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The Spiritual Kostrum.

The Meaning of Life.

A Lecture delivered at Herkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892. BY DR. F. L. H. WILLIS.

[Reported for the Bauner of Light.]

66 A MAN'S life consists not in the abundance of the things which he possesseth." This is one of those wonderful sentences spoken a thousand or more years ago. pregnant with esoteric meaning. It suggests the subject of our lecture, viz. : The Meaning

How few persons out of the masses seem to realize that life has any very deep significance. To how few comparatively is it anything more than the daily routine of eating and drinking. sleeping and waking, toiling and pleasuring.

How many of us Spiritualists have an abiding consciousness of the deep import of life? To how many of us is it a Via Sacra, a sacred way filled with wonder and beauty and divine significance? And yet our philosophy, based on psychological facts, has power to invest life with a deeper meaning than any other form of moral or religious philosophy extant.

Swedenborg, one of the noblest heralds of all the John the Baptists who preceded the advent of Modern Spiritualism, more than a no grain of sand, no mote floating in a sunbeam, no animalcule, no microscopic insect, but is a type of something higher, something far more glorious; so that in the infinite littleness of nature, as well as in its infinite magnitude, there is no meaningless form.

If we could but carry into daily life the power to discern the divine significance of even the most apparently insignificant expressions of life, what a magical transformation would take place. How the dull, the commonplace, the prosaic would glow with meaning, becoming transformed as by the touch of some mighty magician's wand. Labor would be no longer a burden. In every task, however menial, we should find some noble teaching, and the drudgery of toil would be gone forever. A blade of grass, a snow flake fluttering down to melt on the bosom of the earth, a pattering rain-drop, would not only become ministers of good, means of blessing, but would possess for us divine significance as well.

Take, for instance, so common a thing as a ray of light. In itself it is full of wonder and beauty; but subject it and its effects to a chemical analysis, and what does it become to us? The revelator of mighty principles at work revivifying and regenerating the whole earth. We find in it a creator of life, a dispenser of beauty, a servitor, whose divine mission it is to bring order out of chaos; a magician who, with grace and harmony as his servante, transforms into beauty the unlovely.

But when light becomes to us something more than the expression of material life, light and beauty, when it becomes a type, a revelator of spiritual light, truth and love, then its diviner significance is made apparent, and we can reach forward with trusting assurance to a diviner regeneration, knowing that spiritual light, life and love are perpetual gifts, and in the sunlight of spiritual glory we can no longer fear for humanity or doubt its future.

If we can but realize the significance of life. we shall find a deep, rich meaning even in its most trivial events.

Measured by our natural wants, by our physical necessities. life seems but a continued struggle, a labored effort, a way beset with difficulties; but bring to bear upon it the law of correspondence, estimate it through the assumes an import that makes it full of wonder and delight.

It has been asserted by some spiritual teachers that we are daily and hourly building our eternal mansion, even here on earth. This is the theme of one of Longfellow's finest poems, "The Builders":

"All are architects of fate, Working in these walls of time. Some with massive deeds and great, Some with ornaments of rhyme."

Nothing useless is or low.

Rach thing in its place is best in. And what seems but idle show Strengthens and supports the rest.

For the structure that we raise, Time is with materials filled. Our to days and yesterdays Are the blocks with which we build.

Truly shape and fashion these, Leave no yawning gaps between, Think not because no man sees, Such things will remain unseen.

In the elder days of art. Builders wrought with nicest care Each minute and unseen part; For the gods see everywhere.

Let us do our work as well, Both the unseen and the seen. Make the house where gods may dwell, Beautiful, entire and clean.

Else our lives are incomplete. Standing in these walls of time, Broken stairways where the feet Stumble as they seek to climb.

Thus alone can we attain To those turrets where the eye Sees the world as one vast plain, And one boundless reach of sky."

Whether this be a truth or only a poetic fancy, matters not. In all that is most important it is true.

Life has not its limit in to-day. Were it so, we were of all men most miserable. Each event is infinite in its consequences, each seek more earnestly the true and good, the aspiration is not for to-day alone. It is a perpetual, living witness of our endeavor. What is this thought that rises forever from the human brain, even as perfume rises from the flower, forever tending toward a life beyond the material? Is it vague unreality? Is it empty nothingness? Our philosophy declares it to be a substance, an entity, an effluence of our very selves. Is it not our very life, and that it is a real creation?

Take a simple illustration from nature. The plant springs from the soil. It puts forth leaf and blossom. The fragrance from its blossom reaches the sense. We find that each plant has its distinct individual fragrance, and speaks forth the life that evolved it. Even science, stern and cold from constant dealing with hard facts, grows poetic here, and tells us that the fragrance of the flower is never lost, that a grain of musk will send forth its incense for years, and no matter how diffused through limitless space it may become, no particle of it | makes life one perpetual joy. is ever destroyed, but forever identified and forever bearing its part in changing the relations of atoms, it retains an endless life. Just so thought, which is the incense from man's sities of life. We all know how sternly at century ago established a science of corre being, goes forth on its endless mission. It times those necessities press upon us, seeming pondences. He declared that even the minut- mingles its life with other life; it becomes to shut out from our view everything besides. est thing in nature has its dual principle; that assimilated; it diffuses itself, but it is never lost. Through age after age it retains its existence, and changes perpetually the relations or vital force of the universe of spirit. Is there no incentive here to pure, noble thought? Does it seem a truth beyond our comprehension, one that we hardly dare adopt, that there goes forth from us perpetually this power of good or ill, according to the nature and character of our thought-effluence? And yet he who accepts the Spiritual Philosophy must accept all that goes logically with it, and this truth is demonstrated clearly by the revelations of psychometry. We would like to present some of the beau-

ties of the philosophy of correspondences first declared by Swedenborg, because it shows more clearly than any other the true significance of life by endowing with individual importance every act and impulse, and making the daily achievements of life so grand, so overwhelming in their results, that each individual becomes a co-worker with the divine forces for the perfection and order of the universe.

Take for illustration an atom of matter: it may be almost formless and undefinable, but it bears in itself the stamp of infinite power and the seal of eternal existence, for its relations to all matter are perfect and accord with its individuality. But the correspondence of this atom in its external relations to its hidden life or spirit, seems very vague and unreal. Yet science attempts to grasp it. Take, for instance, any metal. Separate its parts. It is not a primate. It is soluble. It is composed of other metals. They have united in order to become a higher expression of life. Certain substances are considered as primates or not resolvable. But in reality there are no primates. Their elements are all to be found if we search for them. We analyze air, water, mineral, and resolve them into their gases, and we find that their appearance in recognized individual forms is by the law of each. Thus within each sand-speck that our foot crushes lies a hidden world. Its order, its unvarying obedience to its particular or individual law renders it a constant revelation of form, color and proportion to the external eye, and of attraction, combination and arrangement to the deeper search. Yet it is not without its still higher signification. It is a crystal, percorresponding or spiritual life, and at once it haps, and thus expresses the law of arrangement, and the tiniest crystal, a diamond, a ruby, a sapphire, or a bit of quartz, is a type of it has a still higher significance. As light expresses in its symbolism truth, so a crystal represents the power of arrangement, and we can speak of orystallized thought and of gems set in the coronet of heaven with a positive assurance of that power which arranges and combines in order and perfect unity. Science declares that the law of the genera-

tion of cells that is so distinctly recognized in each leaf that unfolds itself from the parent [11] Could we separate this earth from the system. tree is the very law that works in the nebu- of worlds, place it isolate and alone in apace; lous matter; in those limitless fields of space

above our heads forming worlds and universes of worlds.

Now, let us endeavor to carry this law to its higher expression. Does it not lead us directly to the portals of a spirit-world, a universe full of spirit life and reality?

But our subject becomes too abstract, perhaps. Let us return to the significance of daily life. What higher meaning has it than the petty details, the esting, the drinking, the toiling and sleeping that make up its daily rounds? Has it no symbolism, or is it cold, hard, real? Is its aspect as we look at it merely one of stern duty? Filled as it is with seemingly trivial circumstances, we place various

estimates upon it.

To some it is a great work to be done as an imposed task a stern necessity. To others it is a mazy dance, to be whirled through in thoughtless gles. To some it is a rough current. To others a voyage over a summer sea. Some live it with no to morrow. Others know only a to morrow. But to earnest, thoughtful, aspirational men and women, what is it?

I once knew a woman, living in poverty, whose faith in Divine Providence was so great that she could not mend a garment without a prayer to God that her work be done to his glory. No adversity could quench this sublime trust in the infinite good, the infinite love, thought eternal in its influence. If to day we the infinite wisdom that to her represented

> Oberlin surveyed the road for the humble peasants of Switzerland as if kings and emperors or the Lord himself were to walk them, and give their approval, so earnestly did he ask for aid from on high in his work.

Stilling, struggling with poverty, and desir ing above all things to complete his studies. prayed earnestly to his highest conception of divine love and beneficence, and he declared does it not bear semblance to all that the in- that men were sent to help him who gave to dividual is? Then need we hesitate to affirm him freely, making no demands upon him, and asking no questions. There is abundant testimony to-day of gifts sent in answer to prayer that outdo all miracle. We Spiritualists comprehend the philosophy of it.

But to such men, what is life? It is the will of the Most High. It is the outworking of the divine purpose. A simple faith is sufficient for that. No sublime revelations of the Infinite are needed. Only the achievement of the truest, noblest and best that is within us, and the finding in every circumstance and event of life a deep and spiritual significance. That

Some of you, perhaps, whose daily life is irksome, feel longings for something above its drudgery, its constant ministry to the neces But take one seemingly trivial duty from the day, and what is the result? The world seems | terflies, into all sorts of gables and bow-winto move on undisturbed; but from the little world of individual order the beauty has departed because the harmony of relations is disturbed. Something that needed to be there is not found. Now can you not see what grandeur there is in the achievement that shall perfect even the humblest work? Put your hand to the lever. It lifts the great world of human wants. Conquer the necessity of life, and it becomes the means of perfection.

It is very hard to contend with physical weakness and pain. But it gives one a grand opportunity to test the power of spirit. See how its divine order will control disorder, if you but give it a chance. Take the simplest illustration-the laborer at work ditching. What sublimity there! Rough, hard work, hands stiffened and calloused, the body bent, down-looking. Where is God's work with him? But watch this powerful human engine at its labor. Why do the arms move? Why does the lever act? Find the great moving principle. See what spirit is doing. See how its energies are excited, its will made active. This is to the man what the hidden life-power was at work in mineral and in leafy cell.

But there is a sublimer: lesson in man's energies than this. There is a moral conquest, and to him who sanctifies this toil and consecrates it to the higher purpose, it is no more mere toil, but it is the doing of the work of the highest. What if I labor at humble or even at menial tasks? If I do them nobly I am as truly a servant of the highest as if I achieved the greatest triumphs of genius.

If, then, our daily toil and labor may become thus sublime; if in its humblest duties I can find truth and beauty; if I can realize in all that I do inspiration from a higher life, then I feel courage to perform for then I know the old well-worn and often rare books of my blessedness of achievement.

Take those lives filled with simple faith, with trusting reliance, and they reveal unto us a power that overcomes all discouragements.

The multitudinous duties and perplexities of daily life seem to call the mind from the exer- but they were painfully new and ill, at ease. oise of its higher attributes; but all activity is They seemed to be favorites with nobody, and the necessary development of the faculties, to exist solely for ornamental purposes. Costly To think is the necessary act of the mind. Thought is evolved spontaneously, and it impels to action; it is the stimulant to effort. Consecrate thought, then, to its highest purpose, and every act of life becomes sacred. It worlds forming in the universe of matter. But is this carrying our faith into our daily lives which is to redeem the world. Not by strained efforts to promulgate it by words, but by living

It truly seems as if life were so stern, so real that it would be like clothing it in a semblance of fancy to attempt to take from it its severity and place about it the drapery of the beautiful; but he who does this does a nobler work than all moral teachers and preachers.) 1000

[Continued on third page.]

Aiterary Aeyartment.

"FROM THAT FAR COUNTRY."

Written Expressly for the Bauner of Light, BY HELEN M. WINSLOW.

III.

Counting time by days and months, quite a considerable period must have elapsed ere I was free to visit earth again. But there came a moment when, other tasks performed and other occupations having ceased for a little, I became conscious of a desire to return to my native city once more, and knew that it was a part of the Great Will that I should go. I use the words "native city" as a person on earth would use them. Only in heaven can the newborn soul realize that Paradise, from whence the soul first emanated, and whence it finally returns, is its native land.

It was evening again when I alighted on earth; but, this time, evening of a damp and chilly autumn day, which, dragging heavily to its close, had settled into a dark and gloomy night. Of the people who were on the streets none seemed to be out for pleasure. A general feeling of discontent and unhappiness pervaded the atmosphere, making it thick with complainings. Earth seemed anything else than a desirable resort for an inhabitant of celestial regions. And yet, knowing that I could at any moment escape the dreariness and discomforts of earthly conditions - environments, rather, which were no longer conditions to me-I derived a certain satisfaction from my surroundings; such as the enlightened traveler finds in traversing the wilds of Africa.

Naturally enough, my heart was drawn to my own people and the old homestead. I might, it is true, have easily put myself inside the house by force of will-power, unconscious of intervening space, but realizing now that it had been long since I had been there, I felt a desire to stroll up the familiar streets and approach the old home through the old avenue. But I hardly knew the place when I came in sight of it. I looked in vain for the ancient gateway, surmounted on each side by crouching stone lions, which had been at once my grandfather's pride and my own boyhood's terror. The house, too, was much too smart in its newly fledged finery. From the solid, plain, substantial mansion of my grandfather's, it had burst forth like the giddlest of butdows and modern excrescences. It was gay with tri-colored paint, and the fine old lawn was cut up into shreds and patches of flowerbeds, and held a profusion of fountains with hideous and impossible angels or cherubs in their midst. True, it was a dark night, but with my spiritually sharpened senses I could see all this as well as if the morning sun were shining.

There were so many porticoes and bits of verandas, one could not easily tell where the old door might have been; and even I, remembering perfectly the old house, hesitated some time before approaching the entrance under the porte cochere. Once there I amused myself with lifting the heavy knocker—the same old-fashioned one, I noticed, that I had long ago used to play with in the attic.

A man in livery came to the door, and seemed surprised to find no one there, and while he was peering out into the darkness, I slipped by him and stood once more in the ancestral hall. My brother, a boy in his teens when I had left earth, but now a handsome man of thirty, was descending the solid oak stair-case "Nobody there, James?" he asked.

"Nobody, sir," answered the man. "Though I could swear that knocker was never struck such a blow before."

I went up to my brother and put both hands on his shoulders. But serenely unconscious of me, he passed on into the library, where I followed him.

A strikingly handsome woman of the brunette type was reading a magazine seated in an easy-chair by the table. It was the same room where I used to wrestle with my Latin and mathematics; but there was nothing to tempt me to take up my school-books again. All the father were gone, and in their place rows upon rows of new ones in elegant bindings. They were the books of educated people, books of travel, history and fiction, books in a dozen languages and on a score of differing religions; paintings on the walls had superseded the old engravings I had admired in my boyhood; but they lacked that harmony of expression which is necessary to render any room effective in its best sense. In short the whole house, like the woman, who was evidently its mistress, lacked soul. It was the old home no longer.

Another knock at the door, and the man in livery let in a woman, who went immediately up the stairs.

"Who was it?" drawled the elegant woman from the depths of her silken upholsteries. "Alice Leland," answered my brother.

A slightly contemptuous expression came over the woman's face. "I fear," hesitated my brother, as though not quite sure of his ground, "that she is having a harder time than usual this winter."

