenix is arising, imbued with the "spirit of the lilies"; for lo! two lillies have floated down upon the vast sea of endeavor; have materialized at Jacksonville, and working with Herculean effort in unison with the stirring people of that city, have organized a spiritual meeting to begin Feb. 11th, and continue probably till the close of March.

Pierre L. O. A. Keeler, the well-known slate-writer, is with us, and meeting with much success, to the great delight of Floridians who have long been sighing for this opportunity to "penetrate the veil between the two worlds."

Mr. Conannon, a materializing medium from Kansas, is present with Mrs. Conannon as platform test medium; Mrs. Leslie Boston, who came with Mr. Keeler and wife, is also acting as platform test medium. Other mediums are present, and more expected.

Program of the meeting, arranged by Mrs. Lillie, will soon be published. Music for the meeting has not yet been fully decided upon, but certain it is that the musical voice of popular "Jack" Lillie will ring its rhythmic cadences across the placid waters of the sleepy St. John, and into the heart of many an untried student of occult phenomena; Mrs. K. L. Bisbee of Cleveland is also to assist in the music.

It is said that Dr. E. A. Smith, President of Queen City Park Camp, with a large party of excursionists is soon expected via the Clyde Line, over which greatly reduced rates have been secured. Expectation runs high, and Jacksonville people are now coming grandly to the front in a mastery effort to hold their own in the great struggle of spiritual progress.

J. W. White of Jacksonville, of the Journal of Commerce, also a member of the Board of Trade of that city, is one of the leading, active workers in this spiritual movement.

That the efforts of the noble, earnest laborers for our glorious Cause in this land of perennial bloom and sunlight may be crowned with abundant success, will surely be the heartfelt wish of every one interested in our great truth, and its dawning fruition.

Should your readers desire to know the reason of our failure at Winter Park, also concerning a remarkable horoscope of our organization, as given by an astrologer, I will send them for your next issue.

Miss J. E. Hyde.

[Certainly, send letters when convenient. THE BANNER is always glad to give its readers information as to Spiritualistic and other matters everywhere.—EDS.]

One often hears something funny by simply keeping one's ears open. A day or two ago I overheard a well-known Union Club man ordering a dinner at Delmonico's for quite a large party. He was not careful about getting everything just right, but the most curious-sounding thing of all that he ordered was the whispered admonition to the head waiter: "And be sure to see that the bill is not brought to the table after dinner." This was surely a great piece of consideration, not only for himself but for his guests. There is always an awkward pause at every dinner given in a public restaurant when the bill is presented. The guests all try to look as if they had not eaten anything at all, while the host, as he runs his eye down the long list of items, wonders how in the world they could have eaten so much.—ED.

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 24, 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.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

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.

Medical Monopoly.

In this country, among the individual States, there has been, for a quarter century past, a concerted and persistent effort on the part of a class of medical practitioners and would-be officials, to secure prohibitory legislation against all systems competing with their own; against all newly-discovered therapeutic agencies which conflict with what they have been taught, and against the right of the citizen to choose his own medical adviser. During later years, in order to shield the real animus of this corporate tyranny from the popular perception, the penalties of fine and imprisonment in the proposed legislative acts were made to apply exclusively to the physician who refused to practice upon an old system when he knew by experience that there existed a better, safer and surer method, and he would not forswear himself, and hazard the life of his patient by so doing.

This indirect method of accomplishing their ends and enslaving the people by their concerted system of medical tyranny was purely a matter of policy; for had their proposed class-legislation in their own professional interests, fined and imprisoned a score or more of intelligent and influential citizens for refusing to take allopathic doses of poisonous drugs, and for being restored to health through nature's remedial processes, aided by experienced helpers, such fine and imprisonment would have created such a political revolution in any State that not a vestige of medical monopolistic legislation would have been found after the cyclone had passed.

When Hahnemann founded the Homeopathic system of medical practice, and cured where the old school lost patients, and especially at Leipzig, where Hahnemann resided, when an epidemic of malignant typhus raged to such an extent that it became necessary to divide the patients among all the physicians of the city, and out of the seventy-three allotted to Hahnemann and treated by the Homeopathic system, only one, and he an old man, died, the special law, invoked to protect the monopolistic demands of the apothecaries—which prohibited a physician from dispensing his own medicines—was appealed to, and the successful healer tasted its bitter penalties. It is due, however, to history to state that after Hahnemann's death the city of Leipzig apologized for the crime, and honored the man and his great services by erecting a statue to commemorate him in one of the public squares of the city. To-day millions use the same curative system, and its medical schools and colleges, its books, journals and successful practitioners have such a hold upon the confidence of the people that, so far as it is concerned, the old monopolistic spirit has been held in abeyance.

However, when the "Doctors' Plot" first assumed form, with honeyed words upon the lips of its advocates and supporters touching the health of the dear public, and the necessity of protecting that public because of its ignorance, it struck at Homeopathy as its then chief opponent; but it failed to secure the exclusive rights for which it so persistently labored. It could not obtain legal corporate protection against such a popular curative system, and finally struck that "modern heresy" from its bill, since which it has been calling to the support of its plans those Homeopaths whom it treated with contempt and ridicule and sought to legally crush, and is now wooing them "as gently as a sucking dove."

These conspirators against the medical liberties of the citizen have changed their tactics

without abating an iota of their monopolistic designs. They seek, through the Act which they have drafted and are striving to force upon the Legislatures of the States, and upon Massachusetts for the seventeenth time today, to accomplish by subtlety and indirection what they have failed to secure by an open and fair disclosure of their designs. After being bowed out of the Legislature sixteen times, they return the seventeenth, but in hand, back obsequiously bent and the smile of a Richelieu, to ask that a Board of five of their own number be appointed by the Governor, without supervision of the Legislature or a popular endorsement, in whose hands shall be placed the power of deciding what medical treatment the citizen shall receive or die; and if he, in the supreme trial for his life, selects other than the monopolists choose for him, then his chosen physician shall be fined and imprisoned for "healing the sick" according to the law of a common humanity and the teachings of the great Nazarene!

If these medical monopolists succeed, is there any probability that a single personal right or privilege will be left free from the grasp of monopolistic cormorants? Is not our whole governmental system in greater peril to-day, through swollen, greedy corporate franchises, distributed by our Legislatures for the asking, than it ever has been? The change to oligarchical conditions has been silently but steadily advancing. In a half century more, unless a halt is called by the people, and every present right scrupulously conserved, some of the most tyrannical scenes enacted in France under the guise of protecting "the rights of the dear people," will find repetition among us, and a Fouché arise in each State to administer the law of the masters who create them.

It is more than ever pertinent and true that "eternal vigilance is the price of liberty." Will the people of Massachusetts, of every class and party, make their protests against this medical monopoly Act felt in the Legislature at once?

Times are Improving.

It is about time to call a halt on the present financial scare, which had its beginning in August last. The "calamity-criers" have had their day. The outlook is changing perceptibly. Bank deposits are diminishing, and mercantile loans are increasing. The heavy idle surplus funds are being drawn down and sent into the channels of distribution. This means that money long idle is to be put to work again. True, a good part of what is thus drawn out of the banks goes direct into the United States Treasury in payment of the recent public bond loan of fifty million dollars, but it is pretty certain it will not stay there long, for it is needed for the immediate exigencies of the country. In the face of all this, it is wicked folly to keep up the groaning and ill-omened prophecies, and the many other depressing and destroying vociferations that are identical with panic and despair, and never yet helped onward a single step toward recovery and reconstruction.

