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Foreign Correspondence.

MY TENTH TRIP ACROSS,

ENDING WITH ATHENS AND CONSTANTINOPLE.

BY HENRY LACROIX.

NO. II.

Of all the surrounding heights or mountains of Athens, the lesser one of the Acropolis (475 feet in height) is undoubtedly the grandest. It lies close to the city. The Parthenon -as a crowning feature-although in ruins, gloriously ornaments the Acropolis, and sets it off as one of the most beautiful architectural sights in the world. It lies at the northeast angle of the great rock, in a fit place to command admiration, and veneration I might almost say. The ancients were great builders, but the Greeks alone knew how to make a synthesis of art. With them all things were well calculated-nothing left to blunder over-the site, the soil, the materials, proportions, and their conceptions of the poetic in the ensemble and detail were such as to make all their monuments outliving ones. The works of nature are always grand, even when crumbling into dust, and so it is with these monuments herebecause their authors had learned to copy nature, purely and strictly. There is no vulgarity or grossness in their conceptions, and they were as adept on large scales (as seen here) as on small ones. They deserved, indeed, their title of masters of art.

I have often reflected over the question of art as allied with the history of nations, and have long since come to the conclusion that the apex of development in that sense is the sure forerunner of the downfall of nations who get to that culminating point. A man is near his end when he beautifies his home and plans mighty things; those projects fail, as a rule. But it is all right.

Descriptions appear to me like the classifying of bones-in anatomy-something repulsive! Whenever forced to describe I do so reluctantly and feel painful effects from it, both in body and mind. Therefore, readers, be indulgent toward one who never can be disciplined and who aspires not to promotion or glory. Were I to take you all around the grand Acropolis, where every inch of ground is replete with the memories of the past, both bad, good and glorious-and where tokens of it all are to be seen, in many cases, in the way of standing or prostrated pillars, some with their capitals, of all orders, still intact, others with bases only-and bore you, as well as myself, with profound (or dark) classical enumerations, relating to the long history of Greece-which all these relics commemorate-you would cry out: Enough! enough! before I got to the end. And I would not blame von.

In getting to the Acropolis by the left side you meet with Roman souvenirs. First (in the plain), the fine and well-preserved Arch of the Roman Emperor Hadrian, who finished the Temple of Jupiter, which extended from this arch outward. Of that great edifice but little remains, only a group of six great columns, of Corinthian order, and architraves. When completed this temple was 380 feet long and 184 feet wide, surrounded by 120 Corinthian 64-feet-high columns and a perfect forest of statues.

The present site of Athens is not that of old It extended mainly from the above named tem-ple to the seashore. In ancient times the residences of the masses were muddy constructions, as a rule, while those devoted to the gods were large, strong and sumptuous. Hence. here, the first have completely disappeared

lapius—the father of the M. D.s. The Theatre of Herodes Attious occupied a good portion of the lower terrace. It seated 6,000 people, and was erected by Herodes in memory of his wife Regitta (140 B. C.). Much of the interior is preserved—in the three stories—and the stage quite so. At the door and inside are seen large ancient urns, slabs and other relics. Passing by the very interesting ruins of the monument of Philopappus, we see about half way up the path leading to the Acropolis, the rugged rock of the Areopagus (Hill of Ares). The entrance to the Acropolis was discovered by a Frenchman named Beulé in 1822; previously it was completely blocked up by bastions built by the Turks. The staircase of the Propylea was 23 yards wide and 33 in length, each side being lined with white marble. At the top stood the grand entrance or Propylea, built 432 B. C. and finished in five years. It formed immense vestibules and porticos, four in number, with beautiful arches and columns in marble, which led by five bronze doors to the main one, where the Acropolis was revealed in all its glorious embellishments. It is said that the ancients admired the Propylea more than the Parthenon itself.

When the quadriennial Panathænaean prolapius—the father of the M. D.s. The Theatre of Herodes Attious occupied a good portion of the lower terrace. It seated 6,000 people, and was erected by Herodes in memory of his wife Regitta (140 B. C.). Much of the interior is presorved—in the three stories—and the stage quite so. At the door and inside are seen large ancient urns, slabs and other relies. Passing by the very interesting ruins of the monument of Philopappus, we see about half way up the path leading to the Acroppolis, the rugged rock of the Areopagus (Hill of Ares). The entrance by Impure Virus. The "Fighting Parson" Reard From

When the quadriennial Panathanaean pro-

cession took place and entered these sacred precincts—what a gorgeous sight it must have been! Pagan pomp was extraordinary then. A vast field of ruins meets the eye as we survey the Acropolis from the entrance. It is too bad to witness so much destruction of grand things, so one naturally exclaims when viewing the great desolation appearing everywhere, near and far. Lord Byron wrote indignantly when he came here against Lord Elgin for act-

near and far. Lord Byron wrote Indignantly when he came here against Lord Elgin for acting the part of a vandal, and plundering right and left to enrich the British Museum.

We see first a large pedestal on which rested the colossal bronze statue of Athene Promachus (foremost fighter), by Phidias. Some authors say it was sixty four, others eighty feet high, in full armor. The gilded end of its lance served as a landmark to mariners. It was the highest monument of the Acropolis. Other nude pedestals surround this great one. The small but elegant Temple of Victory occupies to the right a most prominent position. In front stands the glorious Parthenon—still beautiful to behold, although in ruins. What remains of it is of such a striking character, so chaste, so grand—that you see it as it was and not as it is. I dare say that no other ruin in the world has that effect on the mind. The Parthenon was finished in 436 B. C., under Pericles, on the ruins of the ancient one destroyed by the Persians. It cost about twelve millions of france. icles, on the ruins of the ancient one destroyed by the Persians. It cost about twelve millions of francs. The architects worked under the direction of Phidias, who executed the celebrated gold and ivory statue of Minerva or Athene Parthenos, the chef d'œuvre of that great master, which stood on this edifice. Some say it was thirty-six, others forty seven feet high; the nude portions were of ivory, and the rest of the statue and the removable mantle were of gold, the expense of which was about six millions of francs. It was carried away by the Christians under Justinian. The Parthenon was rectangular, the outer surface being about two hundred and forty-three feet in length, one hundred and eight feet in width, and about sixty feet high. It was divided into great master, which stood on this edifice.
Some say it was thirty-six, others forty seven feet high; the nude portions were of ivory, and the rest of the statue and the removable mantle were of gold, the expense of which was about six millions of francs. It was carried away by the Christians under Justinian. The Parthenon was rectangular, the outer surface being about two hundred and forty-three feet in length, one hundred and eight feet in width, and about sixty feet high. It was divided into two unequal parts or halls—the largest contained the said statue. The marble base on which it rested is still extant and in place. Two porticos of six columns each preceded those two halls. All around the monument reigned a peristyle of eight columns on the small sides, and of seventeen on the others, in counting twice those at the angles—or in all forty-six doric columns, thirty-six feet high, and six and one half in diameter. Fine stat. all forty-six doric columns, thirty-six feet high and six and one-half in diameter. Fine statues ornamented the front, and gold shields decorated the east façade. Here and there, in the interior are seen some colored fragments of ornaments. The beautiful frieze in bas references that the light state of the state of which went all around, and represented Panathænean scenes—is mostly in London ranthienean scenes—is mostly in London along with larger appendages which belonged to this temple. What remains is much disfigured. All the temples and monuments here were delicately colored and gilded, but very little of those details remain to be seen.

Ittle of those details remain to be seen.

The Erechtheum, a charming temple of variegated style, sixty-six feet in length and thirtyfive in width in the interior, is close to the Parthenon to the north. It is surrounded on
three sides by portions of six columns, Ionic
order, while the fourth one to the south is
ornamented with six fine marble statues of virgins, answering as columns to support the entablature. This is the portico of the Caryatides. The capitals and entablatures used to be ornamented with gilded bronze wreaths of enamels and paintings. Two of the six statues are not originals—one being in London and the other repaired. This extremely pretty temple, like most others, was without roof.

On this plateau of the Acropolis—which appears much larger than it is—being only about 1000 by 500 feet, are many other relics which I will not notice. Every inch of the whole surface is thickly covered with marble particles, large and small, of columns, arches, etc., making it difficult walking. A low building on a declivity answers as a government museum. It contains a collection of things of value found here. Excavations are being carried on still,

but on a small scale.

A grand view of Athens and surrounding country is obtained from this elevated spot, and in the east are distinguishable the quarries whence the ancients took their fine Penterials. ic marble, and the moderns do so still. It is

Looking down westerly we see the so-called Prison of Socrates, which consists of three chambers hown in a perpendicular rock. This recalls not only that greatest of ancient sages, but the long line of other eminent men who have left behind them an imperishable souve-

nir.

Before ending I think it well to mention two
Museums, lying, at the north end of the city,
one situated in the large and fine marble Polybere, the first have completely disappeared while something of the latter remains.

Toward the least are seen well-preserved traces of the unearthed Stadium (300 B. C.) Around this race course are white marble seats which accommodated 80,000 speciators. At the foot of the hill leading thereto is a small circular marble temple, only 26 feet in height, called Temple of Lysicrates, or Lantern of Diogenes (335 B. C.). Lord Byron slept in it one night, it is an odd-looking monument, and well preserved. Above, on the right, are the ruins of the Theatre of Dyonikus. It held 30,000 spectators, and in it were represented the dramas of Sophoeles and Euripides. The lower marble seats and flooring are intact. As we get to the west of the theatre, we are struck with astonishment and admiration at the stupendous work on that cliff-like side of the great rock. Here is seen the genius of the amoient Greeks. They knew, how, to take advantage of the worst situations, with the controlled of art—making small edifices appear great, which covered the latter, and did good eryice with it. The National or Government woman is semonthed by marrying them with surrounding scenes and obtaining thus an effect of perspective quite marvelouis. There are two terraces extending along this south side of the Acropolist, the top one was used as the sanctuary of Escu-

among the great cities of the world.

Scenes on board an An AGYPTIAN STEAMER.

Bidding a hearty good by to this land, where stones grow, more so than in New Hampshire—to this ancient, classical country, so divided and subdivided by islands, all rocky there as on the mainland—I took! passage Oct. 23d on steamship Dakalieh, Egyptian Line, just from Alexandria, which left the Piraeus at 3 P. M. for Constantinolle. This fine large steamer was overcrowded, on deck with turbaned men and veiled women, many of them returning from a pilgrimage to the Mecca. They formed a queer, motley crowd under the white canvas awnings, which were stretched from one end of the ship to the other. This was my first sight at sea of a truly Oriental scene, and I enjoyed it much. All steamers are so fitted up to carry such deck loads. The women and children had closed-in tents, but it was only a matter of form. Every one had his own bedding, ate his own food, lay about in every way, thickly corded together, narghilles fuming everywhere, day and night, brilliant colors on dresses sparkled about, on night coverings as well; old men carrying on curiously with their large beads, muttering prayers and prostrating, themselves repeatedly on their carpets—toward the East—indifferent altogether to what profanes may say. There were types now and then among the men and children, principally, which were truly beautiful. They astonished my eyes with their classical features, distinguished deportment, and their free and easy way of lying about so elegantly, while their costumes of great variety of colors, forming many folds about them, lent them an exotic air of strangeness quite pleasing. With puffed trousers, bare legs and red babouches to the feet, and withal the graceful and colored wide sash—these effeminate looking men, rendered so by their beauty, these Apollo-like Turks who, like our Indians, looked so reserved and dispanding and pretentious, capried rather agen une air of natural actors filling a rôle of matter-of-fact sort. It was difficult at SCENES ON BOARD AN EGYPTIAN STEAMER. vulgar and pretentious, capried rather a gen uine air of natural actors filling a rôle of mat ter of fact sort. It was difficult at night to walk through those crowds of people who were lying down in rows on the deck.

SMYRNA.

streets, intertwined and forming a regular laby-rinth—enjoying there, however, the new aspect of things, the scenes, the queer small shops with their still queerer goods—I managed at last, after being posted by some who spoke French, in getting to that quarter, which lies within a short distance from the wharves. My exaggerated notions of an Oriental Bazar were soon dismissed: After going through the long and low sheds, forming streets and ugly alleys which the feet condemn with a vengeance for being full of holes, dirty and awfully badly paved. My experience there led me to imagine hat all other ones elsewhere were as bad; but knew naught as yet of the one in Constanti-There is a great deal of trash exhibited or sale. Thick bevies of veiled women, here for sale. Thick bevies of veiled women, followed by slaves, jumped about incessantly to keep out of harm's way, from being run over by camels, donkeys and bipeds of a human kind, by camels, donkeys and dipens of a number kind, worse than the first, as they cried and jostled every one unmercifully in their endeavors to get through and sell their outlandish goods, warea provisions, and such pastries! which wares, provisions, and such pastries! which they carried on boards resting on their heads The whole scene, so strange and ludicrous— such buffoonery in the way of doing affairs, and in such a cramped, dirty place—invited me and in slower and seek less dangerous quarters A new and splendid mosque, with a minaret near by, attracted my attention, and I found the interior sumptuous. I roamed about the quays, noticed the activity there of a great ommercial city, witnessing scenes and occupa-ions new to me. There was much to examine, tions new to me. to dwell over on these encumbered quays, where goods from all parts of the world were being discharged from many steamers, and where Oriental products were brought to be loaded on board of them.

Smyrna, with a population of over one hundred and fifty thousand inhabitants, is the most important Asiatic port of Turkey. The most important Asiatic port of Turkey. The famous figs of Turkey come from here, as well as many other commodities of exchange which this Asia Minor produces. Traveling in the interior among the nomadic inhabitants is not always safe, I was told. The Zeïbecks there, like the Touaregs in the deserts of Algeria, are unsafe customers to meet at times. When I got on board I found more elbowroom on the deck, as many of our Turkish passengers had left. We lifted the anchor at six, and away we steamed at the rate of ten or

sengers had left. We lifted the anchor at six, and away we steamed at the rate of ten or eleven knots an hour—which is the usual run of steamers of the Mediterranean. The weather was beautiful and quite mild, and I had it so all along, from Venice to Constantinople. The distance from the Piraeus to Constantinople is about three hundred miles. Cn Sunday, next day, we passed through the fine Straits of the Dardanelles—the stronghold of Turkey—over fifty miles in length, which separates Europe from Asia, both shores being near to all along. Spots of interest are frequent, and the scenery throughout offers a great contrast with that of Greece—whose bones are bleached. Here everything is green and beautiful and diversified, so as to enliven the attention all the way.

Noxt day being Monday, 26th of October, at 6 A. M., we arrived in the grand and delightful bay of Constantinople.

Mrs. Mary A. Livermore, the noted lecturer and orator, who is now in Washington, D. C., is perhaps one of the most successful woman speakers on the platform to-day. Many years have passed since the first made her bow to the public, right here in Massachusetts, and although the has passed into the winter of her life, her lectures are as full of strength and vigor as those delivered by many a younger speaker.

Aepartment.

Written Expressly for the Banner of Light,

BY HELEN M. WINSLOW.

I had been very ill. There was a great blur ing. over my memory. It might have been years, or hours only, that I had lain there on my bed; could not tell.

I heard the doctor's familiar voice sounding indistinct and far away.

"He will never rally from this unconscious state. At the most he cannot live until morn-

I was young. Brilliant prospects had been before me. Already I had won a celebrated cries, as a wise father sympathizes with the case in equity, and my name was fast becoming known to the legal profession.

A low sob from my mother answered the physician.

"Ought n't Alice to be sent for?" she said in broken voice. "They were to have been married this winter."

"No time to lose," replied the doctor, after did not realize before how sick he was. But happier conditions, and freed from the old the time has been so short. Only four days ago hampering desires and warfares and trials of saw him on the street."

A delicious languor had taken possession of me. I was powerless to open my eyes, to speak, to stir. I scarcely breathed.

At the mention of Alice's name an intense longing filled my breast. I wanted to feel her cool hand on my forehead, to hear her soft voice. But in this dreamy state no strong impression could obtain with me; if this be -Death, then might it last forever!

For now I realized that I was dying. Soon time would be no more for me, and I should be -where? Should I find myself in the presence of my Maker? or banished into some unknown realm of being? But the feeling of dread was only momentary, for I remembered the infinite love of God, in which I had always believed.

My own shortcomings and failures came up before me; and what had seemed a promising and upright life, looked miserable and unworthy. When the light of Eternity shines upon even the noblest of mortal lives-ah, how am still beside you. You, perhaps, cannot see it is dwarfed and belittled! But hope did me; but I am here, with all, nay, with infinitenot desert me, although from the depths of my soul went up the cry:

"Dear Father, if it be that my life here is ended, have mercy upon me. There have been many mistakes and failures, but Thou knowest that I have tried, and that more than anything earthly I have wanted Thee. Accept my longing desires to serve Thee, my yearning after the right, the good, the true; and in Thine infinite mercy, forgive all my transgressions. Into Thy loving, omnipotent hands, I commit my spirit.'

There was no sudden shining from the great white throne such as I had read of in books of sainted lives; there was no voice of indescribable tenderness saying: "Child, thou art forgiven."

But an ineffable sense of peace, of rest, and of a protecting love, filled my whole being. I knew as certainly that I was safe for eternity as though I were in the midst of the heavenly city itself, and I feared nothing. Nay, I had no thought but that strange new sense of an infinite, restful love.

I wanted then to speak, to say good-by to my beloved mother, and to see my beautiful Alice. I hoped I might live until she came. But I knew I should not; for she lived five miles away, and I felt that in a few moments I should be beyond her loving, heart broken reach. I could hear my mother's low sobs where she sat before the open fire. No one else seemed to be in the room. They were not looking for the end so soon.

I made an effort to speak. But that strange apathy still paralyzed every power of my earthly body, and I could not move the slightest muscle of my tongue. Some one called gently from the hall, and my mother went softly out.

Life slipped rapidly away. I could feel it ebbing softly, as the tide goes out on a quiet summer morning. I was alone in the room, but I did not seem

alone. An unseen strength stood close by me. The realities of earth were receding, and I should soon be in the land of the Beyond. The soul within me was fluttering like a little bird trying its wings on the edge of the mother-nest; but I felt certain that I had nothing to fear.

This was the "valley of the shadow of death," but the horror of death natural to a person in health was gone. I wished again-not violently, I had done

with vehemence and passion that my dear ones might know how I would have liked to say good-by. But since it was the Infinite will that I should leave them with no sign of recognition, no farewell word, I was content, and we

And then, suddenly but quietly, my breath ceased. I became aware that my soul had left my poor, tired body. Softly as the glory fades from the sunset sky, I had slipped away from the disease-racked frame that had so long confined me, and I found myself standing by the fireplace on the other side of the room, an ineffable sense of strength and happiness and

marvelous capabilities suffusing my entire be

My mother came in, and went as softly over to the rigid, stiffening form on the bed as she had left it a short time before, and laid an alarmed hand upon its brow. The shock was too much for her, and she uttered a sharp, sudden cry.

I was sorry for her in an unwonted apathetic fashion. I sympathized with her, and with the rest who came in, roused by her sobs and child who weeps and clamors for what cannot be granted it without infinite danger to itself. My eyes were opened, and I saw everything in a new light. The sorrow which seemed to them so grievous, I saw to be of little moment, inasmuch as it could endure but for a day; that, at best, it could be but a brief space, viewed in this bewildering new light of eterthe abrupt fashion of a busy man. "Sorry we nity, before we should all be reunited under earth.

> And then came my Alice. She had hastened at the first hint of danger that had reached her to my bedside. But it was, of course, too late. It was so strange, being in the room with them, listening to their talk of me with a heart-tenderness unknown to mortal man, but unable to answer them by a word! To hear them speak of me as "dead," and still unpermitted to assure them of my infinitely bettered estate! So passing strange that they should weep and bemoan my loss when I felt nearer to them than ever before!

When Alice was brought half-fainting to the bedside, uttering heartrending cries over the callous, inanimate thing left there, a sharp instantaneous pang of something like jealousy shot through me. I struggled to speak, to remonstrate with her.

"Why, Alice!" I would have said, "that is not I. Why weep over that which is no more to me than the clothes I wore last summer? I ly more of the old love in my heart for you. Wait patiently, dear, and in a few short years. at most, we shall be together again forever, forever."

But it was useless to attempt to utter words after the old manner of human beings, and so I stole over to her side. Walking among them as of yore, still they saw me not. I put my hand on Alice's soft hair, and my

touch, perhaps my presence, soothed her. Her sobs ceased, and as the room grew dark, and she was left alone, she rose and calmly kissed the icy forehead, and whispered softly over it to me:

"You have not left me, dear. I feel you strangely near. Oh, God, help me always to believe it! And then, drawing strange comfort from her

words-strange because I already felt so sure of all the future of eternity-I felt an invisible summons to leave her.

Imperceptibly, almost, my familiar room slipped from me. I was alone, in infinite, overwhelming space. Alone and yet not alone. For that gracious unseen presence was with me as I felt myself wafted through the supporting ether.

It might have been months, or it might have been moments, as mortals count time, during which I experienced that delicious sense of motion through an absolutely motionless substance. And then, half intoxicated with the strangeness, but always with a sense of exquisite happiness, the blinding whiteness of the fragrant new atmosphere around and under me grew clearer. I began to discover a new and marvelous country about me. I was set down upon a hill-top, which was covered with the most luxuriant foliage, interspersed with flowers of wonderful hue and richest, most delionte fragrance. And above all, that delicious sense of rest and absolute freedom from all harassing conditions permeated and lulled my inmost being. And I knew that for me heaven had begun. trong a militar talah bermengaalah militar

II. Literation in the

It is not permitted that I should recount to mortals the occupations of Eternity. How should they comprehend the measurless spaces which they count as the passing years? · How understand the unutterable content, the inderlying consciousness of supreme 'rest'in act2" ive work, the all-sustaining faith, which are revealed to them, at best, only by occasional glimpses to such as have hearts and temperaments fitted to receive them as rare promises of what shall be? "How shall the blinded, indifferent human mind, ever prone to look inward and downward; rather than upward and forward, be made to comprehend this marvelous continuation and expansion of the groveling life below? And, could they! But know, how eagerly they would look for Death as the Angel of Release from a pestilent charnel. Plan for the development of souls -bus exud

But among all the delights of a new and real life, amidst an ever-increasing throng of soul forgets its dear ones left on the hither side of the Door to Life.

I had not been allowed to revisit my old home since I had entered the land called Rest! How long it had been, as time is measured, I know not. I had longed sometimes to see Alice and my mother and the others, but not with impatience, for with the longing there was always the positive knowledge that they would come to me soon; that there was no need of haste or anxiety. I was absolutely and contentedly sure of them, as the child trusts its mother, who is busy in the next room, to come in to him.

Then having finished a task assigned to me upon one occasion, I became joyfully conscious that I was free to go to them once more; and suddenly, with no effort on my part, only the volition of my will, I stood on the edge of a wood back of the city where I had lived. It was early twilight of a winter's day, and the whole scene was familiar to me from childhood: The woods behind me, the slope of the hill to the city below, the twinkling evening lights, the thousands of dwellings which mortals designate as "happy homes," but which I felt to be each one the abode of sorrow or the hidingplace of lurking skeletons of disaster and misery. Oh! what could tempt me back to it?

A woman's figure came slowly up the hill and stopped, leaning against the rock where I stood. It needed not that I should look upon her so intently to recognize in her my Alice, for in spite of the change in her I had known her intuitively at the first glimpse of her figure. Her face was pale and thinner than of old. Lines of sorrow were visible under the beautiful skin, telling of griefs bravely borne. There needed no words between us to give me the story of what had been since I had left her. I read it all plainer and easier than I used to read a printed page.

There had been not alone grief for me, but losses of health and of fortune. Privations, too, had been her lot, and the soft fair hand I used to hold had fought a brave battle against poverty for herself and for her feeble mother. She had not complained. No word of discouragement or weariness, even, had passed her resolute lips; but I saw the terrible load of heartache, the anguish, the self-sacrifice both in her past and her future. I saw how gladly she would lay down the burden of life if she could. How hopeless seemed the outlook to her weary brain. If tears were permitted us, I could have shed them then.

The sun had gone down, speaking in the old language of earth, and the new moon hung in the tender radiance of a silver crescent against the evening sky. The soft roseate hues of the opaline twilight lingered on the western horizon as they only do in winter. Venus, Mars and other worlds so familiar to me now, appeared softly far away, and twinkled in the old fashion as the "little stars" of my boyhood.