There was no answer, as a leaf turned over in the magazine.

"Don't you think, dear," began my brother again, presently, "that we might contrive to do something more for her?'

"Why, certainly," was the answer. "If you wish to pose as guardian angel to a sentimental old maid, do so. I beg of you, don't hesitate one moment on my account."

The woman's voice was deliciously soft and well-modulated. Doubtless, before marriage, it had lacked that subtle note of sarcasm. "If she needs money, give it to her," she

continued. "Don't let's have any povertystricken friends coming to see mother. "Alice is not a woman to whom one could

offer money," said Gerald, patiently. "She was wealthy herself, you know, once, and is a highly refined and noble woman.' "Oh! undoubtedly," was the answer. "If

she were half as worldly-wise, however, as she is transcendental in her notions, she need not suffer. How many women, do you suppose. would dream of refusing Mr. Atherton's offer " Silly thing!" "But, Bruna," protested my brother, still

patiently, "you do not realize. She is a great. deal to us, Alice is. And she loved Robert as few women love a man." An involuntary sigh escaped him, while a

scornful smile flitted across the face of his "My dear." Gerald ventured further. "it

has occurred to me that we might have her here in some capacity—as governess to the children or companion to mother-anyway so that she could have a comfortable home without injury to her pride. If you would, Bruna!' "Thank you. But I must decline the pleas-

ure you had so kindly mapped out for me.' His wife's tones were dulcet and snave to the utmost.

"As to the children, I want no half-invalid, disappointed old maid to attend them. And, as to your mother-well, you ought to know that she likes me none too well now. See what I have done to this gloomy old shell of a house-how it has blossomed out under the influence of my taste and my money! But, between us, I sometimes think your mother actually resents it as an unwelcome innovation! Gerald winced.

"It was her old home so many years, you know," he said, with an effort to control himself. "Alice could make her happier."

"Don't persist. It's tiresome," returned his wife, sweetly as ever. "Your mother, reinforced by that woman, between whom and myself there is about as much natural attraction as there is between oil and water, would look upon me with more coldness and disfavor than ever. No, sir! There is my purse. Give her money, if she needs it. I will not have her

"Bruna!" My brother spoke sternly, and his wife, without another word, turned again to her magazine.

I left the room, full of pity for the brother who was wedded to this coarse nature for life, and found my way to my old room once more. It was now my mother's room.

There she sat in her big chair by the fire, older and feebler to outward vision than before, but, to me, the same young, fair, lovely mother who had hung over my cradle. For one of the blessed certainties of the "afterlife" is the ability to see our friends as they really are. The mortal body grows old and wrinkled and withers away, but so long as the soul grows whiter, purified by sacrifice and strengthened by its own struggles, we see them ever growing fairer and more really and eternally themselves. And so her whitened hair and aged, feeble body were but a veil through which I saw my beautiful young mother of long ago.

And Alice-ah, my Alice! Pale and thin and drooping as she sat in the firelight, I had never loved her as at that moment. The loves of earth are poor things beside the purified, spiritualized passions which survive the change of death.

I drew closer to Alice, and tried with all my powers of concentration to make her feel, my presence; but she did not raise her eyes from

"If things were only different here," said my mother, as if continuing a conversation, "and I could ask you to come and live with me always, what would I not give? But Ger-

"I know," replied Alice, softly, without raising her eyes.

"And the worst of it-is," pursued my mother, "the money is all hers. I don't remember telling you that Gerald has lost all he had by bad investments, and that most of what remained in my name has gone, too. There is scarcely enough left me to buy my clothes and give me a decent burial, Poor Gerald), But, frankly, I do not believe you would like living under the same roof with his wife, if you were to try it."

decidedly. "We are completely antagonistic in our natures; so let us say no more of round to-day. I feel as if I might turn around and her listless posture.

A pause, such as is permissible between close friends, ensued.

'And so, dear," said my mother, after a time. "I think you really ought, this time, to

accept Mr. Atherton." The muscles about Alice's patient mouth twitched a little, but she did not speak. My mother went on:

"That he loves you faithfully is proved by his persistent coming back to you, after years full of constant repulses. You really ought to reward him, for your own sake, if not for his. His attitude toward you is something remarka ble in a man-really noble! It ought to melt a heart of stone."

"And if I were not made of stone," exclaimed Alice, moved by this appeal, "I could more than all was the essence of refinement not resist it. But I am not!" she burst out passionately. "I am not made of stone. If tress of the little home, filling the room with only Robert were alive! If he still lived, and were in the remotest corner of this earth, I ideality. would go to him, on my hands and knees, if necessary, but I would go."

I tried to speak. I got before her, and tried to make her see that I was there, close to her, and there was no need of this vehemence of passion, because we both lived and loved lowed, and from my ability to see below her somewhere, although apart as yet. But she went on unheeding:

"Oh, my dear old friend, if I could forget him for awhile! Life would be easier, it sometimes seems. But no, I will not say that. Somewhere in God's great universe he lives and does not forget me. Forget? It is not possible for a love so great as ours to be swept from existence because, simply, one of us has been removed to another sphere. Could I go on loving him as I do if there were a possibility even of his forgetting me? I tell you I am just as sure that I shall meet Robert again sometime, and that we shall be fully restored to each other, as I am that there is any afterlife at all—that there is a God above us!

But the Bible says, you know," said my mother, wiping the tears from her cheek, and speaking in a hopeless tone, "that 'there shall be no marriage or giving in marriage there." 'Not marriage as we understand it," an-

swered Alice confidently, "but between those who have loved on earth as we did, the full fruition of hope, the union of souls, made pure by years perhaps of trial and separation by realms of space and this veil of flesh. Why! the very last time I saw Robert I said goodby to him for a few weeks only as I supposed you know he was going to California the same day the fever came on; and, then, with the very last touch of his lips I seemed suddenly to stand in heaven, reunited to him again after years and years of absence. It was a moment of exquisite bliss and exquisite pain. A superstitious person would say the vision was a premonition of death; but it was something that has helped me wonderfully. When I have been the most discouraged the memory of that vision has returned again and again, like a bow of promise, and strengthened me unutterably. At times, too-only once in a while-he has seemed very near me. It seems now as if I could feel his presence; as if I might put forth my hand and touch him. Oh. Robert! Robert!

She fell back in her chair exhausted. My mother with the help of her cane came over to her side.

"Alice, dear, you are excited," she said, smoothing the soft brown hair. "You must not talk of these things any more. It is not well for you."

Alice said nothing, and the room remained perfectly quiet for a time. I obeyed the strong impulse to speak.

Oh. Alice!" I said; "it is all true that you have said, and much more. It hath not even entered into the heart of man to conceive the good in store for them that are faithful to the end. If I could only tell you what heaven holds for us in future!

Then I became conscious that Alice had swooned. In her enfeebled physical condition my presence was more than her emotional nature could endure without giving way. I felt were several carriages standing at the door, that it would be a form of cruelty to compel and people ascending the steps and entering her to submit to the strain of my presence longer, and with reluctance I left the room. I sought the attic, where I used to pass my rainy afternoons, and to my delight found there the books which had been banished from the library, where they had been the dear friends of my boyhood and early manhood.

It was so strange to sit down and read in a printed book again. In the new life we have much quicker processes of thought and study. Hence there was almost the fascination and novelty of practicing a new art, and I spent hours and hours there among my old friends, now wondering at the broad grasp of the human mind as evidenced among these learned tomes, and now amazed at its pitiful limita tions.

It was noon of the next day before I sought my mother's room again. My brother had just come in.

"Did you get Alice home safely last night?"

asked my mother. "Yes," was Gerald's reply. "Poor thing! She seems pretty nearly used up. How on

earth she supports herself and her mother is more than I know. Why don't she marry Atherton, and have done with all this misera ble poverty? I wish she would."

"I've done my best to persuade her," answered my mother. "And I think she will yet. But she is in some ways a remarkable girl, Gerald. She still believes that Robert goes on loving her as of old. She almost fright ened me last night. Why, she was sure of his being here with us-right here in this very room-only think of it!" And my poor mother shuddered.

"Poor old Robert!" said Gerald. "Do n't believe it, though. You can just believe I would never come back here again if I once got to heaven." And my big brother gave himself a shake. "But seriously, I ought to go and inquire for Alice. She may be quite ill today. Haven't heard from her, have you? No? Well, I'll go right down. If Bruna asks where I have gone, say that I am going to the bank. I am going there before I get back," he added as an after-thought.

Knowing that I must not, for Alice's own sake, draw very near her, I yet felt an uncontrollable desire to go with Gerald, and followed him from the house. Close beside him, we went together down the streets, a visible and an invisible shape, but the hurrying people noticed neither of us. I felt drawn toward my younger brother as I had never done in our youth, and found myself wistfully wondering if he never thought of me. Perhaps it was true that my presence influenced him, for I heard him mutter as we turned the corner into the remedy for Diarrhoa. Twenty-five cents a bottle.

"I know I should not," said Alice, speaking quiet street where Alice lived; "Hangit, I could half believe myself that Robert is somewhere And Alice relapsed into silence again and speak to him any minute. What alls us all, anyhow? I reckon we're all on the road to becoming clairvoyants, or Spiritualists, or positivists, or something!" And he began resolutely to whistle an Italian song I used to

It was a comfort to know that even the least spiritual natures among my friends on earth were not entirely unaffected by my presence, try as they might to shake off the mysterious influence of my spirit upon theirs.

We were soon juside the small rooms where Alice and her invalid mother lived. A rush of emotion swept over me as I noted the many familiar objects. Her old piano, to which I had often sung, stood in one corner. The books and pictures I had given her in the old days occupied their cherished places. And and womanliness which emanated from the misan atmosphere most grateful to a susceptible

She came forward, looking quite pale, but calm and even bright. She was much better, she said, treating her fainting-fit of the evening before as a trivial matter, not worth speaking of. I gathered from the talk which folassumed gaiety, that such turns were of frequent o currence, and that she was really ill. A glim se of long nights passed on her knees, of stern wrestlings with self and the Angel of Duty, passed before me; I saw far better than she could have told it, the life of self-denial and sacrifice and crucifixion of selfish ambitions which had been hers.

They talked on desultory subjects for a time. Then my brother said abruptly:

"Alice, pardon me; but accept a brother's advice, and do not struggle along this way any longer-just for a notion. Atherton's too fine a fellow to be turned off for a notion.

A spasm of pain contracted her features just an instant as they relaxed into a smile.

"Trouble yourself no more," she said gaily. 'He has been here this morning again, andand tell your mother I did not say no.'

Gerald seized her hand in congratulation. "I've no doubt all my friends will rejoice." said Alice. "There's some comfort in that, if one is n't quite sure of one's self. There-I ought not to say that; but Mr. Atherton knows. He does not expect impossibilities. I could not bear that he, or any of you, should misunderstand me. He is willing to take me as I am-and there really seemed no other way open for me.

'I understand perfectly," said Gerald confidently, although I was sure he did not at all, 'and I am glad you have come to take a sensible view of things."

We went away soon after, Gerald saying, under his breath, as we passed up the street: Poor thing, she had to! It was either Atherton or the poor house. Robert would have

been a lucky fellow if he had lived."

This was the way my friends still looked at my death!

I did not linger on earth much longer. I could not remain near Alice. Her fine nature responded too thoroughly to my proximity to make it possible for me, who loved her, to impose my presence upon her, and I resolved to visit her no more so long as she dwelt on earth. It would be for such a little while, and then an eternity together. And from the very nature of her surroundings, life on the hither side of Death would be easier for her without

It seemed but a little while afterward when sudden consciousness came to me in the Blessed Country of being urgently needed on the earth which I had decided to see no more for a time. I had never experienced this sensation of imperative requirement before, and I obeyed, unhesitatingly, the dominant necessity weighing upon me.

I soon found myself, without taking the least need to my course hurrying directly to Alice's lodgings. There the house; and an air of pleasant expectancy pervaded the rooms.

Up stairs was my Alice-dressed for her bridal, in white, filmy robes. My Alice, and yet not mine.

She was more spirituelle than ever, but underneath the white wanness shone the sweet face I had known and loved so long. A sharp, sudden pang shot through me as I realized that she was soon to give herself to another.

I had not blamed her. I had felt for her nothing but pity and a sort of gladness that she was to be sheltered from further rough contact with the world. But now, as she stood there waiting-just as she was once so soon to have stood waiting for me-a blinding, stifling throb of jealousy took possession of me.

"Alice, Alice," I cried, "come with me! Beloved, come with me!" The gay chatter of bridesmaid and the bad-

inage of happy friends went merrily on, and my earnest cry was unheeded. Unheeded?

No. Alice heard me at last. One long, startled look, and with a stifled cry of glad release she flew across the room into my arms.

The frightened company, with alarmed whispers, gathered about her prostrate form in its wedding finery; but, together, Alice and I vanished from the room.

For her, as for me, Heaven had really begun. We had passed the Gates of Death and entered into Eternal Life.

THE DIGNITY OF DEATH.

Here lies a common man. His horny bands, Crossed meekly as a maid's upon his breast, 8how marks of toil, and by his general dress You judge him to have been an artisan. Doubtless, could all his life be written out, The story would not thrill nor start a tear; He worked, laughed, loved, and suffered in his time, And now rests peacefully, with upturned face, Whose look belies all struggle in the past. A homely tale; yet, trust me, I have seen The greatest of the earth go stately by, While shouting multitudes beset the way, With less of awe. The gap between a king And me, a nameless gazer in the crowd, Seemed not so wide as that which stretches now Betwizt us two, this dead one and myself. Untilled, dumb, and deedless, yet he is Transfigured by a touch from out the skies, Until be wears with all inconsiders. James, ump., and decoless, yet no is Fransfigured by a touch from out the skies, Jatil he wears, with all unconscious grace, The strange and sudden Dignity of Death. —Richard E. Burton, in Scribner.

The last pleasure in life is the sense of discharging our duty.

For Over Fifty Years

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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

Banner Correspondence.

Maine.

KNOX CENTRE.-Mrs. M. J. Wentworth writes: "New Year's Eve the Spiritualists of Belfast held a parlor meeting at Mrs. Benson's. The absence of Mrs. A. E. Clark, Mrs. Durhan and Miss Hicks, all on account of La Grippe, was much regretted, but they sent loving messages that were very acceptable.

Mrs. Lancaster, Mrs. Cunningham and Mrs. Staples opened the meeting with vocal and instrumental music, after which your correspondent spoke on 'The Old and New,' and in part said:

Standing on the threshold of the New Year

part said:
Standing on the threshold of the New Year our thoughts turn to the old with regret for our mistakes and faults, and gratitude and gladness for our blessings received, especially those which have helped us to upbuild our immortal selfinood, and that of others. Looking retrospectively upon the past, we realize that the truth of spirit return is among its choicest treasures. As in thought we review the growth and progress of this truth, how like a mountain stream it has broadened and deepmountain stream it has broadened and deep ened through the ages, until it has attained its ened through the ages, until it has attained its present grandeur, we joyously exclaim: The things which now are have been, and the things which have been are yet to be. As we behold with what unparalleled speed it has spread into all channels of social, political and religious life, we reason inductively that the future will be radiant with its glory and mighty with a power so grandly incomprehensible to us of the present, that if some prophet gave it utterance, his truths would be considered more chimerical and improbable than those of the prophets who foretold than those of the prophets who for things which are manifested in our day.