That there is a cure for panic is undoubted. It is simply the cultivation of courage; that is, to do as we have always been doing; keep the thoughts occupied about things normal and natural; to avoid sitting still and brooding; to indulge daily in a certain amount of active exercise; to eat more rather than less, if we can get it; and to remember that care will kill when nothing else will. There is vastly more talking about the hard times than there need be. Men seem to gloat over them as if they welcomed their coming. We are all of us generally happy or miserable in proportion as we think we are; that is, we in a very large measure create our condition for ourselves. Then why not resolve to make it as easy a condition as we possibly can? We certainly do not lighten it by bemoaning it. Cheerfulness, even if constrained and artificial, is a great help to courage. Spleen never characterized a courageous person. Be sanguine, hopeful, confident; if things do not come about as we would have them, they at least will come about better than they otherwise would, and that is something. By all means let us practice prudence, but if we practice only prudence we aggravate and perpetuate just what we lament and deplore.

A man who had just failed in business told a friend that the first thing he was going to do was to go and buy a new suit of clothes. It was no time to proclaim despondency by displaying seediness. In the present times people of means are publicly advised by the wisecracks to abstain from spending money on such things as they have been accustomed to spend it on. What, then, is to become of those who are dependent on the production and sale of what they are advised to refrain from purchasing? Is it not plain that the community is a unit, composed of many members, each dependent on the other? If an industry is suddenly cut off, simply because the voice of the croaker is heard in the land, do not all who are concerned in that industry suffer? Therefore it is false economy, as well as a cruel policy, to decree expenditures that can be well afforded, merely because of the artificial scare which always finds so many ready promoters and echoes. Those who have money to spend ought to spend it as they always have done, and thus alleviate, if not prevent, the very suffering that some people all the time pretend to be so much afraid of. And the State and nation could greatly relieve all suffering if each would choose this very time to prosecute public works that can now be done to the best advantage.

The Working of Wonders.

The theologians utterly come short of the truth when they say the age of "miracles"—or wonder-working—is past; as if the law which governs all things in the universe, and works continually, was not itself a wonder. They proclaim thereby their materialism equally with the men of science, and as both alike deny the working of "miracles," the wonder-working of the world seems blotted out from the vocabulary. Nevertheless, the wonder-working goes on.

Because creedal bigotry has rejected the divine interpretation, and persecuted and put to death those who have had wonderful gifts of science and art, the world has taken the cue from theology, and has likewise concluded that all material knowledge is the result of material investigation. The inspiration was outside of the church, but it was none the less inspired. In every discovery that has been added to science for the last five hundred years there is a distinct trace of inspiration in the primal method of discovery.

Herschel knew there was another planet not then recognized in the system long before it was demonstrable, and he announced it. And it was discovered in the direct order where it

belonged. There is a sort of inspiration likewise in all chemical discoveries to those who find the primal proportions. If who makes the first discovery is the wonder-worker of his age. There surely were no greater wizards in any time than Edison. The wonder worker is the one who bounds at a leap to primal proportions, and bears forward the experimenter on his wave of inspiration. The genius for invention dreams out his invention before he can make it practical; he has seen it in a vision; it came to him suddenly in the stillness of the night. The discoverer passes out on the wings of the spirit. On the breath of a mighty magic this wonder-worker of the world finds the principle for which he has been seeking; he has dreamed it from out the upper air. All these discoveries are the result of a mysterious power, brought to man in answer to investigation from the wonder-workers in the upper air, reaching the minds that are to receive them upon the earth. People forget these spiritual sources when the illustration of a scientific principle is before them; they say it all depends on natural law. But what is natural law? It is that which is governed by intelligence; and if intelligence governs, and intelligence perceives that natural law, then that is all there is to a "miracle"—the real wonder is that it was not known before.

A New Civilization Needed.

Are the politicians of this age and country so ignorant of the laws of God, voiced through spirit and matter, as to suppose they can formulate and pass human statutes, and thus repeal and render nugatory these laws by their united adverse wills? What jurisdiction have they on their coercive and restraining purposes over an intelligent citizen who, having left his body behind, still lives, returns and acts according to the measure of his intelligence and spirit-force? The experiment of attempting to coerce intelligent spirits is not new—fines, imprisonments, stripes, ostracisms, expulsions from churches, and from a conceived future heaven of special blessedness, and eternal imprisonment in a fiery hell, have all been used to coerce an individual intelligence, to make the conscience forswear itself and the truth clear to the individual perception and reason. Human laws are not valid or effective against the spirit when it shall appear unclothed of the mortal, before the great spirit universe and its just and living God, to be adjudged and to judge itself by the eternal laws applicable to its nature and its earthly life.

The limit of society laws and punishments is the limit of society itself. It may hang a body in chains, to die of starvation, it may drive a fence-stake through it in burying it at the cross-roads, but such acts only disclose the measure of ignorance, prejudice and brutality in society. They do not inflict a pain upon the escaped spirit. And this spirit can return in spite of the civil law, judges and executors, and the hatred of society, to move among its former persecutors, and force the latter to receive its benefactions of forgiveness and service, if the spirit be exalted and wise, or taste the spiritual wormwood of revenge, if the spirit remains earth-bound, malignant and revengeful.

Persecutions, hangings, gibbetings, beheadings, legal tortures of all kinds ending in a premature unclothing and banishing of the spirit from its earth-life and tuition, are simply brutal. They are not designed to reform a criminal, but to punish him. The more repulsive the form used, the nearer society approaches barbarism. For the unfortunate, suffering from vicious pre-natal conditions and corresponding early environment, who becomes a menace to society, both mercy and justice call for restraint, not punishment—which both awakens and gratifies the spirit of revenge.

A true humanitarian; a lover of all the paternal attributes of deity; who respects and defends the rights of another as if they were his own; who delights in and would not coerce or restrain the happiness of another, and who has no pleasure in the serfdom or slavery of body or spirit, is judged by the selfish, major sentiment of society to-day as Jesus was judged and traduced by the selfish, prejudiced mob in Pilate's judgment hall, or amid the infuriated, howling rioters around the base of Calvary.

When society through its laws ceases to punish barbarously, when it refrains from infringing upon the sacred rights of its individual members with fines and imprisonments as coercive forces; when it ceases to inculcate pride of place and power, and writes upon the walls of its legislative chambers, courts, halls of finance and trade, the three essential rules of individual and society conduct, "Do Justly; Love mercy; Walk humbly," and obeys them, then it will cease to be a relic of barbarism, and enthroned a civilization in accordance with the laws of God and the rights of man.

Medical Despotism.

Mr. B. O. Flower closes an elaborate and convincing paper in the February *Arena* by a particular description of his wife's nearly dying under the old school medical practice, and being restored to health under the more modern metaphysical treatment—with the following appeal:

"This case, in so far as it affords an illustration of the saving of a precious life, by means which would have been impossible under medical despotism, is by no means exceptional. Thousands upon thousands of cases might be presented which tell the same story. Indeed, I have met with nothing in recent years which has so convinced me as the number of intelligent and thoughtful people who assure me that they have been cured by the newer, subtler and safer means and methods of treatment after regular practice had signally failed."

I do not wish to be understood as assailing the regular school as a school, I am assailing unjust and un-American legislation which makes unfair distinction and unconstitutional discrimination. I fully appreciate the services and faithful and conscientious endeavors of thousands of noble-minded medical men in the ranks of regular practice, and I am not unmindful of the extensive curriculum and the elaborate scholastic requirements of many of their educational institutions, although I think that here much precious time is wasted in digging in the cellar with the aid of very uncertain lights to guide them, and that in many respects their teaching resembles the extensive but useless memorizing which characterizes Chinese education.