Alice's face grew pathetic with appreciative feeling as she looked. I felt impelled to speak to her-to compel her to recognize me-to know that I stood gazing into her brown eyes once more. I longed to tell her how far my present love for her transcended the old earthly passion, and above all to utter some word that might serve to lighten her load of pain and

"Alice, dear," I whispered in the heart language of heaven (alas! incomprehensible to mortals), "look at me; realize, my love, that I am here. See, I take your hand! I caress it as of old. Let me help you throw off your weary burdens upon me, dear. See, Alice, see how I love you, dear!'

She heard me not; but her eyes gradually darkened, and a spiritual expression stole over her features. A dry leaf on a branch before her, rustled and shook in the evening wind. She fixed her hungry eyes upon it, and as l talked, listened as if to that alone, so necessary to the human being is a tangible evidence of things unseen. How should she know, poor | and the room and its occupants faded suddenly girl, that it was my voice she heard in the

rustle of the dry oak-leaf? termined to say something which should reach and strengthen her suffering heart, "the young moon, a shining promise of better things, the boundless capabilities and endless spaces of the ether, the twinkling lights below, indicative of a thousand human interests and needs and hopes. Think, in the waste of human failures, of the need of high human endeavor, of brave human endurance; think of the lack of sympathy and uplifting influence among mankind. Think how few there are who forget petty, selfish interests to hasten the dawn of peace. Look on the other side of us. See the dull gray sky deepening into the black despair of night. See the trees that stand tall and stiff and motionless against the dark and solemn background. Not a breeze stirs their bare and leasless tops, not a lightening tint softens the grim aspect of the whole picture. Life here with you is like the two pictures, dear. Lose heart, and faith, and hope, and it grows ever grayer, and colder, and more unsympathetic. Lose courage and become wrapped in self-interest and it grows despairing and forbidding to those who look upon it. But keep the rosy light of faith and the silver promise of the life beyond in your sky, with the possibilities of help for others, and capabilities of strength in yourself shining through the inner life upon outward acts of devotion to humanity, and the arena of what you call life will glisten like that western sky. Be not discouraged or heavy hearted, because of the undertone of pain and discontent. So long as earth is earth that must remain, even as the hum of the city down there rises to the peaceful solitude of these hills. And remember, dear, that this short life is as surely the foreshadowing of the real life beyond as those hints of beauty in yonder sky are a faint symbol of the surpassing beauty of the city of the

I stopped. The dry leaf hung motionless. Alice stooped and picked it, putting it against her cheek.

"You have taught me a lesson, little leaf, she said, "and I shall not soon forget it."

Poor girl! She could not understand. But I knew. And some day Alice will know also. Then she gathered her wraps about her slender figure, for she was shivering with long standing in the cold, and turned to go.

I did not follow her. Had we not met heart to heart? Why should I seek to pursue her unheeding footsteps? Lhad imparted to her fresh courage and strengthened her heart for new efforts. That was enough for me.

I passed some time in wandering about the city and revisiting the old familiar scenes. There had been many changes, perhaps for the better, perhaps not I could not tell. It all seemed to me so painful, so meagre, so limited. Except that it was the beginning of the Divine hymn," My days are gliding swiftly by," was sung with Plan for the development of souls—but, for great fervor, the whole andience joining.

O. R. M.

with the properties half of a cancel

and it intermediate and interior and in the most of the consequent of the consequence of the consequence of

friends who have done with earth, no freed that, life below must seem in the aggregate an utter mistake.

Later, I wandered through the handsome streets to the old homestend. The house and grounds, lighted by the same moon that used to shine upon it, looked so familiar that I could half believe myself returning from a skating expedition on the pond at the other end of the town. But no; in the old days I could not enter those heavy doors without first unbarring them; I could not pass without resistance those solid oaken walls.

The dim old hall-I turned involuntarily to hang my cap under the stairs; the library-I looked for my Euclid or my Xenophon. For an instant I was a boy with earthly tasks to perform.

There was no one down stairs, and I sought my old room. My mother, grown older and whiter than of yore, sat there in an easy-chair, my own. An evening paper lay in her lap untouched while she looked thoughtfully into the fire.

How strange to enter my own apartment and find it occupied, apparently for years, by another! How stranger yet to see my own mother sit there unconscious of me, and failing to look up with the accustomed smile and kindly, loving "Home again, my boy?" as of

But she, too, knew not when I came and stood by her, putting my hand upon her head. She could not know, as I smoothed the dear white brow, how I reverenced as I never had done before, the mother who had given me birth, who had borne and suffered for and from me.

She was thinking of me. My presence 'aimed so much of recognition, at least. And a few chastened tears stole down her soft, furwed cheeks. A tap at the door roused her from her reveries.

Come in," she said.

I he door opened and my Alice came in, not wi ha look of dread or painful remembrance of the room where I had died, but like one well accustomed to the spot and my absence.

A few fond words of greeting, and Alice sat down on a low seat by the fire place. I noticed the oak-leaf in her bosom.

After a while the silence was broken by my mother.

"Tired to-night, dear?" "Oh! so tired, before tea," said Alice. "But and (apparent only) possibilities of the physical in walked up the hill, and the solitude and quietness and all helped me."

Another silence ensued. "And do you expect to go on like this to the

end?" asked my mother again. "Always like this," Alice replied quietly,

putting her hand up to the oak leaf. "I cannot change.'

true. But, after all, I feel that I ought to counsel you differently. It is seven years since Robert died. You are still young. I sometimes question how far a woman with your talents has the right to condemn herself to a life of toil and self-sacrifice. A woman with leisure and money has so many more opportunities for the service of mankind. And Mr. Atherton offers you every possible advantage, with the love of a noble, upright man beside.'

"Don't," said Alice, with a dry sob in her voice. "It might be right for another woman. It cannot be for me. If I married him the memory of our dear Robert would always stand between us. I should never, never forget. I cannot change, and other men are interesting to me only as they resemble him."

She placed the oak leaf against her cheek again, as if deriving a subtle strength from it, while my mother looked steadily into the fire and answered nothing.

"Alice, dear faithful Alice," I struggled to say-so overwhelming was my desire to make these two woman comprehend the fact of my presence; and then came the summons to go,

[To be concluded.]

Independent Slate-Writing. To the Editor of the Banner of Light:

At Mr. Geo. Cole's séances, at which I am a frequent attendant, independent spirit-writing has attained an excellence that promises much for the Spiritual Cause. It is now ten years since this splendid manifestation of spiritpresence and power-independent spirit-writing-was first developed in this medium. Having been a frequent attendant at Mr. Cole's séances during nearly the whole of that period, I know whereof I affirm when I state that visiting spirits at the Cole circle can write as readily inside of sealed envelopes as mortals can write on the open page-and much more rapidly.

The appended communication, signed "Henry Ward Beecher," was written inside a glass jar. I placed sheet after sheet of clean white note paper in the glass jar, as called for by the spirit-writer. I send you the original manu-

As I placed the folded paper in the glass jar -folded as the medium states, so as to exclude air and light-I marked every sheet with my initials, and screwed down the metal top of the jar. Not for an instant of time was the paper out of sight of the sitters. On paper thus imprisoned was written the beautiful, brilliant and characteristic address, which, on the following Saturday evening, I read before the Brooklyn Spiritual Conference.

The Cole séances are held in the light, and hundreds, nay thousands, of people can testify to the reality of the facts, or series of facts, only one of which I am now reporting for publication in the BANNER OF LIGHT.

CHAS, R. MILLER. 2481 Atlantic Avenue, Brooklyn, N. Y.

ADDRESS, In compliance with the wishes of many spiritfriends to give my views, upon mortal life from a spiritual standpoint, I lay down the proposition that mortal life is a mere transitory state evolved from conditions established at a period beyond the most remote tradition of man. Mortal life presents many phases that should arrest the attention of every philosophical mind. Prominent among which is an ambition to attain a mortal impossibility-a constant predilection for the mystic and unseen—an aspiration for preeminence, and, finally, an individual exclusivism which distinctly outlines a course, in which none may follow; hence fraternity, in a broad mortal sense, is rather an inapplicable term than a characteristic,

. On the back of the closing page of this address was en-

On the back of the closing page or derived the following request:

Dear Paps—I want you to copy this communication carefully, and read it at the Conference next Saturday evening, and have all the people join in singing the hymn. This is the greatest measure yet received, Mr. Beecher will be present to hear it read at the Conference.

CARRIE MILLIEM.

This request was complied with, the Beecher paper was read to the Conference, and was greatly admired. The

and finds its devotees on the spiritual and not on the mortal side of life. The great mass of humanity is actuated, however, by one prevailing principle—the etheric condition peculiar to a higher and more noble state of existence.

This becomes a principle involved in the mortal scheme of life, and tends to elevate man above the surroundings with which he is identified, and presents many possibilities illuminating his horizon with bright stars of hope, each smilingly awaiting their loving acquirement. It is this one great principle which binds in common the various races of men, distinguishes them in their present stage of social development, and points unerringly through the many cycles of time to the crude mass of conditions from which they were evolved, and walks hand in hand with mortals down the ages-encouraging, guiding, directing assisting through every process of development-until now in this nineteenth century of time man stands out prominent among creatures presminent in intelligence, noble in characteristics and the greatest of all wonders from an original creation.

The height, the depth, the breadth of the vast universe is filled with man's possibilities, the ambition which can soar on the wings of fame is unrestricted in limitless space, and the moments of time, however fleet they may be, are unequal in the race with mortal aspiration.

This condition, therefore, so eminently characteris tic of man as known and understood among mortals,

preconceives another state wholly distinct, and to most men unknown. I allude to the spiritual state or condition where perfection becomes perfected, where development evolves an entire change, and where the mortal becomes immortal, still to continue and develop consequences, each in its turn provocative of or rather evolving results eliminating the past and opening the gates to a more bright and magnificent state of future existence.

Mortal life is thus found to be of dual characterthe physical and spiritual—the former being the finely complicated machine while the latter is the master mechanic to put it in motion and regulate its complex motions. Nothing can possibly be more phenomena than the physical and spiritual structure of man, the animal nature endowed with functions of life, with appetites, tastes and capacities for every animal enjoyment; yet without the great vitalizing element o spiritual endowment and brotherhood it becomes in animate and dead, useless, and soon a repulsive object to be hidden in the tomb away from the gaze of men. The beautiful face and figure of a loved friend without the pure and God like element of spirituality soon fades and becomes a hideous spectacle.

The physical then possesses only that importance derived from association, domination and influence of the spiritual element. Were I asked, were I mortal, with all the apparent beauties, advantages earth life, I should undoubtedly draw the line between the known quantities of each element, and select the spiritual. Why? The reason is very obvious from a spiritual standpoint: Idealism unen cumbered by mortal considerations becomes positive knowledge-the one element is subservient to the other-the condition precedent of mortal life is spiritual presence, and, finally, while the former decays perishes, and soon becomes a mere memory, more "Yes, I know, dear," said my mother, speak- and more vague as years roll on, until at last even ing with hesitation. "You are so good and that fades out from existence, the latter is immortal, increases in its beauty and utility, constantly developing new possibilities, reaching out and grasping phase after phase of life eternally, incessantly and

> From a spiritual standpoint the spiritual side of mortal life claims the predominant consideration, and as viewed in a metaphysical sense, presents an aspect scarcely known among mortals. Bright and beauti ful radiating rays of light in dark places, revealing sources of knowledge heretofore unknown, warming into life the dead and dying hopes of a crushed ambition, and at last laying aside its clayey incumbrance and taking its place in the great world of unalloyed and eternal happiness.

In conclusion, mortal life, as viewed from a spiritual standpoint, is the merest transitory state comparatively speaking, and every mortal as thus viewed is a pilgrim and stranger in the mortal world, traveling hither and thither, ever restless, ever suffering, ever wanting and never satisfied. The days of mortals are but few, and those are filled with sorrows and cares, pains and disappointments, with now and then a gleam of some hope gratified, some trivial longing satisfied. Let every mortal reflect upon the brief and uncertain tenure of his existence, and sit down quietly with remembrances of those dear ones who have passed to the immortal beyond his gaze, whose ashes repose in some convenient cemetery to whose hallowed precincts he wends his way, and there recalls the days of yore when love and peace were the bonds that united their lives. Oh! those memories well up from a heart now surcharged with feelings that have long lain dormant and forgotten-the bright semblance of the decayed form beneath his feet rises up wreathed in smiles of love, and his whole being is retrograded to those days when himself and loved one walked the earth hand in hand, with one sentiment, one love, one ambition. This is no ideality, but fact of every-day occurrence. The spirit of the bride comes near, and though invisible to the mortal gaze is plainly visible to the spiritual gaze.

As all things connected with mortal life the scene changes, and our friend is wandering homeward : deso late and lonely, in a world filled with mortals, he directs his thoughts into the future, where he feels he shall be reunited to the one he loved and loves still, so well he feels he is indeed a pilgrim and stranger journeying on to that far-away land where life is significant joy, peace and all the divine attributes of unending eternity.

> " My days are gliding swiftly by, And I. a pilgrim stranger. Would not detain them as they fly! Those hours of toil and danger; For oh! we stand on Jordan's strand, Our friends are passing over, And just before the shining shore We may almost discover. HENRY WARD BERCHER.

SPLINTS.

Coercion is not reformation. Profession, without corrobative deeds, is the father of hypocrisy and deceit. A single erroneous idea, if fostered, may mar

or destroy the brightest prospects in life. An equilibrium of abundant mental and physical force, rightly understood and employed, is the key-note of the highest happiness

possible to mortals. Hold yourself the reins of your own spiritual steed! For if others attempt it for you they not only thereby neglect their own welfare, but will be most liable to guide you into the

ditch or over some ruinous precipice. There is no surer means of attaining and bestowing good, nor of escape from evil, than a regard for honor in its highest, purest sense.

Let us pay no attention to idle, ignorant scandal about our own affairs. It is like the little flurrying, skurrying whirlwinds that do no harm further than to raise a dust—to set in motion and carry off a little loose debris, leaving our pathway clearer than before.

Unlike the oftentimes ornamental and at tractive title page of a book—whose contents prove a disappointment to the eager readerlet us be very sure that we really merit by our deeds all and more than the world accords us by our external appearances.

I consider it to be a great, yes, a woful mistake, that the higher we ascend the divine heights of mental and spiritual unfoldment the less interest we take in the affairs of this world. Rather does it not appear that the ad-ELLA LUOY MERRIAM.

Los Angeles, Cal. of all descents of the control of olo historio de llur aconte occupant del cuit e qui lo . Samulo recina e gama co cas orio mais camally angle a multino a utilità più alla. Se cantilven melle

Original Essay.

INDEFENSIBLE MEDICATION.

ву и. питопсоск, и. р.

NO. II.

In the former paper the statistics of the mortality of three epidemics of smallpox occurring in England from 1851 to 1880 were given, which proved conclusively that the claim that vaccination prevented the occurrence and recurrence of smallpox was false, for if the assumption were true, why should there have been any epidemic after vaccination became compulsory and the larger part of the population had been "protected"? Efforts have been made to prove that the mortality was principally among those who for some reason had not been vaccinated, but this was a failure, as the statistics, which will be presented later, show. Even if this were so, it is admitted that some of the fatal cases were among the vaccinated, and some had even been vaccinated four and five times. If the claims of protection were true, none of those vaccinated should have succumbed, and so at once the fallacy becomes apparent. Furthermore the records show that the ratio of mortality among those attacked by smallpox—that is, the proportion of deaths to the number of cases of the disease—has remained an almost constant factor from 1724, long before Jenner's doctrine was dreamed of, up to the present time, viz., about seventeen and one-half per cent.* If vaccination is of such wonderful efficacy against smallpox, why is it that these figures do not alter? These are questions which the supporters of the practice have tried in vain to answer. When it is borne in mind that the evidence presented in these statements has been gathered in those countries where compulsory vaccination is enforced to the utmost under penalties of fines and imprisonment, the facts become all the more significant.

Another argument advanced by the supporters of vaccination is that since the compulsory laws have been more strictly enforced smallpox has gradually become less prevalent, and the registrar-general's report for 1889 will perhaps be quoted in support of the claim. This report shows but twenty-three deaths from smallpox during that year, but it also states that eighty-three deaths are "ascribed to chicken-pox, and it is very probable that most of them were in reality cases of modified smallpox," which gives a total of one hundred and six deaths-a most remarkable and satisfactory showing. But how can it be claimed that this result is due to the prophylactic power of vaccination, when of the twenty-three admittedly dead of smallpox, but two were known to have escaped vaccination? This shows an enormous preponderance of vaccinated deaths, a preponderance invariable through all statistics, not only as to actual numbers, but proportionately to the numbers of the vaccinated and unvaccinated population, relatively to the general health of the two classes. The claim that vaccination has reduced the

prevalence of smallpox is not admissible, as it is well known that epidemic diseases have periods of recurrence of indefinite and undetermined time, and during the intervals they become apparently extinct, only to return with renewed vigor at the next period. Thus we have records of something like thirty epidemics of large proportions of smallpox alone, no less than ten occurring during the past cen-

With the tremendous volume of evidence placed at the disposal of the investigator through the Royal Commission and by the London Society for the Abolition of Compulsory Vaccination, there is no difficulty in disposing of the claims that vaccination is a protective operation. On the contrary, the reverse is true, as the evidence will show.

The "argument from expediency" which is at times advanced, viz., that it is better to dogmas which may po serve the desired purpose rather than to take chances of the uncertainty of doing nothing or opposing established customs, is of course not worthy consideration, though it is surprising to know how large a proportion of the people act on that principle. But even this cannot offer the slightest reason or excuse for the enactment or enforcement of compulsory laws.

The supporters of vaccination, when confronted with the facts of the inefficacy of the practice to prevent the recurrence of smallpox such as appears in epidemics, finally took refuge in the statement that an error was made in the original claim that protection existed for life, and that re-vaccination was required at stated intervals. Then came forth the vexatious question as to how long the protective influence exists. Upon this point nothing definite has been determined, some claiming one period and some another till the range is stated from three years to thirty. As there is no possible way of exactly determining this period, from some occult reasoning it has been arbitrarily stated that vaccination should be reënacted every seven years, and if it doesn't "take" the patient is supposed to be protected; if it does "take," why, the patient has been liable to infection from the dread disease for an unknown time, just as much as if he had never been vaccinated. So the uncertainty does not add to one's confidence in the arbitrary and dogmatic assertions of those who favor this proceeding, and in order that this may be more thoroughly comprehended it is only necessary to refer to the records of those who have been stricken with smallpox and, died while the "protective" vaccine sore was still unhealed.† Verily this is a case where protection does not protect.

It is in consequence of these facts, which no arguments or theories can upset, that the provaccinists have been obliged to do some artful dodging. When smallpox declines they claim that it is due to vaccination, but when an epidemic occurs, ah! then the protective power of the vaccine has been exhausted in those who were attacked, and they should have been revaccinated, no matter if the sores were as yet scarcely healed/ It is a beautiful argument, but somehow rather unsatisfactory, The whole matter is so buried in doubt, uncertainty, guesswork, theorizing and dogmatism, that one can never feel certain whether he is or is not "protected" at any given time, and there-

fore the question arises. What is its value? cination have the right to submit themselves to the operation, but it becomes a very serious ditional and refined capacity we thus gain question when they assert their right to en lends increased beauty and significance to this, force that proceeding upon others. So long as the foundation of and key to the worlds eter- there is any doubt as to the efficacy of the pro-Bee Heports Hoyal Commission

ceeding, it is doubtful even if the parent has a right to compel the child to undergo the operation. while it is still more serious for the medical, judicial or political authorities to onforce the same practice, particularly when op-position is met with. Mili said: "Over him-self, over his own body and mind the individual is sovereign," but this is not conceded in the question of vaccination by its votaries. Of course, in cases where there is actual knowledge, supported by incontestable facts, as in the administration of medicine (the exact action of which is positively known) in sickness. this objection does not hold, for in the one instance there is no question as to the correctness of the procedure, as there is a negative condition to be altered to the positive one of health, while in the other there is no sickness, nor any immediate probability of it, but the operation is based on the supposition that at some future time there may possibly be some disturbing influence liable to arise, against which this is supposed to be a precautionary proceeding. A most insupportable and irrational proposition, utterly unworthy (a) moment's consideration, and yet one that has taken such a hold upon the masses that it has become as an established and authenticated procedure.

The simplest argument to show the utterly untenable position of the supporter of vaccination is, that if he and his family are vaccinated, then, according to his own assertion, they are thoroughly protected against any liability of contagion from smallpox, even if it should arise among his neighbors who are not thus "protected," and, therefore, perfectly safe; if, however, he is not safe and secure against the danger of contagion, what possible benefit can he derive from others being vaccinated if they also are not secure against the infection? What possible argument is there left in support of the proposition? 19 Broadway, New York City.

Best iodides and vegetable alteratives make Ayer's sarsaparilla the best blood medicine.

THE TRICK OF A TRAMP.

One day a Tramp started out from the North, One day a Tramp started out from the Nor Oh! a rollicking chap was he! Who sald, with a grin, as he sallied forth, "I'm booked for a trip to sea!" He took with him a budget of rimes, An ode to "Beautiful Snow." And an icicle, too, on which to chew When his spirits were getting low.

He passed by the sign of the "Great White Bear,"
And the wonderful "Dipper," too,
And, heading straight for the "Bouthern Cross,"
His noisiest bugles blew;
And along the coast the seamen all
Made everything snug and tight;
For they said, at noon: "By the great horn spoon,
There'll be a big storm to night!"

But the people in town, grown weather wise,
In quiet serene reposed,
And put no blankets upon their beds,
And left their windows unclosed,
For they read the newspapers every day,
And plainly as plain could be,
It was there set forth that the storm from the North
Would kick up a row at sea.

Or who can tell what a Tramp will do?
Or who can depend upon
The will or the way of a vagrant soul
When it once decides to move on?
And through Baffin's Bay, and through Behring Straits,
Through Greenland and Labrador,
This frosty soul from the Great North Pole,
Came down with a rush and a roar.

And just as he reached the Atlantic coast,
With myriads of vessels lined,
He paused for breath, and then veered around,
Because he had changed his mind.
And down on that town came sleet and snow,
And a tempest that raved and tore
With a how! and a whir, as if they were
A nack of wolves at the door.

A pack of wolves at the door.

Slam bang! went the shutters on every street:
Slam bang! Creak-creak! Clip-clap!
Oh! it was no wonder that half the folks
Were roused from their nicest nap.
They found it hard to believe their ears;
They scarce could believe their eyes;
And they shivered and shook, and some time it took
To recover from their surprise.

And that horrible Tramp laughed long and loud,
And whistled with fiendish glee,
And up and down, through the storm-swept town,
There were none so merry as he.
For he'd played a trick on the weather-wise,
And bothered them, great and small;
And, in spite of his word, I've lately heard
He never went to sea at all!

He never went to sea at all! -Josephine Pollard, in the Independent.

For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best

remedy for Diarrhœa. Twenty-five cents a bottle. Passed to Spirit-Life,

From her home in Euclid, O., Dec. 24th, 1891, Mrs. Pame-

lia C. Cushman, in the list year of her age.

She was a most ardent and devoted Spiritualist, as was her husband, Harmon Cushman, who preceded her two years to the higher life. The Bannar of Licht had been a welcome guest at her fireside for more than a quarter of a century.

come guest at her fireside for more than a quarter of a contury.

In all reformatory work she took a deep interest. She was the friend of woman, and championed the cause of woman's suffrage. She was interested in the cause of Temperance, and worked for its promotion. As a wife none were more tender and devoted than was she. As a mother her love was wisely directed in the education of her children—a son and daughter, who survive her. As a citizen she was the friend of the poor and unfortunate, and was loved by all who knew her. In the home she reigned a queen without a crown, the centre of its light and the soul of its virtue.

Her funeral services were conducted by the writer at her home on the 26th uit, and her mortal part was laid to rest by a large concourse of relatives and friends.

From her home in Oberlin, O., Jan. 5th, 1892, Mrs. Relief

From her home in Oberlin, O., Jan. 5th, 1892, Mrs. Relief Baldwin Hart, aged 85 years 4 months and 5 days.

Mrs. Hart was born in the State of Vermont in 1806; married to Sylvester Hart in 1829; moved to Ohio in 1834, and settled in Oberlin in 1858. Her husband passed to spirit-life over seventeen years ago. They were earnest and devoted Spiritualists, and did not hesitate to express their convictions in a city noted for its theological conservatism. Mrs. Hart waited long and patiently for death to release her from mortal pains and burdens, fully conscious that it would be a transition from an imperfect to a more perfect world.