To night, standing as we do in the domain of the Known, and clasping to our grateful hearts the revelations of the past, how the consciousness of the soul's possibilities and the probabilities of their unfoldment energize

consciousness of the soul's possibilities and the probabilities of their unfoldment energize and spiritualize; human life takes on a grander significance, and we exclaim, Wonderful, eternal and divine, art thou, oh life, that has no ending in the ages yet to come! On this eve of the glad New Year, with higher resolves and holier aspirations we reach out to the world of souls for higher inspirations that shall enable us to glean from future experience more of wisdom, truth and love.

Appropriate selections were rendered by Mrs. L and others. Mrs. Curtis spoke under control of her guide very acceptably to all. Mrs. Staples, under control of 'Sunbeam,' gave manifestations of a glad child's soul-life that were like spring flowers from a sunnier clime. Dr. Colson of Belfast made interesting remarks on 'The Spiritualism of the Present,' saying that the spiritual manifestations of the past confirmed those of the present, and Mr. J. Stuart spoke of the high moral teachings of his favorite book, 'Oahspe.' Mr. Stuart has finished a commodious room in his house, and supplied it with chairs and a musical instrument, and proffered it free of charge to the Spiritualists, who appreciate his kindness and have already at times availed themselves of its use.

When in Belfast I called on a lady who is a

when in Belfast I called on a lady who is a graduate of the Monroe School of Oratory. She is not a Spiritualist, but an earnest investigator. I told her that her readings and teach ings as an elocutionist were not all of her work, but preparatory for work waiting her in the future, a helpful work her spirit-friends want her to do. Truth needs cultured workers now as in olden times; first the fishermen, and others as in olden times; first the fishermen, and others unbiased and trusty, then the cultured and grand apostle, Paul, to witness to the truth. It is said history repeats itself. The materialist and agnostic, under the leadership of Ingersoll and others, are demolishing the strongholds of error and superstition. Heber Newton, M. J. Savage and others, our Watsons, Sidney Deans and Baxters, are they not culling from the old and gleaning from the new material with which to build up a bulwark of facts around the citadel of truth from which immortality may be permanently revealed?"

Missouri.

OREGON .- "Holt" writes: "No one was ever more incredulous than myself concerning religious creeds, spiritual facts and a future state. When the Rochester knockings began I laughed at the utter folly of those who could for a moment seriously regard them. 'Another nine days' wonder, soon to be forgotten, was my comment. For years I paid no regard to newspaper statements about them. Fourthe fox children, March, 1848, and we were in the autumn of 1862, when by chance I over-heard some one reading an item from a news-

What paper is that?' I asked. 'The BANNER OF LIGHT, a spiritual paper,'

believe in Spiritualism to sustain one news-

'One paper, dear sir! there are several papers, and two or three magazines, devoted to that Cause.'

This was adding amazement to simple won der—such was my ignorance. Examining the newspaper the person was reading, I found that it was one which required a very large patronage. Its advertisements indicated the existence of many thousands of readers and others who were practical believers in Spirit ualism. I was business man enough to know

My wonder was lost in pity. I felt toward them what most of us feel toward those we call 'heathen,' and with just as good reason. I was yet to learn that a man's wisdom and ex-perience enlarge his capacity of believing that doubt and denial have ever been the readthat doubt and denial have ever been the readiest tools of ignorance, as persecution is its first resort. It occurred to me, however, that this 'humbug' was disappointing the predictions made in 1848 that it would be short-lived. Here it was, contrary to all precedent, living and thriving fourteen years after.

Having plenty of time on my hands, I determined to gratify my curiosity as to 'why this thing still existed and flourished.' Accordingly I went to work. First I procured all the books by authors of good repute on the subject.

ingly I went to work. First I procured all the books by authors of good repute on the subject, and among these Howitt's 'History of the Supernatural,' Owen's 'Footfalls,' Judge Edmonds's works, and others. I was astounded at the weight of the testimony by direct witnesses. Meanwhile I watched the current news, and whenever I heard or read a spiritual story in which they address of the witnesses was given I cought them out and cases examined. story in which the address of the witnesses was given, I sought them out and cross-examined them. Again to my surprise, out of about one hundred instances I found but one that was not founded on absolute facts. Taking advice of persons of sound judgment and experience in the matter, I confined my personal investiga-tions to opportunities occurring under my own roof with mediums above suspicion of deceit. tions to opportunities occurring under my own roof with mediums above suspicion of deceit, and learned that there is beyond all doubt a something that coöperates with and often acts independent of mediums, and claims to be a living intelligence with a self-consciousness prolonged from this mortal life.

The inquiries I made brought me some remarkable communications. My memory being very tenacious of facts, in a few years I had acquired a knowledge of a vast number, any one of which is enough to establish the claim that human intelligence and self-consciousness

that human intelligence and self-consciousness survive the dissolution of the earthly body."

Rhode Island.

PAWTUCKET. - Mrs., Charles W. Clough writes: "Spiritualism is progressing quite favorably in Pawtucket. Dec. 7th, 1890, a few friends met at our home and formed 'The Pawtucket Spiritual Association. We continued to meet at the same place during December, but as we could not accommodate the increasing number who wished to attend, we hired a room having a seating capacity of about sixty. Two months later we were obliged to hire a larger hall; still the number increased until we had to move again, and now occupy Stark-weather's Hall, with a seating capacity of over two hundred. Since the opening of this season, Oct. 1st, we have had many good speakers and test-mediums. Sunday, Jan.

10th, Marguerite St. Omer lectured and gave 10th, Marquefte St. Omer lectured and gave psychometric readings. Jan. 17th and 24th, Nettle Holt-Harding, and the 31st Mrs. St. Omer again. Both these ladies have given great satisfaction here by their lectures and tests. The mediums have been very kind in giving us benefit circles and scances. Mrs. Hoss, materializing medium, gave us a benefit scance Dec. 17th, which was very satisfactory as to manifestations and financially. Saturday evening, Jan. 16th, Nettle Holt-Harding gave us a benefit test-circle, which also was satisfactory. Mrs. Harding and Mrs. St. Omer have given remarkable tests. The people are taking great interest. They are forming family circles, and a number of good mediums are being developed. The work has been hard, but I feel that we have been blessed and well repaid."

PROVIDENCE .- Mrs. J. R. writes: "For years I have been an honest investigator of the truths of Modern Spiritualism, but never received such convincing proofs of the continuity of life beyond so called death as I have through the mediumship of Margurite St. Omer, who was a stranger to me when I visited her for independent slate-writing, and received a message and picture of my deceased mother; since which I have attended some of her seances for tests by spirit telegraphy, and received beauti-ful communications from friends and relations who died in France and Germany. One message I received from a dear friend of mine who was drowned was remarkable, as it enumerated circumstances in my life that only he and myself were conversant with. She is the only medium I ever saw in my years of investiga-tions through whom I received telegraphic messages and could talk with the friends of my youth as though they were present in the flesh. Long may she live to be an instrument to bring messages to earnest searchers for spir-itual truth and proofs of an immortality."

PROVIDENCE.-"Argus" informs us that some of the mediums in that city are making great efforts, by the devotion of time and energy, for spreading the grand truths of Spiritualism. At a circle held there recently several prominent mediums were present, among them being Mrs. Cora Hazard, a gifted prophetic instrument; Mrs. Williams, who, while phetic instrument; Mrs. Williams, who, while under control, is a most excellent linguist, and Mrs. Minnie A. Lothrop, who is known, he writes, in that vicinity as the singing medium. At the close of the circle it was decided to form a society to be called "The Magnetic Band," the object of which organization will be the making of missionary visits by its members among the people in the suburban towns and villages, giving magnetic treatments and holding circles wherever called, "without money and without price."

Colorado.

DENVER .- S. M. Bartholmes writes: "A most worthy medium has been in our city a few weeks, Jules Wallace from Australia. He is creating great interest here among many who have only begun to see the truth of spirit return. He holds developing circles, and at almost every circle some one becomes influenced by their spirit friends. It is hoped he may remain here some time, as such earnest and faithful workers are needed in every city. He contemplates visiting the East before he returns to his native home. Few, if any, of his power have been in our city before."

Connecticut.

NORWICH. - W. W. Clapp writes: "We have here in Norwich quite a flourishing society of Spiritualists, which holds two meetings every Sunday, with such speakers for this season as Dr. F. L. H. Willis, Mrs. R. S. Lillie, A. E. Tisdale and Willard J. Hull—each of them for one month; then for two or three Sundays each Mrs. Clara H. Banks. Mrs. Helen Stuart Richings, Mrs. Clark Kimball, Mrs. Loring, et al."

Spiritual Phenomena.

Seance with Mrs. Sawyer.

To the Editor of the Banner of Light:

At a recent circle held at 243 West Nineteenth street, New York City, by Mrs. Carrie M. Sawyer, the excellent materializing medium, manifestations so remarkable occurred that I think an account of them will interest your readers.

The séance in question took place in a private house, only a few being present.

The lady who manages Mrs. Sawyer's circles objected to the medium sitting, as she had was the reply.

'A spiritual newspaper!' I exclaimed; 'and is it possible that there are enough people who is possible that the property of the property of the people who is possible that the property of the property of the people who is possible that the property of the property of the people who is possible that the property of the property of the people who is possible that the property of the people who is possible that the property of the people who is possible that the people who is possible that the people who is possible that the been quite ill all that day, but Mrs. Sawyer cabinet, which is only a small clothes-closet, 'Elan," the well-known control, spoke from inside the cabinet and said: "I see that a gentleman present has come prepared to apply a very simple and yet strict test to our medium. [have no objections, sir, to your test."

The gentleman seemed surprised at what the control said, and admitted that he had intended to ask to have his test applied. It was certainly a very simple one, and one I had never witnessed before. The test was this: He placed Mrs. Sawyer's hands on a piece of drawing paper, and with a pencil drew a mark around each finger; as there was no table in the cabinet a large music book was procured, upon which the paper was placed; another sheet of paper was deposited on the floor, upon which the medium's feet were placed, and that was marked likewise. After having finished his marking the gentleman said that in case the medium moved one-eighth of an inch it would be easily detected, as it would be impossible for her in the dark to place either

bands or feet in the same pencil markings. Mrs. Sawyer submitted to this test, as well as she does to all others, without a word of complaint. No sooner had the gentleman left the cabinet than a very tall female form followed him out into the room and led him back to the cabinet; he said he saw the medium in her chair as he had left her. Two forms, male and female, appeared at the same time, and calling for their sister Lucy, were recognized by a lady answering that name as her mother and sister. My father and little daughter came out together, and calling for me gave me some private information which I know no mortal ever could have known. To me it was the best test I have ever received of the intercommunion of the two worlds.

While my relatives were conversing with me, 'Maudie," the little familiar control of the medium, appeared at my daughter's side and saluted the circle. She said: "It seems so funny to see the medium sit so straight, with her hands on the paper."

Two and three forms appeared repeatedly together during the evening; but the most remarkable manifestation was yet to occur. Toward the close of the seance "Elan," the control, came out into the room, and while addressing the circle we noticed something growing out of his side, which soon developed into a heautiful female form floating horizontally into the room; it detached itself entirely from "Elan's" side, and, hovering over our heads, greeted us with a few words. It was distinctly visible, being robed in a glittering mass of white. While watching this wonderful materialization, which I know was one, the form gradually disappeared in the same manner as it had come, "Elan" standing in full

And state of the first the first transfer of

view at the cabinet the whole time the floating form was out.

Other forms appeared to the different friends n the circle, which were recognized.

Maudie gave many tests from the cabinet, which were all acknowledged as correct. At the close of the seance the medium was found in the same position as she had been

placed, which proved conclusively to the gentleman that she had not moved either hands or feet duringithe entire séance. Mrs. Sawyer is truly a wonderful medium,

and there seems no limit to the power of the spirits who manifest through her when the conditions are favorable. The lady who manages the séances related some extraordinary manifestations she has witnessed with Mrs. Sawyer privately. One was a few days ago, when Mrs. S. was ill in bed. A male form materialized in the presence of her attending physician, and diagnosed her case accurately; the doctor recognized the form as that of an old classmate long deceased. Mrs. Sawyer will hold séances at the above

number on Sunday, Wednesday and Friday evenings and Thursday afternoons.

New York City, 1892. ADELAIDE ADAMS.

Development of Mediumship. o the Editor of the Banner of Light:

There is always food for reflection furnished at the afternoon meeting of the First Society of Spiritualists at the New Music Hall, New York City, every Sunday. Mrs. M. E. Williams presides over this meeting, and is the chief caterer of spiritual nourishment. She is an accomplished parliamentarian, so to speak, and very strict in the enforcement of rules, a fact which the novitiate and aspiring orator will testify to.

Sunday, January 17th, her diplomacy in this matter was well tested, and the result gave proof of her large experience and diversified knowledge. There was a very interesting discussion started on "Medial Development," and, as may be supposed, there was a clashing of opinions. Each speaker would almost convince you that his idea on the subject was the only rational one to arrive at, till you heard the next; but by the time they all got through, and Mrs. Williams had pronounced her conclusions, you would imagine they were all of the one opinion. And so they were; but it required a master mind to mold them into harmony. And so Mrs. Williams has grown into popularity, and those Sunday afternoon meetings are largely attended.

One of the speakers who inveighed against the "developers" was a Frenchman, with somewhat imperfect pronunciation, but very sound logic, as it appeared to me. He contended that we must cultivate harmony in ourselves, in order to be efficient instruments for the spirit world, rather than depend upon what is to be gained by developing circles.

There was a patriarchal-looking gentleman who argued that mesmerism is the most prolific source of development of mediumship.

Mr. Walter Howell had something to say on the subject. Mediumship per se is not moral or immoral. He held that manifestations of spirit-power may be had through the organism of a person whose character may not be "highly developed." "First of all," he said, "see you are good men and women if you want to become good mediums. It is vastly more important that a man shall be a good man rather than anything else; but if he is a good man first, I do not mind how much of a medium he becomes after." This philosophical sentiment brought forth resounding plaudits.

Mrs. M. E. Williams now made an address, preparatory to the presentation of the phenomena, in her peculiarly fascinating and convincing way. Her exposition of the laws governing the phenomena was delivered in a slow, gentle voice, and was so luminous and direct that the casual visitor could clearly under-

Mrs. Mott-Knight gave an exhibition of the phenomena of slate-writing. A committee of four-ladies and gentlemen-taken haphazard Everything passed satisfactorily.

Mrs. Margaret Fox-Kane exhibited that phase of the phenomena for which she is so remark-

All through the afternoon there was a rapid succession of spirit rapping, which the uninitiated, like myself, attributed to some unruly member of the audience; but this "disturbance" was sufficiently explained by a remark of Mrs. Williams in the course of her address, when she referred to the spirits' coöperation in her views.

"Maggie Fox," as the Spiritualists here affectionately call her, does not look prosperous, and she was certainly the most unconcerned of all in that hall. She didn't appear to want 'conditions"; and as she came to the platform it seemed as if the spirits vied with the mortals in their demonstrations of applause. During the slate-writing test there was a call for square and above-board dealing," but in the case of Maggie Fox it was not only above-board but under the boards, about and around, and in the very air. I sat with some friends at a distance of one hundred feet from the platform, and at one time the rapping was so distinctly under our chairs that some women were in a state of momentary consternation, as though an imprudent mouse were nosing around.

At the suggestion of Mrs. Williams, Maggie Fox moved through the audience, giving spirit communications to those to whom she was attracted, and during this time the rapping was more intensified.

This meeting was the most satisfactory of any such I have ever attended, and under the benign influence of the spirits, and the wise direction of Mrs. Williams, I hope to see many more such.

CONSUMPTION CURED.