The point I am making is not against any particular school, as a school, but against oppression, injustice and dangerous class-legislation, which certain members of the regular school are year by year seeking to fasten upon the people. I should defend the right of the free American citizen to employ a regular physician, if homeopathy sought to outlaw regular physicians by proving that the practice of the latter was more fatal to life than the newer methods, because I hold that the passage of any such law would be essentially unjust, inasmuch as it would deprive some citizen who had faith in the old school of the liberty of employing the physician he desired.

It is a very serious thing to take from a man the

power to save the lives of those dearer than life to him; and yet this is precisely what is compassed by medical monopoly laws. It is a legal crime to enact a statute which tempts law-abiding citizens to become law-breaking citizens; and yet this is what every Legislature is guilty of committing when it disregards the great fundamental right of the individual to the employment of whomsoever he desires in the hour of sickness, and at the behest of interested persons enacts class laws.

In the name of science, whose prophets and torch-bearers have time and again been denounced as quacks; in the name of freedom, upon whose pathway progress ever makes her most rapid strides; for the protection of the health and life of the people, and, lastly, in the name of that priceless and sacred right which when wrested from a people leaves them slaves to a degrading despotism, I urge all broad-minded, liberty-loving citizens to stand determinedly against the stealthy and dangerous encroachment of a well-organized monopoly, arrogant and intolerant as it is selfish and avaricious, which in its own interest is striking at the dearest and most sacred rights of every intelligent and free American citizen.

The Banner's "God's Poor Fund."

At the Circle for spirit-messages, held Feb. 16th, Spirit John Pierpont, through the mediumship of Mrs. B. F. Smith, made the following appeal for contributions to our God's Poor Fund, which we trust will meet with a ready and hearty response. All sums received will be duly acknowledged in the columns of THE **BANNER**:

THE MESSAGE.

"The winter months, bringing in their train more numerous and urgent than usual. In order, therefore, that the worthy poor may not ask in vain for relief, we appeal to all classes to assist us, in proportion to their means, in carrying on this work established long ago by the spirit-world—the smallest sum being as acceptable as the largest, bearing with it, as it will, the spirit of sympathy from the donor."

JOHN PIERPONT.

Verification.

We published in THE **BANNER** of Jan. 6th, 1894, a message given at our séance held Oct. 20th, 1893, purporting to come from a spirit who gave his name as ARTHUR VAUGHAN. Through the mediumship of Mrs. B. F. Smith he stated that when in the earth-form, many years ago, he was a doorkeeper at the Boston Theatre. As neither ourselves nor the medium previously knew of the existence of such a person, we had the curiosity to ascertain if the statement made by the spirit was correct. Meeting subsequently a theatrical gentleman of this city, the senior editor of THE **BANNER** inquired if he ever knew a man by the name of Vaughan—showing him the message. He replied in the affirmative, and said the statement was correct. Here, the reader will see, is yet another evidence of the many we have received from time to time corroborative of the validity of the Spirit-Message Department of this paper.

We have also received evidence of the correctness of the message lately printed on our sixth page from Spirit WILLIAM MOUNTFORD, formerly an English clergyman, who had resided in Massachusetts for several years.

A Strong Statement.

In the February number of *The Arena* there is a very able and incisive article upon "The Menace of Medical Monopoly," from the pen of the editor, which should be read by every member of the Massachusetts Legislature, at least. The two illustrations, the death of Prof. Richard A. Proctor, through medical ignorance and blundering on the part of regular M. D.s, and the experience of Mrs. Flower, the editor's wife, in passing to the very shadow of death in consequence of mistaken diagnoses and wrong treatment as a result, and her restoration to health by a skillful physician using his own system of healing, can be supported by thousands of similar cases. The danger of medical class-legislation to personal and popular freedom is presented with great force. To those called upon to act officially upon this question, it is a crime not to fortify themselves with such information as is found in this able paper.

An Inquiry.

If each Senator and Representative of the present Massachusetts Legislature, with the Governor, should ask himself the question, "Would I vote in favor of this 'Doctors' Plot' Act if my vote would legally prevent me from selecting such physician as I chose to administer to myself and family, or would fine and imprison any physician who responded to my call and served me conscientiously and faithfully?" would such affirmative vote be cast? And if not, why should he so vote as to place his neighbor or any citizen under such a legal tyranny?

It seems to us that there is such a thing as a legislative conscience, with a public oath behind it, from which the individual cannot absolve himself, as there is a sense of fairness and right represented in human justice, and that in a true republic all these should be conserved.

Exactly So!

Herbert Spencer in his "Social Statistics," speaking of the purely selfish plea for medical monopoly, says that these would-be monopolists are moved by the same influences "as the projectors of a railway, who, whilst hoping for salaries, persuade themselves and others that the proposed railway will be beneficial to the public—moved, as are all men under such circumstances, by nine parts of self-interest, glit over by one part of philanthropy. Little do the public at large know how actively professional publications are agitating for State-appointed overseers of the public health."

THE **BANNER OF LIGHT** ESTABLISHMENT (9 Bowditch Street, Boston) has the largest assortment of books in the world devoted to the Cause of Modern Spiritualism, and deserves the attention and patronage of believers and investigators as well. Works of a general reformatory, liberal and theosophic nature may also be found on its extensive and inviting shelves.

The present issue of the **BANNER OF LIGHT** may well be called an "anti-medical monopoly" number. We have devoted most of our editorial space to efforts for the arousing of the friends of freedom in medical practice in Massachusetts to a realization of the danger now impending—and we trust our appeals will not be made in vain.

A Pertinent Illustration.

"The exclusion of homeopathic physicians from the city hospital is probably responsible for the death, this week, of one of Springfield's promising young men who would have gone to the hospital if he could have had his homeopathic doctor. It is about time that allopathic doctors' trust was broken up. Springfield has no business to contribute money for its support, as she does in her hospital appropriations."

The foregoing from the editorial of *The Home-stand* of the 3d inst., a first-class paper published in Springfield, Mass., is a fitting commentary upon the spirit and actions of the "old school doctors," who are now seeking to railroad through the Legislature a "Doctors' Plot" law, and who so dread the voice of an indignant people that they were not willing to give time for the signing and presentation of remonstrances against the iniquitous measure.

It is understood in private circles that the Governor is holding his pen in readiness to approve the act, for thereto do he receive the political support of these conspirators against the liberties of the people. There will be a political cyclone if this act passes into a law, and some politicians will get badly hurt politically.

It is also understood that all the machinery for the trial, fine and imprisonment of those who do not swear by the old medical "shibboleth," has been prepared. A few martyrs to principle and conscience will arouse the "newer Massachusetts," should the contemplated bill become law, and then a broader freedom, and a still "NEWER MASSACHUSETTS" vindicate the Old Bay State! Theodore Parker once said, "the palm tree of liberty grew out of Mary Dyer's grave"! Remember this, everybody, the members of the Massachusetts Legislature especially.

Shall Massachusetts Do So?

The many successful physicians in this State who are accustomed to privately visit medical mediums for the diagnosing of the intricate diseases of their patients and appropriate prescriptions or suggestions, would do well to interest themselves in the selfish attempts of their less intelligent and successful but hungry professional brethren to subordinate the Legislature, now in session, to their bad purposes. Should their professional brethren succeed, then their source of information and help for their patients will be cut off, or they will be forced to visit the jail to receive the intelligent aid of their unseen co-workers.