Her functal services were also conducted by the writer at her home on the 8th inst., where many friends, children and grandchildren gathered to express their love for her long life made beautiful by kind words and deeds.

A. B. FRENCH.

Dec. 30th, 1891, Mrs. Hannah W. Haven, aged 83 years 3

Dec. 30th, 1891, Mrs. Hannah W. Haven, aged 83 years s months and 14 days.

Mrs. Haven for about thirty years was a subscriber of the BANKER OF LIGHT. For the past year she had been agreat sufferer, but was ever patient, and considerate of the welfare of others, sustained tifrough all by the knowledge of spirit communion. She was widely known among the Bpiritualists of this city as one who in daily life practiced the principles of our philosophy. Her children have the knowledge of her continued presence with them; and may her spirit guard and guide them until the family is reulated on the other shore. The funeral services were pronounced by the writer.

Geo. A. FULLER, M. D.

Worcester, Mass., Jan. 11th, 1892. e writer. Worcester, Mass., Jan. 11th, 1892.

From his home in Rockport, Me., Dec. 21st (of pneumo.

From his home in Rockport, Mc., Dec. 21st (of pneumonia); after an illness of three weeks, George N. Mugridge, aged 65 years.

Mr. M. was for over forty years a devoted Spiritualist: he was a deep thinker, and a firm friend to mediums, who were always welcome to his home. He was also for many years a subscriber to the Bakkans or Light, of which he was a constant reader.

He leaves a wife, one son and two brothers, to mourn the loss of his physical presence.

The bereaved ones have the sympathy of many friends in this heur of deep sorrow and affiction.

S. R. B.

junted tilizio i ri 2001 ett puo referenci est est il From the home of her brother; in Abliene, Kan., Jan 17th,

From the home of her brother, in Abilene, Kam., Jan. 7th, Miss Lenora F. Haskell.

The last year of her life was one of much physical suffering, which was borne with great for litting, and patience to the end. She was sinchle woman, a life-long Spiritualist, and will be remembered by many in Boston, where she practiced as a healing medium for severally osts—as one who did much good, ...

Delicity JOHK D. HABKELL.

Colling When they exceed that number, such greatly contained as a leafure of the charged life world on an every make a line. No space for gostsy ands the shows heading.)

The friends of the late Edward S. Wheeler-and they are numerous all over the country should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in con-venient pamphlet form by Colby & Blob, Booksellers.

No. 9 Bosworth street, Boston (1) Price 10 cents (11111111)

Banner Correspondence.

NEW YORK CITY .- J. W. Cadwell writes: "Maggie Fox-Kane, who has been in poor health for months, has so far recovered that she was able to give public scances for the First Scoiety of Spiritualists of this city in their hall, corner of the street and 7th Avenue, on the afternoon of Sunday, Jan. 3d, and another at the same place, Jan. 10th. At the latter a number of intelligent people made a great effort to detect fraud, if any existed. Nearly a dozen ladies and gentlemen were on the platform at a time, as many as desired to do so having been invited to make a thorough investigation. Raps, in response to many mental questions, were heard by all in the hall, and in every case pronounced correct. Those on the platform said that they could feel the jar of the raps on the floor, and at times on the desk, and on the door of the ante-room. I sat in front with my son in-law, who was at first very skeptical; we watched for any motion of her clothing and feet while they were in sight, and were fully satisfied that she in no way produced a rap. I think every one present was fully satisfied that the raps were made by an invisible intelligence. She is announced to appear at the same hall Jan. 24th. I was much interested in these two scances, as I happened to be the first one nominated as committee of investigation at her exposé (?) in health for months, has so far recovered that mental interested in these two seances, as I nappened to be the first one nominated as committee of investigation at her expose (?) in Music Hall, Boston, and with our stanch friend, L. L. Whitlock, so bothered the management that they never tried to expose Spiritualian accim

itualism again.

Mr. Howell, the well-known trance speaker, Mr. Howell, the well-known trance speaker, is with this Society for January, for morning and evening lectures. Miss Maggie Gaule of Baltimore occupies the same platform the first and third Sunday afternoons of the month, as she did during December. She is one of the most remarkable mediums I ever saw for public tests.

most remarkable mediums 1 ever saw for public tests.

I have been holding very successful developing circles in this city during the past four months, besides giving illustrated lectures on Mesmerism for the Spiritualist Societies of New York and Brooklyn, at which I have developed a number of excellent mediums, who, the the start siven by being measuraized.

veloped a number of excellent mediums, who, but for the start given by being mesmerized, would probably have never known they possessed the gift of mediumship.

Having nearly closed up other business that called me to this city, I would now be pleased to make engagements with societies to lecture on Mesmerism and its connection with Spiritualism; and also for development of mediums. ualism; and also for development of medium-ship via Mesmerism, for Sundays and week-day evenings, on very reasonable terms, or share with them in the receipts of the same. My address at present is 319 East 65th street, New York City."

ROCHESTER. - "Lm" writes: "In the spring of 1852 I found myself on the Isthmus of Panama, crossing from ocean to ocean in a crowd of two or three thousand people of all grades. It was all excitement; most all of us were tramping on foot (for it cost one dollar a mile for a mule, and but few to be had even at that price). There were but few of us that had money to spare, so we footed it. We were anxious to get along and get to California before all the gold was scooped up. Some of the wise ones we met on the road said it had been. I did not think so. I moved on, and as I did so some one near me said: 'There is Lola Montes.' I looked, and saw at once that Lola was a live woman and one that would play her part well in the world's drama. Later on I saw a notice in a San Francisco paper that she was to act in 'Lola in Bavaria,' a play written by herself. Though not a theatre-goer, I went, and was much interested in her performance. One day a friend said to me: 'Lola is a Spiritualist and a medium. I know, for I have met her at a circle in this city.' crowd of two or three thousand people of all

One day a friend said to me: 'Lola is a Spiritualist and a medium. I know, for I have met her at a circle in this city.'

In the fall of 1856 I was on a steamer bound for the East with seven hundred passengers, of whom Lola was one. There came a dark time on that voyage. We were landed on the coast of Nicaraugua. Cholera had broken out, and Walker's army (many of them) were down with it. He had been whipped by the Costa Ricans, and about all of the horses and mules had been driven off, so we had to foot it. Lola and her company and most of the lady passengers had secured mules, but myself and others had to get along as best we could. As we journeyed (a conglomerate mass) through the cactus we came to one of Walker's hospitals, and there lay the sick and dying with nothing to shelter them from the broiling sun. Soon I saw Lola stop and dismount. I walked up, and found her talking in English to a boy that lay sick on the ground. He was about fourteen years old. She asked why he was there; he said Gen. Walker would not discharge him; that he had run away from his mother, who lived in New York City, and he wanted to get. years old. She asked why he was there; he said Gen. Walker would not discharge him; that he had run away from his mother, who lived in New York City, and he wanted to get back to her. Then Lola played the good Samaritan. She did not hand him a tract, but turning to her agent said to him in language he understood: 'Get off that mule and help me put this boy on it.' He quickly obeyed, and we resumed our journey. Before night we reached the head of Lake Nicaraugua. Then word from Gen. Walker reached the captain of the only steamer on that end of the lake not to move. But we, the passengers, counterthe only steamer on that end of the lake not to move. But we, the passengers, countermanded his order, for we were going home, and there were enough of us to run a steamer if need be. The next morning we reached the San John river, and piled on the boats to go down to the Atlantic. With the cholera all about us Lola's boy was soon taken down, and word was sent to her to come and bring her brandy and camphor bottles; she came with them and her will-power, and said: 'This boy must not die, for I am going to take him to his mother!' While she was pouring out the brandy and the camphor, I was doing the rubbing—which was my first offense as a magnetic healer—and the result was that the boy in due time got home to his mother safe and sound."

FARMERSVILLESTATION.-William Hen. ry writes: "In renewing my subscription I will express my general approval of the ability and express my general approval of the ability and the fraternal spirit manifested on The Banner's pages. Charity for all, malice toward none' is a valuable maxim for editors and preachers. I hope The Banner will continue to be guided by its sentiments. Not only The Banner, but all papers and magazines, as well as every individual, should seek to become a power so potent that with authority they could say to all, Neither do I condemn thee, go and sin no more.' It seems to me mental. oculd say to all, Neither do I condemn thee, go: and sin no more.' It seems to me mental, moral, spiritual and physical growth and improvement might be greatly promoted if we were aware of our, own powers, and more yet if we realized that innumerable unseen helpers and teachers are constantly ready and waiting to strengthen and teach all who ask and will go forward without fear or doubting. Were men and women to divert a large portion of time now devoted to fashion, to luxurious living, to selfish and sordid efforts for riches, to their moral and spiritual culture, and constantly hope and pray to become helpers and saviors of the vicious and instructors of the ignorant, they would soon see the fruits of their labors in drunkards reformed, the vicious constantly hope and pray to become helpers and saviors of the victous and instructors of the ignorant, they would soon see the fruits of their labors in drunkards reformed, the victous cleaned, the criminal released, educated and reformed. All this and more will be accomplished by men and women acting in harmony with former denizens of earth, the early aposities of the Christian Era, and other benevolent souls who in every century have, in conjunction with the Infinite Spirits of Good, worked for man's salvation from slavery, from ignorance, from vice, hatred, and crime. The moment men and women become aware of their own powers, and the strength of their environments, "one may chase or lead a thousand and two put ten thousand to flight."

In every loving service those who are for us are more than they who are against us. Paul was sometimes mistaken and often blased by early education, especially when he said. I suffer not a woman to teach or to be surp author, ity," It is a shame for a woman wasta to know anything, let her ask her husband at home. He made no mistake in writing the thirteenth chapter of lat Corinthians, the grandest the wisest and the most beautiful and practical sermon ever written by the hand of man, He made no mistake when he said 'Prove al

things; hold fast that which is good.' I sometimes feel impatient on account of the coldness and inefficiency of the churches; but more especially am I filled with amazement and grief when I see the lack of faith, the coldness and the indifference of Spiritualists who profess to believe that in every laudable or beneficent fabor we only need to ask and 'legions of angels will come to our aid.' If Spiritualists all over the world would forget and despise their narrow dogmatisms, their blind philosophies, their obscure logic and their inexplicable metaphysics, and, as a unit, exert their potent influence in churches, and everywhere that lies within their reach, they might at once have pentecostal showers and cloven tongues all over the broad world every day in the year, as well as to be satisfied with reading of one in Judea 1800 years ago."

Of Brooklyn, N. Y., and William C. Bowen of the same city. Then we had the pleasure of the same city. Then me had the

Massachusetts.

BROCKTON,-Rev. S. L. Beal writes Jan. 11th: "We had a good lecture here last night from Mrs. Sarah A. Byrnes. The interest in Spiritualism is increasing in this locality."

SALEM .- F. A. Wiggin writes: "I have just visited the Green Mountain State; having been engaged to deliver a series of lectures in the town of Stowe, I was there Jan. 10th and 12th. The meetings were held in the Unitarian Church. For a place of its size there are a large number of earnest, thoughtful workers in the Cause of Spiritualism, which is the scientific religion of humanitarian progress. The attendance at these meetings was wonderfully good, averaging about one hundred and twenty five. There was certainly a marked interest in both the lectures, and the tests which followed each lecture. The majority of the people I found to be very liberal in their religious views. I had in my audiences the lawyers and one of the physicians of the place, and was assisted in the pulpit by the Rev. Mr. Booth, pastor of the church in which the meetings were held. Mr. J. A. Stafford, a leading merchant of Stowe, his wife, and Mrs. Buzzell, are prominent among the hard workers for the Cause. The meetings were pronounced a success. I also found there a considerable quantity of mediumistic material of a fine quality. The Cause is bound to succeed in Stowe.

During my stay in Vermont I visited some friends at Fairfax. There are a few good, earnest Spiritualists, but the people are largely under the bane of church-dogma and belitting creeds. Mr. C. C. Gillette of this place is surely a wonderful magnetic healer. It seems almost a sin that a man, possessing his remarkable gift of healing, should have a lot cast in a community where he receives so small a meed of appreciation; but we know not what the future may develop for him. His wife is also a medium whose gifts seem to be along the line of music. It is a pleasure to listen to the flow of her musical inspirations. As mediums working for the public, we in Massachusetts know but little of the hardships common to the lot of a medium doing public work in Northern Vermont. When considering the many disadvantages of travel, etc., I consider Mr. Lucius Colburn, a local State medium, to be a man doing a remarkable work for Sp visited the Green Mountain State; having been engaged to deliver a series of lectures in the town

QUINCY .- "S. A. M." writes: "J. P. Thorndyke of Haverhill, Mass., occupied the spiritualistic platform of this place on the evenings of Dec. 20th and Jan. 10th, giving also free meetings in the afternoons of those dates. A fearless and radical thinker, his manner of treating the vital questions of the day cannot fail in accomplishing the purpose for which he strives, viz.: calling forth the highest thoughts of his audience. We expect him among us again very soon, when it is to be hoped his audience will be commensurate with his abilities."

FITCHBURG.-Miss R. P. Lyon writes Jan. 10th: "The First Spiritualist Society has been greatly interested and instructed in the teachgreatly interested and instructed in the teachings of the philosophy and phenomena of Spiritualism as demonstrated through the instrumentality of Edgar W. Emerson, who has been our speaker and medium the past two Sundays. His remarks were of a nature to elevate and instruct all, and the questions solicited from the audience were answered in a highly satisfactory manner. The communications and descriptions were remarkably clear and correct in every instance.

Mr. Emerson also kindly assisted at the social and entertainment given at the residence of Mr. and Mrs. Applin on the evening of Jan. 5th, a large number being in attendance. The exercises consisted of instrumental music, recitations and words of cheer and

ance. The exercises consisted of instrumental music, recitations and words of cheer and comfort from Mr. Emerson, who also gave some very convincing tests during the evening.

At the annual business meeting of the Association the following officers were chosen: President, Miss R. P. Lyon; Vice-President, Mrs. E. S. Loring; Corresponding Secretary, Mrs. J. W. Cate; Financial Secretary, Miss R. P. Lyon; Treasurer, Mr. J. C. Sanborn.

Thanking you very kindly, Mr. Editor, for the courtesy shown me the past year in reporting our meetings in your paper, and hoping the same may be extended our new Secretary, I close this my last report."

Delaware.

WILMINGTON.-A. D. Ingram writes: "In every department of nature we see dissimilarevery department of nature we see dissimilar-lty. The trees of the forest differ in magni-tude, the leaves of the same tree are not alike, the grass has no two blades exactly the same. The mineral kingdom has the same character-istic; some of its productions are soft and easily broken, others hard as adamant. In the animal kingdom is the same diversity: some animals can be domesticated, others are un-ternable.

animal kingdom is the same diversity: some animals can be domesticated, others are untamable.

Among mankind individuals differ very widely in organisms, and this is why some persons are impatient. They are possessed of that particular makeup. Even in childhood this is a noticeable feature, and we carry the characteristics of childhood all through life.

Now this difference manifested in individuals is something that ought to be of interest to every one of us. Suppose nature had not diversified her work, and had made everything the same, or in close similarity each with another, natural objects would have become wearisome. Seeing, therefore, that unlimited diversity exists in material things, why should it be considered strange that men differ in spiritual matters?

The Bible says, 'As man thinketh so is he,' and this is verified in every religious denomination that exists to-day. If a man thinks that the Baptist-is right he joins it as the church of his choice. This is perfectly right. What is needed to-day is that the different churches harmonize with one another and a general elimination of prejudice and selfishness take place. You ask, 'How is this spirit of harmony to be brought about?' You must not forget there are many whom the evangelical church will not recognize; you know that church keeps itself aloof. Nevertheless, we have on record some grand and good people who were and are Spiritualists, those whose lives have been spent in bringing the true light into this world. I all says he would not have the people ignorant with regard to spiritual gifts. If he counted it ignorance in his day not to be in the knowledge of this truth, what should it be considered in this day of the nineteenth century to find people afraid to investigate it? Plainly it is the power of the spirit that is greatly, needed in the church, and if it continues to resist the spirit that is daily seeking recognition, conditions will supervene which will overpower the ignorance and compel the church to give way to greater spiritual deve

New Jersey.

NEWARK. Mrs. C. E. Brown writes!" The Cause here is progressing very nicely. Brother Dorn and his noble wife are holding meetings, enlightening minds, struggling for light amid-the darkness of bigotry. They, with the help of a number of ladies, have been holding teas, and after each a circle, which is very well at-tended, and greatly renjoyed by all; pres-ent. Among the many who have ministered to the needs of the people are Mrs. F. E. Shaw

from this frontier town, tropical in climate and its varied fruits. I am an old man, and an old Spiritualist. I shall round up my eightieth year next July if I live till that time. I have been a Spiritualist from earnest conviction of right; have practiced medicine over forty-five years of my life; have preached a portion of that time for the Methodist Episcopal Church. I was born in Western New York in 1812. Since I was eighteen I have lectured on most of the topics that have been before the American people, either for or against. During the last thirty odd years I have given some hundreds of lectures on Spiritualism. Previous to that I lectured on Phrenology, and taught many hundreds the science of Mesmerism.

In 1849 I took a company of sixteen wagons across the plains and mountains to California, and performed a feat that was never accomplished before nor since. I took them from the States of Ohio and Michigan up the Platte River in the worst season of cholera ever known there.

in the worst season of cholera ever known there. It was estimated that one of other companies died for every mile of the first fifteen hundred. I was in a camp of an old Georgian on the Laramie Fork, two miles below Fort Laramie, where there were eighteen colored men sick with the cholera in one tent. I took those sixty through to the mines on Feather River, above Oroville, and lodged them in the mines at Long's Bar to the mines on Feather River, above Oroville, and lodged them in the mines at Long's Bar without the loss of a single member of the sixty, consisting mostly of families, but added two wagons on the way. And all this without officers or organization, for I would not allow them to elect me captain; but they obeyed me more strictly, I am satisfied, than they would had I been elected captain. I am now living on the frontier at Myers, Fla.; have lost my wife, and am all alone so far as relatives or Spiritualists are concerned.

This is written more especially to invite any Spiritualists, especially lecturers or mediums, to

This is written more especially to invite any Spiritualists, especially lecturers or mediums, to come through here. I cannot promise any great remuneration, but it is one of the loveliest climates to pass the winter in that there is in the United States, and very healthy. I have resided here nine years, and should be glad to see some lecturers or mediums pass this way, as I have lost my voice, and hence cannot cultivate the field as I used to."

Oregon.

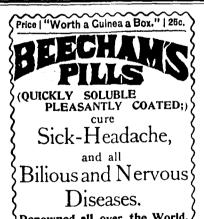
EAST PORTLAND .- M. F. Moore writes: Science, so-called, exhibits its weakness when it undertakes to account for spirit-manifesta-tions on purely material grounds. When it de-denies that writing can be produced without pencil or other visible means, its theory can be shown to have no foundation by thousands of shown to have no foundation by thousands of credible witnesses. I know an instance of a pillow-case on a bed being written on in the handwriting of the spirit who said he wrote it and signed his name to what he wrote. If the spirit used a pencil, where did he get it? There was none in the room, and the doors and windows were closed. Can science enable Annie Abbott to lift six men by putting the palm of her hand against the chair. I saw her do it in Masonic Hall in Portland, and I saw her do all the other feats she is now doing in London. The Church is materialistic: it has a material God, a material heaven, a material hell and a material Savior, according to my best reason and judgment."

New Hampshire.

PENACOOK.-Annie Ridgway writes: "I recently visited Boston for the purpose of attending the BANNER OF LIGHT Free Circle, and while there was favorably impressed with the good taste and neatness of the room pre-pared for the meeting of friends on the bor-der-land of the material and the spiritual. I have no words to express how thankful I am have no words to express how thankful I amfor having the opportunity, and the satisfaction I experienced in being present. May your efforts in this and other directions to make known the reality of the nearness of the world of spirits to this, be duly appreciated and liberally sustained."

Rhode Island.

PROVIDENCE.-Wm. G. Wood writes: "On e evening of Jan. 10th Lattended a séance. the evening of Jan. 10th I attended a seance held by Mrs. Wm. H. Allen. My sister came in materialized form, as she has frequently done. During the seance a spirit requested one of the sitters, a gentleman, to move her from her position. He used his utmost strength to do so, but did not succeed. The spirit then said that as soon as she gave her consent, he could easily move her. This she gave, and what was before impossible, he readily accomplished. This feat by a spirit-form appeared to me identical with that of the 'Georgia Magnet,' about whom so much has been said of late in London papers."



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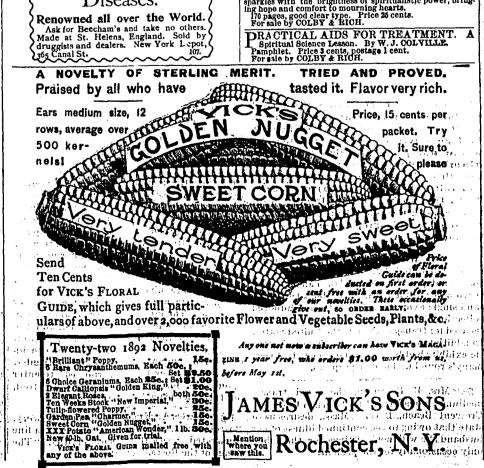
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RECEIVED FROM ENGLAND.

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The Star of Endor. BY EBEN COBB.

To the many who have listened to the clear and concise, expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Eben Cobb is its writer. He widerange of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following TABLE OF CONTENTS: 100 1 10 1 1

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No notice will be taken of any letter or communication which tocs not come authenticated by the name and address of the writer.

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Banner of Tight.

BOSTON, SATURDAY, JANUARY 23, 1892.

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

A Representative Spiritual Paper.

A journal that, though necessarily domesticated in a known locality, yet covers the whole country and includes its varied interest in the object of its publication, cannot be considered other than a journal in that respect for one part of the country equally with earnest in his cooperation with men of all another. Such is the BANNER OF LIGHT, which though published as all know in Boston, is the furthest possible from being a journal of Spiritualism for Boston only, or for the East, but is the living representative of Spirit- of the London dock laborers were peacefully ualism for all sections of the country alike, carrying the tidings of the higher knowledge to the furthest West and South, reporting the current progress of the Cause everywhere, confining its view to no locality exclusively, and advocating the larger truth as much for the farmers on the prairies and the miners in their camps as for the inhabitants of the towns and cities that stud the country's expanse from the Atlantic to the Pacific ocean.

There is a breadth and comprehensiveness to a spiritual publication of this sort that cannot fail to commend it to the confidence and appreciation of readers in one locality equally with those in another. To attempt to localize what was passing around him. Suddenly the a paper of such a scope and aim is to curtail it familiar form of the late Dr. Towne appeared al influence and to deny its rightful authority. It speaks for and to all alike in every issue. It reports what is of local equally with what is of general interest. It omits no discussion that fairly represents any single feature or phase of the Spiritual Philosophy. What might be thought to be of local and circumscribed interest it treats as if it belonged to all parts of the country alike in which Spiritualists are to be found. As it embraces the Cause as a whole in its representation and advocacy of it, so it likewise gathers up every detail that possesses more than a strictly limited interest, and thus presents a constantly accumulating store of facts and phenomena that make up the history of its development and progress.

THE BANNER is in no sense what might be called a local journal of Spiritualism, or a journal of what might be called local Spiritualism. It is the professed representative of the Cause itself, into whatever quarter or corner of the earth it may have penetrated, or however widely it may have expanded. It knows only the growth and the advancement of that Cause. Less than that it does not know. It works for and with the believer in Illinois and Colorado as actively and earnestly as for and with the believer in New England and New York; and for and with the believer in the Northwest, equally with the believer in the wide South and on the slopes of the Paoffic.' There are no recognized restraints on its sympathies, its activities, and its assuring diumistic development-will lecture presence. What it does for one it does for all. There are no distinctions for it either in per. | Berkeley Hall, on Sunday next, Jan. son or in locality. It shines for all, like the benignant light in the heavens whose banner It has borne aloft so long. Comments of the

There is really no special need for THE BAN man, after its thirty-five years of practical experience, to speak of all this in the way of making a fresh announcement of its scope and established purpose. By this time it cannot fail to be well understood that, as the oldest recognized organ and exponent of Spiritualism, it represents, reports and advocates the cause of Spiritualism in all parts of the country alike; and not that alone, but all over the world where its light has illumined the darkness of old traditional beliefs. Wherever Spiritualism lives and emancipates the mind of man from its old thralldom, there it goes with its enlarging influence, its cheering assur- only occasionally for the present.

ances, its words of encouragement and enlightment, and its appeals for a suspension of prejudice until the light Itself is allowed to do its silent but convincing work. Thus is THE BANNERs journal of the spiritual faith and knowledge everywhere.