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

Because I differ with my parents, because I am convinced that my father was wrong in some of his religious opinions, Mr. Talmage insists that I disgrace my parents. How did the Christian religion commence? Did not the first disciples advocate theories that their parents denied? Were they not false—in his sense of the word—to their fathers and mothers? How could there have been any progress in this world if children had not gone beyond their parents? Do you consider that the inventor of a steel plow cast a slur upon his father, who scratched the ground with a wooden one? —Ingersoil.

Constitutional or scrofulous catarrh, sore eyes, etc., surely cured by Ayer's Sarsaparilla.

The transfer of the state of th

[Continued from first page.] could we cut it from the myriad links that

would be no sun-gleams, no life, no warmth, local and partial. There is something very but a cold cheerless night of death. But sep- pleasing in that philosophy that seeks to turn arate man from his higher, spiritual life, take everything into beauty and life. The effort to from him the inflowing life of that world with- do this has built up a sect whose mysticism out this world of sense, and he would know a and dogmatism alone prevents the operation darker night than the sunless earth. So closely of its influence and limits its popularity. are we linked to that higher life, that we par-

recognizing it.

Softly, calmly, like the morning, With its clear and vital air, Comes a breath all glory-laden Fresh from lands serene and fair. Drink the vital power inflowing As the daylight drinks the dew; Feel its warm breath and its vigor. For it maketh all things new. Mid earth's toils and fierce distractions, Mid its trials and its tears, Fear not, for each hour is bringing Nearer the millennial years.

Bringing hope from every sorrow, Bringing peace from every care. Bringing life, and truth, and beauty, As June brings the summer air.

It is to make more certain this ministry from the unseen and too often unrecognized world that we seek to prove those relations to it that make it impossible for any one to escape the influence of it upon himself. It is thus that most ineignificant things bear wondrous meaning in them. We are accused of materiality, and of finding in unworthy and trivial manifestations revelations too sacred to be thus revealed. But if a childlike, earnest man can walk the fields and know that in the grass he steps upon the infinite power of life is as surely revealed as in the grandeur of the mightiest planet that swings majestically in space, shall we think him less worthy to know of God? We love to know of such men as Oberlin and Stilling, of such women as Madam Guyon and Joan of Arc. We love to read of their childlike. trusting faith, to learn how they were inspired to accomplish noble deeds, and how they found in all things some fresh revelation of divine

In the earliest progress of any religious ideas we find more of this simple faith. All sects have founded upon it their principal means of appealing to the hearts of men. The pioneers of the Christian religion had such undoubting trust in the significance of all events, even the seeming trivial, that they believed they were led by the spirit. They saw signs, they had dreams, they could prophesy. They felt the spirit as it was outpoured upon them. Paul esteemed all the events of his life as leading, guiding and instructing him. The early disciples quickened this faith in every possible way. Nothing was of too trivial import to be regarded. They beheld a spiritual significance in all things.

The Roman Catholic religion in its primitive days, before the corruptions of ecclesiasticism crept in, was full of this trusting faith, and from this grew their bondage to mere symbols.

The pioneers of Methodism carried this faith into the hearts of the multitudes. Whitfield and his contemporaries beheld the power of spirit in all that controlled them, and so men believed in sincerity and truth, and with pure devotion, and turned gladly to a faith so vital with spiritual power and so fitted to their daily lives. They needed a certainty. They wanted no far-off God, but a living spirit in their midst. What an inspiration there is in the lives of these earnest men! John Wesley, the noble founder of Methodism, was not ashamed to avow his belief that a great, a mighty power lay back of the seemingly trivial phenomena that occurred at his father's parsonage. He prayed to God because he believed that God was a spirit and could answer prayer through spiritual agencies. He found an in- the flower to give, and it yielded its perfume; dwelling life in all that was about him, and the devil could not terrify him, for the infinite spirit of good was everywhere. John Murray, the first pioneer of Universalism, had such faith in God's love that in all the universes of infinite space he could find no room for a hell. He believed that the current of wind that took him into a strange harbor was governed by God, who bade him reveal his love. So mediumistic was he, so open were his spiritual senses, that he heard a spirit-voice directing, warning, advising and counselling him. He knew of a spirit within all things, and no external circumstances could make him doubt for one moment the infinite good.

We have been making an extended research of late into the spiritual facts that underlie every form of religious belief ever projected by the mind of man, and we find that the foundation of all sects has been built upon this daily and hourly effort to find the best that is one sublime truth, namely, a positive spiritpower at work in and through all events, guiding and controlling them. To prove that all is good has been the beginning of controversies and contentions innumerable, because men forget their first faith in a spirit within all external revelations; because they cease to find in each event its spiritual significance.

The effort to bring men into more vital relations with this interior life, and thus demonstrate to them that they are in and of the divine, that they are co-workers with the infinite, is a grand one, but it is a fruitless one unless it enters the heart as an abiding faith, so that we become positively sure that good can be found in all the circumstances and events of life. This faith is not a contented apathy; it is not a rest from effort. It is the certainty of the good that can be found in discern upon them the seal of divine love! every circumstance and event that comes to How glorious that destiny that tends to perfecus. It is no supine yielding to fate. It is a tion! search into causes, an endeavor to bring beauty out of deformity, harmony out of disorder. It is to find the relation that each event bears to the infinite cause; to find each spirit's source of life and action. Thus can we become students of a divine science, and learn what laws govern all things. Enter the daily walk of the humble laborer, and invest it with this effort to learn the significance of all that is presented to him. and how soon it grows radiant with wisdom. He ceases to contend with circumstances, and endeavors to make them the divine instrument of good.

It was this power of finding significance in all that presented itself, in drawing comparisons from familiar objects in nature, that made the instructions of the Nazarene so dear to the common people. They heard him gladly, for while telling them of a future life, he pointed out to them its semblance in the life of every day. When he spoke of attainment he made it more clear by presenting it through familiar symbolism. This distinguishing feature of his method of instruction has been the cause of endless controversy, and gross misinterpretation of his doctrines. Men have utterly failed

to see the significance of his teachings, and have given an external interpretation to pureunite it to the system of worlds throughout ly spiritual ideas, and thus their chief value the mighty universe, we know that darkness has been lost to the world. Ideas that were and death would inevitably follow. There infinite in their signification have been made

We need to make life more practical at the take of its beauty and strength without even same time that we endeavor to clothe it in beauty. Its aspect is stern when it is looked upon merely as a probation, a season to be lived, a necessary discipline. But when it becomes the first step in a glorious destiny, and its every event unfolds some future blessing, then it is joyfully entered upon, however severe its tasks may be, however cold its realities. Toil is burdensome when the body feels no gladness in the exercise of its muscles and nerves.

But what moves the body to action? The spirit, the life. Give to the spirit energy of will; give it some purpose, something to fulfill. Let the labor be done for an object, the more exalted the better, and there will be no more wearisome toil. How a man will work, never ceasing, never complaining, whose avarice makes him desire to accumulate a hoard of shining treasure. That is the inspiration of a love stronger than all weariness and pain. Men and women toil, and utter no word of complaint, for the gratification of pride. They will spend all their energies without a murmur in efforts to equal or excel others in the race of fashion. And thus we find it is not labor, but the object of labor, that makes it pleasing or irksome.

Suppose that at the commencement of a child's education it should be taught that it possessed a magic power; that although placed in a world filled with very much that was unlovely. yet within its tiny hand lay a sceptre of might with which it could transform all things at will, and find a hidden beauty in all that seemed repulsive; that God had placed his own divine essence in men and things, and had clothed it as seemed to him wisest, that man might become like himself a creator, by bringing to light all that was concealed. Should we have complaints from our children. quarrels with their companions, disgust and rebellion against circumstances, contempt of men and things?

A little Eastern story will appropriately illustrate and close our subject.

There was a man of wondrous wisdom dwelling in poverty, but sought by princes and nobles for his words of counsel. One day there came to him a person of rank and distinction, weary of life, praying to know how he should find enjoyment. After a long and wearisome story of failures and success, of disappointments and hopes, was ended, the simple teacher said:

"Well, that is all good to hear, for now I can tell you how to be the wisest and happiest man in the universe. Do not speak a word all day but the words of Allah, It is well."

That was all the instruction that could be gained, and the weary seeker, disgusted with famed wisdom, went his way. But no pleasure came to him, though he sought it. So he determined to try the wise man's wonderful remedy for all life's ills.

To all his attendants, to all importunities he gave the charmed word—"It is well," and he saw his goods wasted, his substance spoiled. and before half the day was gone, he sat down to ponder upon the significance of the words

It began to dawn upon him that life had some meaning besides its daily toils and duties. But what had the magic words to do with it? Then he began to listen to nature. The wind asked of the tree if it would take of its life, and it answered yes. The sunbeam asked the flower to give, and it yielded its perfume; the flower to give, and it yielded its perfume; the sunbeam asked the flower to give, and it yielded its perfume; the sunbeam asked the flower to give, and it yielded its perfume; the sunbeam asked of the tree if it would take of its life, and it answered yes. The sunbeam asked the flower to give, and it yielded its perfume; the sunbeam asked of the tree if it would take of its life, and it answered yes. The sunbeam asked the flower to give, and it yielded its perfume; that I minipolitory only. the dew drop answered the grass, the sky the cloud, the wave rushed to the shore with its word, and the star gleams and moon-rays gave forth their response. Thus he found that the Divine Voice spoke through all things its answer of blessing. Each event has its question. Answer it. Say it is well, I accept it; the Codys and what blessing the sky the it is God's, and what blessing follows it. Each circumstance has its import. Say it is yours, to its question, if you will learn of it, and all circumstances become revelators. It is thus to make life the word of God, to answer to all that it brings, It is well, I take it, to find in it all the significance God puts into it that is to bring to each heart the trust and faith in his goodness that is to be its interpreter, its translator, its mediator of life and beauty. There is nothing too trivial to be a revelation, nothing too mighty to be thus interpreted, a to be found. Not the sentiment of events and circumstances, but the reality of them, is to show men the real value of life. One cannot find another's good or be another's interpreter except as their lives have like sympathies. It is a desire for universal sympathy that makes men turn to an infinite power and reach up to a spiritual life and claim spiritual aid. This is man's effort to find the highest beauty and the greatest good he claims; but it is found in infinite expression, and waits us at every turn. and only requires the one sublime .but all-pervading faith of God or good in all things to be found as the life, the beauty of every event, the vitality of every force, the great inspirer, giver, blesser.

How blessed life becomes when we master its secret! How good are all things when we

Oh! then, friends be up and doing, With true hearts strong and elate, Still your noble truth pursuing.

Its sure triumph calmly wait. Onward marches like a hero He whom truth has once inspired; To-day men hate him-to-morrow

Know his soul with genius fired. No man needs to fear position When he bravely stands for truth. Future ages give him station.

Future heroes bless his ruth. Coming time will take in keeping All who've fought for God and right. Never resting, never sleeping. Is His justice and His might.

Onward ever, is the motto; Press ye forward, never tire. Looking back, see how each hero

Won his place through sword and fire. Give the meed to those who've suffered, Those who 've won some good for thee. Let thy word be bravely uttered, As the future's prophecy.

Looking back to bless the workers Who have made the past divine,

Press ye forward; he who faiters Knows not what is most sublime;

Knows not of the beauteous pathway, All the true and brave shall tread, When they step from cloud to noonday, Heaven within them, God o'erheads

Lot the hosts of Heaven are with you. Helping all your labors on: Press ye forward, then, triumphant, Till the guerdon shall be won,

Till the angels' starry banner, With its golden lilies three. Waves its azure folds triumphant Over land and over sea.

Waifs from Louisberg, in 1745.

Whatever may have been the motives which actuated Gov. Shirley and his councillors against the wishes of a large majority of the people of New England in planning and undertaking in 1745 the costly and hazardous expedition to invest and lay siege to that stronghold of the French, the fortress of Louisberg, Cape Breton, its successful finale silences all objections, and its surrender on the 17th of June was received with great rejoicing by all the people, and covered the administration with a halo of glory. Louisberg by its position held the key of the Gulf of St. Lawrence. Its fortress was deemed impregnable. It had a rampart of stone thirty-six feet in height, and defended by one hundred and forty-eight cannon and six mortars. Around it was a ditch eighty feet wide. To undertake the reduction of this formidable fortress 4000 New England troops under the command of Col. Pepperel arrived in the vicinity and effected a landing on the 20th of April, under cover of the guns of the English fleet. The cannon, mortars and munitions of war were dragged across a morass two miles wide on sleds hauled by men with ropes. This method was adopted at the suggestion of Major Ezekiel Gilman of Exeter, N. H., his business at home having been the hauling of masts and other heavy timber. The vast expense of this expedition was borne entirely by New England, and for which they dition to invest and lay siege to that stronghold hauling of masts and other heavy timber. The vast expense of this expedition was borne entirely by New England, and for which they were afterward reembursed by Old England, and the money arrived in Boston in 1749, and was deposited in the State Treasury. There were seventeen cart and truck loads of silver and ten of copper, in amount of £183,649, 2s, 6d, or \$612,330.41. One of the participants in this campaign was Philip Colby of Amesbury, and it may be that the letters and a portion of indenture paper which we now publish may be all that is left to tell us that such a man once lived and acted well his part at the time in lived and acted well his part at the time in which he lived. These papers were found among the Currier papers at the Timothy Currier house, Lion's Mouth.

Tabathy Colby

Amesbury in New England.

Cape Breton, July 10, 1745.

Loving Wife:—These lines comes to let you know that I am in good health as I am at this time, thanks be to God for it. I received your letter from Ichabod Colby June 15th. Render my duty to my mother, and father and mother Weed and so to all my brothers and sisters, and in particular to William Charles, in assisting her in getting her English harness. I don't know when I can get home, and I hope that it will not be long. I would have you send me a letter the first opportunity.

Louisberg, October ye 10th 1745.

My Dear:—These few lines comes with my kind love to you, hoping to find you in health, as I am at this times blest be God for it. Remember my duty to father and mother Weed. And kind love to brothers and sisters and Mariana and Polly. Render in like manner to my brother William Charles, and give him to take as good care of you as I heard he had always done. And if I return I will reward him well for his trouble. So no more at present but I remain your loving buse band till death does us part.

PHILIP COLBY.

This Indenture Witnesseth that Philip Colby, son

so no more at present but I remain your leving bushand till death does us part. PHILIP COLBY.

This Indenture Witnesseth that Philip Colby, son of Philip Colby late of Ameshury in the county of Essex and province of Massachusetts Bay in New England, deceased. Hath and doth of his own free will and accord by and with the consent of his mother Anna Colby him thereunto advising. Put himself as apprentice to Joseph Stevens of Newbury in sd. county shipwright, for and during the full term of four years from the date hereof. All sd. term of time of sd apprentice his sd. master shall faltifully serve and his secrets keep—his lawful commands obey. All houses or houses if idle repute he shall not frequent. Fornication he shall not commit. Matrimony he shall not contract during 3d term. At any unlawful game he shall not play whereby his master may be dammafied, and he shall not adventionally from his master, but in all it mas the himself from his master, service by night or day without liberty from his master, in all it may it may be four years—By this indenture we infer that Philip Colby. By this indenture we infer that Philip Colby.

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

The next number in OBSERVER'S series of "Things Worth Recording"-which Mrs. Love M. Willis is now contributing to THE BANNER'S columns-will appear in our issue for Feb. 6th. It treats of MRS. GERRIT SMITH.

Cranks and Kings.