Does "the newer Massachusetts" propose to fine and imprison by law the beneficent gifts of God to humanity, if those gifts come through modern men and women? And is the unwise recommendation of the Governor, backed by the demand of a few doctors, hungry for shekels, who secured it, a sufficient reason for rejecting the divine gifts, and imprisoning those who for humanity's sake receive and use them?

Spiritualists of Massachusetts,

Have you perused our report of Dr. F. L. H. Willis's lecture at the First Spiritual Temple, Boston, Feb. 11th—the salient points of which we gave in THE **BANNER** of Feb. 17th? This lecture was a grand effort. His address last Sunday, Feb. 18th, at the Temple was a masterly piece of oratory, brimful of thought, bearing on the life immortal. He will give his closing lecture in Boston for the present in the Temple Sunday afternoon, Feb. 25th, to which the public generally are freely invited.

At the suggestion of the National Constitutional Liberty League (through its Secretary, J. Winfield Scott, Room 30, 383 Washington Street, Boston,) THE **BANNER** has sent by mail to its subscribers in Massachusetts, for circulation, signature, and return as quickly as possible, copies of remonstrance petitions against the proposed "Doctors' Plot Law."

Prof. Alexander Wilder of Newark, N. J., on our second page, pays his respects (and they are keen ones, too) to the vaccination "fad" and the "Doctors' Plot Law" heresy. Give this straightforward protest a careful perusal, reader.

We shall print in the next number of THE **BANNER** a strong article by Hudson Tuttle, Esq., of Berlin Heights, O., entitled "The Doctors in Ohio," showing up the fallacy of the few ruling the many by law.

The *Boston Globe* of Saturday, Feb. 17th, solemnly entered its editorial protest against the proposed "medical law."

An Imperial Medium.

It is announced that since the tragic death of the Crown Prince Rudolph, the Empress Elizabeth of Austria has developed rare qualities of mediumship, and the attempt is of course volunteered to make it appear that it is a case of eccentricity and imbecility combined, or rather of emotional insanity and a morbid infatuation for a teacher. The Empress's association with Professor Parker, her instructor in modern Greek, is named as the direct cause of this conversion or evolution. Nothing unfavorable was ever spoken of it until he likewise became a teacher of spiritual truth. Then it was that one of the purest and loveliest women in Europe became the victim of some of those assassins of character who dim the radiance of every shining light while basking in its rays. Because this really gifted and noble woman chooses to withdraw herself at times from the society of certain persons at the Austrian court whose presence is abhorrent to her, and to seek solace for her grief in the proven companionship of loved ones who have gone before, she is accused as above. When she seeks the seclusion of her boudoir or of a distant castle for the purpose of spirit communion, her motives are impugned and her conduct condemned.

It was the same with Queen Victoria, who endured censure from high and low for many years past, and suffered almost insult from members of the royal household, on account of her openly expressed regard for the late John Brown. She showed this honest Scotchman, when he was in the mortal, such marked respect simply because she believed him to be a medium, through whose instrumentality she could converse with the spirit of Prince Albert, her beloved consort.

Seeing that these things are so even in high places, is it to be wondered at that the instruments and beneficiaries of spirit intercourse do not give to the facts in their possession wider publicity?

Decease of Dr. Ware.

A private telegram announces the sudden transition, on Tuesday, Feb. 13th, of Dr. Charles F. Ware of Bucksport, Me. Dr. Ware was a successful spiritual physician with an extensive practice, his Indian country being very skillful in diagnosing disease and applying the proper remedies.

Dr. Ware was highly respected and greatly beloved by all the people of Bucksport and vicinity; a man of sympathetic nature, vigorous and active; a firm and intelligent Spiritualist, and the founder and manager of the Verona Park Camp Meeting. His busy life has been one of great usefulness to his fellow-beings, and his memory will be cherished throughout New England and the Pacific Coast. He leaves a heart-broken widow—a true helpmeet in all his life-work—children and grandchildren, who will receive the generous and loving sympathy of thousands of friends. An appreciative notice of his demise will be found on our eighth page.

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SPECIAL ANNOUNCEMENT.

Until further notice the undersigned
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**SPIRITUALISM, and its True Relation to
Secularism and Christianity. An Inspirational Lecture**

Message Department.

The Messages published from week to week from individuals under the above heading are hereafter to be given in private, and reported as per order of the Public Circle-Room has been permanently closed.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Consulting-Room for answer.

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

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

It is especially desired by our spiritual advisors that notwithstanding this Bureau has returned to its original idea of holding its sittings in private, we should continue to place upon our circle-table choice natural flowers, as formerly, many spirit-visitors being in consequence pleased and attracted thereby. Those friends who feel disposed to do so, are consequently requested to donate flowers for this purpose as they have in years past.

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. B. F. SMITH.



Report of Séance held Dec. 8th, 1893.

Spirit Invocation.

Oh! Eternal Father, we would ask for thy blessing at this hour, and for the blessing of all humanity. Teach us more and more of the laws that govern us, and teach us to be charitable. Send forth thy ministering angels from home to home, that all may know more of thee and more of the relationship they bear to one another. We ask thee, oh! Father, to bear with us, and teach us to be more humble, more forgiving, that we may come more and more into thine atmosphere.

May each ministering spirit at this hour bring comfort to some lonely and sorrowing one; may we be lifted up from the material plane into the spiritual. We would ask that thou wilt guide us, that not one word may be spoken amiss, but that thy spirit may be shed abroad among thy children. We would not come to thee beseeching more than thou seest is good for us, and we would ask the assistance of the angels in our work, and unto thy name would we render all praise now and forevermore.

JOHN PIERPONT.

INDIVIDUAL MESSAGES.

Lucinda Dawley.

It is pleasant that we are permitted to speak in this meeting. I have been attracted here many times—not to speak, but to listen—for we gain a great deal from one and another in this way.

As I gaze upon the spirit faces that are gathered here to-day I see and sense the interest of each one, and we esteem it a privilege above all price that we may send forth comforting words to those that yet dwell upon the earth-plane in sorrow and sadness. Never would you drop a tear if you could only draw the veil a little way and know the happiness we gain from the change that has come to us.

Often are we asked, "Are you upon the earth-plane all the time?" I do think we are upon the earth-plane a great deal more than we are upon the spiritual, for you as mortals need our influences much more than those in the immortal life. Wherever we see we can aid any one, we seek to do so.

It is a pleasure for us to report as we gather here from time to time; and certainly, Mr. Chairman, we do appreciate the kindness that has prompted you to open the doors for us that we may reach some loved one that is sorrowing to-day for those that have gone only a step beyond, but you cannot behold us as old. The time is fast approaching when mortals will realize more and more of the companionship of those that have passed on into the higher life. We can and do return to comfort and enlighten those that are yet dwelling here. I cannot understand myself why these partings are, but as my dear grandmother Dawley has said, "It must be right, for God cannot do a wrong. I have not seen God only as I behold him in every blade of grass and in every manifestation of life."

In St. Albans, Vt., where I once dwelt, I have some friends at the present time, and some in Waterbury of that State. I love to attend their meetings as they are wont to gather there once a year.

Lucinda Dawley.

Sarah Stone.

I would like to send a few words to the hand-fut yet dwelling upon the earth-plane. My first attraction is to the Ladies' Aid, where I was in the habit of going, and where I still feel an interest. Our own kindred draw us very closely, and I find on entering the higher life that we are attracted back to where our interest was when in the mortal.