Prince and Prelate.

Through the always open portals of Jeath mortality is passing in an unbroken procession. We feel keenly the absence of those who have stood for years at our side, and with whom we have become familiar. And we are impressed with the disappearance from the mortal stage of those whose names have long constituted for us the world of our thoughts and imaginations. To-day a close friend: passes into the other world, leaving us bereft and almost alone; to morrow it is one of the world's best known, or one in whose life are centred the hopes of a whole nation. The recent deaths of Cardinal Manning and the young heir-apparent to the English throne emphasize the impression that the law of mortality creates.

The two distinguished individuals named above died within the same morning hour. The circumstances attending the decease of the eldest son of the Prince of Wales were pathetic in a profound sense: a young man of promise, in the direct line of inheritance for the sovereignty of one of the foremost nations of the world; the promised husband of a favorite princess whom he would have made a queen; acceptable in all respects to the people of the nation he was expected to govern; within a brief month of his marriage to his now widowed and disconsolate bride; all things tending to the anxiously-desired composure of various questions of public policy and popular rights which have stretched their lengthening shadows across the field of the national life for many years. No wonder that the death of the one who was looked forward to to fill the foremost place in the future of his country, should evoke such a general utterance of sympathy and sound the note of universal grief.

The departure of Cardinal Manning is an event of a far different character, yet allied as closely as the other, if not far more closely, with the widest welfare of the people to whose highest good he was devoted. For many years priest of the highest standing in the Church of England, he went over to the Church of Rome at the same time with the late Cardinal Newman and like him was advanced to the high ecclesiastical rank of the Cardinalate. He, like Newman, was one of the famous theologians of his time. But he was no recluse in respect to his work in the world, however ascetic he was in the habits of living. All the way through, in the latter respect, he was a consistent and rigid disciple of the saint he adored. St. Charles Borremeo. Though devoted to the work of the church, he was not less eager and creeds and no creeds in every effort made for philanthropy and reform. He was an untiring advocate of temperance; he championed the cause of labor, and by his exertions more than those of others the well-remembered troubles and satisfactorily composed. He was the untiring friend of the workman and the poor man, and by them he was held in high reverence. Not less without than within the pale of the Roman Catholic church in England was Cardinal Manning loved and revered for his manifold virtues and the goodness of his life.

Any Explanation but the Right One.

The death of Mr. Charles Cooley, a writer on the Waterbury (Conn.) American, revives an incident of a few weeks previous to which that paper says a peculiar significance is attached. He related to a friend that while seated in his chair in a wearled condition he fell into a sort of a doze, but did not think he really went to him and he heard the v will have to come over pretty soon, too, old Immediately the figure disappeared. man." Now, inquires The American, is it explainable? Was it a dream? Was it the result of a brain becoming disordered by disease and the depressing influence of the inevitable, so plainly in view for so many weary months! Or, continues The American, must it be acknowledged as one of those unexplainable mysteries which we cannot deny the existence of when they happen under our own observation, but which seem either improbable or easily explainable when related by others?

All such questions have become futile. Similar recitals are to be read in constantly increas ing numbers in the papers of the time. What is the reason that they are not reasonably given an intelligent and unprejudiced recognition as facts, instead of being ascribed to hallucination or diseas?, or else questioned as to the probability of their occurrence? Cumulative testimony is ordinarily accepted as strengthening testimony, and is not allowed to be thrust aside or to run to waste. It cer tainly is as confirmatory in such cases as in all others. Nothing but the scruples of a timidity born of superstition and unenlightened preju dice take it out of the category of convincing evidence and turn the disbelievers into remote channels for an irrelevant explanation Mr. Cooley evidently was warned of his approaching end by the spirit of one who had gone before him.

Dr. Fred L. H. Willis, the gifted Orator and Improvisator—who in his youth was expelled from the Harvard College Divinity School because he would not prove a Judas to his mefor the Boston Spiritual Temple, 24th, foremoon and evening; also on Sunday, Jan. 81st. Give him an onthusiastic welcome, Spiritualists of Boston.

Herr Wermuth, the Imperial Commissioner appointed by Germany to represent that country at the Columbian Fair, in an interview regarding it; said that about two thousand single exhibits and about eight hundred collections of various gorts had already been secured for transportation to the United States. In addition, he said, about one thousand artistic exhibits had been placed on the list of Germany's round up for Fair purposes.

Mrs. B. F. Smith, the noted trance medium, who is located at "Vernon Cottage," Crescent Beach, Revere, Mass., desires us to state that owing to the continued illness of her husband abe will hold sittings for the public illustrated, poetical brookure entitled "The

Killed by Impure Virus. The Remarkable Sufferings and Death of Little Frances Aston.

Last Sunday's New York World contains the following account of the sad death of a young girl only seventeen years of age, who had been vaccinated ostensibly to keep off the smallpox. Hundreds and hundreds of similar cases—some fatal and some not-have occurred in Europe and America, consequent upon the politicomedical edict which obliges people by law to have themselves and their children vaccinated.

Those who have rallied from the poisonous virus, have never recovered their health. We have published these facts over and over again, but the American community, in general, has given a deaf ear to our warning, though we judge that the earnest efforts of Mr. Wm. Tebb and others have awakened a partial response in England.

We subjoin The World's account of this latest example of the dreadful effects of vaccination. Read and ponder the details-friends of humanity-and then take steps to have this tyrannical ukase stricken from our statute

books:

"The dead body of Frances Aston lies at her father's residence, No. 224 Kckford street, Greenpoint. The child was just seventeen years old when she died two days ago, but she was so terribly emaciated that she weighed but forty pounds. The family doctor says that her death was due to being vaccinated with impure virus. The father of the dead girl is a tool manufacturer, and a prominent resident of the Seventeenth Ward. Frances and her sister Edna, who was three years younger than she, were vaccinated together in December, 1835. The operation was performed by Dr. Walters of No. 111 Milton street. He had bought the virus from a Williamsburg druggist, who, in turn, had procured it from the New England Vaccine Company.

Four days later Frances was taken sick. Up to this time both girls had enjoyed robust health. Edna was not affected. was not affected.

An abscess formed on Frances's left knee. Attempts to check it proved futile. The girl was taken to Hellevue Hospital and treated by Dr. Janeway. The abscess on the leg dried up, but another broke out over the heart.

After four months the girl was discharged, worse than when she entered the place. She went home, and for a few months managed to hobble about the house on crutches.

Later she could not do even this. For over six years she has passed her days and nights in an easy-

years she has passed her days and nights in an easy-chair in the parlor of the house. Death ended her sufferings at midnight Friday."

"Mind-Reading Machines."

The idea embodied in Planchette is showing itself in other forms, all of which undoubtedly will serve the purpose of the denizens of the spirit-world, which evidently is to compel a recognition of their presence among the people of earth. A year or so ago an instrument by which results identical with those attained by means of Planchette was introduced in England called Ouija; claimed to have originated in India. Various other devices have appeared, and recently a contrivance named "Daestu" is being offered to the public, by means of which a pencil suspended on a triangular frame, the pencil point lightly touching a sheet of paper beneath, is grasped by the experimenter's hand, the wrist resting on a sling. Under these conditions the pencil is said to write independent of volition on the part of the experimenter.

"Daestu" is termed by dealers "a mind-reading machine," but those who adopt this theory of the moving power are somewhat nonplussed when, as with Planchette, thoughts, suggestions and responses to mental questions, not only foreign to the minds of every person present, but often diametrically contrary to their views and beliefs, are written. There is only one satisfactory reasonable solution of the problem, and of that our readers are well informed. 154.0

Phenomena in Glasgow, Scotland. David Duguid, the celebrated painting me-

dium of Glasgow, Scotland, held a public séance last month, at which full opportunity was given every one present to thoroughly examine the medium and subject him to any test required. While entranced he executed a painting, six by nine inches, in thirty minutes, under the close observation of all present. A sleep, inasmuch as he retained a vague idea of | correspondent of the London Medium and Daybreak further says:

"Two small cards were next examined, and no mark was found on either. Mr. Anderson then tied with a long piece of cotton yarn, Mr. Duguid's hands, the one over the other. The gas was then put out and sixteen lines were sung, when a call to relight was given, and two beautiful direct paintings were found, one on the table, the other on the floor face downward; time, three minutes and thirty seconds. They were examined by all and highly commended.

Captain Miller, marine artist, gave his opinion that fraud was impossible with those direct paintings. Messrs. Dewar, Russell, Birnle, Corstorphine and others gave their testimony; the stamp theory being inadmissible, as the mark of the pencil was seen with every color, which in some cases amount to fourteen and all done with the one brush."

The Harbinger of Light, Melbourne, reprints in its Décember issue from the Message Department of THE BANNER of August 22d, the communication from John Stevenson. with the hope that it may meet the eye of friends of the communicating spirit, whose first words express a desire on his part to reach friends in Melbourne, Australia.

In the same number The Harbinger refers to the transition of Prof. Henry Kiddle, as fol-

"The BANNER OF LIGHT of Oct. 3d announce the decease of Professor Henry Kiddle, formerly superintendent of public schools of New York, and for some years past an active worker in the spiritualistic Cause. In a tribite to his memory Judge Cross summarizes his scholarly attainments and literary work, and says: 'In intellectual culture, and true manly attributes. Prof. Kiddle was in the highest sense of the term "a self-made man." And Alfred R. Wallace eulogizes the departed in the following strain: 'All honor to that brave and illustrious man whose name will be emblazoned on the rolls of spiritual truth, when those who sought to raise a sneer at his expense, and all their aiders and abettors, have been for centuries buried in oblivion."

Out of 430 women graduates from a single college in the United States, 390 are engaged in active medical practice at an average age of twenty-seven years, and with income varying from \$3000 to \$20,000 a year. There are now women's hospitals, presided over by women in Boston, New York, Philadelphia, Chicago, Minneapolis and San Francisco. Seven colleges to educate and train women for the practice of medicine have been founded in the United States within the past fifty years, and there are about fifty institutions into which women are, admitted for, the study of medicine. The largest number of women students in any one institution is 181, and the smallest less than 10. Woman is a natural healer as well as nurse, and must be considered to be endowed with special aptitudes. She is no longer to be "permitted" to enter upon work for which she is especially fitted, but takes her place by a natural right.

Charles A. King, Continental Brewery Boston, Mass., will accept our thanks for a fine Songs of the Roses," for 92 come of his

The "Fighting Parson" Heard From to the new court of claims the other day, in which one J. M. Chivington of Denver asked judgment for \$32, \$60 for three hundred and ninety-two head of oxen and twenty-three head of horses, killed during the Indian depredations of 1867 in Wyoming Territory, Investigation disclosed that Col. Chivington was an old resident of Nebraska along in the sixtles. In 1864 there was a massacre of Indians at Sand Creek, in which a large number of lives and a great amount of property were lost. It has always been regarded as one of the most foul and dastardly on record, and the Indians were massacred by the troops, and under the orders and direction of Col. Chivington. At the time a special committee was appointed by the President to investigate the matter, and also a congressional committee. These committees were in assains esventy-three days, and by the time that they had finished Chivington liad disappeared. He was completely lost sight of by the government until his putting in of a claim located him and brought to mind the savage deed of a score of years ago. The result is that Chivington will not get his claim, but instead will be sued by the government for the value of the property destroyed by him in his Indian raid. Silence would have been golden in his case. The "Fighting Parson" Heard From!

The above paragraph we find going the rounds of the daily press. It shows that "the given by a spirit whose earth-name was Oaxaca: fighting parson," as he was called, is still in the body, and holds him up before the public in what we believe to be the true light. This bold assailant of peaceable Indians led the indiscriminate slaughter which resulted in the killing-among many others-of the sire of Emmu-ne-eska, the Indian girl, who, some years since, was a promising pupil in the Boston public schools, a talented member of the Children's Progressive Lyceum, then meeting in Mercantile Hall, Summer street, and a protégé of Mrs. J. H. Conant.

The BANNER OF LIGHT, at the time of this unprovoked massacre, published a full account of the terrible transaction, having the facts at first hand from Col. Tappan, then an Indian agent in the service of the United

This young Indian child saved her life by hiding in the bush from the bold midnight raiders who stormed the camp, and was brought East by Col. Tappan. She was subsequently placed in the Howard University in Washington, for her further education, and died of consumption there. We had her remains brought to Boston and buried near those of her loving friend and patron, Mrs. Conant, in her lot at Forest Hills Cemetery-Mrs. M. A. Pope, of Boston, kindly acting as our agent in the matter, she making the journey to Washington, and superintending all the details connected

A writer in The Forum having charged that criminality is only increased by the humane treatment of criminals, the Secretary of the Massachusetts Prison Association produces some convincing figures to show the contrary. In the twenty-eight years from 1838 to 1861, during which time the spirit of retaliation for crime was supreme, crime increased 76 per cent.; while in the twenty-nine years from 1861 to 1890, during which time the policy of leniency and correction has been steadily gaining ground, the increase of crime has been only 19 per cent. The increase for the past ten years has been mostly in the slighter offenses. The contention of the Secretary of the Prison Association is that crime, considered as a disease, can be arrested only through agencies that prevent it. It is both easier and better to keep men from becoming criminals than to punish them afterward and take the chances of their future reformation.

Rev. James M. King, D. D., general secretary of the National League for the Protection of American Institutions, has taken to Washington the draft of the sixteenth amendment to the Constitution of the United States. Dr. King gives the following summary of what he thinks the amendment will accomplish:

"It will cut up by the roots the dangerous system of State and municipal aid to sectarian objects; it will close the public purse against the diversion of moneys raised from the people by taxation for private and other institutions not under the control of the public authorities; it will secure the voluntary surrender by the several States of all power to make the State the patron of any denominational or ecclesiastical body, and thus secure the absolute separation of Church and State."

We received a brief call recently from our genial friend and occasional correspondent, Judge Nelson Cross, who was in the East from New York on a visit to relatives. The Boston 'grip" proved too much for him, however, and he was obliged to speedily retire to the more genial climate of Gotham.

The contents of the Message Department of THE BANNER this week-especially the portion devoted to "Questions and Answers"—will be found of especial interest.

The noted abolitionist, Rev. Geo. W. Stacy. who passed to the higher life from Milford, Mass. at the ripe age of eighty three, on Saturday, 16th inst., was the last of the famous Mendon abolitionist trio-the Rev. A. Ballou, Dr. J. G. Metcalf and the Rev. G. W. Stacy. They were prominent anti-slavery and temperance agitators, and friends of Phillips, Douglass, Garrison, Thayer and Hale. He was sent to the Legislature in 1837, and astonished his fellow-members by his fearless anti-slavery arraignments, even attacking Gov. Edward Everett for recommending that abolitionists and anti-slavery agitators be indicted at common law as common nul

ILLUSTRATED LECTURE BY DR. WILLIS .- By reference to the notice of the Helping Hand Society (eighth page), it will be seen that Dr. F. L. H. Willis to deliver at 3 Boylston Place, Boston, for the benefit of that organization, on the evening of Jan. 27th, a lecture on the "City of the Cæsars." The views to be presented are fine and apposite, and were selected by the Doctor himself while in Europe. Give him a full house, friends.

The main portions of Major C. Newell's interesting contribution to THE BANNER of Dec. 12th, 'The Dances of the Dakotas,' are reprinted in Lonion Light of Jan. 9th.

In the same paper is announced the demise of one of the oldest and stanchest of English Spiritualists. MHS. DE MORGAN, who was a victim of the prevailing epidemic. November 19 Amele

W. J. Colville's work in New York, Brooklyn and Newark is progressing very favorably. His pub-ito lectures in Brooklyn are given in Kingston Hall, Kingston and Atlantic Avenues, Wednesdays and Fridays at 10 A. M., and in Union Square hall, 8 Union Square, New York, same days at 8 P.M. 10 14(0) 111.00.

The First Spiritualist Society of New York last Sunday afternoon discussed "Medial Development." A general sketch of the proceedings reported for our columns, but received too late for this issue will be placed before our readers next week.

Those who pin their faith as an endorsement upon the handle of the vaccinator's lancet will do well to read the manly protest, of Dr. Hitchcock, on our second page, against polsoning the human body Kindly words of appreciation concerning our

efforts to maintain the BANNER OF LIGHT Free Cir. cles are expressed by Annie Bidgway, Penacook, N. H., on third page.

Read Prof. J. W. Cadwell's letter, under "Ban-

FOREIGN.

A well-known medical man in the city of Mexico communicates to La Illustracion Espiritista a curious incident of his own practice. He had, says the Harbinger of Light, to which we are indebted for this and the items that follow, made an appointment to perform a surgical operation upon a patient, and had called at the house of the latter for that purpose, when the wife of his patient requested him to postpone it because she was sure her husband would be obliged to leave home on that day, for in the previous night she dreamed her husband had received a telegram from his father in these words: "Come all of you, or, at any rate, you and my daughter, for I am very Ill." Before the doctor had left the house, a messenger arrived from the telegraph office, with a message which was, word for word, a repetition of the one the lady had seen in her dream.

Among the many spiritual communications received from time to time by M. H. Huet, and published by him in Le Spiritisme (Paris), we find the following

given by a spirit whose earth-name was caxaca:

"I was born in the year 900, in the city of Zintzonizan, in the country of the Totanacks." After traveling a great deal, I died in the town of Tenochtitian,
built by the Aziccs. It then existed only as a hamlet
under another name. To-day it is Mexico. Some
day I will relate to you my travels among the Chichimecas, the Tzen, the Toques, and others."

M. Huet adds, that the researches of a friend have
varied the namencleture appropriately Coxess. Other

verified the nomenclature employed by Oaxaca. Others have carefully done so and found that Tenochtitlan was the name of the Aztec city which occupied the site of the present Mexico; that some of the Aztecs were known as Chichimecas; that Toton was a rootword in the Aztec language; and that the name of Tzendal survives in Mexico to this day as that of a district in the State of Chiapa. The Aztecs flourished, it may be added, in the tenth and eleventh centuries, and after many migrations were almost exterminated by Cortez in 1520.

The time is not, says our contemporary, far distant, we believe, when the past history of the human race will be written for us by the spirits of those who were eye-witnesses of all its most important events.

Spiritualism is flourishing in Buenos Ayres; one society has two hundred and sixty-six members. A fortnightly publication bearing the society's name, La Constancia, publishes philosophical treatises that exhibit a high degree of intellectuality among its con-

La Fraternidad (Buenos Ayres) mentions a remarkable phenomenon produced in a circle at Paysandre, Uruguay. At the request of the guide of the circle, a stearine candle was placed inside a small stove, and on examination the melted material had resolved itself into a crown, a cross, and the word Juan (John), all beautifully modelled. The phenomenon was repeated ten times in succession.

La Revista Espiritista of Montevideo has just completed the twentieth year of its existence. It is issued at the expense of Senor Justo de Espada, and is distributed gratuitously.

Spiritualism is about to become organized in Portugal, and a Portugése Spiritual Union is to be formed at the suggestion of O Psychismo, Revista Espirita Portuguesa (Lisbon), which asks," Ought we or ought we not, as the depositaries of truths whose scientific interest is enormous, and whose moral interest is the amelioration of humanity, to put forth all our energies for the propagation of these new ideas?"

La Nueva Era, Guadelajara, in Mexico, which is not a Spiritualist publication, gives the particulars of a remarkable manifestation which has taken place at the rancho of Milpillas, in the jurisdiction of Talpa; and it excuses itself for doing so on the ground that the accuracy of the statement is attested by numerous trustworthy persons. It appears that a certain cattle-dealer, named Manuel Izas, was in the habit of making journeys to the coast for the purpose of buy-ing stock, and on such occasions used to call at the rancho, which was the residence of his niece, Secundina Izas. One day, when she was standing in the market-place of the neighboring town, conversing vith a friend, she saw her uncle approach. She asked, him to accompany her home, but he excused himself, saying that he had a long fourney before him, and many commissions to fulfill; beside which, he had his last will and testament to prepare, which startled his niece, who asked him if he was ill. He said "No," but added that no one could foresee the future. Still declining the hospitality offered by his niece, he took his departure at about the hour of eight in the evening.

Secundina returned home much disquieted in her mind, and told her family of what had occurred, and the anxiety his words had occasioned her with respect to the state of his health. Next morning she sent a messenger over to her uncle's house to apprise his family of what had happened, and was thunderstruck on learning, when the messenger returned, that her uncle had never left home on the day previous, but had been seized with intermittent fever, and had died about seven o'clock in the evening. Secundina is a good Catholic, and those who authenticate her narrative are also orthodox believers.

Manuel Izas was evidently unaware, at the time of his interview with his niece, of the fact that he had passed out of the body, and his thoughts were still running on worldly matters, while the consciousness that he had been ill would explain his anxiety to make his will, which he had presumably neglected to execute.

Our correspondent, Henry Lacroix, contributes to La Revue Spirite interesting particulars of material-izing seances attended by him in this city at Mrs. Fay's and Mrs. Stafford's, most of which appeared in our col umns at the time of their occurrence

M. Horace Pelletier contributes to Le Messager Liege) an article in which he discusses the question Is there Another Life for Animals as well as Men?" and arrives at the conclusion that all kinds of animals have a soul; that it survives the body, and is immor-

M. Lachland relates in La Lumière some of the experiences of Napoleon the Third in connection with the mediums he consulted. One of these was a Mr. Young, and the Emperor asked Mme. Lourmel, one of the ladies of the palace, and widow of the General of that name who was killed at Sebastopol, whether she would be afraid to evoke the spirit of her husband. Skeptical but courageous, she consented to do so, and by the aid of the medium, the General materialized and dematerialized in her presence, leaving her fully convinced of the phenomena.

The Diario del Comercio, of Guantanamo (Ouba), states that "the Spiritualist craze is extending in that locality like an epidemic.", As the Revista Espiritista de la Habana observes, "It would be difficult to name any part of the world in which it is not?". In Puerto Rico a new centre, or circle, has been established. with its president, secretary and treasurer, making three which have been formed there; and steps are being taken to form a fourth. The admirable example, set by the Spiritualists of Mayaguez in founding a hospital in that city is being followed by their brethren in Aguadilia, Isabela and Utuado (Puerto Rico), who are about to establish an asylum in each for the poor of all races, witted four init

Verdade & Luz (6: Paulo, Brazil); quotes the following testimony to Spiritualism, borne by Senor Alphonso Herrers, the distinguished Mexican naturalist:

Herrers, the distinguished Mexican naturalist:

"Bpiritusilain has combated numerous desolating ideas (as, for, example, those of the materialists), demonstrating experimentally the existence and immortality of the soul, flooding the heart with joy and hope, restraining our passions, stimulating us to the practice of goodness, opening up her horizons and new ideas to humanity, and pouring celestial consolations into our souls, afflicted by the death of those who are dear to us, because it proves that they are by our sides as guides and protectors, and that we can communicate with them."

The Rev. Hugh Gilmore, a liberal and highly esteemed minister of the Wesleyan Methodist Church in Adelaide, passed on a few weeks since. In the course of the funeral address (delivered by the Rev. W chiny, eulogistic of his many good: qualities, the fol-

The heauty of the Spiritual Hypothesis, says The Harbinger, is recognized in this, both by the speaker and the deceased.

Decease of Dr. Yosburgh.

Mr. William Gardner, a friend of Dr. W. II. Vosburgh and his family, forwards us an account from the columns of the Troy (N. Y.) Daily Times of Jan. 13th, by which the intelligence is conveyed that another of the prominent workers in the spiritual field has, at the call of change, laid down the mortal and transferred his energies to the plane of spirit-life. Dr. Vosburgh was a firm Spiritualist, a powerful magnetic healer and a valued correspondent of THE BANNER -in all these characteristics strongly resembling the late Dr. A. S. Hayward of Boston.

ate Dr. A. S. Hayward of Boston.

Dr. William H. Vosburgh [says the Times] died yesterday at his residence, 600 River street, after an iliness of only a fow days of pneumonia. The decased was sixty-five years old, and was a native of West Troy, He resided in that village for forty years, and was well known, being engaged in the stationers and news business for many years. About twenty five years ago, he removed to this city, and began practice as a magnetic physician twenty years ago, but it was only during the last ten years that he had practiced his profession extensively. Dr. Vosburgh was a Spiritualist, and was a prominent and active member of the Progressive Spiritualist's Society. While pronounced in his views he was always a fair-minded opponent, and was accordingly respected and admired even by those who differed from him. Dr. Vosburgh's acquaintance was large, and honorable man. He is survived by a widow and three oblidien, Julia E. Vosburgh of New York and William H. Vosburgh and Mrs. George Ward of this city.

city.