The most eminent authority in Europe on diseases of the mind has publicly declared of late that every one who displays unusual intellectual activity and superiority is undoubtedly insane. In his recent notable speech at the anniversary dinner of the New England Society of Brooklyn, Mr. Chauncey Depew declared that the crank has become the most prominent feature of our civilization. So the Puritan was held to have been a crank, the most important article of whose faith was individual responsibility. He believed, said the speaker, in roasting the sinner here as a prelurid university below. The Puritan, himself, ready to fight and willing to die for the privilege of worshiping God as he thought right, was the phenomenal crank of the period. He was a perambulating can of moral dynamite, whose explosion might liberate the souls and minds of men. His fight with kings was not for time, but for eternity. The Stuart kings are dead; their thrones have been taken from their sons, and their power has been transferred to a house alien in blood and faith. But the sons of the Puritans govern half the world, and their principles are the vital and energizing forces with the other half.

For two hundred and seventy one years the fight has been hot between the cranks and the kings. The monarchs are forgotten, and their kingdoms and principalities are merged or lost, but the leaders of the Pilgrims' band are for the New World the canonized saints of civil and religious liberty. The Dutchmen, who saw the splendid qualities of the raw material which came among them for refuge, understood that crankiness indicated surplus energies, and determined to prepare it for power by opportunity and education. They gave the free school to the Puritan's children, the free press to the Puritan writers, free churches for the Puritan religionists, and they opened the trades for Puritan artizans. The Dutch declaration of independence was a liberal edneation in liberty, and the Dutch republic was a model for state sovereignty and national power. The tremendous success of the Pilgrim, experiment is the strongest lesson to us not to fear the truth because of its advocates or because of prejudices. The stoned and derided prophets of one period are the accepted guides of the succeeding one.

Pastor John Robiuson, one of the broadestminded preachers in a bigoted period, possessed the elements of cranky heresy even for our times. He used this language in his parting discourse to the Pilgrims on the night of their departure from Delfthaven: "And if God should reveal anything to you by any other instrument of His, be as ready to receive it as you were to receive any truth in my ministry; but I am confident that the Lord hath more light and truth yet to break out of His holy word." This glorious recognition of progress, and declaration of open-mindedness to research and revelation, said Mr. Depew-this courageous confidence that light, more light, purifies the atmosphere and illumines the truth, was not the utterance of Fancuil Hall yesterday, but the utterance of a Puritan pastor of nearly three centuries ago. It might have been both the text and argument of the recent defenders of Bishop Brooks and Pro-

fessor Briggs - The Puritan, he proceeded, could always be relied on to compensate and satisfy any man lie had wronged, if you gave him time. When the farmers fired at Lexington the shot heard round the world, they had exorcised the Puri tan devil, and could fight and die for equal lib erty for every man. The Puritan burned Rebecca Nourse an Salem for witchcraft, and after 266 Selis his descendants erected a monment to her memory. "The Puritans were not traders, or men of commerce, but state build ers. They have enjoyed the largest repute as fanatics and the highest distinction as cranks: but whether it was the king or the church that encountered them, they were never, after the the formidable movements of which the sun is the

threatens the life of an individual, or attacks private property; but if commerce or business or vested interests are entrenched in mosscovered wrongs, he attacks the wrong, no matter whom or what it hits or hurts. He shocks the business world by throwing tea into Boston harbor, but by that act he vindicates an immortal principle and creates a nation. He throws conservative pulpits into convulsions of terror when he proclaims the need of bleeding Kansas to be, not Bibles, but rifles.

All hail the Puritan cranks! exclaimed the speaker: the Miltons, the Cromwells, the Hampdens of the Old World-the Otises, the Adamses, the Lloyd Garrisons, the John Browns, the Abraham Lincolns of the New. They are for humanity; they are the leaven of light and liberty.

But why need there be cranks at all, it may well be asked, if the crank of one period is the prophet and guide of a later one? Why, indeed, except for the fact that his contemporaries refuse to hear him, and even deny his right to an utterance? Whose fault is it but their own? Who are to be held responsible for it but themselves? They may, and do, plead in excuse that they are too busy, that they have no time to give to everybody who comes along loaded with a new idea, that things are well enough as they are, much as they would like them bettered; but that does not signify; if progressive truth were the sincere quest of all, there would be no further need of cranks.

A "Pentecostal" Offering.

One who denies the truth of a theory and positively refuses to give a reason for doing so, or to present one which may appear to himself more plausible in accounting for what it claims to explain, exhibits the utter weakness of the position he holds regarding the subject under consideration.

A few weeks since Rev. Hugh O. Pentecost, editor of the Twentieth Century, published in its columns what purported to be an account of experiments made by himself and three friends with what he termed "alleged spiritualistic phenomena," and remarked that he "was convinced that none of the results of those experiments were produced by means other than were possible by the ordinary exercise of normal human functions."

Naturally one would conclude that such a broad, unequivocal statement must have something more than itself to rest upon; but it seems it did not. In his paper of the 14th inst., Mr. Pentecost says: "Since the account appeared, several persons have written to me asking me to plainly tell how I think the results were produced," and to this fair and reasonable request of honest seekers after truth the editor responds, "This I must decline to do."

That is precisely what the famous Seybert Commission did, and what every individual or number of individuals who have entered upon an investigation of the phenomena of Modern Spiritualism with a fixed determination not to believe, "though one rose from the dead" and stood bodily before them, have done from the time of the pretended investigation of the Cambridge professors to the day of Pentecost, and will continue to do.

Mr. Pentecost is not asked to make a clear and satisfactory exposition; he is simply asked to state what he thinks. This he declines to do. The offer of "a penny for his thoughts," or even more, would be no inducement for him to give them. Probably he feels how weak paratory course for matriculation into the and unsatisfying they would be to his correspondents. But he assumes to have another reason. He says:

"Nothing that I could say would shake the faith of any believer in Spiritualism.'

That admission shows the strength of the Spiritualist and the impotency of what Mr. P. might have said, had he consented to state what he thinks are the means by which the phenomena he and his friends witnessed were produced.

The editor, evidently realizing the closeness of the quarters into which by his own declaration and the queries of his friends he has been driven, endeavors to make his position a trifle more endurable and seemingly consistent by saying, referring to "the faith of a believer in Spiritualism," (he should have said knowledge -Spiritualism does not rest on faith):

"That faith is not built on strictly scientific investigation, and cannot be overthrown by strictly scientific refutation."

Why not? We should judge it would be an easy matter for science to disprove the fallacy of that which was not science. But does Mr. Pentecost fail to remember the thorough and exhaustive investigations of such well-known scientists as Crookes, Wallace, Zöllner, Varley, Robertson, Gregory, Hare and many others equally renowned? Were not their investigaions scientific?

But we need not say more. In closing his paragraph declining to divulge his thoughts. Mr. Pentecost says: "I have no objection to persons believing in Spiritualism who wish to." Thanks!

Progress of Science.

It is too much for us to expect that science will turn her telescopic or microscopic keen eye to the investigation of the aura of the universe; but if she should chance in her researches in the material realm to come in contact with something new, something farreaching and grand, we might expect great exultation, and a thousand keen eyes would be on the watch. The following by Camille Flammarion, published in the New York Herald, points to some such discovery, or the clairvoyant perception of it:

"All are familiar with the new idea of the great American inventor, Edison. Experimenting not long ago with a telephone line of great length, supplied with a metallic circuit, the inventor often noticed strange sounds in the apparatus that could not have arisen from anything but terrestrial magnetism. As at this period solar eruptions were frequent, and of great violence, he did not hesitate to correlate the two orders of facts. Later, making magnetic observations near the Ogden mine, his property in New Jersey, he verified at various times the sharp and relatively considerable deviations, which confirmed him in his

rmer opinion. Moreover, that a correlation does exist between the solar phenomena and magnetic disturbances upon the earth is beyond all doubt to-day. From the beginning Edison had resolved to pursue his studies from this point of view, and he thinks he will attain his end by following the methods in which the Ogden mine plays the leading part. This mine is formed of an almost compact mass of magnetic fron, sixteen hundred motres long by one hundred and twenty broad, which extends downward to an unknown depth. A conductor strung upon poles winds fifteen times about the mine, and the ends of the thread of this gigantic coll are brought to a telephonic observatory placed at one of the extremities of the lode. The great inventor is convinced that his apparatus will enable him to verify

battle, thought to be fools. The Puritan never | theatre, to judge of their intensity, and, adds the interviewer to whom he gave the details, to hear the noise which accompanies the tremendous solar tem-

pests.
At first sight such an assertion seems extraordinary. It is indeed well established that sound cannot be propagated in the entire absence of a material medium, solid, liquid or yaporous, and it is not less well established that between the earth and the sun, beyond our atmosphere, such medium does not exist. Furthermore, if sound could be propagated from the sun to the earth, following known laws, it would take at least thirteen years to traverse the distance. We could not then make comparisons between the sounds perceived and the sun spots without referring to ob-

servations made here about thirteen years ago. But the sounds heard by Edison through his telephone are due, according to all appearances, to terrestrial magnetic disturbances. If we admit that these may be no more than the consequences of phenomena of the same order that take place in the sun the sound would be transmitted electrically in a man ner analogous to that that passes over our telephone lines, the impossibility disappears.

We must hope, then, that arrangements at the Ogden mine are preparing us for important revelations. Let us pray that it will be so, and that a savant will arise capable of interpreting them.

The daily oscillations of the magnetic needle, magnetic intensity, the declination and the inclination, the number and splendor of the aurora boreala, are related to the spots and the eruptions on the sun Every great solar phenomenou has its counterpart in the manifestations of terrestrial magnetism in spite of the 149,000,000 kilometers which separate the earth from the sun. There is a suggestion in this that should not be overlooked in our reflections. Then we know nothing of the nature of astral magnetism. By this gate, it may be, we enter upon an avenue that is immense and full of surprises. Let us not shut our eyes. The sphere of our conceptions will increase with the progress of science.

Very surely the problem of interastral communication will not be solved to-day, and centuries yet will doubtless pass before we can think of it as practicable. But perhaps it will come some day through a new and unexpected discovery. Even the idea of discovering the chemical composition of the stars was declared absurd by Auguste Comte and other great thinkers a few years only before the analysis of the spectrum suddenly caused this revelation to fall from the sky. The glass is a marvel; before it was known people had no idea of anything in astronomy or micrography. The electric telegraph is another marvel which has transformed the world; and may there not exist between the planetary humanities psychic lives that we do not know of yet? We stand but at the vestibule of knowledge of the universe. Let us not believe that there is only an eternal Utopia in the very sensible hope that some day we may enter a little further! Excelsior!"

Weigh this sentence well, "May there not exist between the planetary humanities paychic lives that we do not know of yet?" Even that question from the great French savant means almost an assertion. Surely it is a declaration that science need not fear to investigate into that almost unknown region, the

The Problem of Poverty in Cities.

In a chapter contributed by Miss Octavia Hill to the second volume of Gen. Booth's great work on the "Poor of London," she graphically describes the influence of tenement house life on the character of the inmates. The sanitation advantages of such a life are admittedly better than is attainable in small dwellings, but life, when the less selfcontrolled tenants enter such a block, is pronounced to be simply an abhorrence. Inspection brings order for but a few hours. The tidier ones grow disheartened and depart. And often, though the outside appearance is fair enough, the tenement becomes a sort of pandemonium. Therefore she advises well-meaning landlords to pause before clearing away small dwellings and precting blocks with the idea of benefiting the poorer classes of people. Her belief is that herding together the lower orders of people renders their condition decidedly worse than when they are distributed over a number of small separate houses.

Mr. Booth's book deals only with the material side of the poverty question, and he presents a view of the difficulties and dangers that are involved such as has never been had The evils he depicts are all mountable. To search out the multiplied causes of them with a view to their removal, is a very great task, and therefore all the more urgent for performance. He discards utterly all the old and familiar notions of charity. He holds that the work necessary to be done is one of education and of uplifting rather than of simple giving. We are to give of ourselves rather than of what we possess. His own language is: "We need to take stock of all that is being done now, so as to trace the effect of the agencies actually at work upon the existing order of things, and so gather into one focus a mass of varied experience." The manifold troubles of poverty are to be met in various ways, but at the bottom of all remedies there must be an elevation of the moral and mental condition of the poor.

A Universal Sleeping-Place!

A writer in Frank Leslie's Monthly says that Prof. Louis Agassiz "fell asleep" on the 14th of December, 1873; that he "sleeps" in Mount Auburn, not far from Harvard, his Museum. and his Quincy street home: that, unmindful of aught that occurs to day in the world of science, and all unconscious of the great discoveries of the past, he "sleeps his long sleep." He is unmindful and unconscious. Nothing

but his memory lives, and will live on forever. According to that writer Agassiz is non exist ent. practically, since his life for twenty years almost has been one continuous sleep. In the minds of many, death means only rest: Then, of course, it is rest for all alike, those who earthly stage of existence without putting forth a single disinterested effort for the general good. To such, sleep is the sovereign balm for the human spirit. It is a universal dormitory that they expect to enter, not even relieved by dreams.

Modern Spiritualism, however, gives a new light to this age, and awakens the "soul-sleepers" (whether Christians or Materialists) to the fact that life on earth is but a preparation for a higher, a better, an active life, to dawn at once on the individual consciousness when the mortal form is laid aside: a life which is sympathetically and instinctively in touch with our own every-day existence; a life in which the mistakes of the past are outgrown by patient endeavor, and where the enfranchised spirit reaches out for wider achievements amid improved conditions.

Prevention the only true repression is the gist of the second paper on "The Treat ment of Criminals," by Wm. Foster, Jr. Turn to our seventh page, and give the article a thoughtful perusal if 15 is 198 2000 if

Read what is said on the eighth page concerning the good work done by Mrs. Ada Foye during her recent engagement in Brooklyn, N. Y.

Transition of Joseph P. Hazard.

To the Editor of the Banner of Light:

Another noble, faithful soul has departed for the Land of the Blessed. On the 19th inst. Joseph PEACE HAZARD closed his mortal pilgrimage of eighty five years, at his home in Peace Dale, South Kingston, R. I. He was a brother of THOMAS R. HAZARD, the well-remembered advocate and defender of Spiritualism, and, like him, was decided and pronounced in his views.

In early life he was in business in New Orleans, but having ample means he abandoned the vexations of trade, and returned to Wakefield, making his home with his brother, Rowland G.

His leisure he made contributory to his tastes: He traveled extensively, visiting nearly every country on the globe, in all lands seeking light on the, to him. momentous problem of Spiritualism. He was among the earliest to welcome the tidings from the spheres of the Immortals, and as the successive phases of the manifestations came they were received joyfully, as they strengthened the force of the evidence that the so-called dead live and return. He was always interested in the labors of his brother Thomas R., counseling and sustaining him in the many conflicts he had with prejudice and conservatism.

The brothers are now reunited; and from the spirit side of life will still shed upon the sphere of the mortal their influence and benedictions.

Providence, 50 Battey street.

We were well acquainted with the deceased, and had frequent conversations with him concerning the Spiritual Philosophy, and the prevalence of the Phenomena among men. We remember one occasion. specially, when-just returned from a trip around the world-he called at our office with his brother. Thomas R., and expressed his deep conviction, founded on personal investigation, of the verity of spirit materialization, and spoke interestingly concerning the widespread character of medial development generally, traces of which he was confident he had met with in every country he had visited.

In addition to the notice of his demise, kindly for warded us by our Providence correspondent, as above. another friend has sent us a copy of The Narragansett Times (Wakefield, R. I.,) for Jan. 22d, which contains a sketch of his life and experiences, from which we extract the subjoined:

JOSEPH P. HAZARD died at his residence at Peace Dale on Monday morning after an illness from the grip which lasted four weeks. He had been in feeble liealth previous to being taken down with this disease.