Dear ones, I love to come into your own rooms with you at home, and still I love to be a visitor in the hall where I used to go when able.

Dear Mrs. Lincoln, I would send loving words to you, and I would not be partial, but would extend this love to each one of you, dear friends. Since passing over I have been one of your number often, and I have realized so much the interest you have felt, not only in our Society, but in all humanity, and your desire to aid all mankind.

I find dear Sister Richardson there often in the room where you are accustomed to meet, and it is pleasant for us to feel the freedom to come and go whenever we choose, for the spirit is always well.

The old body grew weak, and when it would not bear building up any more I was given a new form, which I find always carried. I have only thrown off the mantle of clay.

I am very much pleased to say to you of the Society to-day: Go on, take courage, for you are aided by spirit-power; and I also desire to say that I am very much pleased to still be one of your number there. Sarah Stone.

Clarence Dennett.

How pleasant it is to be remembered, but how much pleasanter to know we have the privilege of sending messages to our friends here.

Father, dear father, you have walked long here upon the earth-plane, and mother, too. Oh! how I wish I could open the eyes of mother as clearly to this truth as you are, father.

Father, I promised you mentally I would estimate this Circle-Room, and to-day I find I have gained power and permission to speak.

Oh! how grand, how beautiful was the vision that came to me before I passed out of my

form. I feared not to go, but being young I had much rather have dwelt here longer, yet after the change I never had a desire to return to this.

When in the mortal form I traveled much. I crossed the waters to the West Indies, then came home to go out of that material form. I have always felt a thankfulness that I could be so near to you all when the change came.

I have heard you, dear mother, say to yourself, "Why did Clarence have to go? why could he not have stayed longer?" If you are to believe your good Book you must know God doeth all things well. It was right, or I should have been given a much longer life in the mortal. I am perfectly satisfied with the change through which I entered a great school of life, and sometime you will understand these things better.

Father feels that he is well versed in a knowledge of the other life. He is, as far as he has gone, but he will find there is a great deal for him to learn when the summer shall come to him. I know it is not a mere belief, but a fact, that there will be a grand reunion when we shall all meet again to be separated no more, and that is the best part of it.

I was conversing a short time since with an old sea-captain, Capt. Hunt, and he said to me: "My boy, you know very little of the waters." I thought I knew considerable, but I will admit, however, he could teach me a great deal in navigation.

I am very, very glad, and I certainly appreciate the privilege granted me of speaking from this platform to-day. Clarence Dennett, of Beverly, Mass.

William L. Benedict.

In New York City and in Ogdensburg, where I have some friends and where I spent a part of my life, I shall be remembered.

Three times I have been privileged to speak from your platform—once soon after I passed away. I think I might have been in '84 or '85, but I do not know.

I am very happy where I am. I want to give the people to understand I have a desire to aid somebody, and what I failed to do here I think I can make amends for, partially, now.

[To the Chairman:] There is a George Waldo who, I think, will see your paper, for his people know that spirits come to earth. I do not want to be called a dead man, for I was never more alive than now.

When I was told by an advanced spirit, called a guide, that I could come back here to my friends, I did not feel as if I cared to return and go through what I had to. She seemed to know what I was thinking of, for she said: "Dear sir, you will know no suffering so, but you can perhaps aid somebody by doing so." As a son of man, I could not do some one through my influence I was only too eager to come, and I think I have done some good by assisting mortals.

My name is William L. Benedict.

Dorinda Horton.

I readily see that that spirit hardly knows how to come on to the earth-plane, but he has been progressing in spirit, which is the privilege of us all. If I have been rightly informed, it matters not where we dwell when in the flesh, for all are privileged to speak here.

Before I passed on was not ignorant of many of these truths, although there is much I have gained through experience since I left the mortal plane.

When I passed out, my two daughters, that were so kind to me, and Samuel, too, were sad; not that they did not feel it was well with me, but they felt lonely without my presence in the physical. Dear Grace and Hannah were anxious for mother's welfare; but angels came and ministered to my wants, and aided me very much in passing over, which seemed to me like taking but a step. Soon after I passed on I reported at your Circle-Room, Mr. Chairman.

In Fowler, Ohio, where I was well known, many kind, loving friends shed a tear for me; and words were spoken over the form that was laid away to crumble back to Mother Earth, but the spirit in all its activity went on. Oh! how glad I was when I knew dear Samuel was coming to me. It was a holy moment when he came to dwell with me, and in God's own good time will the family be reunited.

As we came to visit you, dear children, we felt it was all well with you, although mother kind of the changes, knew of the trials, knew of the heartaches you have had.

My name is Dorinda Horton. Samuel, my husband, stands beside me, and sends loving words to the friends yet upon the earth-plane. Some that he knew in Ohio and Philadelphia he has met in spirit-life.

Austin Dewey.

It is a pleasant thought for mortals while journeying here that we are with them, and I never could understand how any one got any comfort by placing us so far away. I could not do it when here.

These words I wish to send to Chicago, to Hattie and Ida—yes, I will class you all. George stands beside me, but will not speak for himself to-day.

I would send this message: You had better suffer wrong than do wrong. There is "Baby," too. I can hardly call her "Baby" now, yet she is the term I see fit to use.

Oh! how I have longed in my spirit that Hattie might behold me in the form; and you, Mother Mary, have been anxious to see us. Father Joseph is here in the meeting, but not to report. He has often said to me that if I had made use of the knowledge I gained while here I would have been just so much further advanced in the light when I was called to pass over.

[To the Chairman:] I feel a little crowded and circumscribed here. I was a pretty good-sized man in the body, but George will aid me. That is my brother; he stands beside me, and I find I gain strength from him to control the medium.

I have felt many times, Hattie, the same as you have, that I ought to have stayed here longer. I have never had any desire to return to live here, but I have been anxious to come to visit you. We shall meet again, and the thought is very comforting to me as well as to you. In all your transactions I know I can influence you for the right, for I can see clearer than I could here.

Henry, I want to extend thanks to you for your kindnesses to Hattie and Ida. You have done what you felt was right; and to Anna also would give thanks, not merely in words, but in the feelings that spring from my spirit to-day.

When I passed out I felt strangely, and I said, "Where am I?" for I went very suddenly. It seemed to me not a minute before I saw my brother George. He had told me many times when I was in health, "Austin, you won't have a long sickness, and I promise I will come to meet you; I will open the gates for you." He kept his promise as he brooded in the ether, behold him standing beckoning me on. We are very companionable, and we are together most of our time, for I find we are social creatures in spirit, just the same as we were here. We have our likes and dislikes the same, because if the magnetisms do not blend there is no attraction; but if they do blend, congenial friendship is the result.

I send these few words to you, Hattie, particularly, and Ida, although the others may share in the love and greetings I extend to you. I am Austin Dewey.

Harriet Jackson.

Oh! how sweet is the thought that emanates from mortals that they shall find their own; but it is a knowledge with us.

In your room here I find very few in the mortal, but it has been said in times of old, "Where two or three are gathered together in my name, there will I be also." There must be that number here in the mortal, and there is a host in the immortal.

They called me quite along in years when I passed on—they said, when I died; but I aint going to use that term, for I never felt more alive than I do to-day.

I feel I am privileged in being permitted to come into this room to speak for myself when I look over the assembly congregated here, all anxious for their friends to know they live, and that if they live, they must be active, intelligent entities.

When it was said that Harriet Jackson was dead, oh! what a feeling came over my spirit! I knew everything—the dressing of the body and the funeral, and I was back at the house before any of you. The first one I met just after leaving my body that I could recognize was my old Grandmother Jackson. She beckoned with her hand and said, "Harriet, come; all things are ready."