E. Waters, Esq., writes us from Lansingburgh, N Y.: "Mr. Vosburgh has been an active Spiritualist for nearly forty years. He not only believed it, but fived in accordance with its teachings. His departure leaves a void not easily filled."

The funeral was announced for the afternoon of the 14th inst., from the late residence—Rev. Joseph Waite, pastor of the Unitarian church, to officiate. The remains were then to be taken to the Earl crematorium at Oakwood and incinerated.

80 passes another brother into rest-not the rest of inaction, but that nobler rest which is the fitting of self to its sphere amid the wider requirements of the Better Land!

"The Meaning of Life"

Was the topic of Dr. F. L. H. Willis's morning discourse last Sunday before the Boston Spiritual Temple-Berkeley Hall. It will be reported in full in our pext issue.

The New England Helping Hand Society opened a Grand Fair, Monday, Jan. 18th, 1892, in Hor-

ticultural Hall, Boston, to continue one week.

The object of this Fair is to raise funds to help in the support of the Working-Girls' Home at 127 Charles street, Boston. The good work that has been done in the past five years to the girls who have been cared for, is well known. The board of the girls more than covers the table expenses, and wages of necessary servants. Self-support is urged, and the prospect of independence is an incentive to skilled labor. As soon as a girl earns sufficient to pay her full expenses, she goes to some other place. The deficit must be made up by subscriptions and gifts from people interested in bridging over this period in the life of the young, unskilled, ignorant working-girl. Donations of any kind, in aid of the Home, may be sent to Horticultural Hall. Correspondence relating to the Fair may be addressed to Miss L. A. Hatch, East Pembroke, Mass., Secretary of the Fair.

Appeal for Gordon Rest .- In order to raise funds for its Summer Vacation Work, the management of this worthy institution have arranged a table at the Fair for the New England Helping Hand Society, now being held in Horticultural Hall, Boston, Mass. Friends are requested to send useful articles, if possible, or donations of money, and thus help to make life for some poor, tired working-woman or girl a little more cheerful next summer. Such donations should be sent to Horticultural Hall, marked "GORDON REST

We are informed that Mr. George T. Albro will resume the conducting of séances for materializing phenomena at his residence, 55 Rutland street Boston, he having made arrangements with Mm. S. S. Martin as the medium. Our informant states that remarkable manifestations have taken place at the home of Mrs. M., under strict test conditions, and much interest has thereby been awakened among investigators. Mr. Albro has had an extended experience as a manager of meetings for the presentation of these phenomena, and those who avail them selves of the opportunity of attending his séances will be sure of being treated with nulform courtesy.

MR. CARLYLE PETERSILEA, as will be seen by his announcement on our fifth page, has decided to enter upon the work of lecturing upon the Spiritual Philosophy-his addresses to embody thoughtful extracts pertinent musical and vocal selections, etc., etc. In the fields of literature and music, Mr. Petersilea holds a high place, and his lectures cannot fall of being alike mentally attractive and spiritually profitable. Societies wishing his services should address him 62 Boylston street, Boston, Mass.

VACCINATION INQUIRER. - Indications exist that compulsory vaccination laws in the German Empire will soon be repealed, there being at present 2,951 petitions therefor before the Reichstag, supported by 90,661 signatures. The Inquirer for January notes several fatalities resulting from vaccination, and the slow progress of the Royal Commission. London: E.

A recent letter from "The Pilgrim," dated at San Antonio, Tex., demonstrates to us that Dr. J. M. Peebles is well in health and usefully active in the practice of his profession.

(From The National View, Washington, D. C., Jan. 16th. Not Dead Yet.

The Post of this city on the morning of Jan. 11th. by a dispatch from Jacksonville, Fla., tried its best to kill off our genial friend, George A. Bacon, corresponding clerk of the department of agriculture, by announcing that he died there on Jan. 8th, and that his body was to be sent here to his late residence on P street.

This untimely taking off of our valued correspondent, who, by the way, had an article in our last issue, was a prematurely grave joke, and caused a serious shock to many of this gentleman's friends throughout the city, who thought it might be true.

Telegrams of inquiry flew thick and fast, while anx-tons friends kept calling at his home till late in the

tous friends kept calling at his home till late in the evening to learn about the particulars.

The death proved to be that of Dr. Charles A. Bacon, instead of George A. Bacon, though the dispatch, as printed, gave correctly the latter's full name, official tille, city residence, etc.

May our friend long live to enjoy the many sincere and outspoken testimonials as to his personal worth and character, and to continue his private and public usefulness, which, to those who know him best, seems to be the very motive and chief aim and end of his existence.

RESURRECTION FROM DEATH. The Washington Post of January 11th published the following:

"GEORGE A. BACON DIES IN FLORIDA. A dispatch from Jacksonville, Fla., says George A. Bacon of this city, a corresponding clerk of the agricultural, department, djed of a complication of discases Friday night, at De Land, Volusia county, Fla. His body will strive in Washington, Tuesday morning. Mr. Bacon liyed on F street, northwest."

On learning of the faisity of the report, one of our rejoicing friends sends us, or behalf of himself and wife, the accompanying impromptu lines:

Grant Grant's shoat—and Bacon's, tool:

wife, the accompanying impromptu lines:

Grat. Cesar's ghost—and Bacon's, tool

"Our friends victorin!" Its true! Its true!

For here, and with my natural eyes, ""

"Our friends victorin!" Its true! Its true!

For here, and with my natural eyes, ""

"Not head!" and the strue! Its true!

"Not dead!" "Mistake!!" good news! hear! hear!

Yes, mourning friends, come gather round—

Rejoice with ne-the lost is found!

Expose the "lying spirits" fake,

Gilli's aliye and wide swake!

Until bouis sins have been atoned!

Jandsond yeo Death's grue! stab

Shall take from us our "gift of G. A. B!!"

And when he dies—if die he must—

And when he dies—if die he must—

May he not "simber" in the dust!

Bu, "dead." disprove that standard lie,—"

And see us later—

Washington, Jan 1823, 1822, (11) A. S. 10.11 (1)

Washington, Janj 19th, 1892; Carl a see from all

NEWSY NOTES AND PITHY POINTS.

LA GRIPPE. An ache in your back
As you toss in your hed,
An ache in your back
An ache in your head
As if it would crack—
That's the grippe,

A burning sensation
That makes your eyes weep,
A struggle to keep
Back a vivid oration—
That's the grippe,
It to the Gardiner (Me.) Home Journe

According to the Gardiner (Me.) Home Journal.

According to the Boston Record, the Baptists have just dropped the theory of infant damnation "like a super-heated brick."

WABHINGTON, Jan. 18th.—Mrs. Susan B. Anthony, Miss Elizabeth Cady Stanton, Mrs. Lucy Stone and Miss Howell Hooker appeared before the house committee on judiciary to-day in support of the joint resolution introduced in the house by Mr. Greenleaf of New York, proposing an amendment to the constitution, extending to women the right to vote at all federal elections.

GREAT RAILBOAD ACCIDENT IN THE WEST .-- A dispatch dated Janesville, Wis., Jan. 19th, issued just as we go to prese, says:

"The 0:25 Northwestern vestibuled train, St. Paul to Chicago, collided at Clinton Junction this morning with a freight train. Eighteen cars are on fire. It is rumored that many passengers are injured and probably killed. A train is starting from here with help."

"BLOOD" vs. BRAINS,—"Cardinal Manning," remarks the New York Herald, "died a day too late or a week too soon. Great man as he was, his death as an event has been completely overshadowed here by that of one who, intellectually, was as a pigmy to a "So runs the [OLD] world away."

NEW MUSIC. - We have received from J. Burns, 15 Southampton Row, London, W. C., Eng., Pub-lisher: "The Better Land" and "Maying, O!" songs, music by Robert Cooper; and "I Know You Love Me," words and music by R. Cooper.

"Do you think you could support my daughter?" inquired the cautious father. "Why, sir," replied the sultor, "I think so; I never heard it intimated that she was insupportable."

Elsewhere in this week's issue will be found the prospectus of the Banner of Light, a journal devoted to the "Spiritual Philosophy." It is an old established journal, and contributors to its columns embrace many of the reading and most advanced thinkers of the age. It is one of the ablest conducted journals in the land, and its columns contain "lood for thought" and study that makes it interesting and readable. Send for a sample copy free.—Havre de Grace (Md.) Republican.

Five men were killed, Jan. 18th, in a great powdermill explosion near Ceredo, W. Va.; others were seriously injured. Loss of property-the whole plant being destroyed—\$50,000.

BOOM AT THE TOP.—"I do n't see what people keep diaries for; I can keep all my affairs in my head." Sho—"That's a good way, too; but not every one has the room."—N. Y. Sun.

Randolph Rogers, the celebrated American sculptor, died in Rome, Jan. 15th, from heart failure.

A CORRECT "DIAGNOSIS."-A class in grammar was reciting, says an exchange, and one of the younger boys was asked to compare "Sick." He began thoughtfully, "Sick," paused while his brain struggled with the problem, then finished triumphantly,

"The Trick of a Tramp"-on our second pagepungently shows in poetic vein that "Old Probabilities" sometimes "misses it" in his weather prognos tications.

It has been said that it is a very solemn thing to do for the family to buy a new dinner set, but what is there in the household furnishings that contributes more to the enjoyment of the family than the table service china and glassware? and next to November no month in the year equals January for the sale of new dinner sets. Jones, McDuffee & Stratton have an exhibit in which is assembled the dinner ware of China, Japan, Austria, France, England and America.

As an evidence of peace, it may be said that a Con necticut firm has a big contract for firearms for the

According to the latest news Chill is going to lay the towns and cities on the Pacific coast in ashes Where are "Uncle Sam's" big guns?

It is said that a most emphatic success has been scored in "The Lost Paradise" at the Columbia Theatre, this city, and there is little doubt that it will run during the remainder of the season. The play possesses an undercurrent of comedy that appeals strongly to all classes of theatre-goers. The stage settings are complete. The factory scene in the second act, when the strike is ordered, is one of the most realistic pieces of stage mechanism ever produced.

"RAPID TRANSIT"-Time.

In Germany 5.500,000 women earn their living by industrial pursuits; in England, 4,000,000; in France, 3,750,000; in Austria Hungary, about the same, and in America, including all occupations, something over

A bill to make a State of Utah has been introduced in the United States Senate.

Dandruff forms when the glands of the skin are weakened, and, if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

MAINE.

Pertland .- The First Spiritual Society had for speaker and test-medium Mrs. Maud Gould of Scranton, Pa., for the first three Sundays in January. We had full houses both afternoon and evening. Her tests were generally recognized. Societies desiring a good test medium will do well to correspond with Mrs. Gould.

New Models and Decorations.

and Nankin.

in single pièces.

Also old standard patterns, including

Also new designs in Course Sets, Oyster Plates (with deep shells), Soup Sets, Fish Sets, Roast Sets, Entree Sets, Game

we have an extensive display adapted to the season.

the Dresden Blue Onion, Blue Fitzhugh

view in the Dinner Set Hall, third floor.

China Table Services.

We invite inspection to an extensive exhibit of Porcelain and Faience

Breakfast, Dinner and Tea Services, from the Worcester Royal Doultons,

Sets, Salad Sets, Pastry Sets, Ice Cream Sets, A. D. Coffee Sets, etc. On

In the Glass Department will be seen the best productions in rich Cut

As January is one of the best months for the sale of fine table ware,

Jones, McDuffee & Stratton,

Crystal Table Ware, both foreign and American, in services complete and

Mintons, Brown Westheads, Haviland and the Wedgwood potteries.

MEETINGS IN MASSACHUSETTS.

Brockton.-Messrs. J. Frank Baxter and Chas. W Sullivan gave in Brockton on Wednesday evening, Jan. 13th, for the benefit of the Spiritualist Ladies' Ald Society, one of their unique and versatile enter tainments. Though much sickness prevailed, and a Kirmess by the Unitarians and Universalists, drawing largely from the elements usually in at drawing largely from the elements usually in attendance at the Spiritualists hall, was in progress, the patronage was good and far beyond anticipation. The many present enjoyed exceedingly the rare en tertainment. Mr. Baxter's selections were well-chosen; his innist and readings were highly appreciated. Mr. Sullivan, an artist in every sense, surprised as well as pleased his audience by the correct detail of costuming and acting his several characters. The Irish Washerwoman, the Flirting Wile, Old Farmer McGee, the Saller Middy, the Errand Boy and Dear Old Grandma were excellent pleces of characteracting. Messrs. Baxter and Sullivan together in glees, college songs and jubilees cannot be excelled, and in this direction thoroughly enthused the house. "The Family Quarrel," a duet, was ludicrous, and yet with its lesson. It was a happy and memorable occasion.

ccasion. Last Sunday Mr. Baxter lectured in Brockton, and Last Sunday Mr. Baxter lectured in Brockton, and was assisted in song by Mr. Sullivan.

In the evening a large audience assembled, and seemingly hever enjoyed the speaker more. His lecture was on "The Morality of Spiritualism." As usual, he followed his evening lecture with a descriptive spirit scance, and for one hour held his audience in wonder with a marvelous exercise in mediumship. His next engagement in Brockton will be on the last Sunday of May, when he will close the season's course.

Course.

Next Sunday evening, Jan. 24th, ex Rev. S. L.
Beals, formerly Universalist minister of Brockton,
will be the lecturer.

OLD COLONY.

Haverbill and Bradford.-Last Sunday Edgar W. Emerson of Manchester, N. H., spoke and gave tests before the Spiritualist Union in Brittan Hall tests before the Spiritualist Union in Brittan Hall afternoon and evening to good sized audiences. The platform exercises in mediumship were of special interest, and particularly valuable to be observed by those present who have recently become observers and investigators of the phenomena. The clairvoyant scenes described were peculiarly striking and interesting. One of them represented a group of Groveland people, long since passed over, combined with those who have more recently found their way to the other shore. Of these were Parson Perry of old-time memory, Deacon Nathaniel Ladd and Charlene Stanley Parker, a particularly bright spirit, who passed away about thirty years ago when in childhood, and was the principal speaker for those who composed the group whose presence was mentioned in the scene. Quite a number of others were mentioned as of the company whose transition has occurred quite recently. The description was listened to with great interest, and was observed with more than ordinary satisfaction.

Next Sunday Mrs. Clara H. Banks of Haydenville is to be the speaker.

E. P. H.

Newburyport.-On Sunday, Jan. 17th, Miss Liz zle Ewer of Portsmouth, N. H., was our medium and lecturer. Her remarks on Cause and Effect were in-

lecturer. Her remarks on Cause and Effect were interesting and instructive. The tests given by the medium were very fine; some parties were given words of comfort, others of advice.

The evening lecture was on mediumship and the work of mediums—some of the joys and sorrows of our medial workers being strongly portrayed. The tests were excellent, the medium being controlled by different intelligences, including an Oriental spirit, who conversed in his native language, which was afterward interpreted. The audience at the close of the meeting crowded around the medium, asking questions, and the medium, still under control, gave them many additional tests.

Next Sunday we have Mrs, Abby N. Burnham for our speaker.

F. H. F.

New Bedford.-Last Sunday Mrs. Carrie F. Loring of East Braintree was the speaker for the First Spiritual Society. At the afternoon session a new departure

ual Society. At the afternoon session a new departure was made in the regular order of exercises, the time being wholly devoted to readings, delineations and descriptions, some of which were truly wonderful in their minuteness and accuracy.

At the evening meeting one of the largest audiences of the season gathered. A short address on the "Utility of Spiritualism" was given, which was very closely listened to. At the close of the address a great many striking general and personal tests were given, which held the audience spell bound, as it were, until the end of the meeting.

Next Sunday F. A. Wiggin of Salem will be with us.

SEC'Y.

Worcester.-Jan. 17th, Mrs. Mary Knight Lyman occubied our platform, her remarks being replete with earnestness and her psychometric readings quite to the point.

the point.

Jan. 24th and 31st Prof. W. F. Peck will be our speaker.

We hope Mr. Charles W. Sullivan's entertainment at Grange Hall, Friday evening, Jan. 22d, will be well attended by Worcester friends.

GEORGIA D. FULLER, ('or. Sec'y.

5 Houghton street.

Lynn .- Mrs. Ida P. A. Whitlock of Boston lectured in Cadet Hall this afternoon and evening. Her discourses were listened to with marked attention, and highly appreciated by those present. Her psychometric readings were also well received, giving great satisfaction. Mrs. Whitlock will be with us again satisfaction. Mrs. Whitlock will be with us again next Sunday. Subject for the afternoon, "Mediumship in all its Phases;" evening, "Am I My Brother's Keeper?"

Hon. Sidney Dean will deliver the anniversary address in Lynn, April 3d.

21 Ingalls street. Mrs. H. Lewis, Sec'y.

Cambridgeport.-The members of the Ladies' Social met Jan. 13th at the residence of Mr. Simons 85 Franklin street. A large array of talent was present. Several humorous songs were rendered by a quartette, which were appreciatively applauded. Readings and speeches closed the evening's entertainment.

E. H. Monse, Sec'y. 238 Green street.

Lowell.-Mrs. C. Fannie Allyn lectured for the First Society of Spiritualists on Jan. 10th. Mrs. E. Clarke Kimball spoke and gave tests Jan. 17th.

Next Saturday evening. Jan. 23d, we have a grand supper and soofal entertainment.

Mr. Lord lectures and Miss Lord gives tests next Sunday, Jan. 24th.

E. PICKUP.

Lawrence.-Our meetings at Pythian Hall, Jan. 7th, were a grand success. Mr. Will De Southwell officiated as a test-medium, and the people were deeply interested, all his readings being acknowledged as correct. Some interesting remarks were made by T. Grimshaw, who also offered an inspiring invocation.

Honsford's ACID PHOSPHATE, for night sweats of consumption, gives speedy benefit.

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

Rev. S. J., Beal, Brockton, Mass., will answer calls o speak wherever his services are desired. Mrs. Ada Poyo is engaged the Sundays of January at "Conservatory Hall," Brooklyn. N. Y. Societies desiring her services for week evenings in that vicinity will please address her at 190 Madison street, that

Abby N. Burnham spoke in Maiden, Mass., Jan. 17th. Will speak in Newburyport, Jan. 24th, and in Maiden again March 6th. Address her for engagements "Station A.," Boston, Mass.

ments "Station A," Boston, Mass.

E. J. Bowtell is at present lecturing in Springfield, Mass.—at Ladles' Aid Parlors, Foot's Building. Parties desiring his services can address him at Springfield—general delivery.

Mr. J. Frank Baxter will lecture next Sunday in Providence, R. I.; on Sunday, Sist Inst., in Hartford, Ct.; on Monday and Tuesday evenings, Feb. 1st and 2d, in East Hartford, Ct.; on Sundays, Feb. 7th and 14th, Willimantic, Ct.; and on Sundays, Feb. 21st and 28th, in Berkeley Hall, Boston.

Edgar W. Emerson having filled encagements in

Edgar W. Emerson, having filled engagements in Fitchburg, Mass., the 3d and 10th, and Haverhill the 17th, will be in Salem, Mass., the 24th, and Haverhill the 31st of January; in Lynn, Mass., Feb, 7th; Haverhill, Feb. 14th; New Bedford, Feb. 21st and 28th.

hill, Feb. 14th; New Bedford, Feb. 21st and 28th.

Mr. and Mrs. Lillie, so says the Better Way, are
located for the months of January and February at
468 Baymiller street, Cincinnati, O. Mrs. Lillie will
answer calls for week-day evening discourses, or to
attend funerals. Mr. Lillie will accompany her and
furnish music on such occasions. Their Sunday work
is with the Union Society of Spiritualists of Cincinnati.

Willard J. Hull speaks February in Norwich, Ct.,
March and April in Cincinnati, O.

March and April in Cincinnat, O.

Owing to a severe attack of congestion of the lungs,
Marguerite St. Omer has, through the advice of physleians, cancelled her engagement with the Indianapoils Society for the month of February, but can fill
engagements in New England as an inspirational lecturer, psychometrist and test medium. Letters addressed to Box 1656, Filchburg, Mass., will receive
prompt attention. Jan. 31st she is engaged with the
Society at Pawtucket, R. I.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Samuel Bogert, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7% o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Ald. Mrs. M. Evans, President.

Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Parlors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meet ing every Friday at 3P. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

SPIRITUALIST MEETINGS.

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10½ A. M. and 7½ P. M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

3.P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Wm. F. Pfieffer, President; H. Eaton (223 Franklin street), Secretary.

Indiamapolis, Ind.—The Mansut Hall Association of Spiritualists has leased this hall, corner Washington and Alabama atreets, and will hold public meetings every Bunday at 3 and 7½ P. M.; also scance or circle every Wednesday evening. For engagements, address Secretary Mansut Hall Association of Spiritualists, 194 E. Washington street.

Colorado City. Col.—Meetings are held in Woodman

Colorado City, Col.—Meetings are held in Woodmar Hall, Sundays, at 2 o'clock.

Payton, O.—First Society of Spiritualists meets in G. A. R. Hall, 25 and 27 North Main street, every Sunday at 105 A. M. and 75 F. M. Seats free. Public invited. Win. E. E. Kates, 129 West 4th street, Secretary.

Springfield, Ill.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 214 P.M. at 512 South 9th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary. Oakiand, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington

MEETINGS IN PHILADELPHIA Keystone Spiritual Conference every Sunday at 2).
P. M., southeast corner lith and Spring Gardenstreets. William Rowbettom, Chairman.

SPECIAL NOTICES.

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

A. J. Davis. in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. Jan. 2.

J.J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of

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MIND IS MATTER:

Or, The Substance of the Soul.

Or, The Substance of the Soul.

BY WILLIAM HEMSTREET, Brooklyn.

This pook claims to give a solution of Modern Spiritualism, although its main object is an every-day practical psychology. In conciseness, cogency, brevity and plain language, it meets a modern demand. Its central idea is Paul's "spiritual body"; and around that fact the author classifies all relating phenomena and brings all his reason ing. The effort is to show that the soul is a corporeal thing of ultra atomic matter, but in similitude of the physical body; that it is composed of the one homogeneous material element, from which, as scientists are now agreeing, the other elements are made up, and that this soul body is immortal because of its quality of the imperishability of matter joined with voiltion. The body perishes because it is homogeneous; the soul does not perish because it is homogeneous and consciously tenacious. The dynamical nature of the soul, the author claims, is manifest in all personal and social phenomena of will-power. His grouping of those phenomena is novel, and his deductions therefrom are logical and interesting. In the title of the treatment he has used the term mind as synonymous with the term soul—that conscious encity that is assumed to live after bodily dissolution. He has not used it as synonymous with an abstractly conscious ego, which is without substance or form. Consciousness goes with substance. Consciousness and will, as forms of intelligence or energy, he does not deem to be material; that is, sentience is not matter, but it is a condition or action of soul matter as motion and energy are naturally and forever qualities of physical matter. But the mysterious heights that is, sentience is not matter, but it is a condition or socion of soul matter as motion and energy are naturally and forever qualities of physical matter, but it is a condition or scition of soul matter as motion and energy are naturally and forever qualities of physical matter. But the mysterious heights the number and pominent feature; and t BY WILLIAM HEMSTREET, Brooklyn.

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Message Department.

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

ANSWERS TO QUESTIONS, and the GIVING OF SPIRIT MERGAGES, will occur on the SAME DAY, and the results be consecutively published in this Department of THE BAN-

At these Séances the spiritual guides of Mrs. M. T. Long-Lew occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-ideration.

deration.
MRS. LONGLEY, under the influence of her guides, also
wes excarnated individuals anxious to send messages to
neir relatives and friends in the earth-life an opportunity

to do so.

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

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

For Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the sitar of Spirituality their floral offerings.

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

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

Report of Public Séance held Nov. 13th, 1891.

Spirit Invocation.

Spirit Invocation.

Oh! Infinite Spirit, thou Divine Intelligence, from whom we gather all that we are or all that we have, to-day we would draw near unto thee, and from thy great presence obtain new light and strength that we may become something more in our lives than we have been in days gone by. Oh! thou who art the Source and Soul of all Love and Truth, breaths upon our souls and kindle within them a new flame of tenderness which shall shine and shine forever on, sending out warmth and cheer and kindlenses of greeting to our fellows.