Dale on Monday morning after an illness from the grip which lasted four weeks. He had been in feeble liealth previous to being taken down with this disease. The remains were taken to Vauchuse, near Newport, on Thursday morning, and laid beside those of his brother, Thomas R. Hazard. The bearers were John A. Brown, John Babcock, William T. Stedman, and George Rathbun, who went to Vauchuse with the body. They were selected by the deceased shortly before he died. Other arrangements of the funeral were made by himself.

Joseph Peace Hazard was a son of Rowland and Mary Peace Hazard. He was born Feb. 17th, 1807, in Burlington, N. J., from whence he a few weeks after removed with his parents to Bristol, Pa., and remained until his thirteenth year, when Peace Dale became his home. At the age of nine years he was placed in school at Westtown, Pa., and pursued his studies at this point until the age of fourteen. He then busied himself in the mill owned by his eldest brother, and in 1836 erected a woolen mill at Peace Dale, which was operated for several years and subsequently leased, after which he abandoned business. Having a taste for travel Mr. Hazard acquainted himself thoroughly with the land of his birth, and in 1856 made the tour of Europe, spending much time in the cities of London and Rome, which, with their his toric and antiquarian associations, proved especially attractive to him. For many years much of his time was spent abroad until 1879, when he returned to his native land. During the last two years of his tour he made the circuit of the globe, including the islands of Japan and Iceland, and many other interesting but less frequented points. His home for the past three years had been chiefly at Peace Dale.

Mr. Hazard was the first to foresee the advantages possessed by Narragansett Pier as a popular resort, and at an early day furnished means to aid in its development, and promote its growth as a business centre. In 1846 he began the erection of what is known as the Castle, and which is one of the attrac

as the 'Castle,' and which is one of the attractions of the Pler. . . .

Several years ago Mr. Hazard had a monument placed on 'The Castle' property at Narragan-sett Pler, which he then owned, and intended, when his life upon earth was finished, to have his remains placed there. Afterward he chose Vaucluse as his place of interment.

Mr. Hazard, like his brother, Thomas R. Hazard, was a strong believer in Spiritualism. He was the list of five brothers, all of whom lived to advanced ages, and were noted for their intellectual power. A sister lives in Newport. The brothers were: Thomas R., Isaac P., Rowland G. and William Hazard. Mr. Hazard was never married."

Demise of a Veteran Spiritualist.

Mrs. Mary P. Crosby, widow of Robert Crosby, passed to the higher life from the residence of he daughter, Mrs. Folsom, in Roxbury, Mass., Jan. 19th (after an illness of only four days), at the age of eighty one years.

Mrs. Crosby was a woman of rare worth and intelli-Mrs. Crosby was a woman of rare worth and intelligence, of a progressive mind, possessing spiritual qualities of a high order which were displayed in her daily life, and which endeared her to all her friends. A Spiritualist in every sense of the word, this good mother lived the life which her knowledge of the truth impressed upon her, and it was her wish that in her death as in her life it should be made known that Spiritualism had been a blessed light to her passing days. Accordingly, Mrs. M. T. Longley, medium for the Banner of Light, was engaged—in addition to a Unitarian clergyman, the Rev. Mr. Lyon, a friend of the family—to conduct the funeral services over the remains. These services occurred on Thursday, Jan. 22d. and consisted of the reading of appropriate passages, and of a beautiful poem by Mr. Lyon, the delivery of a spiritual address replete with consolation and instruction by Mrs. Longley, and the offering of a soulful prayer by the clergyman. The floral tributes which covered the casket and adorned the apartment were numerous and beautiful, among them being a snowy dove suspended over a bank of maiden hair ferns and holding a star of spotless blossoms in its beak. This was the offering of a daughter of the decased, in token of her mother's fondness for the doves which had daily assembled to partake of the food scattered by her tender hand.

BY If any one wishes to understand why the popular religious systems everywhere ally themselves with the privileged few against the despoiled and suffering many, and play into their hands one day in the week in order that they may continue their depredations during the other six, he has but to study the ordinary course of legislation and watch the working of the motives of those who have the control of the religious machinery. These gentry know too well that they must have money for the support of their particular schools of belief. In these times of enlarging thought the voluntary tax for the dominie has greatly fallen off, and legalized taxation therefore becomes more necessary. This compels the churchmen to have labored for the high aims and ends of life side with those who control legislation, who no more than for those who have crossed the are now the plutocrats and the monopolists, who would have things as far as possible their own way, and keep the people at large in a state of dependency and want. This is just what the preachers are doing, and doing simply to maintain their organizations. They think they retain their authority because they have the legislative and social support of the rich. To the laboring poor they dispense only pity, bidding them to be resigned and thankful that their lot is no worse.

The concluding paper in the Personal Experiences," contributed to our columns by A. H. Nicholas of Summerland, Cal., was put in type for this week's laste; but—space falling—its publication is deferred to our next,

The Saint Paul (Minn.) Pioneer, Press of Monday, Jan. 18th, says: ""Tileosophy, Tis" facts and Fancies, and Why It Has Failed, "vis the subject discussed by Frank T." Index at "A. O. U. W. Hall last evening before the St. Paul Spiritual Alliance." It then devotes some balf-column, space to a good abstract of his remarks done don or of a need i

We are informed that the spiritual veteran. Solumon W. Jewatt, of Pakerafield, Cal., has been having a hard time for weeks wast with preumonia; but is now convalescent.

Laconics.

BY TYPHO. Lord Byron was a genius bold,

Who scorned the bribe of British gold. His liberal thought made churchmen wines. And they have hated him over since.

Bought friendship is a dear commodity. But it plays out in time.

An implacable foe is a human monster. He poslesses very little soul.

The man who goes back on his written promises is an insignificant specimen of humanity. Life is too short to undertake to purify human by-

The daily laborer should be fully remunerated. He s the bone and sinew of the community, and always

has been. Love turned to hate is the cause of many sanguinary events that are cropping out almost daily.

Truth prevails while Error rails.

The Boston Daily News is ten times superior to the Boston Record.

There are certain people who call themselves Spiritualists, in different parts of the country, who seem to prefer dining on crow rather than on real good spiritual food. It is "caw, caw, caw," with them nearly all the time.

Do they water stocks in "bucket shops"?

" Poker flip" cures the grip.

An educated scoundrel is far more dangerous than an ignorant thief.

Bustling bipeds bring bread to their homes, while azy loafers live off of them.

Murderers are wild beasts, and should be imprisned for life.

The sudden deaths of great men go to show the vanity of earthly aspirations. The sun shines on the just and the unjust alike;

but the unjust gets cursed just the same. The modern Shylock holds the winning card just

now; but it will not always be so.

American Anti-Vaccination League.

It will be gratifying to our readers to learn that a number of persons believing that compulsory vaccination is unconstitutionally enforced by local authorities in the various cities, townships and countles of the United States, under the prevailing erroneous impression that it is necessary so to do in order to protect the people from a possible outbreak of smallpox. thus endangering the lives and health of the people, particularly young children, have effected an organization under the name of the American Anti Vaccination League, for the purpose of disseminating information concerning the various questions involved by vaccination; adopting measures for the repeal of compulsory vaccination laws; supplying aid to those oppressed by such laws who may be unable to defend themselves; and to provide for the organization of branch societies in each State and Territory of the Union.

The officers of the League are: E. W. Sawyer, M. D., President, Kokomo, Ind.; T. Dwight Stow, M. D., 1st Vice President, Mexico, N. Y; Alice B. Campbell, M. D., 2d Vice President, Brooklyn, N. Y.; Alexander Wilder, M. D., 3d Vice President, Newark, N. J.; H. Hitchcock, M. D., Director; E. C. Townsend, Cor. Secretary; Prof. O. M. Curtis, B. A., O. R., Treasurer, and Thos. M. Wyatt, Esq., Attorney,

All individuals opposed to compulsory vaccination are invited to join, the annual membership fee being \$1. Further particulars may be obtained on application to E. C. Townsend, Cor. Sec'y, 19 Broadway, New

Reduction in Price of Music.

In order to satisfy the demands of that portion of the music loving public whose means are limited, C. P. Longley, the popular composer of spiritual and sympathetic songs, has decided to reduce the price of those of his sheet music compositions that bear the beautiful lithographic title-page-comprising a spiritual scene, and also a fine portrait of himself and of Mrs. Longley, the Banner of Light medium-to that of a uniform price with his other sheet music, gence, of a progressive mind, possessing spiritual viz., twenty-five cents per copy. The collection of Mr. Longley's songs in book form, "Echoes from an Angel's Lyre." which has hitherto been mailed at one dollar and ten cents, will hereafter be sent postpaid for one dollar. The book and the sheet music are on sale at the Banner of Light Bookstore, and a list of the latter will be found in our advertising columns. Every Spiritualist - and all others who delight in beautiful words set to sweet music-should secure copies of these charming melodies. Send in your orders to Colby & Rich.

Married.

Jan. 21st, 1892, Mrs. Lizzie Kelley of Boston and J. F. Hartmann of Chicago. Mr. and Mrs. Hartmann will reside at 314 West Van Buren street. Chicago.

According to our genial correspondent, "R. P. H.," of Haverhill, Mass., Mr. W. J. Colville on a recent Sunday in the course of an address to the Spiritualist Union in Brittan Hall, answered the question: How long in your opinion will it be before the Roman Church will have the entire control of the civil power of this country?" to the effect that in his opinion the civil power of the country would never be thus controlled-following this expression of opinion by showing that the tendency of sentiment and growth of power is not in that direction. While the Church of Rome claims to be unchangeable in relation to doctrine, it is not unchangeable in discipline, and its acts in the future, he said, are not liable to be a repetition of its past record.

We are informed that Dr. J. S. Baker of Plymouth, Ind., is meeting with a marked degree of success in his practice as a clairvoyant and botanic physician. A correspondent of the Rochester (Ind.) Repub-Hean furnishes that paper with nearly a column descriptive of his remarkable gifts in the lines above

Letter from Luther R. Marsh.

To the Editor of the Banner of Light: I have been enjoying of late a glorious mediumistic opportunity: Mrs. Wm. 8. Butler (Maggle Folsom Butler), of your city, has been visiting Mrs. Huyler here for some days, and these two psychics-each endowed with rare and lotty gifts-have, by their united power, called around them hosts from the spheres above to cheer and enlighten us. If I should enter into detail, I should not know where to begin or where to stop. As each one naused the other took up the wondrous tale," and continued it with test upon test of the most delightful character.

To be, sure, we have passed beyond the region of tests and phenomena; and yet, it is not to be denied that it is always gratifying to have them come.

As next, summer these two mediums are to occupy their cottages at "Graigledge-on-Maranacook," in Maine—that spot of singular beauty and romance, a strange promontory that juts into the blue and drystal lake and near the lovely cottage of your partner, Mr. Rich, it is presumed that you, Mr. Rditor, the geterant spreader of spiritualistic intelligence, will go, there, too; and then, maybap, we will have a repetition of the angelic scenes which we have here been witness of for the last few days. Glad will all the cottagers in that elyslum be to welcome you to

Yours in the faith, yes, more than that, in the knowledge | 1914 | 1820 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914 | 1914

NEWSY NOTES AND PITHY POINTS.

DEFEND THE STARS! Off with your hat as the flag goes by!
And let the heart have its say;
You're man enough for a tear in your eye
That you will not wipe away.
— W. J. Henderson, in St. Nicholas.

"Femiculture," says the Boston News, is the latest of new words. It means, as the word indicates, everything pertaining to the culture of women "Femiculture originated in this way; 'Let me intro-duce to you a friend who is interested in—in feminine matters; that is, in femiculture-if I can coin a word, wrote a man who wished to introduce a woman newspaper fiend to another woman newspaper flend. And so 'femiculture' was born, and now it is becoming

[A POINT CLEARLY MADE]—Mr. Bellamy's Now Nation, in an editorial, draws the line between Socialism and Nationalism. The pith of it is in this paragraph: "The conclusion of the matter is this: When a man tells us that he is a Socialist he has not told us what he is at all. He may be a revolutionary Anarchist, a Marxist of the Bebel sort, a Christian Socialist, a Nationalist, or merely a Sir William Harcourt. A cross-examination will be necessary to ascertain with which of these widely differentiated classes of people he is allied. On the other hand, if a man tells us he is a Nationalist we know just what he is."—Twentieth Contury.

There were several quite severe shocks of earthquake felt in Rome on the night of Jan. 22d, which caused a panic in the more crowded quarters. Most of the clocks in the city stopped at 11:27. The shock was felt in neighboring towns, in several of which houses fell, and, in one instance, an historical tower at Civita Lavagna, but no loss of life is reported.

Be very careful of your health; it's worth your while to try;
And eat and drink with caution and to keep your stockings dry;
For though this is a healthy town, diseases lurk about,
And the awful grip'll get you if you do n't watch out.

—Chicago Mail.

Advice applicable also to the latitude of Boston.

"PROGRESS" is the name of a new sixteen-page monthly published by A. J. Miller & Co., under the auspices of the St. Louis Spiritual Association Thomas B. Wilson editor. Its editorial management appears to be in good hands; its mechanical execution is excellent. We wish it success. Office, Fagin Building (Room 302), St. Louis, Mo.

"Jeanie," said an old Cameronian to his daughter, who was asking his permission to marry, "Jeanie, it's a very solemn thing to get married." "I know that, father," said the sensible lassie, "but it's a great deal solemner to be shulle." "For solemner to be single."— Ex.

The Mexia-Texas border war has now passed into a state of "innocuous desuetude."

Andrew Cross is back in Portland again, and will be warmly greeted by scores of friends. He has been to Scotland, and had the pleasure recently of bringing about the retulion of two of the mem ers of his family, his mother and her brother, the two not having met for fifty two years. . . Mr. Cross is looking well, a little touched by the sea air, and a little stouter than when he left home, but the people will find that he has returned, if possible, a better reader of Scottish poetry than ever, having lived for months in the home of Burns and of Scott, to say nothing of the hundreds of poets who have sung less loudly than they, but none the less truly.—Portland (Me.) Figaro.

Yahia Khan, Persian minister of justice and commerce, is dead from "La Grippe," which khan conquer all grades of patients, from the least to the

"Is life worth living?" is the question that has come into the minds of more than one of our citizens within a few weeks. They were having a tussie with the grip when the question came up for their decision.—
The Narragansett Times.

THR CHILIAN SITUATION has taken on a new aspect since last week. Having possessed himself of the fullest and latest information concerning the Baltimore incident at Valparaiso, and the conduct of the Chilian government in relation thereto (also other matters), President Harrison at last laid the whole case officially before Congress. An ultimatum from "Uncle Sam" has reached the Chilian capital, and the result (unless contradicted later on) is, that that country agrees to withdraw the offensive Matta note, and also the request of Minister Eagan's withdrawal, and is willing to submit the whole dispute to arbitration. Meanwhile war may come, and so our government dock yards and arsenals continue to present great activity, while Chili, on her part, has just bought a prime new tronclad from our English "cousins," and is pushing the work on two others she now has in French ports.

[SHOCKING!] He-"I hear you attend the Handel and Hayden performances. Were you present at the 'Creation'?" She (Indignantly) - "I suppose you will next want to know if I sailed in Noah's Ark."—Boston Beacon.

Columbus (O.) had a \$500,000 fire, Jan. 26th.

"Gotham's" Board of Health has at last reached the culmination of its tenement house census: There are 35,000 front and 23,000 rear tenement houses in the city, occupied by 276,000 families; the number of people living in tenements is 1,225,000-an increase of 141,000 over the previous year.