Then I met old presiding Elder Taylor, and after a few minutes I saw Doctor Ingles, who used to be over in East Boston when I lived in your city here. At one time my people lived in what is called Dorchester. In a few moments a gentleman came along whom the doctor called Mr. Alonzo Crosby, and I saw they knew each other, so I left them.

You see now how quickly I knew these people, and they knew me; then I should like to ask of all humanity, where are the dead people? It seems to me that mortals are more dead than spirits.

I am much pleased to know I am an active living entity, and I can report here, for somebody will get a little good out of every message given here; but they are not all honest and say they recognize their friends' communications.

There are so many anxious spirits gathered here that I think I am highly privileged in being permitted to speak to-day. Before I find a great deal to say that I feel I have made a great deal of progress, and I shall make a good deal more.

Maria Hill Cruise.

Dear grandmother wanted me to speak here. He said, "Maria, speak; it will help to lift the clouds from your mother's heart, by which she is troubled upon the material plane."

Mother, remember these words: We will never fall you, and Lizzie is here with me. Little Abbie is with us, that was never born into mortal life. Fred is with me, also Uncle Robert. I find he has made much progress since leaving the mortal. We are with you day after day, and sometimes with the medial power you possess you sense us, and at other times we seem so far away. I am so sorry for you, mother, when troubles assail you. I am more with you than I could be in the mortal, while sister Lizzie and Fred are to come often. We are all often together, but not always. Abbie, dear child, prattles and talks so much! At one time, only a few weeks ago, you sat by the window in your rocker, placed your hand on your cheek, and looked so sad! I knew of the trouble that overshadowed you, but I would not have you drop a tear for us, but for those in this life.

Dear brothers, let me say to you that your sister Ria will never fail to watch over you. Andrew, it matters not where you are, we can come, and there is a law of attraction that brings us into your atmosphere. I can aid you wherever you are—at the Revere House, at mother's, in East Boston, or in New York. We will watch over you. Sister Ria knows all the mistakes in mortal life, and says, "Look up a little higher." Uncle Robert says, "There never was a cloud without sunshine; then let us gather all the sunshine we can into our hearts." Mother, the flowers are blooming everywhere, and often does little Abbie come and say, "Mamma will take these to grandpa and grandma"—beautiful flowers, real and tangible to us. Mother, we are trying to give you some notes upon the piano, that you may know we are there, for Lizzie and I never fail to visit you every day. Sometimes, seemingly, we are there every hour in the day.

Father, as you sit in your chair in the corner, often musing of this or that in the material, the thought will come, "Where are the children? Where are the daughters?" We are close beside you. I would not come to stay, but I would visit you every day. Only the thinnest veil hangs between us.

Although the waters cover the body they penetrate not the spirit. It seemed to me not one hour before I was with you, but I cannot tell the time I make this promise solemnly: I will never fall you, dear mother, for you understand a great deal of Spiritualism, which consists not only in a name, but in works and acts. And this is the way my mother regards it. I am very grateful for this privilege of speaking. I am Maria Hill Cruise, wife of Captain Fred Cruise. We all went down in the deep waters together.

This message goes to friends in Gloucester, and some in East Boston, where my mother still resides. It was a hard blow to her.

Little Abbie says, "Give love to grandpa and grandma."

Dr. John H. Currier.

How true are those words that Spiritualism does not consist in a name merely; but, instead, in good works.

I have reported many times from your Circle-Room, and I hope what I may have said has been of benefit to some one. While I understood much of those laws that govern us, yet there was much for me to learn when I entered the spirit-world.

I met A. G. W. Carter (Judge Carter) a short time ago, and we had an interesting conversation. I have also met Bro. Berry.

I suppose you understand who is speaking to you—Dr. John H. Currier, formerly of Amesbury, but later of this city, and I am only too glad to announce myself from this new platform.

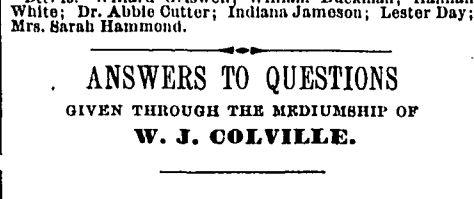
INDIVIDUAL SPIRIT MESSAGES

Dec. 15.—Willard Griswell; William Buckman; Hannah White; Dr. Abbie Cutler; Indiana Jameson; Lester Day; Mrs. Sarah Hammond.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.



Q.—[By the same.] Please describe physical and mental sensations of death by hanging, drowning, and lightning.

A.—It is impossible to describe such sensations in any arbitrary way, because the sensations experienced at the time of death are so largely the result of the mental state of the one who, physically speaking, is in the act of dying. You can imagine an honest man, but you cannot endow him with a thief's conscience; therefore you cannot rob him of his self-respect, though you may mete out to him the earthly penalty attaching to a wrong he has not committed.

Just so may a man be condemned to death on the gallows because appearances are against him, while he is innocent of murder. If a very spiritually-minded man is hanged, he suffers only the brief pang of physical suffocation, and is then very quickly conscious of a happy home-life existence in the spirit-world; but in cases of murderers whose crimes were premeditated, or who were actuated by hatred of a fellow-man, or avarice, they may be seen in the spirit-world still fleeing from the justice which they believe is yet pursuing them. The subjective penalty for guilt continues until purification is accomplished, then it ceases because it could no longer serve a useful end.

As to death by drowning or by lightning, the subsequent effect upon the spirit is nothing, while the physical sensations in either case may be nothing more than an instantaneous shock. In drowning, the sensations are usually quite agreeable, and the shock is so slight that the subject has a little opportunity for suffering. Mental sensations are not affected in the least by external occurrences, but mental states are due to the kind of life the person has lived prior to physical dissolution. Whenever any one is really prepared to enjoy transition to the unseen state, death occasions no regret and no agony.

Q.—[By C. G. B. Santa Ana, Cal.] For centuries the destruction of the planet has been prophesied. Is such a thing possible within the next century?

A.—We consider the expectation of the destruction of the earth during the next century nothing but a wild vagary, an outgrowth of

deft and others reject of the theory of reincarnation, the unanimous verdict of all noble, exalted, communicating intelligences has been, from 1848 to the present hour, and for ages before this century, that in the spiritual world there is a perfect adjustment of all things, and that at length perfect justice is revealed to all. People do not see behind, within or before; they see only an immediate speck before their eyes, and, knowing nothing of antecedent or consequence, they condemn the scheme of the eternal without the slightest knowledge of what lies all.

In spiritual life it will some day be revealed to all that "good is the final goal of ill," and that "nothing walks with aimless feet." What Tennyson hoped, celestial influences know. If persons who feel oppressed with the heavy load of misery they see around them would contemplate the meaning of the title of a Theosophical leaflet, "Karma as a Cure for Trouble," they might grow less sad. All experiences are educational, and there is no needless suffering; all souls are progressing, whether they are present realize it or not. Pessimism is the inevitable outgrowth of short-sightedness and impatience; its tendency is as demoralizing as it is unscientific. Nature proves to us, if evolution be true, that though it often takes long to accomplish a great end, progress is slow, but sure.

If we are asked to reconcile endless punishment, or the infliction of some awful, with infinite Goodness, we shall not attempt the task, for the unwarranted assumptions of blind theologians are unrecognizable with truth; but if we are asked to harmonize the actual experiences of spirit-life with measureless beneficence, the task is not hard. Only the hopelessness which sometimes accompanies sorrow makes grief unbearable; directly we feel that good will result from tribulation, we can carry a heavy load with cheerfulness.