Oh! may we draw pearer upto the area.

of tenderness which shall shine and shine forever on, sending out warmth and cheer and kindliness of greeting to our fellows.

Oh! may we draw nearer unto the angel hosts who delight to do the will of the Most High in serving humanity through good and helpful works. May such as these come close inte our atmosphere, bearing their influences of peace and of ministering love, and may we extend unto them a hearty welcome and influence that will be acceptable to their lives, that will be grateful to their souls and encourage them in their mission of light to mankind. We would not be alone she benefited by these visits from spiritual beings, for while we are thankful to receive, and while we rejoice in the presence of these holy ones, yet we would not have the blessing all on our side, but we would be fitted ourselves to give forth from the inner being of our natures something of helpfulaces and good cheer which will be to the sense of these returning friends as the odor and the beauty of flowers—grateful and sweet.

Ohl ye bright and ministering ones, going forth on your mission of love, bearing with you those gentle to enso of angelic presence, those beautiful benisons of good-will which ye may drop into human hearts on earth, stirring them up to new life, new thought and new endeavor, we would, as beings of this life; receive from you such messages and ministrations as ye have to give, not slone for ourselves, but that we may send them forth unto other lives that are lowly and sad and in need of strength. Ohl may the doorways of immortal life be opened and hearts that bleed be comforted by a knowledge of the divine truth of immortal life. May those who are agnorant be guided into the paths of knowledge in mortality, blind them, be quickly-headedot their wounds and assisted to rise above the straitehed conditions to a higher and a broader path of human endeavor. Unto this end; ohly se holy presences, may we all be drawn into harmony of thought and aspiration, be brought into sympathy with each other, extending the

Questions and Answers.

CONTROLLING SPIRIT.-What have you for questions, Mr. Chairman?

Ques.—[By Mrs. J. M. Kingman, Cummington, Pa.] One being very desirous to receive a communication from a certain spirit through The Banner, can the thought of that person help or hinder the receiving?

ANS.—We find in our experience that the thought of a friend on earth sent out in invitation and affectionate remembrance to a dear one in the spirit-world usually assists in drawing the spirit within the earthly environment of that mortal friend. It may not always be the case that the spirit-intelligence will have the power to communicate outwardly with the loved one on earth. There may be a lack of ways and means for such communication to be made. Yet the sympathy existing between the two friends will serve as a golden cord to draw the one from the invisible world to the friend

here upon the earthly side.

In some instances where friends on earth have sent out their earnest thought and mental desire to spirit loved ones, asking them to come to the Banner of Light Circle-Room nave sent out their earnest thought and mental desire to spirit loved ones, asking them to come to the Banner of Light Circle-Room and make their presence known, these spirits have responded, taking possession of the medium, and giving communications to their sarthly friends. Again others of them dium, and giving communications to their earthly friends. Again, others on earth have sent out a like desire, a strong, earnest thought toward friends in the spirit-world, requesting them to reach this place with messages that would identify themselves to those who formerly knew them; and while the desire, like a telegraphic message, has been received by the expiritual intelligences yet they may not have

spiritual intelligences, yet they may not have been able to respond in external ways. At every seance which we hold in this apartment there are hundreds of spirits, most of whom desire to minister to their friends so that they may identify themselves clearly and unmistakably; but many of these visiting in-telligences are unfamiliar with the control of a telligences are unfamiliar with the control of a human organism, and do not know how to proceed. Some of them approach closely and attempt to control the medium, but succeed in only partially doing so, and are unable to manifest themselves at all. Such have to withdraw disappointed and sad at their failure. Others cannot approach the magnetic atmosphere of the medium, and are therefore unable to take eognizance of even what is being said by other spirits through her organism. There are always some spirits at each circle who can adapt themselves to the circumstances and conditions of the hour, and sufficiently influence the medium to make themselves known. Some of these spirits identify themselves more clearly and show their characteristics more

adapt themselves to the circumstances and conditions of the hour, and sufficiently influence the medium to make themselves known. Some of these spirits identify themselves more clearly and show their characteristics more fully than do others; but all who approach and communicate do the best they can.

It is possible that the spirit-friends of your correspondent may be able at some time to influence our medium and send messages to loved ones on earth. Certainly it will do no harm for the mortal friend to send out a warm, loving, inviting thought to the spirit-friends destring them to come and communicate. If the earthly friends are not too anxious, thus send by returning spirit-friends, they may help their loved ones to reach them, if not through this, perhaps through some other medium on earth.

Q.—[By "A.," Taunton, Mass.] Is the possible of the spirit and of the power of the physical body to disposees themselves of the physical body to disposees themselves of that form sufficiently to trayel to distant points and to make their presence known by friends at those places.

The human spirit is not by any means always subjected entirely to the laws and rules of this physical life. Sometimes it gains the secondency over the material limitations, and on the external atmosphere into the broader retrieved the spirit will be power to pass out from the external atmosphere into the broader retrieved the spirit will be power to pass out from the external atmosphere into the broader retrieved the spirit will be preapped the timpose which the power to communicate. It the social the spirit and of the power to extend the spirit and of the power to exten

on such occasions it has the power to pass out from the external atmosphere into the broader

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the sum of our lives.

I thought it would do me good to come and speak through your mouthpiece, sending out a trumpet-call to the friends who have known me in the past, telling them that life stretches on and on, and we only just pass from one room to another when death sounds the roll-call and we respond. I would like the friends to know that we have a fraternal and hearty greeting for them all, and that the warm remembrances of my heart go out to them from the spirit-world.

the spirit-world.

I think I shall be known in San Francisco.
I was not a native of California, and I still hold a fond remembrance for old New England shores; but to the golden city I turn in thought, for that is where I spent my last days on this side. Col. George S. Mann.

W. W. Kingsley.

W. W. Kingsley.

[To the Chairman:] Do you have many travelers from Richford, Vt., sir? [Not many.] Well, I come from that way, and I come to send my word to that town.

I did not expect to come back in this manner when I left the body, and I do not know as I had any desire to have anything more to do with the earthly life. I had been in an unpleasant condition of mind for a good while before I went. I felt disturbed; troubles weighed on me. Now I'm not going to tell the nature of those affairs, because I do not think the world has anything to do with them; but they were very weighty matters to me; I felt cast down, and that was the cause of my going out.

I want to tell my friends that I am not particularly unhappy, and I am not in a condi-tion that is dark. I sometimes wish that I had been stronger and braver, and had realized that those shadows were only shadows after all, for I made more of them than what they really were; but my head troubled me, my mind was confused, and I could not reason out these things as I have been doing since I went to the

Some good friends over there advised me to come in this way. They said it would help me to get free from old remembrances, that I would think more clearly about them and about my own condition if I came and spoke through a mortal medium, and so I am here. I send my greetings to my friends. Some things I heard whispered which I knew were not at all according to fact, and I thought to myself, how one does jump at a conclusion and then make up his mind that it is the truth and

I would like, if I could, to get into communication with friends on this side, and it would please me very much if I could find a medium to use in this way to get to some who are connected with the Custom House, as I think I could recall certain matters connected with the past that might be useful to us all.

the past that might be useful to us all.

[To the Chairman:] However, sir, I only come here to announce myself and to say that I am much better off than perhaps many have thought I was, that I am better off than I deserve, no doubt, and that all the way before me I see brighter conditions and pleasanter paths for myself as well as for other spirits who are with me.

I do not know as I have talked very clearly

I do not know as I have talked very clearly, for the old feeling comes over me as I try to speak, but I have done the best I could. I am W. W. Kingsley.

George G. Williams.

[To the Chairman:] I greet you, sir. [Good afternoon.] It is a privilege to me to come and speak, for I do so with the hope of catching the ear or the eye of some of my good friends, and I would have them know I live.

Those who are nearest to me by the ties of association and friendship would perhaps feel it impossible that I could come in this way; yet I have a lurking hope that they may under-

ened to make other attempts to reach into this earthly life and give something from the spir-itual side.

the atmosphere solely by the will-force of the individual. This is mental telegraphy, the space to another—it may be a mile, or it may be thousands of miles—and you may sense the personality of the friend who is far away, and if you are sufficiently negative or susceptions of the thousands of miles—and you may sense the personality of the friend who is far away, and if you are sufficiently negative or susceptions of the thought and know what it is he is trying to On the other hand, as we have said, a spirit may travel for long distances, reaching its friend and even coming into communication with him, though the mortal form of the spirit is still active in existence and posing as an agent for its use.

Col. George S. Mann.

To the Chairman: Will you admit an old soldier, for long before our civil war which so agitated the country and convulsed the nation I was in the ranks of the army. I served in the Mexican war, and knew what the war of the sum of the spirit is still active in existence and convulsed the nation I was in the ranks of the army. I served in the Mexican war, and knew what the nation I was in the ranks of the army. I served in the Mexican war, and knew what the nation I was in the ranks of the army. I served in the Mexican war, and knew what the nation I was in the ranks of the army. I served in the Mexican war, and knew what the nation I was in the ranks of the army. So In more senses than one I have a right to call myself an old solider, and yet. I am a young man, though I lived about ninety-three years in the body. Why! that is nothing. You all ought to do that, and it low on the way of the proposition of you when you get out of the more allowed the proposition of the land. I am a young man, though I lived about ninety-three years in the body. Why! that is nothing. You all ought to do that, and it low on the war of the proposition of you when you get out of the more allowed the proposition of your when you get out of the more allowed proposition of your whon you get out of the more allowed the

Joseph Douglas.

I am Joseph Douglas.

I am Joseph Douglas, and I am better known in New York City than I am here, especially in the fifteenth precinct. For many years I was connected with the police force as sergeant, and, as your former visitor said of himself, I can say, too, that I met with all sorts of human beings and phases of human nature. He tells of meeting them on the spirit-side, but I have seen nothing more strange or startling there than I saw a good many times on this side of life.

I have thought for months that I ought to come to this place and give my name, and speak of myself, not as a dead man, but as a living mind; not as one who has laid down the uniform and answered the last summons, but

uniform and answered the last summons, but as one who still walks his way and stands at the post of duty; for I feel that I am trying to do something in my humble manner that is of

I do not know much about these things. I do not really know much about this spirit-life. It has a good deal for me to learn, but I do not see that I am any worse off than I was here, and I do not see but that every one over there has fully as good a chance as any one has

here.

I know the world calls me dead, but I think I have got possession of my faculties yet, and that I could tell some of my old associates certain matters that have been taking place within the year with them that would surprise them very much. I think I could tell them of some affairs that are not generally known, but with which they are familiar, if I had the private means for doing so, and I know I still have sense enough to refer to the past and to take up its threads; so that I consider myself in every respect just as much of a living man as I was when here.

I believe I am correct in telling you that my here.

as I was when here.

I believe I am correct in telling you that my home was on East One Hundred-and-Thirteenth street. I would ake to get to my family. I would like to tell my friends of this other life, and of what I have seen and heard since I went from the body, and I am looking for the time when I will be able to do so.

[To the Chairman:] I thank you, sir. [You are welcome.]

Mattie Goodwin.

I have been watching all these men coming, and I have noticed that they seem to be from different States away from here, and now I think that it is right for me to speak as one coming nearer home.

I lived in Boston and my name is Mattie

I lived in Boston, and my name is Mattie Boodwin. I have been in the spirit-world some years, and have grown larger than I was here; but I have always remembered my father and mother and friends with love, and wished I could speak to them like this, telling of my beautiful home in the Summer-Land, and letting them know how well and strong I am over there.

I had a weakness that troubled me for years,

I had a weakness that troubled me for years, and I could not get strong on this side; so it was best for me to go to that other life where we do not have the physical infirmities that bind us here. I am straight and strong and well, and I am so glad that I went as I did, though I know my friends felt sad because they missed me. It was pleasant to me that they did miss me, but it was far more sweet to feel that I should live always in a beautiful world, and that I would meet them there, where we could have social and loving reginion.

world, and that I would meet them there, where we could have social and loving reunion, and always live together at home.

I send my love to all, and I would like to have George know that I have been with him so many times. I have watched him and know how he has advanced, and I am so glad that he has been able to accomplish all that he has done. I think it is so good for him to plan and to work out these things, that he has accomplished all by himself without the aid of money or other assistance from any one, and I am or other assistance from any one, and I am sure he must feel happy when he thinks of the past and realizes how he has gone along. If he could know that I am waiting in the spirit-world for all the dear friends, and realize that not only I but other loving ones are with him and with all, giving them our influence the best we can to brighten their lives and to cheer them along their way; I think it would be helpful to him on this side, and I know it would be very pleasant for us.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nov. 17.—Martha Wathington Ames; Barney Gallagher ceeph W. Van Gilder; S. R. Leland; Lizzie Bradley; Henry

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

Jan. 8.—Exra G. Gannett, Mrs. F. A. Taft; Elizabeth Barrett Knox; John Maynard; George Clarkson; Mrs. Hattie M. Wells, also for Ida Scales.

Jan. 12.—Frank Griffin; Delia Grant; Nellie Bruce; William Glimore; Harry D. Brown; Hev. Chas. Jones; William W. Ward.

January Magazines.

THE COMING DAY. - "The Bible and Womankind" is considered in the opening article by the editor, John Page Hopps, in which he condemns the one-sided masculinity of the Bible, and rejoices in the modern uprising of womankind, "this longing for responsibility, justice, power, just as I should rejoice in the emergence of any God-created thing. Let us," he continues, "not resist and resent, but praise the great Creator if woman, ceasing to be a chattel or a toy, asks for a share in the Nation's public life, and offers her help in the divine effort to work out Eng-

prise the fiction. There are also "New Fables with Old Morals," "A Chapter for the Sick and Infirm," etc., and a profusion of fine engravings. New Yorks Cassoll Pub. Co.

THE MAGAZINE OF ART.—As a frontispiece is given a striking and decidedly light and airy French pleture by M. Alfred Stevens, "The Young Widow." Mr. Dicker concludes "The Mystery of Holbein's Ambassadors," and Linley Sambourne his paper upon "Political Cartoons," both finely illustrated. A sumptuous work in course of publication by the Cassell Company, a new "Robinson Crusoe," is ably described by Mr. Spielman, with six illustrations. A long and interesting paper is devoted to "The Brothers Wiener." "War Artists and War Pictures" is the title of a contribution by Hilary Skinner. Walter Armstrong's paper upon "The Dulwich Gallery" has illustrations from Velasquez's Philip IV. and Hobbe ma's "Woody Landscape." Nearly forty engravings of prime artistic merit are given in this number. New York: Cassell Pub. Co.

NEW ENGLAND MAGAZINE.—A portrait of Phillips Brooks is followed by an exhaustive sketch of his life in literary and clerical lines. In addition to the frontispiece there are three portraits, taken at different periods, and nearly twenty other illustrations. Another prominent feature of this month's contents is a descriptive sketch of the city of St. Louis by Prof. C. M. Woodward, illustrated with a map and thirtyseven engravings. John Waterman contributes a finely-illustrated sketch of the "Beaconsfield Terraces" at Brookline, Mass. Short complete stories are "The Yellow Wall Paper," "A Salem Witch," and "Mice at Eavesdropping," all illustrated. Several fine original poems are given, and a charminglyillustrated copy of "The Old Oaken Bucket" occuples four pages, followed by a sketch of its author. Boston: N. E. Mag. Co., 86 Federal street.

CASSELL'S FAMILY MAGAZINE.—Two serial stories are commenced, "Out of the Fashion," and "You'll Love Me Yet"-two complete storles given, and "The Woes of Mrs. Caractacus Brown," with amusing illustrations, and "Cynthia's Tea-Man," one of New England. Paul Hardy contributes one of his very readable papers, "A Trip to Jupiter's Moonlet." score of entertaining and instructive articles con plete the contents. New York: Cassell Pub. Co.

LADIES' HOME JOURNAL .-- Mrs. H. W. Beeche gives the fourth of her six papers upon "Mr. Beecher As I Knew Him." the illustration being "Mr. Beecher and His Family in 1871." Mamie Dickens continues her charming story, "The Staircase of Fairlawn Manor." This number is of especial interest and value in its various departments of Art, Needle-Work, Dressmaking and Social and Domestic Matters. Philadelphia: Curtis Pub. Co.

THE BEACON.—A new monthly edited by Anton Frink, "devoted to religion, literature, music and art and the reproduction of rare manuscripts," the first number appearing this month. The MS. reproductions in which are, "Washington's Daily Prayers," "Letter by King William I.," and a "Letter by Benjamin Franklin." New York: Beacon Pub. Co.

LIPPINCOTT'S MONTHLY .- "The Passing of Major Kilgore," a novel by Young E. Allison, is given complete. In addition articles by nearly twenty wellknown writers, including James Whitcomb Riley, Julian Hawthorne and Amelia R. Barr. Excellent page portraits are also given of Agnes Huntington and Sidney Woolett. Philadelphia: J. B. Lippincott & Co.

OUR LITTLE ONBS .- Memories of Christmas will long be retained by the children who have this number of their favorite monthly. It is profuse in its sketches and pictures of events of what is to all young folks the happiest time in all the year. Boston: Russell Pub. Co., 196 Summer street.

HERALD OF HEALTH .- "Notes Concerning Health," Some Imaginings" and "Self-Training for a Green Old Age" are titles of some of its principal contents. New York: Dr. M. L. Holbrook, 46 East 21st street.

THE MAYFLOWER. - A superb frontispiece of a new trailing Fuchsia is followed by numerous instructive articles upon the care and culture of flowers and fruits. Floral Park, N. Y.: J. L. Childs.

MEDICAL TRIBUNE .- (Dec.) The able discusion upon Vaccination by Drs. Gunn, Corbally and Bell is continued. Dr. Alex. Wilder contributes "Arguments for Incineration." New York: 124 West 47th street.

Do Christians Believe in What They Preach?

To the Editor of the Banner of Light:

On Sunday, Jan. 10th, I listened to an address by Mr. Walter Howell on the subject: "Do Christians Believe in what they Preach?" His arraignment of the Christians for the wholesale disregard of the Christ-edicts which | He then referred to the attitude of the Chrisclear and satisfying exposure of a world-wide masquerade of duplicity, putting it mildly.

When I accepted the invitation of a friend to attend a Sunday morning discourse by Mr. H. at the First Society's meeting, I was not prepared to hear such a radical expression of opinions as I listened to. He is a clever speaker, and his ideas are expressed without any superfluous elaboration. His "points" are able embodiments of wisdom, with a background of common reason, and delivered in chaste language. He is a truly eloquent speaker—never at a loss for words suitable to frame his topic-and possesses a persuasive magnetism that carries his listeners with him.

I did not go prepared to make a report of the address, but as his subject occurred to me as being good, and his manner of treating it excellent, I thought it would be well to extend the benefit beyond the limits of Carnegie Hall through the medium of your widely circulating iournal. With the aid of a borrowed pencilstub and the margin of THE BANNER, I will reproduce in imperfect shape something of what the gifted speaker said:

The subject for consideration was the Sermon on the Mount, and the speaker remarked that the reference therein to poverty did not bear on the squalor existing in the cities at the present day. The speaker's opinion of the position of the wealthy man would not square with the Socialist idea, but it had a commonsense ring to it. The man, he said, who is rich in this world's goods is exceedingly poor indeed, because his wealth makes needs that are forever demanding satisfaction; as the man who gains a little knowledge sees a boundless ocean of unfathomable riches at his feet. He questioned if the Orthodox Christians believed that to be poor is blessed, because they scramble to become wealthy as much as the most ungodly, and sometimes, perhaps, with a less manifestation of the altruistic spirit than the avowed atheist.

He did not think it a "blessed" thing to hunger or thirst; and he did not believe any Christian would put it into practice-unless that by experience we should minister to the wants of those who still suffer.

"Blessed are the meek" was one of the laws that had a different coloring through the speaker's interpretation, and one which in the light of Christianity as it is to-day was more rational.

from the external atmosphere into the broader spiritual life of the spheres. Under these conditions it is possible for the spirit to travel thousands of miles in order to reach a loved friend and to make its influence felt.

Sometimes a spirit still possessing a mortal form may reach out so strongly in thought to a distant friend as to project its own personal ity into the atmosphere of that friend. To do this it is not necessary for the spirit to be projection of the thought and the individual should be projected on the spirit to travel its body and visit the distant companion; but will at once be received and made welcome by anality of the one who is so strongly thinking if each of the spirit to travel.

In the and give something from the spirit to work out Englished. The chair of the days of the spirit to travel. To do its into the adjust the present condition of sexts and blief that it is time is dead.

In the and give something from the spirit to drave is described by an illustrated sketch of the place at different times since I learned of it, and I know from a spirit's standpoint its work. If the subject of a portrait and a brief blography. These are followed by an illustrated sketch of the subject of a portrait and a brief blography. These are followed by an illustrated sketch of the Brithition of 1893, and the usual variety of instructive articles. New York: Fowler & Wells Co.

In Quivin. Common Lodging Houses and the inheritative articles. New York: Fowler & Wells Co.

In Quivin. Common Lodging Houses and their place are followed by an illustrated sketch of the Brithition of 1893, and the usual variety of instructive articles. New York: Fowler & Wells Co.

In Quivin. Common Lodging Houses and their Patrons'' is the subject of the opening article, which, with its illustrations, will cause one to be into closer communion with the unseen world; which, with its illustrations, will cause one to be into closer of multing the projection of the thought and the individual the common Lodging the projection of th

ceives the lesson which is taught thereby. He possesses the divine thought, because the God-

idea is within his soul. That is not Orthodox Christianity. It is

Spiritual Philosophy. Do Christians believe that the 'meek' man inherits the earth? Many of them profess this Christian belief who, if they could, would not only have this world fenced in for their own enjoyment, but would have a new Jerusalem with a high wall that not a poor innocent Spiritualist could fly over. [Laughter.]

Blessed are the pure in heart, for they shall see God, is not interpreted by the Spiritual ists as indicating that man can reach a point where he shall gaze upon the personification of Delty, but that as we become pure in heart we shall see the divinity in our fellowmen.

Judging from that portion of the sermon which referred to peace, one would fancy that Jesus was the President of the Universal Peace Society, but there is not a Christian nation on the face of the earth that has adopted the principles of the Prince of Peace. Their objects are attained at the edge of the sword, at the point of the bayonet.

Over a blood-stained crown, for which thousands of victims have been slain, the crimsoned banners of the Christian armies have floated upon the breeze, amid the hurrans of the victors and the thanksgiving of the chaplains.

And the pulpits of the land are filled with men who do not raise their voice against this wholesale butchery, and never think of taking that text from the decalogue 'Thou shalt not kill.' To kill one is murder, but to slay by the thousands on the battle-field is heroic; and the Christian pulpit lauds and says: 'See the man whom the Lord and the King delighted to honor.' We believe in wholesale murder and capital punishment. It's a capital thing to believe in. [Ironical laughter.]

But the protection of society is one thing, and the perpetration of a wrong is another. Do two wrongs make a right, or doesn't it make the wrong doubly wrong?"

The speaker then adverted to capital punishment, and said that society consoles itself with the reflection that the condemned is provided with spiritual advice; and in sentencing him the Judge says: "I commend you to the mercy of the All Merciful."

Yes, he does, because humanity has not that ingredient of Christian mercy which is so acceptable to Almighty God. [Applause.]

But punishment should tend to reform, and that which does not is vindictive spite. Now, how does hanging tend to reform the man about to be hanged? If the ministrations of the prison chaplain are efficacious, then the whole community regards him with favor, and the unfortunate condemned is swung over the terrible chasm of hell into the arms of Jesus.

Now, if that man is fit for the society of angels, we cannot spare him. He is good enough for us. [Hear, hear.] We ought to keep him a little longer to make us more angelic. We have not too many angels. If he is fit for heaven he should not be hanged, and if he is unfitted for that place he should be kept here till he has atoned for the wrong done.

But send him out unredeemed and the probabilities are that unconsciously he may come into psychical relations with a sensitive on earth, and that sensitive may repeat the murder. You seldom ever hang a man without finding out that others have to be hanged shortly after. If we understood the psychical law, we would more clearly perceive the meaning of, "Thou shalt not kill."

Where is the Christian who, if a man were to steal his coat, would not run? Why, yes, they would! For his cloak? No; for a policeman. [Laughter.] And the magistrate who sentences the starving man to fourteen days' imprisonment for stealing a loaf of bread, would raise his hat to the great fat corporation of a man who would steal a railroad or pilfer a telegraph plant. [Applause,]

"We believe in wholesale, gigantic national robbery," said the speaker, with keen irony. tian nations on warfare, and said that when Germany went to war with France, the good and great King William, after a battle which resulted in his favor, sent a telegraphic message to his wife, which read something like this: "We have had another blessed victory. Ten thousand Frenchmen sent below. Praise God, from whom all blessings flow." [Laughter and applause.]