ST. PETERSBURG, Jan. 28th.—The Grand Duke Nicolaewitzh Constantine, the second son and fourth child of the late Emperor Nicholas of Russia, and uncle of the present Czar, diehol to day, aged sixty two years. He was Grand Admiral of the imperial fleet.

The Berlin Tageblatt announces that a dangerous rebellion has broken out in the Cameroons, West Africa, and that the cruiser Pelikan, with a detachment of 300 troops, has been ordered to that locality.

Cyrus W. Field is better, and Rev. Mr. Spurgeon is

worse.

A Typo's Romance.—We ice saw a Uth gazing at the "ry heavens with a 1 in 1 [37] and a — of pistols in the other. We so 2, in his attolion by pointing 2 a ¶ in a paper we held in our [37], rel8ing 2 a young sel in that 5 of the sny, who had 4elby left home in a st8 of gr8 agitation. He dropped the 1 and — of pistols from his [37]—Is with the ! "It is I of whom U read. I left home be4 my rel8tions could stop me. I so the [37] of a but I in this sny who refused 2 list 2 me, but smiled be9ly on a naval under. I —ed madly away, uttering a wild '2 the god of love, and without stopping 2 reply 2 the ??? of my friends, came here with this † and — of pistols 2 put a . 2 my existence. My case has no || in this §.—Notes and Queries.

MIXED METAPHOR.—This is how a politician " got there" just after an election: "Gentlemen, the renown of this glorious victory will reacho in golden

letters through the corridors of the river of time!" WHAT CAN A SPELLER DO? If an S and an I and an O and a U, With an X at the end, spell Su, And an E and a Y and an E spell I, Pray, what is a speller to do?

Then if also an S and an I and a G And an H E D spell cide, There's nothing much left for a speller to do But to go and commit slouxeyesighed.

CINCINNATI, O., NOTES.

BY R. S. LILLIE,

To the Editor of the Banner of Light: I thought I would send you a few notes in reference to my work here in the West. Our Sunday engagement is with the Society of Union Spiritualists of Cinclanati, occupying (as it has for several years) the Grand Army Hall on Sixth street.

ment is with the Society of Union Spiritualists of Cincinnati, occupying (as it has for several years) the Grand Army Hall on Sixth street.

Hele, as elsewhere, there are many things to discourage those who are working to present the philosophy to the public. In, every city, there is a large number of people who know Spiritualism to be a fact, who have received the evidence of its central, truth, and are satisfied with that, but who have not realized as yet that there are principles at stake which ought to be kept before the world until the heavy cloud in regard to death is lifted from all minds—and that in order to do this their influence should be made manifest on the aide of this movement; But instead of this, there are very many who just follow their fancies, and if the speaker suits their ideas they will attend; if not, they will drup off until some one else comes. Accordingly, each speaker has, in a measure, a following or audience of their own, excepting the falthful ones—who, we are glad to say, are in every Bociety—who go from principle, and who are always found at the post of duty.

We found here many warm friends whom we had become attached to ou the occasion of our former engagements, who greeted us with a cordial welcome. There was a goodly attendance at first, with a gradual increase for the three Sundays of January now past. Theatres are all open on Sunday in Cincinnati, and all other places of amusement, with unusual at tractions for that evening. This is felt as one of the counter attractions, which has an influence, at least, upon the numbers attending the spiritual meetings.

On arriving Saturday evening, Jan. 2d, I was requested to officiate at a funeral on the afternoon of the following day, and found to my surprise that C. G. Heileberg had passed to the higher life from his home on Auburn Avenue, this city. Mr. Heileberg, as you know, wrote and published a book a few years since, which was a history of remarkable experiences with manifestations coming to him manuly, I believe, through the

be convinced, and lived to ree his wife become as firm in the faith as himself, she meantime unfolding mediumistic qualities.

As is often the case on funeral occasions, I was privileged to see the spirit while I was in the presence of the silent outer form. Walking across the room in a very natural manner, he evidently saw my surprise, and said: "Yes, I am here for a short time. I have had an excellent place assigned to me. They say I have earned it. I do n't know, but I have had an excellent place assigned to me. They say I have earned it. I do n't know, but I have had an excellent place assigned to me. They say I have earned it. I do n't know, but I have had always tried to be true to what they have given me."

And I think no one will say he was not. We saw the outer form wrapped in a winding sheet with a teluster of illies upon the breast, deposited in the retort of the crematory, where in two hours, as far as the material was concerned, it could literally be said. "Ashes to ashes." But I saw the spirit with a host of that world of which he had caught rare glimpses at times through which had come to him the faces of the leved and lost; and now on this morning of the New Time how happy he must have been as the greetings came to him on that side of life: "A Happy New Year!" Here is where I feel most of all the grandeur of these teachings, when death is indeed "swallowed up in victory."

Special Notice to the Spiritualists of America

The Veteran Spiritualists' Union will be pleased to receive a photograph or other good likeness of yourself or any Spiritualist in your locality who may be actively engaged in disseminating a knowledge of the truths of Modern Spiritualism, either as a medium, lecturer, or in any other capacity.

lecturer, or in any other capacity.

Bach of these pictures should be accompanied by the sum of \$6; this sum entitling the sender to fifty copies of the picture sent, of which a large number will be printed by the photo-electric process; also to one year's membership in the V. S. U.; a certificate of the same, illustrated with a picture of the home of the Fox family at Hydesville. N. Y., suitable for framing, and a large and handsome document on a sheet 20x22 inches, consisting of the by-laws, objects and purposes of the society, surrounded by cabinet sized photographs of its officers.

If you do not care for fifty copies of one picture you can make a selection of such on our list as you may prefer. The remainder of the pictures will be retained to supply demands, and mailed to any address at \$1 per hundred copies.

In this the Union proposes to produce cabinet sized pictures of active workers in the ranks of Modern Spiritualism that will be worthy of preservation.

The original pictures to be copied should be well shaded and with a dark background. These originals the Union will preserve in its historical department, and the senders are requested to supply the name, profession or occupation, and residence of the person whose likeness it is. Pictures, etc., may be mailed to Wm. H. Banks, 77 State street, Boston, Mass.

Specimens of the reproduced pictures may be seen at the Banner of Light Bookstore, 9 Bosworth street. Boston, or will be forwarded by mail to any address upon receipt of two stamps, by the undersigned at the same place.

M. T. Longley, Cor. Sec'y V. S. U.

M. T. LONGLEY, Cor. Sec'y V. S. U.

Movements of Platform Lecturers. (Notices under this heading must reach this office by Monday's mail to insure insertion the same week.1

Lyman C. Howe speaks in Grand Rapids, Mich., the Sindays of January, and at the South-West Michigan Quarterly Meeting Feb. 5th and 7th. He is engaged for March in Indianapolis, Ind. In April he speaks in St. Louis, Mo., and May and June in Duluth, Minn. He will answer calls for week evenings at accessible points during each of these months.—His camp meeting work as far as arranged is at Haz left Park, Mich., July 30th to Aug. 5th; at Mantina, O., Aug 6th to 12th; and at Ashley, O., Aug. 20th to 20th. First call first served, is the motto of business.

Mrs. 1d. P. A. Whitlock speaks, Eeb. 7th at New.

Mrs. Ida P. A. Whitlock speaks Feb. 7th at Newburyport, Mass.; Feb. 14th at Providence, R. I.; Feb. 21st at Lowell, Mass., and Feb. 28th at Malden. Mass. She would like to make engagements for April 3d and May 1st. A dress Madison Park Hotel, Sterling street, Boston, Mass.

street, Boston, Mass.

Mrs. Ada Foye leaves Brooklyn, N. Y., for Chicago, Ill., Feb. 1st, to visit her family and take a much needed rest from her spiritual work for a few weeks. During March she will be in Topeka, Kan; April in Troy. N. Y.; May in Cinclinati. O. Her address during February will be P. O. Box 517, Chicago, Ill.

Walter S. Eldridge, M. D., was with the Society of Portland, Me., Sunday, Jan 17th; is engaged at the same place for one Sunday in February; the other three open for engagements. Address him, Freeport, Me., Box 170.

Miss S. Lizzle Ewer has been filling engagements for January at New Bedford, Westboro' and Newburpport. Is engaged for the month of February at Albany, N. Y. The first two Sundays in March will speak in Westboro', Mass., and the last two Sundays, 20th and 27th, at Portland, Me.

an engagement for June with an Eastern Society. Will also accept camp meeting engagements. Home address, 52 Washington street, Newburyport, Mass.

W. J. Colville lectures every Wednesday and Vriday in Kingston Hall, Brooklyn, at 10 A. M., and Union Square Hall, New York, at 3 P. M. and on Saftragys at 3 P. M. in Unity Hall Hartford, Ct. His prosent addresses are 205 Daytmouth street, Boston, and 52 West 12th street, New York.

Mr. J. Krank Bayter for Sunday, Jan Stat and the

Mr. J. Frank Baxter for Sunday, Jan. 31st, and the week following, is announced for Hartford, Conn., and vicinity.

MEETINGS IN MASSACHUSETTS.

Lynn.-The Spiritual Fraternity very kindly gave up its afternoon session Jan. 24th—the Lyceum's Hall being temporarily unavailable—and we held memorial

being temporarily unavailable—and we held memorial services for our late sister, Mrs. 8 D. Carleton. The Helping Hand, of which society she was President, joined us in the services. We used the Lycoun service sliver chain reading and singing. Mrs. E. I. Hurd gave a beautiful invocation, followed by remarks by Mrs. L. S. Dodge, Secretary of the Helping Hand. Mrs. Hurd also paid tribute to our sister, and Mrs. Lake, a well-known Spiritualist of Lynn, read an original poem.

Mrs. O. Fanuie Allyn gave one of her able addresses in the evening at Templars' Hall. At the close she announced that a marriage ceremony would be performed. Our President, Mrs. E. I. Hurd, and the Treasurer, Mr. John B. Webster, were then united by her in a solemn and beautiful manner. After the services a crowd of friends congratulated the newly wedded pair.

Mrs. E. B. MERRILL, Sec'y.

Newburyport. - We had for our medium, Jan 24th. Mrs. Abby N. Burnham of Boston, who lectured instructively in the afternoon on the phenomena of

instructively in the afternoon on the phenomena of Spiritualism. She also gave a few tests — all pronounced correct.

In the evening the subject of the lecture was "The Age of Reason." The speaker parrated many won derful manifestations of spirit power, of homes made brighter, people happier, by the influence of their loved ones who had gone before. The lecture was listened to with thoughtful attention by the audience, and at its close was heartly applateded. A number of good tests were given, and the people went home feeling pleased with the services at Fraiernity Hall.

Next Sunday Mrs. Cella Nickerson of New Bedford will address the Society.

F. H. F.

Maverhill and Bradford.—Last Sunday the Brit-tan Hall platform of the Union Spiritualists was occupled by Mrs. Clara H. Banks of Haydenville, a speaker of vivacity and eloquence, who highly electrified pleased and instructed her audience. She remained over until Wednesday evening to attend a public circle in Brittan Hall [where local talent was to be chiefly represented]. A week ago the Society had a social supper and entertainment, which was a success.

success.

Next Sunday Edgar W. Emerson of Manchester,
N. H., will occupy the platform.

E. P. H.

New Bedford.-Last Sunday Mr. F. A. Wiggin of Salem was the speaker for the First Spiritual Society. The afternoon address on "What Use is Spiritualism, and What Benefit Has it Been to Humanity?" was an able and logical discourse, commanding the attention of all. Following this quite a number of recognized leafs were given

tion of all. Following this quite a number of recognized lests were given.

The evening meeting called out a large audience. The subject of the lecture was "Refucarnation and Obsession." After the lecture about one hour was devoted to the giving of tests, all being recognized.

Next Sunday Mr. Wiggin will again speak for us, followed on Feb. 7th by Mrs. Annie E. Cunningham, test medium of Boston.

SEC'Y.

Worcester.-Sunday, Jan. 24th, Prof. W. F. Peck occupied our platform, delivering two able discourses—the afternoon subject being "Buddha and Christ," the evening "The Needs of the Hour."

Our supper, dance and entertainment last Friday evening was a pronounced success Mr. Charles W. Sullivan, in his character impersonations, won enthusiastic appliause.

Prof. Peck will be our speaker next Sunday, Jan. 31st. Georgia D. Fuller, Cor. Sec'y. 5 Houghton street.

Lawrence.-Jan. 24th the meetings at Pythian Hall were especially interesting-being held under the instructions of the guides of our fine speaker, Thos, Grimshaw, who is truly an instrument in the hands of an earnest intelligence, whose aim seems to be for the spreading of the spiritual truth.

Lowell.-Mr. Robert Lord lectured, and Miss Jo sephine Lord gave tests, Jan. 24th, for the First Spirsephine Lord gave tests, Jan. 24th. for the Prist Spil-tualist Society.—Next Sunday Mrs. Williams of Fall River, test medium, occupies our rostrum.—On Saturday evening. 23d inst., we had a very successful supper and entertainment. E. Pickup, Hon. Sec'y

Springfield.- A letter from E. J. Bowtell, descriptive of the dedication of the new quarters of the Ladies' Aid Society, of that city, etc., will appear next week. Mr. Bowtell has been speaking there, we note, with good effect, for several Sundays past.

Children's Progressive Lyceum matters there, will appear next week.

RHODE ISLAND.

Providence.- Nearly four years had elapsed since Mr. J. Frank Baxter as lecturer and medium had appeared in Providence, R. I., when on Sunday last, Jan. 24th, he lectured, sang and delineated spirits in Columbia Hall of this city. He had been in previous years a favorite here, having given nearly one hundred lectures—those of last Sunday being the interty seventh and eighth. The day audience was double its usual size, and the evening audience larger than the management could accommodate with seats. The subject of the afternoon was, "Spiritualism: Its Aspect and Prospect." That of the evening showed how nations and men were affected directly by Spiritualism, illustrated with a relation of the experiences of men in official, political, ecclesiastical and professional capacity. It was a grand effort, and a most timely production.

As Mr. Baxter entered the hall in the evening he was presented with a beautiful and artistically arranged bouquet of cut flowers, which he graciously received and placed on the desk beside flowers at ready there. peared in Providence, R. I., when on Sunday last,

received and placed on the desk beside flowers already there.

At the close of the evening lecture a séance of one hour was given of so remarkable and telling a character that old time Spiritualists were thoroughly absorbed in interest.

Next Sunday the speaker engaged will be detained by sickness. The day session will be occupied by local talent, Dr. F. H. Roscoe to occupy the rostrum for the evening.

Providence.-The First Spiritualist Aid Society met in its rooms, 18 and 20 West Block, 70 Weybosset street, Thursday, Jan. 21st. Supper at 6 o'clock; goodly number in attendance; circle for one hour; singing and music. Society meets every Thursday afternoon and evening. Public cordially invited. Mrs. M. A. WATERMAN.

PENNSYLVANIA.

Williamsport.—The Secretary of the First Liberal Spiritualist Society writes: "Our baby society, whose coming was heralded—like that of some other important infants-by Thes. G. Ruffhead and J. J. King in the press of this city, is flourishing nicely for an organization but six weeks old.

And an H E D seell cited a spaller to do But to go and commit stoucy-esighed.

Thomas Paint's Burninax—The friends of Free thought in New England are invited to meet in Paint Ball, Boston, Sunday, Jan. 31st, to commemorate the Hall, Fall River, Sunday, Jan. 31st, to commemorate the Hall, Boston, Sunday, Jan. 31st, to commemorate

CONNECTICUT.