The Spiritual Philosophy is surely calculated to open our eyes to reality, and cause us to turn away from sophistries based on narrow observation. Before we can know that things work together for good, we must arise to an altitude from which we can see clearly where tortuous pathways lead. Beyond the deserts there are fertile fields; beyond tempestuous oceans there are smiling countries.

The view of the sufferer, who he does an injustice is the one who really suffers from it. There is a perfect compensation manifest in spirit-life, and though it may be impossible for every one to see its workings immediately, this glorious truth will be sometime revealed to the satisfaction of every soul. When Lady Somerset was in great perplexity of mind it seemed to her as though the voice of God spoke in her soul, saying, "As though I were, and that should be the end of my suffering."

Often times the purest lives are harassed with doubt; but is not the highest character developed through the trying experience of doing right from love of right when there seems no polite reason for doing right? To rise above injustice, to pass unscathed through fiery trial, is to undergo the initiation for heavenly blessedness. When the soul has met and resisted all temptations, when it has conquered every earthly allurement, when it has attained the victorious height reached only through perfect endurance, then does the answer come to every question, and the knowledge that right is infinite become a conscious possession.

Q.—[By Delta, Torrington, Conn.] What mental condition in a person is best to enable a spirit to impress an idea on said person—a concentration of the mind on one subject, or a condition of absent-mindedness? If neither of these, what?

A.—Absent-mindedness, so-called, is really mental concentration on some object remote from present exterior surroundings. It is always a mistake to suppose that mental vacuity is conducive to spiritual development, but the state of absent-mindedness is, when rightly applied, as good a phrase as can be used to express one of the ideas we wish to convey.

The external things with which we are perpetually surrounded are all occasions of mental suggestion of some sort. Every article of ordinary wearing apparel, and every cooking utensil, as well as every book, picture, musical instrument and piece of household furniture, suggests a distinct idea to the mind, as each article is designed and appropriated for use peculiar to itself. When the things about us are suggestive of only mundane thoughts and uses, and we wish to receive some definite spiritual impression, the mind must be absented from these material environments, and concentrated elsewhere. Aspiration is always helpful, and the chief good accomplished by prayers or invocations is that they voice desirable sentiments, and by their very language call the attention of the mind to the things which we wish to receive, to higher things than the crude externals incident to mortal existence.

Two conditions of mind are necessary to the reception of definite spiritual influence: First, the positive, then the negative. Make yourself positive against externals by concentrating your thoughts upon internals. Every magnet necessarily has the two poles, and as we are all magnets, we are all positive and negative; but the intensity of the poles raised is, I believe, how are we polarized? As upon right polarization depends success in all enterprises.

I positively desire to go somewhere, to do something, or to relate myself with some one. In consequence of this fervent desire, I become voluntarily negative to whatever will help me to achieve my purpose, but positive in my attitude toward all that would hinder its consummation. I am not, however, negative or positive as I was before, but I have regulated the position of the poles of my magnet at will, and having done so I am no longer like a leaf in the storm, or a straw floating with the river current. Having earnestly desired to relate myself with a certain plane of intelligence to the end of acquiring certain definite knowledge, I invite instruction and influence from the sphere with which it is my pleasure to be in communion. A calm attitude of quiet confidence and agreeable expectancy is far preferable to any excited conditions. Earnestness without nervousness is very much to be desired.

Q.—[By the same.] Please describe physical and mental sensations of death by hanging, drowning, and lightning.

A.—It is impossible to describe such sensations in any arbitrary way, because the sensations experienced at the time of death are so largely the result of the mental state of the one who, physically speaking, is in the act of dying. You can imagine an honest man, but you cannot endow him with a thief's conscience; therefore you cannot rob him of his self-respect, though you may mete out to him the earthly penalty attaching to a wrong he has not committed.

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A.—We consider the expectation of the destruction of the earth during the next century nothing but a wild vagary, an outgrowth of

entire misunderstanding of the references to ages, cycles and dispensations common to Holy Writ.

We are now at the end of an age in a period of transition from one dispensation to another. Those who, about twelve years ago, declared that a cycle had ended then, and that the termination of a dispensation was foretold in the architecture of the great Egyptian Pyramid, were, no doubt, on the right track; but if the grand gallery in the pyramid, measuring eighteen hundred and eighty-one and one-half inches, denoted the same number of years, commencing with A. D. one, then we are now about twelve feet from the entrance to the narrow passage-way connecting the grand gallery, which we have left, with the king's chamber, which we have not yet entered, and probably cannot reach for at least fifty years to come.

The present crisis in the earth's history is, in a sense, an interregnum, a period of transition, during which preparation is being made the world over for a new and higher state of affairs.

Lieut. Totten and others, who figure out years and months, are compelled to frequently change their dates and rectify their tables, because they have no true key to the real meaning of the hieroglyphical Scriptures they vainly seek to literally elucidate.

A new cycle is very near at hand, and as it approaches there will be intensified excitement everywhere on all questions. All that is unfit to live in the new age will be destroyed, all that can be regenerated will undergo reconstruction. Those who can read the signs of the times at all clearly must agree that we are now on the eve of an amazing transformation. The Church must either be redeemed from within or perish from without; so with all governments. There is only one alternative: the new light, and let it reform your institution, be it what it may, or allow the institution to pass into the limbo of outworn and forgotten things, to make room for a new creation.

Q.—[By the same.] If the earth is to be destroyed, will it be by fire or water?

A.—When the earth is finally destroyed, it will be by reabsorption into the great ring whence all planets proceed. Fire thou art, and unto fire shalt thou return, is a sentence truly descriptive of a planet's birth and destiny. Born of flame, all worlds return to the flame whence they sprang; but this ultimate reabsorption is not a doom; it is the lot which most nobly fulfills its destiny. Worlds are not destroyed, but they are eventually cremated or vitrified.

Every world is thrown out into space to serve a definite purpose as school, workshop, laboratory for the experimental use of circles of souls to whom it is assigned as a theatre for operations. When the grand cycle of its destiny is accomplished, it is withdrawn by the same force which propelled it, and then, after ages of apparent rest, it is again thrown out to accomplish with another mission.

During the period of a planet's career, land and water change places upon its surface many times, but the ultimate of every world must be its return to its source, and fire, not water, is the primal source of all expressions.

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Underlies the principle that has brought success in the production and sale of the Gail Borden Eagle Brand Condensed Milk, and this partly accounts for the fact that competitors do not successfully imitate it. Thirty years in the lead.

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritualist meetings every Sunday from 3 to 4, and 7 to 9 p. m. at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. [BANNER OF LIGHT on sale.]

Baltimore, Md.—The Religious-Philosophical Society meets every Sunday at 11 a. m. at the Baltimore Hotel, corner Baltimore street and Post Office Avenue. Miss Estella Kapp, 1100 Clifton Place, Secretary.

Chicago, Ill.—The First Spiritualist Society meets at Washington Hall, Washington street, between Madison Avenue, every Sunday at 10 a. m. and 7 p. m. Speaker, Mrs. C. A. L. Richmond.

Cleveland, O.—The Children's Progressive Lyceum meets every Sunday, 10 a. m. at the Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

FRANCIS PARKMAN.