Mr. H. then went on to say that if we believed in the Christian principles we should adhere to them; and if on calm reflection we find that those principles do not agree with the laws of the present time, then we must arrive at the conclusion that Jesus made a mistake. Let us thank God that Jesus did live, and that he taught such beautiful things; and be very sorry that the interpolations of mythology present to us some glaring errors and doctrines of inhumanity.

Of the miracles wrought by Jesus, the speaker was of the opinion that they were in line with the achievements of clairvoyants of this day. They are occurrences of natural laws with which we are unfamiliar, and if we possess the suitable organism many of the socalled miracles wrought by Jesus may be performed through our own nature.

Don't Christians believe this? But the moment a Spiritualist announces his belief in it they hire a professor in legerdemain, close their churches even on a Sunday, attend the theatre where the exhibition is to be given, and offer up a prayer that the miracle will be explained in favor of the claim of legerdemain. [Applause.]

If Jesus were to appear on Fifth Avenue today and perform some of his miracles, the doctors and the ministers would find their occupation threatened, or, like Othello's, it would be gone; and they would invoke the aid of the police, who would say: "You have got to come along, because we in New York have a medical fraternity that is licensed to cure the slok. Your organism has nothing to do with it. If you had a diploma you could butcher the wholeworld; but as you have n't you 've got to come along!" And he would be safe in the station-house in half an hour!

This may be deemed highly colored, and in some details highly exagerated; but is it not a fact that Spiritualists have suffered persecution and calumny because they possessed the power to heal, but did not have the diploma which entitled them to kill?

A bright, chatty story, like the one of which it is the sequel, specially adapted for girls, and which all who read the former will not fail, to find much pleasure in.

Have Bencham's Pills ready in the household.

For the Banner of Light. HIDDEN GEMS-OR LACK OF OPPOR-TUNITY.

BY MLLA GIBSON MAGOON. It is said that through each nature Runs a wondrous hidden vein, Only waiting needed forces, As the flowers await the rain.

Could we know the secret treasures Deep within their earthy bed, Fortune's path would ope to thousands— Many starving poor be fed.

Could we see the latent jewels That have slumbered all unknown In the soul of many a wand'rer, To his rightful lot unshown,

We would meet in gentle rev'rence Whom we chance deride and scorn, Striving o'er mistaken Labor Never for its calling born!

Many a poor and humble peasant Plows his field or tills the ground. . That may ne'er win smiles from Cores But could thrill the World of Sounds

Of the mastered strokes of Genius, From the cultured minds and bright, Have been buried all unnoticed, More than ever came to light.

There is undiscovered power, There are riches manifold. In the bosom of Earth's centre That will lie unsought, untold.

Circumstance and Fate and Guidance Oft may bring strange work to do; So, whate'er thy life's achievement, To thy inner self be true.

OUR LITTLE ANGEL BOY. To the Mothers Who Mourn.

BY SYLVANUS LYON.

"Hark, hark, my soul; angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth these blessed strains are telling.
Of that new life where sin shall be no more." Shall we lament, and sorrow overmuch, or rejoice-

for now we have another cherub-angel gone from our home of love, to cheer and bless us from the Summer.Land? Only six summers and five winters of earth-life, and

so quickly transplanted for the immortal blooms; and in so many homes mothers lament their losses.

Reckoning in the highest spiritual, is it not more of a joy than sorrow (for some) so quickly to end life's trial season, so long to enjoy the future? Saved from so much care and evil to grow and rejoice in

Our little hero, Albert Lyon Kingsbury, was born in earth-life July 10th, 1884, out in the great West; his home near "The Rockies."

His mother, frail yet brave, one of the W. C. T. U. valiant workers, and a true follower of Christ's lov-ing injunction: "For as much as ye do it unto one of the least of these ye do it unto me," for she visited the prisons often, and ministered to sorrowing ones; and our little Albert partook largely of her nature, and of his father's warm, impulsive, enthusiastic tempera-

ment.

His birth, like many dear ones of loving homes, was welcomed with joy and thanksgiving, for loving angels are always near at the twin birth of each spirit, Life and Death. His young life was joyous, bright and gladsome; he was his parent's ideal, active, intelligent, a loving, sweet boy, filling the fondest wishes of many hearts. Four times he crossed the continent, and many bright anticipations and treasured hopes were woven in his young life.

And is it not thus with all fond parents' hearts, yearning, promising, expecting so much in the life of the tendrils of their affection? And why should not all these bright dreams be realized, these fair buds of promise spared to bloom in loveliness here? Oh! how little can sorrowing, doubting mortals answer, except to accept the reality; for love and selfishness will ever claim each fair bud, each promised joy to continue.

It was the evening before Thanksgiving that the

over claim each fair bud, each promised joy to continue.

It was the evening before Thanksgiving that the fearful telegram came, "Our dear boy Albert is with his grandmother and Lilly in heaven; death from accident." And soon another, telling: "Albert is so beautiful in death; he died in his mother's arms in twenty minutes from the pistol shot in his head."

Who but mourners can reckon of the suffering angulsh of sudden death? Hopes all shattered, longings unanswered, the long life we fondly promised of usefulness and beauty vanishing like mists—gone with the coming of "The Angel of Death."

Can you wonder parents' hearts question God's providence, thus giving—taking? Then come sorrowing love, sweet sympathy, words of consolation; and these are the trility of blessed union throughout all the universe.

and these are the state at the universe.

The first anguish of intense sorrow or joy is one of suffering, and mothers' souls must weep and question wainly. Martha-like we utter the lament, "Lord, if

The first anguish of intense sorrow or joy is one of suffering, and mothers' souls must weep and question vanily. Martha-like we utter the lament, "Lord, if thou hadst been here my brother had not died," and the loving Jesus wept at the tomb of Lazarus; and in these moments of first sorrow all souls unite in tenderness. How many mothers thus mourn the loss of dear ones.

As the clouds and mists of morning obscure the glorious sunbeams, doubt and sorrow may bring lessons of peace and trust. With faith and hope's gleam of promise the heart may rejoice in its affliction, and for these sorrows our beautiful Spiritual Philosophy comes to cheer and bless, telling that death is merely a change, the spirit's birth, when loving angels come to take us to immortal realms; and now many rejoice in this realization.

We cannot (fettered with earth's cold realities) see their coming or tell of their going, yet we know millions of angels are about our paths, both when we wake and when we sleep, and love and care for our children and dear ones gone. And yet troubled hearts will question: "Will they live and safely return? Oh, no! not the same frail earthly, not the selfsame mortal, yet the spirit cannot die; it lives eternally, progresses toward God forever, and over the river they will rejoice and bless us; and when our souls are receptive—quiet, yearning heavenward, they may come to us. Ah, no! not the same look, the earth-smile and touch; yet, mothers, your loved ones will not leave you; they may return to us often (if we will) in spirit-whisperings and sweet soul-communings.

Will spring's gentle zephyrs return? Yes, in summer's sunshine and autumn's breeze. Will the bud, tendril, bruised and broken, blossom? Not in the same 'fragrance, but with some new beauty; and all nature's melodies continue in sweeter notes, grander harmonies of joyfulness forever.

Mothers of Israel, mourn not your lost darlings, for they live eternally, their spirits uniting with your spirits' longings, and feeling your highest soul-aspirations; and

There Was Once a Child

Who had a rose-tree, and this rose-tree was all that he had to love, except his dear old grandmother. He lived with her in a small black

mother. He lived with her in a small black hut that had only one window and one door. The dear old grandmother sat all day long in her dim corner weaving baskets, and the child helped her—he made small ones for the little children to play with.

He was a happy child, and the rose-tree—it was almost as if it were not a rose-tree but a friend who heard when he spoke and was glad when he was glad. Early every morning he placed it in the one little window, and it grew green and beautiful, for the warm sunshine fell upon it; the morning breeze fanned it, the evening dews watered it, and the child loved it. One morning he found a bud upon it and he was glad, and laughed for very joy. "Look! little grandmother, look!" he oried, "a rose is coming at last. Now I shall take it to the King's daughter, and she will give me the blessing of sight, for you have told me that whoever once sees the King's daughter afterward sees all things clearly,"

"Little grandmother," said the child, "I know the King's daughter. She lives everywhere. I need not have gone beyond our alley, for though I took my rose to the great city, it lies now against the cheek of the little girl next door. A beautiful lady told me that the King's daughter is always near." "And, grandmother," said the child, "Heaven is no nearer the great city than it is here." And the grandmother again said softly, "Neither shall they say, lo! heaven is here, or, lo! there, for behold the kingdom of God is within you,"—Maude Menefee, in "How the Rose Found the King's Daughter, and Other Stories." Searle & Gorton, Chicago:

The old saying that "consumption can be cured if taken in time" was poor comfort. It seemed to invite a trial, but to anticipate failure. The other one, not so old, "consumption can be cured,"

Both are true and not true; the first is prudentone cannot begin too early.

The means is careful liv

is considered by many false.

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June 6.

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Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w* Jan. 16.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 4 Winter street, Room 8, Boston. 1 w Jan. 23.

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Jan. 9.

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J.L. WYMAN, M.D., Magnetic Healer. I.a. Grippe and Rheumatism treated successfully. 175 Tronont street, Boston. 13w*

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MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston. 12w

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 35 Common street, Boston.

Jan. 18.

DR. JULIA M. CARPENTER, 303 Warren Jan. 2.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. PREPARED expressly for DR. J. A. SHELHA.

MER by a reliable Chemist. This Olment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make dive or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles.

Also Spring Bitters.

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Only 15 cents. Postage free. For sale wholesale and retail by COLBY & RIOH, 2 Bos-worth street, Boston, Mass. DIAGNOSIS FREE. CEND two 2-ct. stamps, look of hair, name in full, age and look of a look of hair, name in full, age and look of look

Miscellnneous.



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The Noted Spirit Healer of the West! 25 years in Chicago; treats patients at a distance, however great the distance, with unparalleled success.

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P. S. Dr. Greer's New Electric Diadom, improves sight and hearing, increases mental energy and cures all brain and nervous diseases. Send to Pamphiet.
Oct. 10.

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Or Psychometrical Delineation of Character-Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce
Mto the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past
and inture life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief
delineation, \$1.00, and four 2-cent stamps.

MRS. A. B. SEVERANCE,
Oct. 3. 6ms MRS. A. B. SEVERANCE,

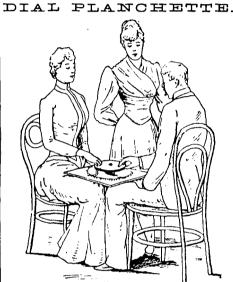
Oct. 3. White Water, Walworth Co., Wis.

MISS JUDSON'S BOOKS. "Why She Became a Spiritualist." Contents: Portrait and Life of Author; Her Method of Going Under Spirit Influence; Twelve Lectures; Communi-cations from her Missionary Parents. Bound in cloth, 263 pages. Price \$1.00, postage 10 cents.

"Development of Mediumship by Terrestrial
Magnetism."

Liso containing Communications from ADONIRAM JUDSON. Price 30 cents.

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JUDSON, Minneapolis, Minn. 5w* Jan. 2. The Psychograph,



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumstic gift have, after a few sittings, been able to receive astenishing communications from their departed friends. B. B. Edwards, Orlant, N. V. writter, "I. bad communications of the contraction of the contraction

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the sovere loss I have had of son, daughter and their mother."

Glies B. Stebbins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more reactily."

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The Writing Planchette. CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unaquainted with it would be astonished at intelligent answers to questions asked either aloud or mealaily. Those unacquainted with it would be astonished at
some of the results that have been attained through its
agency, and no domestic circle should be without one. All
investigators who desire practice in writing mediumship
should avail themselves of these "Planchettes," which may
be consulted on all questions, as also for communications
from deceased relatives or friends.

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WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremont street. mont street.

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"IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A.
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Dec. 5. 26w*

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also old gold and silver watches, broken chains, rings, ear drops, pins, bracelets, or any article that contains when the substitution of the substitution of

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SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case FERS.

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Doc. 5. ASTONISHING OFFER.

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SEND three 2-cent stamps, lock of hair, name, age, sex, one cleading symptom, and your disease will be diagnosed free yearly spirit power. DR. A. B. DOBSON, San Jose, Cal. Jan. 9.

NEW AND BEAUTIFUL SONGS, With Music and Chorus. BY C. P. LONGLEY.

With fine Lithographic Title-Page, bearing excellent Fortraits of C.P. LONGLEY and Miss. M.T. Shikl-Hamker.
LONGLEY, and representing a Spiritual Scene
of much significance and beauty.
We will Meet You in the Morning, Little Birdle's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Vell, with fute obligate. Sweet, Rummer-Land Roses. Gentle Words and Loving Hearts. Tour Darling is Not Sieeping. Vacant Stands Her Little Chair. Back from the Silent Land; What Shall Be My Angel Name? Glad That We're Living Here To-day, Ever I'll Remember Thee. Love's Golden Chain, rekranged. All are Waiting Over There. Open Those Pearly Gates of Light. They'll Welcome Us Home To-morrow. Mother's Love Purest and Best. There are Homes Over There. On the Mountains of Light. The Angel Kisseth Me. I Love to Think of Old Times. We'll All Be Gathered Home. . Thirty conts each four for Sl.00. The last hine Songs on this list are also published with plain title-pages, which sell for twenty-five cents per copy, or five copies for \$1.00.

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The Great Oriental Remedy, **CURES** Constipation, dyspepsia, sick headache, corpulency, and all diseases due to deranged liver and kidneys, by cradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmless, sure. Samples, 10c. Small packages, 25c., large ones, \$1. Sent by mail to any address, post paid.

HERBA VITA REMEDY CO., N. Y. City. Oct. 24.



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281 West 42d Street, New York City,
MAGNETIC Specialist for Nervous and Chronic Diseases.
M. Complicated Cases Cured when other methods fall.
Patients at a distance successfully transid. DR. DAKE has
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I take pleasure in stating that I regard Dr. Dumont C. Dake as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers.

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SHOULD SEND FOR THE WILLIAMS' Psychological Chart. Address with stamp for information,
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Know Themselves and Destiny,

Jan. 2. 1m 232 W. 46th St., New York City. J. W. FLETCHER,

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PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge; no saive: no suppository. A victim tried is imple cure, which he will mail free to his follow sufferers. Address J. H. RKEVES, Box 3290, New York City, E. Y. Oct. 10.

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May be Addressed until further notice. 46 Avenue B, Vick Park, Rochester, N. Y.

R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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JOHN **CRISP** Electric Appliance.

This Invention comes to the notice of the Public unheralded by misleading statements or senseless and pretending claims which cannot be substantiated. It is entirely new throughout, and has many features hitherto unknown which commend it closely to the advanced thought of the present enlightened period. By it we may apply an Electric Current so mild that only the use of the most delicate tests can detect it, or so powerful that the Electrodes will blister in an incredible time. The Current is Entirely and Completely under the Control of the Patient using it, this being accomplished by an ingenious adjuster, which, with the Constant Contact Device, obvinting the possibility of a Shock, and Inducing a Uniform Strength of Current, is fully covered by patents secured by the Inventor, MER. JOHN A.

In its Entirety the Instrument Stands Alone on the Summit of Scientific and Inventive Genius, a Monument to its Discoverer, and a Boon to the Afflicted. Nothing approaches it in the Elegance of its Workmanship or its Materials, Appearance, Ease of Application Cleaviness, Economy, Utility, and lastly, its Price, It is Without a Rival, as can be shown by honest investigation, and its Inventor course the fullest research, inquiry and tests.

It is offered to the world on its merits alone, and it is enthusiastically endorsed by all who have tested it. A Stock Company of Leading Professional Legal and Business Gentlemen of Jefferson, O., Control its Manufacture, Prof. A. I., ARNEE, a well known Physician, is in charge of the Company's office, which is fully equipped for Scientifia Tests. Address or call on him, or the

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Jefferson, O., For any information desired,

An Elegant Ontalogue, full of valuable data, sent on application. 13teows Nov. 14. application.

MRS. B. F. SMETH, TRANCE MEDIUM;
And the sitting daily, Fridays, Saturdays and Sundays
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Terms, 81.00. Hours, from 9 a. M. to 8 P.M. tt., Oct. 11. MISS DAISY WILDER, Readings, Business, M. and Test Medium. Hours 10 to 5 daily, except Sunday, Mr. W. Anderson evenings, 145 Shurtleff st., Ohelses, Maka, Nov. 28.

Banner of Bight.

BOSTON, SATURDAY, JANUARY 99, 1899.

MEETINGS IN BOSTON.

Epiritual Meetings are held at the Banner of Light Hall, 9 Hosworth street, every Tuesday and Friday after-neon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

to me public.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at 24 P. M.; School at 11 A. M. Wednesday
evening Social at 74. Other public meething announced
from platform, Mrs. H. S. Lake, speaker. T. H. Dunham,
Jr., Secretary, 177 State street, Boston.

The Boston Spiritual Temple, Berkeley Hall, 4 Herkeley Street.—Bervices 10% A.M. and 7% P.M. Seats free. Public cordially invited. William Boyce, Presi-dent; L. C. Clapp, Secretary.

Steinert Hall, 03 MoyIston, corner of Tremont Street.—Services at 10¼ A. M., 3 and 1½ P. M. Speaker, Wm. J. Colvillo. Soloist, Mrs. C. May French. Public incited. B. Helmes, President; H. C. Young, Treasurer; O. L. Sockward Sarretter (C. L.

The Echo Spiritualist Meetings, America Hall, 724 Washington Street.—Services every Sunday at 16% A.M., 2% and 7% P.M., and every Thursday afternoon at 3 o'clock; also the 2d and 4th Thursday evening of every month services will be held of a religious and social nature, Wm. A. Hale, M. D., Chairman.

Eagle Hall, 616 Wushington Street.—Sundays at 10% A.M., 3% and 7% P.M.; also Wednesdays at 3 P.M. F. W. Mathews. Conductor.

College Hall, B& Essex Street.—Sundays, at 10% Children's Spiritual Lyccum mects every Sunday at 10% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Sheihamer, President; Wm. F. Falls, Conductor.

Veteran Spiritualists' Union.—Public meetings will be hold the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ r. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested the objects of the Union are invited to attend.

the objects of the Union are invited to attend.

First Spiritualist Ladies' Aid Society.—Parlors
1031 Washington street. Organized 1837; incorporated 1832.

Business meetings Fridays at 4 P. M. Public social meetings
at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

Sunday Alectings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M.

J. E. and Mrs. Loomis Hall, Conductors.

Independent Spiritualist Club meets overy Tuesday afternoon and evening at Arlington Hall, Washington, corner of Dover street. Interesting exercises at 8. I. G. Weilington, President; W. W. Russell, D. D. S., Secretary. 9 Park Square, Boston.

Commercial Hall, 694 Washington Street, coreer of Kneeland.—Spiritual meetings every Sunday at 014 A.M., 23 and 74 P.M. Thursday in Rathbone Hall, at 34 P.M. N. P. Smith, Chairman.

Templar Hall, 724 Washington Street.—Every fuesday, at 2½ P.M., meetings for tests, speaking and psy-bometric readings. Mrs. M. A. Wilkinson, Conductor. Dwight Hall Meetings, Tremont street, corner of Dwight. Services every Sunday at 11 A. M., 2½ and 7½ P. M. Mrs. M. Adeline Wilkinson, Conductor.

The Ladies Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pligrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society holds meetings Sunday evenings in Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple. - Sunday afternoon Jan. 17th, owing to the illness of Mrs. H. S. Lake, the platform was occupied by Mrs. Clara Field Conant of Washington, D. C.

Washington, D. C.

Mrs. Conant read a poem entitled "Devotion," after which the audience listened to a very interesting discourse upon the subject, "Why are We Here? and What does Life Mean to Every One Individually?" She said:

"We are what we have made ourselves. How often on the road of life we ask, Why am I here? and what does life amount to? When sorrow comes the soul reaches out and asks, What is it for? We are only brought to a sense of what life means through our sufferings—our experiences. We, to-day, in the light of Modern Spiritualism, are able to tell why we are here. We are here by the flat of the needs and wants of this human soul of ours. Not that this life is the soul's beginning, but in this life we are seeking an experience. And who shall say that when men and women make mistakes they are not seeking the highest? Did you ever think that we must make just as many mistakes as are necessary for the soul's experience? To live in the ordinary way is not the all of life. Our mistakes are our sins, which become the educators of the soul.

rience? To live in the ordinary way is not the all of life. Our mistakes are our sins, which become the educators of the soul.

There is an inner life which is of most importance. When you have gone through a dark experience, the sun is shining somewhere, and by and by you will see it. Do you not know that the mists are just as necessary as the sunshine? You are pushing on with the feeling that all you are getting is what you get to-day. And as you approach the end of life, you more frequently ask the question, Why am I here? and have I fulfilled the mission that I came to fulfill? We have not in this existence a consciousness of its beginning, but we are working out our own spiritual forces. Every experience that comes to human life, no matter how bitter, is necessary to our growth, and by and-by we shall see it as it is.

No two lives can be exactly the same, neither can all look through the same glasses. They must get their own experiences. Spirits are constantly about you trying to guide you where you will get the experiences that you need. You sought your own life, you made your own bed, bound only by one law, namely, the affinitizing of the one who gave you birth. Many have done the work for which they came. You are to day the expression of the spirit which gathered the

the affinitizing of the one who gave you birth. Many have done the work for which they came. You are to-day the expression of the spirit which gathered the body together atom by atom. We have not taken time to understand the problem in the struggle for bread, and the anxiety to save our 'Lost Souls.' We are building wiser than we know. Man is not born with all the virtues. They are developed by the various conditions of life.

It is better to fast than to feast. When you are suffering from having violated the laws of your body, you are led to ask what is life good for? When you walk again upon this earth you may walk in perfect health, if you will obey the laws.

We have not grown while we punish a man by taking his life; instead of allowing him to live on and finish out his existence, developing under the best conditions, he is sent to the spirit-world, to seek the same conditions. The man or woman who never made a mistake is to be pitied. You reach perfection through your mistakes. If a man or woman falls, raise them up and help them until they can stand alone. You have not to wait until you go to the other side for your reward. You are rewarded now, by the strength and power that come to your spirit through your work.

If we seek to understand the laws of life, and how

strength and power that come to your spirit through your work.

If we seek to understand the laws of life, and how to live, we may live to be a hundred. I see tired house-keepers working hard to prepare food to tickle the palate of the husband, which he would really be better off without, every day and Sundays. We are slaves to the appetite and to the power of this modern life, and ignore the power of the spirit. You want to get in harmony with yourself by eating to live—to understand and know the needs and demands of a healthy body, that the spirit may find free expression. Wash the windows of your soul, clean and use the parlor; don't stay down in the kitchen; rise up, and live in the front brain. Then don't thank God for it, but thank humanity! See what you can do to help your brother. Live your religion, that others seeing your good life may see your religion and want some of it.'

MISS ELLA BRADLEE, Asst. Seo'y.

127 Tremont street, Boston.

Beston Spiritual Temple, Berkeley Hall.— A fine audience greeted Dr. F. L. H. Willis on Sunday morning, Jan. 17th. His lecture on "The Significance of Life" was listened to with profound interest and attention. It was eloquent, scientific and philosoph-

Few persons out of the masses and few Spiritualists seem to realize that life has any very deep significance, that it is anything more than the daily routine of eating and drinking, sleeping and waking, tolling and pleasuring. To how few is it a Via Sacra, filled with wonder, and beauty, and divine significance. And yet our philosophy, based as it is on psychological facts, has power, when rightly understood, to invest life with a deeper meaning than any other form of moral or religious philosophy extant. Swedenborg established a science of correspondences. He declared that the minutest thing in nature had its dual principles, and is a type of something higher and more glorious, and that in all nature there is no meaningless form. If we could carry into daily life the power to discern the divine significance of even the most trivial experiences of life, a magical transformation would take place. Transformed as by the touch of some mighty magician's wand, the prosaic would glow with meaning, the dull and commonplace becoming interesting. Labor would be no longer a burden, and in every task we should find some noble teaching.

In the evening an equally fine audience with the

and in every task we should find some noble teaching.