He rests from toil; the portals of the tomb
Close on the last of those unwearied hands,
That wove their pictured webs in history's loom,
Rich with the memories of three distant lands.
One wrought the record of the royal pair
Who saw the great discoverer's sail unfurled,
Happy his home that royal pair to share
The spoils, the wonders of the sunnier world.
There, too, he found his theme; appeared anew
Our eyes beheld the vanished Aztec shrines,
And all the silver splendors of Peru
That lured the conqueror to her fatal mines.
Nor less remembered he who told the tale
Of empire wrested from the straggling sea;
Of Leyden's woe, that turned his readers pale,
The price of unborn freedom yet to be;
Who taught the new world what the old could teach;
Whose silent home, fearless as our own,
By deeds that mocked the feeble breath of speech,
Called up to life a state without a throne.

As year by year his tapestry unrolled,
What varied wealth its growing length displayed!
What long processions flamed in cloth of gold!
What stately forms their glowing robes arrayed!
Not such the scenes our later craftsman drew;
Not such the shapes his darker pattern held;
A deeper shadow lent its sober hue,
A sadder tale his tragic task compelled.
He told the red man's story; far and wide
He searched the unwritten records of his race;
He sat a listener at the sachem's side,
He tracked the hunter through his wild-wood chase.
High o'er his head the soaring eagle soared;
The wolf's long howl rang nightly; through the vale
Tramped the lone bear; the panther's eyeballs
Gleamed.

The blon's gallion thundered on the gale.
Soon o'er the horizon rose the cloud of strife,
Two proud, strong nations battling for the prize;
Which swarming host should mold a nation's life,
Which royal banner flout the western skies.
Long raged the conflict; on the crimson sod
Native and alien joined their hosts in vain;
The hills withered where the lion roared,
Till peace lay panting on the ravaged plain.

A nobler task was theirs who strove to win
The blood stained heathen to the Christian fold;
To free from Satan's clutch the slaves of sin,
Their labors, too, with loving grace he told.
Halting with feeble step, or bending o'er
The sweet-breathed roses which he loved so well,
While through long years his burdening cross he bore,
From those firm lips no coward accents fell.
A brave, bright memory! his the stainless shield
No shame defaces and no envy mars!
When our far future's record is the tribute
His name will shine among its morning stars.
—OLIVER WENDELL HOLMES, in *Atlantic Monthly*.

*The Boston Post of Wednesday, Feb. 14th, reproduces from the *Atlantic Monthly* magazine (for February) this sterling poem, together with appreciative comments upon it by several literateurs. From the number which we select the following words of Mr. Roche and Mr. Holmes.

"James Jeffrey Roche, editor-in-chief of *The Pilot*, said: 'The only sign of age about Dr. Holmes—and it is anything but an infallible sign—lies in his own assertion that he is old. I am not going to dispute the authority of the records on the mere question of years, months and days. Any man can achieve longevity if he but makes up his mind to it, and avoids the accidents which commonly interfere with success in that direction. Not the Autocrat alone has mastered the art of keeping young where youth is most precious—in heart and brain; but especially so as the tribute of our greatest living poet to our greatest living poet, the vigor of the poem, coming from Dr. Holmes at eighty-four, is noteworthy; and the tribute is the more valuable because Dr. Holmes is not only a poet, but a fine historical scholar, able, as few men among us are, to appreciate Parkman's great work at its true worth.'"

New Publications.

THE SAFE SIDE. A Theistic Refutation of the Divinity of Christ. By Richard M. Mitchell. Cloth, pp. 475. Published by the author at New York.

Fearless and without favor another person steps into the arena of a censorious public and throws down the gauntlet in an attack upon the divinity of Christ. The advocates of liberalism will claim that Mr. Mitchell has done their cause great good. They will claim that he has made a masterly presentation of the theme. The author manifests a reverent belief in God, notwithstanding he attacks Christianity and hews it unmercifully. Mr. Mitchell argues logically, but not as a partisan. He has the appearance, and it is justified by everything honest and convincing, of one bound to find the truth and of speaking it. He furnishes much advice in several of his chapters, that on "Worldliness" being particularly advantageous to the morals of the young. He attacks the clergy and churches for their extravagance, and expresses the belief that the money could be expended to better advantage, and cites many instances in support of his argument. The book is worthy a careful reading.

SEARCH-LIGHTS AND GUIDE LINES: OR, MAN AND NATURE. WHAT THEY ARE, WHY THEY WERE, AND WHAT THEY WILL BE. By Edgar Greenleaf Bradford. Cloth, pp. 103. Fowler & Wells Company, 27 East 21st street, New York.

Mr. Bradford is to be congratulated upon having put into a brief amount of space material that cannot fall to hold the rapt attention of the reader from beginning to close. He does not claim originality, yet the ideas are not borrowed from other authors. The little book is the result of study and meditation, but the theories advanced and conclusions reached are not put forth in a dogmatic spirit. The aim is conclusively to awaken thought along profitable lines of inquiry, and help to clearer conceptions of life and duty. In continuation of this statement the chapter devoted to "good and evil, health and happiness," is particularly interesting, and commends itself to the thoughtful reader. The book is printed in large type, and in very convenient form.

SUN-SEALED. By George P. McIntyre. Cloth, pp. 186. Published by the Astronomic Publishing Company, Chicago.

Whatever criticism may be drawn forth after a careful examination of this work, it cannot be said that the author was not in earnest in his efforts. He has taken the various planets, beginning with the sun and ending with Neptune, and has, as by inspiration, unfolded many rare thoughts and clothed them in beautiful poetic language. Sealed under Uranus are many lofty sentiments, those on Spiritualism being especially in favor of it. The eighteen poems under the seal of Uranus are meritorious, soulful and significant to believers in Spiritualism. There are over one hundred poems, and there is not a dull line in the whole volume. It is a book which ought to find a firm place in the field of general literature.

AMERICAN BOYS AFLOAT; or, Cruising in the Orient. By Oliver Optic. Cloth, pp. 343. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

The name of Oliver Optic is synonymous always with that of an intensely interesting readable story, and the *American Boys Afloat* is no exception to the rule established almost a half century ago when "The Boat-Club" series captured the boys. In the latest effort, the author takes Louis Belgrave around the world on board that queen of steam-yachts, "The Guardian-Mother." The presence of wealth makes possible all sorts of freedom and adventure, accompanied by a generous amount of geographical and historical matter conveyed in the genial manner characteristic of Oliver Optic's style of writing for his young friends. The illustrations are numerous and finely executed.

THE CHILD PHYSICALLY AND MENTALLY. By Bertha Meyer. Paper, pp. 185. Published by M. L. Holbrook Co., New York.

This little work is a supplement to one written some thirteen years ago by the same author, and will undoubtedly attract the attention of as large a number of readers as did "From the Cradle to the School." The new book will assist mothers and educators to watch intelligently over the development of the children under their charge, thereby averting many dangers. It goes without saying that the author has made childhood her most devoted study, and has given the public much to think about and put into practice. It will make an excellent text-book.

A TENTH HOUSE CENSUS OF BOSTON. From the twenty-third Annual Report of the Massachusetts Bureau of Statistics of Labor, has been received from Horace G. Wadlin, chief of the Bureau.

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ROBERT A. DIMMICK, Secretary.
Jan. 13.

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Important Announcement. THE Guides of MRS. CORA L. V. RICHMOND have consented to and are superintending the publication of the several series of Lessons—Continuation of those on "The Soul in Human Embodiment"—and the work will be issued as soon as a sufficient number of names has been obtained to secure the price of publication. The entire volume of five or six hundred pages will be sent to subscribers. Names and addresses may be sent to **MRS. CORA L. V. RICHMOND**, Rogers Park, Ill. 4w Feb. 10.

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