In the evening an equally fine audience with the morning's listened with the closest attention to a powerful lecture on "The Eternity of Spiritual Laws." Science declares the eternity and immortality of all physical laws. "Give a wise scientist the merest fragment of a fossil, and he will tell you just what life palpitated within its stony chambers, just what food supplied the cells, what kingdom ministered to the now almost formless mass. Is this insight? Is it a miraculous looking back to read what has been? No, it is a sublimer manifestation of spirit-power than that. It is the power to link through the present all the past unto the present, and thus to demonstrate that an unbroken chain of life flows and has ever flowed through all forms of matter, developing them in perfect unity and harmony.

Thus, sublime is science in the external world, givernment Food Report.

ing us facts and permitting no escape from them, no contradiction of the laws that develop them. If we go as tep further into the higher world of manifestations, and learn a little of man's history in the past, we are met by the same incontrovertible facts, though science does not follow us. Give a spiritually wise man a single manifestation of the human spirit, as an act, a deed recorded and testified unto, and can be fall to learn of the nature that developed it, no matter where the record stands?

The uncrumbled pyramids of Egypt proclaim to all the ages their story of physical strength and executive skill. The stony chambers of Potrea bear their ineffaceable records. The catacombs of Rome yield their tale of undying human affection, and one holds a shred of papyrus from an entombed mummy, and knows of the human soul ages age striving for the undying life. But these are not the only testimonies man has left of his life. He has kept the record safe in words. We can go far back line the centuries, and learn how the human soul struggled and contended, knew the same wants we know, possessed the same attributes we possess, exercised them for purposes of selfish and ignoble gratification, or for enlarged and generous accomplishments. Now, it we link this philosophy of the unity of the past-and its life in the present to our religious faith, we can with safety compare all spiritual truths and developments of the past-with those of the present, and demonstrate that what was possible in one age, is, under like conditions through the workings of the same laws, not only possible but inevitable in all ages.

Our Church friends read the account of the miracles of the Old and New Testament, and consider it sacriligious to dispute them. But there is not one of them that does not, if accepted, substantiate present spirit work. They profess to believe in the promises given to the disciples of old; but they are not one of the sightest value to a human soul to day who does not seek to come into vital relations with the eternal

viz., the immutability and eternity of law.

Helping Hand Society.—There was a good attendance at the meeting of this Society Wednesday. Jan. 13th. In the evening interesting remarks were listened to from Dr. Richardson, Mr. Hewett, Mrs. Conant, and several others. Mr. Lane and Will Boyce, Jr., contributed fine plano selections.

On Wednesday evening, Jan. 27th. Dr. Fred L. H. Willis has kindly volunteered an entertainment for the benefit of the Helping Hand, at 3 Boylston Place, at 7:45, to consist of an illustrated lecture on the City of the Casars, with fine views of her ruins, palaces, churches, etc. Admission twenty-five cents. Pink.

Steinert Hall .- On Sunday last W. J. Colville lectured to very appreciative audiences in this beautiful and commodious hall, corner of Boylston and

tiful and commodious hall, corner of Boylston and Tremont streets. The music was a special feature at all services. Prof. Shapleigh, Mrs. French and Miss Goldfinch play and sing together most delightfully, and the audience join heartily in hymns.

The subject of discourse in the morning was "God's Breath in Man." A volume thus titled has recently been brought out by Thomas Lake Harris in California. The intelligences inspiring Mr. Colville's utterances do not appear to think it necessary to fully endorse or entirely condemn any work or worker, but on the contrary, declare that all the expressions of thought now being given to the world are fractional expressions of a fuller truth yet to be made manifest.

The leading truth portrayed in Mr. Harris's recent book is that none of us can really receive the Divine Breath unless we consciously breathe in loving harmony with all the race. As long as any acrimony in thought is permitted, we lose our perfect relationship to those spheres of universal light without union with which we are all apt to become embroiled in conflicts and entangled in the meshes of antagonism and strife.

In the afternoon, when questions were permitted,

filets and entangled in the meshes of antagonism and strife.

In the afternoon, when questions were permitted, several of a theosophical character were submitted, switch were answered broadly and at length. "Unmerited suffering," in particular, was dealt with as an illusion, for however it may appear that we do not merit what comes to us, the law of attraction being unchangeable, it is impossible that anything should come to us unless it is for our best good to encounter and overcome it.

In the evening the relation of Spiritualism to the world's ten great religions was very ably dealt with, as the peculiar excellence of every system was pointed out, and the possible union of all in a comprehensive spiritual philosophy clearly shown. Pleasing poems followed the lectures.

On Sunday next, at 10:30 A. M., Mr. Colville's topic will be "Cardinal Manning, and The True Relations of Faith and Reason"; at 3 P. M., answers to questions; at 7:30 P. M., "Spiritual Gifts; Their Relation to Genius."

The Children's Progressive Lyceum continues to have a large attendance of members and visitors every Sunday morning. Jan. 17th the usual ex-

ors every Sunday morning. Jan. 17th the usual exercises, consisting of singing, reading, marching, etc., were participated in with spirit by the entire school. The discussion of the lesson, after the usual manner, was also animated and interesting.

Conductor Falls made pertinent remarks in regard to our work and its methods, comparing these to the work of the Orthodox Sunday School, which he attended when he was a boy, and where he was fed on "brimstone" until he fairly hated the name of "Sabbath School." Assistant Conductor J. B. Hatch, Jr., talked to the pupils of the musical portion of their exercises, and during the morning this gentleman introduced his chorus of over twenty voices—belonging to as many young people of our school—

man introduced his chorus of over twenty voices—belonging to as many young people of our school—that had been in training under his direction for the last few weeks. This chorus, led by Mr. Vigo Arntzen, rendered a grand vocal selection, which was received with hearty and sustained applause.

The literary recitals of the morning were delivered by Mrs. Hadfield—the popular elocutionist—and by Willie Sheldon and Ethel May Whitton. The Arntzen sisters rendered one of their brilliant duets upon the planoforte, and Master Bertie Newton played a fine solo. Miss Grace Smith, the talented vocalist, favored the school with a beautiful selection, as also did Maud Bourne. The pathetic little song of Annie Robinson went straight to the heart of each listener, and the winning vocalizations of Josie Smith, Winnie Ireland and Mabel Parke won the approval of all.

Smith, Winne Ireland and Mabel Parke won the approval of all.

Our Lyceum is favored with the services of a good orchestra, whose brilliant selections are interspersed throughout the exercises, and are highly enjoyed by the assembly. A well executed target march appropriately closes the programme, while the benediction with which the audience is dismissed, as well as the invocation at the opening of the session, help us all to realize the nearness and the influence of the spiritworld.

word.
The members were all happy to welcome their beloved Guardian, Mrs. Butler, after her absence of two Lyceum meets every Sunday at 514 Tremont street.

America Hall .- The meetings last Sunday in this hall were well attended. The morning session open ed with the reading of the hymn "Rock of Ages,"

and were well attended. The morning session opened with the reading of the hymn "Rock of Ages," followed by remarks upon Spiritualism as a rock sure and abiding, and not like the reck of theology over which so large a portion of the world stumbles into darkness. Dr. H. F. Tripp of Onset, well-known as a psychometrist, gave several very clear readings, all of which were recognized, and Mrs. S. E. Rich gave proofs of the presence of spirits.

Afternoon.—An invocation by the chairman, Dr. W. A. Hale, and remarks upon the grand work before us in the world of thought and progress, introduced the exercises. Mrs. M. A. Pierce of Lynn was prophetic in her readings, and they have been herefolore remarkable in their prediction of coming events. Byron E. Haskell spoke very earnestly upon "The True Life." Mrs. M. A. Brown gave several fine tests, and Miss L. E. Rich, a promising young elocutionist, gave a recitation. "Sunshine," through her intelligent medium, Mrs. A. Wilkins, entertained the audience with tests that proved very conclusively that the so-called "heaven" is not far away. Several names were given and recognized, among them Elizabeth Sanborn. A man who suddenly ended his life in Maine, made himself known and was recognized by a lady in the hall to whom he was engaged at the time of his death. Little Josie Smith of the Lyceum sang very finely "Downy Pillow," and the meeting closed with tests and readings by the control of Mrs. J. E. Wilson.

Vilson.

**Evening.—Session opened with a song by the Peak



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Family of Medford, who furnish excellent music for these incettings, and an invocation by 19t. W. A. Itale, followed by remarks in which he spoke upon "Trie Mediumship i lure Manhood and l'ure Womanhood its Only Advocates," Spiritual unfoldment, he said, follows pure manhood and womanhood. What is it which comes with such marvelous intelligence? Is it of God? or is it of Satanic origin? No; neither the one nor the other. Let us not mistake. Subjects will become sensitive under the psychic influence of those who control them, and who were once living upon the carth, new excarnated spirits. Some may be, it is true, subjects to control of those whose influence is not good. The power of mind over mind and matter may produce results that are not in keeping with the purity of heaven. "Developing circles," as they are often managed to day, the speaker thought to be open to severe criticism, the results being oftentimes inimical to the health of the sensitive. "Pure manhood," so far as the physical man is concerned, should be the controlling element; and an influence that does not make us better fathers and mothers, better citizens of our commen country, should be discarded entirely. Remember that we, by our lives, are laying the foundation of the lives of our offspring in all time to come.

"True Manhood and True Womanhood," properly

entirely. Remember that we, by our lives, are laying the foundation of the lives of our offspring in all time to come.

"True Manhood and True Womanhood," properly developed, would tend to elevate Spiritualism above all the religions of the world. Saveral instances of mental and moral failure were cited as proofs of this universal law. Truth will prevail, and a man's spiritual worth will become known. In conclusion one question comes up, is your spirit to be thought more of than the physical form? It so, how sacredly should the spirit be guarded and kept from evil influences in order that purity of action may result. Then the mediumship shall bring to you clear thoughts and the best messages which the angel world can give. Let us send out our kindest thoughts, and the world shall be made better thereby.

Dr. C. D. Fuller, under control, said that mediums who come upon our platforms as teachers should be very careful what they teach. A soldier who was in the 5th Massachisetts, giving the name of George, and who was killed in passing through Baltimore, made himself known; also a little blue-eyed girl named Nellie, who was well remembered. Mrs. M. A. Plerce asked and answered the question, "Why is there so much disease in the land?" by saying: that we do not understand the physical laws which control the air. Dr. Hewett retinaked that if we would only understand our own physical natures, instead of reaching out after that which is beyond us, it would be etter. "Know Thyself." is a good command, and it is largely our own fault if we allow ourselves to be attacked with La Grippe.

with La Gripps.

Dr. Hale closed with a few descriptions and names; among them an old lady in the costume of nearly a half century ago, and giving the name of Sarah Gilbert, was well remembered. Several readings were given and well understood.

Engle Hall.-In the absence of the Chairman Dr. Mathews opened the meeting of Wednesday, Jan. 13th, with remarks. Mrs. Wilson gave tests, Mrs. Burt descriptions, Mr. Howett and Mr. J. Bartlett tests. All present felt amply repaid for being present. Last Sunday the usual developing and healing circle was held at 11 A. M., many allowing themselves to be used by spirit power. The Indian element being strong, a dialogue between two persons controlled by Indians was very interesting.

At 2:30 P. M., after singing, Mrs. Smith and David Brown made remarks, the latter giving delineations. Song by Mrs. Campbell. Tests by Dr. Crockett, Mrs. Jennings, Mrs. Burt and Dr. Amerige.

At 7:30 P. M., after singing by Neilie Carleton, Mrs. Chatman made pleasing remarks, followed by Dr. W. H. Amerige. Dr. Mathews gave psychometric readings, including names and personal descriptions.

Meetings in Eagle Hall every Wednesday at 3 P.M.; every Sunday at 11 A. M., 2:30 and 7:30 P. M. 13th, with remarks. Mrs. Wilson gave tests, Mrs.

Dwight Hall .- The meetings last Sunday were liberally attended. The 11 o'clock developing circle

was much larger than usual. In the afternoon Mrs. Abby N. Burnham gave a very pleasing address, but did not take up the subject under consideration, "Re-incarnation," saying she knew very little about it, therefore let it pass, Mr. Marsh spoke earnestly in favor of Rerncarnation, but advanced no evidence of its being a fact. Tests of spirit presence were given by Lr. Hewett, Miss Knox, Mrs. Calahan and Mrs. Wilkinson. Mr. Anderson and Mr. Blackden spoke negatively upon Refncarnation. In the evening Mrs. E. M. Shirley opened the meeting. She was under a beautiful inspiration, and consequently gave forth thoughts that will long assist those who heard them in their struggles ug the hill of progress. Fine tests were given by Mrs. Shirley, Mrs. Jennie Wilson, Mrs. Downing, Mr. Anderson and Mrs. Wilkinson, Mrs. M. Adeline Wilkinson, the conductor, is truly in her right element when leading meetings of this kind. Meetings next Sunday as usual. was much larger than usual. In the afternoon Mrs.

First Spiritualist Ladies' Aid Society.-Com mittees on Entertainment, Hall, Auditing, Memorial Sunday and Anniversary were appointed at the last

Sunday and Anniversary were appointed at the last session. Mrs. A. F. Butterfield presented the society with twenty dollars—a quiet, persistent worker in our ranks, a true friend to those who need friendship in a practical way. May Mr. and Mrs. Butterfield live long to enjoy the reward of their endeavors.

At the evening session addresses were made by Dr. Richardson, Clara Field-Conant, Mrs. Kate R. Stiles and Mrs. Lyman. Musical exercises were conducted by Miss Amanda Bailey. In my last report mention was unintentionally omitted of Mrs. Cunningham, who gave good tests, and Mr. and Mrs. Longley, who contributed vocal music; their services were highly appreciated.

The Ladies' Industrial Society met at Arlington Hall Thursday, Jan. 14th. The meeting at 2:30 was largely attended, as also was the circle. Supper was served at 6; about eighty partook.
On Feb. 18th we shall have a Fancy Costume Dance.

On Feb. 25th a gentleman has kindly offered to sing for us. Test mediums will be present.

Our Leap Year Party was a success financially as well as socially. The ladies carried it out to the great satisfaction of all. The elder members of the Children's Lyceum were well represented. Some fifty couples participated in the dance, our ever willing President looking out for the Lyceum children, that they had their share of the dancing. The lady floormanagers did finely. Mrs. H. W. Cushman, Sec'y. s kindly offered to sing

Ladies' Aid Parlor .- Sunday, 17th, the developing circle was well attended, and Mr. J. E. Bartlett rendered some very fine music.

rendered some very fine music.

The afternoon meeting opened with singing by the audience; remarks followed by the Chairman. Tests were given by Miss L. E. Smith, Mr. J. Edward Bartlett, Mrs. Loomis Hall. All were recognized.

Evening meeting opened with singing by Mr. J. E. Bartlett; remarks by Mrs. M. A. Brown. Mrs. Pierce of Lynn; recognized tests by Mrs. A. Wilkins, Miss L. E. Smith, Mr. J. E. Bartlett, and correct readings by Mrs. Loomis Hall.

J. E. Hall, Cond.

MARYLAND.

Baltimore.—The progress of Spiritualism has been quite accelerated. Hitherto our forces have been distributed over the city, seemingly awaiting concentration. Once having formed a nucleus, at tractions and inducements were thrown out by the Religio-Philosophical Society through the engagemen of the ever-welcome speaker and medium, Mrs. A. M. Glading, who has the happy qualification of not only

of the ever-welcomg speaker and medium, Mrs. A. M. Glading, who has the happy qualification of not only being a builder of societies, and a fine medium, but a dispenser of an auya of sunshine, soul-warmth, which is taken up sympathicitically, not only by her audience but by those in private life as well. The result has been an influx of membership and investigators without a precedent in the history of Baltimore.

Presentation.—On Jan. 3d Mrs. Glading presented, accompanied by a happy speech, one of our venerable and stanchest workers. Bro. George Koch, a fine golden-handled umbrella, as a token of esteem and in recognition of the services he has rendered, the Cause; although taken by surprise, Bro. Koch found words to respond in his usual pleasant way.

Mediums.—Mr. J. D. Roberts, who is so well known to our citizens, held a stance on the 7th inst., the proceeds of which were turied over to the Society for the purpose of obtaining a book-case. On this occasion the friends came forward in large numbers and packed our half. The Scance was an extraordinary one; though Bro. Roberts is at all times an excellent medium, on this occasion he excelled all previous exercises of his mediumship.

In Memoriam.—Miss Sadie Evans, a sufferer for ten long years, passed to spirit-life on the 13th inst. Mrs. Glading conducted the funeral services at her former home, which were opened by singing the hymn, "Nearer, My God, to Thee." The beauties of the future life and of our philosophy regarding it had an opportunity of being voiced, and those among the large attendance who had never heard anything of the kind before, were profoundly impressed. There was a profusion of flowers. The interment was at Loudon Park Cemetery.

Chesapeake.

VERMONT

Stowe.-Christmas week we were favored with a visit from Lucius Colburn of Manchester Depôt, Vt. He is a highly satisfactory test-medium. He gave several parlor scances while with us which were well accepted.

accepted.

Jan: 10th we had two: lectures, also one on Tuesday evening following, from F. A. Wiggin of Salem, Mass. His addresses were of a high order, and were well appreclated by good audiences; while the tests that he gave at the close of each lecture have, to say the least, been the means of awakening; great interest in the Cause of Spiritualism. I can truthfully recommend him to any, society who, desires to hear the science and philosophy of our ideautiful faith clearly defined.

K. F. S.

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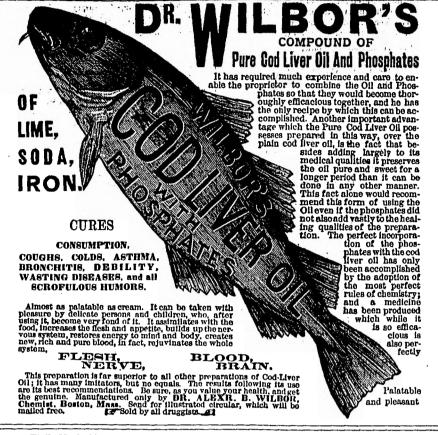
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MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and will hold its meetings the coming year in a new and spacious hall in the Carnegie Music Hall Building, between 5 th and 57th streets, on Seventh Avenue; entrance on 51th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Newton, President.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at Il A. M. and 8 r. M. Speaker, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists bold services every Sunday at 3 and 8 P. M. Medlums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

Adelphi Hall, West 52d Street, East of Broad-way.—Meetings will be held here regularly on Sundays, J. Wm. Fletcher (288 West 43d street) being the settled speaker.

The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Snipes, President, 28 Broadway. Adelphi Hall .- "Ingersoli, Talmage and Spirit-

ualism" was the subject of the finest discourse that Mr. Fletcher's guides have given this season.

After commending the Evening Telegram for its great enterprise in opening its columns for the discusgreat enterprise in opening its columns for the discus-sion of all liberal questions pertaining to theology, he proceeded to arraign the opposing positions of these two factions. All questions should be np for discus-sion; it is the right of every human being to demand a reason for every claim made. Assertions are not proof, neither is invective argument. The facts of na-ture should be the foundation of religion, yet theologi-cal students will study astronomy, and then say they believe that Joshua commanded the sun to stand still; will study chemistry, and talk of water being turned into wine.

will study chemistry, and talk of water being turned into wine.

The grandest institution that so much distinguishes this country is the free school system, menaged equally, even now, by the Catholics, who want to establish the parochial schools, and by the Protestants, who want God in the Constitution. The church was not the friend of the slave, is not the friend of woman, nor yet of reform. Spiritualism has alone placed the seven-hued rainbow over the grave—has drawn aside the curtain, and revealed the eternal life in all its beauty and grandeur.

the curtain, and revealed the eternal life in all its beauty and grandeur.

The lecture was followed by a remarkable scance. Taking up an envelope, Mr. Fletcher said: A soldier stands before me, one who commands—an officer—and brings a hand of greeting to his son. Recognized as General Curtis, who commanded at the battle of Pea Ridge, by his son, who never had seen the medium before. Many others of like import were given.

In the evening "What Do Spiritualists Believe?" formed the text for a really valuable effort. It was followed by tests.

followed by tests.

Hereafter there will be tests at both lectures.

"Life Beyond the Grave" will be the subject for next Sunday afternoon.

A Reception—largely attended—was held on Friday P. M. at the residence of Mr. and Mrs. John R. Lowther, and a very enjoyable evening passed. These receptions will occur every other Friday. There was a large attendance, also, at the Psychical Society on Wednesday evening, when Mr. Fletcher held a séance.

A. E. WILLIE, Sec y.

CONNECTICUT

Norwich. - Good audiences assembled in Grand Army Hall Sunday afternoon, Jap. 17th, to hear Mrs. Clara H. Bahks. After the usual singing and invocation, Mrs. Banks read a poem entitled "Lam so Glad," following with an earnest and eloquent discourse upon the blessings bestowed upon lumanity by the advent of Modern Spiritualism—coming as it did in response to human hungering and thirsting for Truth. In spite of all obstacles, like an angel of light it is working its

way steadily, opening a better channel of thought in every department of life.

The evening address closed Mrs. Banks's present engagement with our Society, she having given excel-lent satisfaction the three Sundays she has been with us.

Next Sunday Helen Stuart-Richings will be our peaker. Mrs. J. A. Charman, Sec'y.

MICHIGAN.

Progressive Work at Grand Rapids.-The Society of Progressive Spiritualists of Grand Rapids is one of the most interesting efforts that Modern Spiritualism has produced. It is a remarkable phenomenon. I know of no other instance where a few determined spirits have carried on public meetings

nomenon. I know of no other instance where a few determined spirits have carried on public meetings with the best talent on the spiritual rostrum for thirteen months against such obstacles, and have so greatly changed the public sentiment toward Spiritualism, as has this Progressive Society at Grand Rapids.

This is my first engagement with this society; and I find a good spirit animating the workers—of whom Mr. and Mrs. Josselyn are conspicuous and active representatives. Speakers are appreciated for all they merit, and treated with a cordial hospitality creditable to the society and the Cause. Thus far they have employed Mrs. R. S. Lillie, Dr. S. A. Thomas, Dr. U. D. Thomas, Lois Walsbrooker, Lena Bible, Jennie B. Hagan-Jackson, Mrs. Ada Sheehan, Mrs. A. M. Glading, Mrs. Helen Stuart Richings, J. Clegg Wright, Carrie E. S. Twing, Moses Hull, Sidney Deau, Edgar W. Emerson, Mrs. Colby-Luther and J. F. Baxter. Besides these in the regular course they have had outside entertainments, with Mrs. Cora Denny of Dayton, Ohio, musical medium, and Mrs. Minnie Carpenter of Gaylord, Mich., both of whom did good work for the Cause.

Here is the home of I. V. Moulton, the popular speaker of Michigan, who should be heard at the Eastern camps; and here, too, resides Mrs. Wynch, whose mediumship has given comfort to many, and some remarkable revelations have been made through her instrumentality. Here, too, is the home of Jennie B. Hagan-Jackson, the popular favorite, whose husband, B. D. Jackson, is a stanch Spiritualist, a fine artist and deep, progressive thinker. Mrs. F. V. Jackson is a clairvoyant and clairandient test medium highly esteemed. Mrs. Dr. Marvin is a healer with rare gifts and great usefulness. Dr. Baddorf is noted through the State as a gifted clairvoyant and healer. Mrs. Hinkley stirs the psychic currents with frequent and able articles which often appear in the city press. Here was the home of Mrs. Sarah Graves, for many years a devoted worker and speaker, now joined to the ascended hosts.

It the work don

RHODE ISLAND.

Providence. The Spiritualist Association holds meetings every Sunday at 2:30 and 7:30 P. M., at Columbia Hall, No. 248 Broad street. Progressive Columbia Hall, No. 248 Broad street. Progressive School at 1 P. M. Dr. George A. Fuller of Worcester, Mass., occupied our platform last Sunday. Subject in the afternoon, "Evolution in Religion"; evening, "Spiritualism and the Future Life." He is a fine speaker, His lectures were entertaining and instructive.
"Usan/24th," J. Frank Baxter will be our speaker. Subject in the afternoon will be, "Spiritualism; Status and Aspect"; evening, "Has Spiritualism; Status and Aspect"; evening, "Has Spiritualism; Status and Aspect"; evening, "Has Spiritualism any Place or Part in the Affairs of a Nutlout" He will also favor us with songs, and in the evening an exercise in psychological mediumship."

SARAH D. C. Ames, Sec'y.

No. 53 Daboll street.



A. E. WILLIS, Sec'y.

Something well worthy of every effort. From the Roman Cordella's time, to our own, children have been been

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