Norwich.-Mrs. fielen Stuart-Richings was greeted with applause as she stepped upon our platform Sun day, Jan. 24th. After the usual opening exercises she prefaced the afternoon discourse with pleasant words of greeting to the audience—two years having chapsed since she had addressed our society, she help unable to fill her last engagement on account of lillness.

illness.

Both the afternoon and evening addresses were based thon questions presented by the audience—being supplemented by psychometric readings of an interesting character.

Fine audiences were in attendance at both sessions, who listened with marked interest to the inspired words of the speaker. She explained the difference between inspiretion and control, and in answer to the question: "What place should Modern Spiritualism hold among the Kelluious?" said she was proud of the place it holds to day, and proud that she was a Spiritualist, because it is a great and all-absorbing Truth, and towohes and thrills every department of life.

DISTRICT OF COLUMBIA.

Washington .- We have recently been spiritually favored in Washington in listening to the inspired voice of Mrs. Brigham, whose thoughts and their ex-

voice of Mrs. Brigham, whose thoughts and their expression come from the soul, and Spiritualists are thankful for the blessings we receive through such good mediums.

Miss Maggle Gaule of Baltimore has followed each lecture with convincing tests. As a test medium Miss Gaule has done a great work in our city, and has been the means of bringing into the grand Cause many good and intelligent people.

I have been a Spiritualist many years, but have never seen the Cause in so grand and flourishing a condition as it now is. The Banner has been my constant friend for years, and it will always be our household friend. With best wishes for its success, I remain, Yours for Truth, Mrs. L. Carroll.

MAINE.

Auburn .- The Spiritualistic Society of this city and vicinity continues to hold interesting meetings at the L. P. U. Society's Hall once a fortnight. It has the L. P. U. Society's Hall once a fortnight. It has depended on home talent for speakers, not having money to engage those from abroad. On Sunday, Jan. 24th, an opening speech was made by the President, Ira Nevins, after which Dr. Bucklin, Mrs. Washburn, Mrs. Mary Ross, and a number of mediums, entertained the assembly. Good singing interspersed the speaking. At the close Mr. W. T. Kirby gave very many tests.

Mrs. Wentworth of Rockland is expected to speak for this society Sunday, Jan. 31st, at 2 P. M.

K.

NEW JERSEY.

Newark .- We have been carrying on the meetings for some time with quite good success, but need good speakers. Will some of the good speakers who are willing to come to us at a moderate price communicate with me? Address, Mrs. G. A. Dorn.

75 E. Kinney street, Newark.

OHIO.

Cleveland .- A correspondent writes, Jan. 19th that Mrs. Nellie M. Smith has been giving lectures for several years; also platform tests; and for the past two months she has taken her subjects from the audience. She will answer calls to speak and give tests. Address 12 Summer street, Cleveland, O.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fullon 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 7½ 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 Hail, Bedford Avenue, corner of Fulton Street.—Sundays 10% A. M. and 7% P. M. W. J. Rand, Secretary.

The People's Spiritual Conference; beld every Monday evening at 50 clock in the Pariors 151 Lexington Avenue, three cloors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Adulasion free; all are co dially livited. Also meet ing every Friday at 3 P. 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 par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall .- Mrs. Ada Fove is doing a grand missionary work for Spiritualism by her inimitable platform tests of spirit identity. People of every phase of religious thought and belief make up her auphase of rengious thought and other make up her addences, and are asking themselves what do these apparent phenomena mean? Others are confessing that there must be something in these remarkable tests, and are already demanding more knowledge of the philosophy and the names of other mediums to whom they can go as strangers and duplicate Mrs. Foye's tests

tests. Mrs. Foye remains in Brooklyn onlyone week more, closing her present engagement next Sunday evening,

closing her present engagement. Jan. 31st.

Hon. ex Judge Dailey has consented to occupy our rostrum the four Sunday evenings of February. No one can be more capable of presenting the simple philosophy of Spiritualism and spirit communications, as demonstrated through Mrs. Foye's tests, than the Hon. A. H. Dailey of Brooklyn.

W. J. RAND, Sec'y.

VAN HOUTEN'S COCOA-Pure, Soluble, Economical.

To Correspondents.

No attention is paid to anonymous communicaticas. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. E. H., MELLOTT, IND.-We regret our inability to aid you.

Hundreds of cases similar to yours exist in this country. No doubt the spirit-world would be glad to bring you into the field of public work if it could utilize your powers. Yet you may be filling your life-mission as well by attending to the needs of your family in its home-life as by occupying a public position.

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 \mathbf{YOU} need

them.

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EPILEPSY, OR FITS,

Cured at Triffing Expense. HAVE been led through my mediumistic work to a simple remedy for Epilepsy, or Fits, which has been success fully used in a sufficient number of cases to establish it as reliable. My daughter, who was severely afflicted with Epilepite Fits for twenty-five years, has been cared with this sample, meapensier remedy. I will furnish the prescription, which you can have put up by your druggist, and give written directions on diet and other hygienic requirements, on receipt of a lock of the patient's hair and \$300 in registered letter. Address MES. A. B. SEVFRANCE, 1800. Jan. 30.

School of Sensitives.

WHITE STAR" Developing and Instruction at a dis-tance. Letters asking for advice upon Mediumship must contain 28cts. Psychometric Readings 22.0. Sittings, Healing and Developing at the Rooms. M. diums: Mrs. T. E. WETMORE and Dr. FRED CROCKETT. SAMUEL BAR-KER PRATT, Director, 161 Probline st., Boston, Mass Jan. 30. lw*

AGENTS WANTED

POR Dr. Stansbury's Specific Remedies. Send for Circulars, Testimonials, Torms, etc., to DORNBURGH & WASHBURNE, Olmstedville, N. Y. For sale by COLBY & RICH. Jan. 2.

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dlum's office.

Fur particulars and terms, apply at Bookstore No. 9 Bos worth street, Boston, Mass.

Oct. 17.

Mrs. E. E. Welch. MAGNETIC Massagelat, is located at 6 Worcester Square.

Boston, Mass. Patients visited at their homes.

Jan. 30.

4w*

Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berkeley street, Boston. Hours 10 to 7. is May 9.

Psychometry.

MRS. C. P. PRATT, 120 Dartmouth street, Suite i, Boston Monday, Tuesday, Wednesday, 10 till 5. 4w* Jan. 30.

Carrie M. Lovering, MAGNETIC PHYSICIAN, 246 Shawmut Avenue, Boston Controlled by the late Lemuel Spear. Jan. 30. CEORGE COLE, Independent Writing Mediation of the problem of the p

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Message Department.

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

Answers to Questions, and the giving of Spirit Mesages, will occur on the Same Day, and the results be consecutively published in this Department of The Ban-

NER.
At these Séances the spiritual guides of MRS. M. T. LONG-LEY 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-

sideration.

MRS. LONGLEY, under the influence of her guides, also
gives excarnated individuals anxious to send messages to
their 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 ask the
reader to receive no doctrine put forth by spirits in these
columns that does not comport with his or her reason. All
experts as much of truth as they approxime. ist does not comport with his or her reasonuch of truth as they perceive—no more.

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

The Natural flowers are gratefully appreciated by our nigit visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure o place upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

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

Report of Public Séance held Nov. 17th, 1891.

Spirit Invocation.

Oh! Holy Spirit, thou Supreme One, who art all love, all wisdom and intelligence, we feel that all things in being are thine, and that we thy children may turn to thee satisfied that we shall receive from thee inspiration, and from the ministration of thy pure and beautiful attendants something that shall quicken our spiritual understanding and give us light. We reach out toward thee in thought and aspiration at this hour longing to know more of thy life, and to comprehend thy laws more deeply, that we may expand in knowledge and grow in wisdom so as to become litted to judge upon the things of existence. We are like children groping in the dark, knowing but little of the things which pertain to life, and understanding but feebly the great laws of the universe. Much has been hidden from us because of human ignorance. This we would fain see banished, and the soul of mankind starting out with new power to reach into these wonderful laws of the vast universe.

May we receive from angel friends who come to us tidings of the eternal world and its people. May we be taught concerning our own plane of life and realize something more of its stupendous works. We behold Nature's glorious handiwork on every side. We know that she is governed by immutable law; that the very soil beneath our feet may reveal to the searching soul wonderful things full of instruction and that the stars above our heads may unrol a grand and beautiful story that shall inform the seeking mind concerning the hand that made them. So would we learn of these things and find our inner natures expanding more and more, because as we gain knowledge we become better fitted to comprehend the things that belong to eternity.

We desire to come into communication with intelligences from the spirit shore. May they be given power to send unto mortal life some word and some influence that will be freighted with good results. May they spend orth an atmosphere that will be felt by those of earth whom they desire to reach, and may it bring to su

Questions and Answers.

CONTROLLING SPIRIT. - You may present your queries, Mr. Chairman.

your queries, Mr. Chairman.

Queries, Mr. Chairman.

Queries, Mr. Chairman.

Queries, Mr. Chairman.

Queries, Company and the separate of the says she has started, was asked how she obtained the money that she expended for it, and she replied: "By nursing, taking in washing, and speculating." With all due respect for the lady's good intentions, I ask would not the most charitable work for all the people be to reform the government that makes speculation possible? Does not speculation for money or property make the poor poorer, or hinder them from improving their circumstances? Is it charitable or honorable for any person to take from the poor, or in any way directly or indirectly to oppress the poor, in order to give to the poor? If the poor had justice, would they need "charity"?

Ans.—If exact justice was dispensed through-

Ans.-If exact justice was dispensed through-AN.—If exact justice was dispensed throughout the dominions of the earth by governments and by individuals, there would, undoubtedly, be no poor human beings in the world; but the reign of justice has not yet come to this planet. You have lived, as a humanity, through the dark ages, through the iron age—but you have not yet come to the golden age of love.

When we consider that mankind has been placed upon this planet, originally shackled by

the bonds of ignorance, obliged to cope with varying conditions, mostly adverse ones, and to struggle to maintain an existence upon the footstool, we may not be surprised that selfishness has been the quality most largely dominant in the human family. Selfishness, we say? Yes; for man has struggled with his fellowmen, striving not only to maintain his own

say? I ces. for man has struggled with his fellowmen, striving not only to maintain his own place, but to crowd himself forward into some better place, many times regardless of those whom he pushed to the wall while making his way; and so selfishness, engendered by greed and other qualities of the animal man, has predominated largely, and the iron age of rule has extended its sway over the people.

Man is progressive. Starting out as a feeble individual, preyed upon by all sorts of adverse circumstances, yet has he made his way onward until he has reached a plane where he deems himself conqueror in many respects. So he-is, for he has studied and mastered much, has gained knowledge and power, and has achieved many results for the good of the race. Yet the spirit of greed is still abroad, and this is undoubtedly the spirit of speculation. We do not believe in speculation, as that word is understood in the business world; we do not believe in trading upon other people, or in preying upon the poor and their interests and when love and justice rule there ple, or in preying upon the poor and their in-terests; and when love and justice rule, there will be no such spirit rampant throughout the

will be no such spirit rampant throughout the world.

Legitimate trade in the circles of business we certainly do endorse. We do not intend to be rabid upon any question or subject that may come up for consideration. We wish to occupy a broad platform, and to extend to all human beings charity and kindliness of thought. man beings charity and kindliness of thought.
We do not believe that man really, in himself, as an immortal spirit, desires to prey upon his fellow-creatures, or to commit such deeds as will bring him to the front at the expense of those whose sacred possessions or lives he tramples upon; but we do know that the conflicting conditions of life, the inherited traits of character, the perverted qualities of human nature, and all the circumstances which have hedged mankind in, have operated in many instances in producing individuals, even of the present day, in this enlightened century, who are all too selfish, too grasping, too regardless of the rights of others, and who rush heedlessly on, looking to their own interests at the expense of their fellow beings.

Your correspondent opens his remarks with an allusion to some individual who is, presumably, engaged in a good work, wishing to do that which will be of benefit to mankind. We have no word of censure to utter of any one who is a praged carnestly and sincerely, in an

have no word of censure to utter of any one who is engaged, earnestly and sincerely, in an unselfish work for the blessing of her fellow-beings. If the lady alluded to has sacrificed her own tastes and inclinations sufficiently to

them by right of birth and by right of living in this broad world, when the reign of love shall dawn, and every individual has the desire to see his brother and sister placed in a condition above want and safer placed in a condition above want and sorrow and pain, there will be no need of the exercise of that quality which you call charity—that is, bestowing alms upon the needy and giving bread to the hungry—because there will be no needy and no hungry anywhere in the world.

Q.—[By A. H. Nicholas, Summerland, Cal.]
"There is no barrier to man's progress save
his distrust of himself." Is this statement true?

A.—In one sense this may be a truism; in another, not. Circumstances have much to do with the condition of every human being. Inherited traits of character and qualities of mind also have much to do with the successful or unsuccessful career of every man and woman. There is no doubt but that self-distrust has much to do with the failure in life of those who are diffident, who have but little confidence in their own powers, and who, therefore, do not go out into the world determined to conquer all difficulties and to overcome all obstacles in their path to success. Confidence in his own powers and inherent qualities has a great deal to do with the successful achievement of human endeavor in every department of thought, expression and labor; but, as we have said, circumstances, or the environments of individuals, have much to depart the terroller of the contents of th

every department of thought, expression and labor; but, as we have said, circumstances, or the environments of individuals, have much to do with the results of one's life. Therefore it may not be possible for one person who is peculiarly organized, and who is circumscribed by depressing conditions, to exert that quality which we call self-confidence, or to develop and exercise a trust in his own powers; while another, born with the quality of positive energy stamped upon his own individuality by the character bequeathed to him by his ancestry, may go forth into the arena of manual or mental labor well equipped as a warrior to do battle and to win the victory.

So, while we may concede, on the one hand, that distrust of himself is a great foe to man's success, yet we cannot wholly concede that this is the only enemy which prevents a man from carving out that career which he may desire. We have seen cases of individuals who have had fairly reasonable self-confidence, who have trusted in their own powers, and who have known positively that they possessed those qualities which, if put into action, would bring them before the world and produce fine results in some department of human life; and we have seen these individuals, confident of their own powers, et so hedged about by circumstances in some department of human life; and we have seen these individuals, confident of their own powers, yet so hedged about by circumstances in the outward life, which in a large measure governed their existence, that they were unable to break away from these environments. It was not possible for them to step out into the broader road leading to successful achievement, and they have spent their lives on earth in a narow circle, feeling the powers within, conscious of their spiritual and mental possessions, yet unable, because of the world and the conditions which it afforded to them, to give a natural and an active expression to these forces of which we speak.

Therefore, while we know that self-distrust prevents the carving out of a useful career, or a brilliant career we will say, for some, this is not the cause of the non-success of all those who have joined the great army of individuals

not the cause of the non-success of all those who have joined the great army of individuals who have not made the most of what is within them, because we all know that there are many laws impinging upon human life, and that every one of these operates according to the circumstances and the conditions of this human life, and human beings are affected by them accordingly. Yet we do not claim that man is altogether a creature of fate. We be lieve that he can, to a certain extent, through the force of his spiritual nature when he comes to understand that immortal life within him, rise above the material limitations and make something of himself, which could not be done were he a creature of fate alone.

Martha Washington Ames.

I hesitate a little in coming here, for this is

I hesitate a little in coming here, for this is a strange place to me. I am not familiar with this section of the country, and so long a time has passed since I left the body that I do not know as I shall be welcomed by my friends who still linger upon the earth.

I have friends, or at least I think I can say there are those who are friendly to me, for I know they have thought of me many times since I left the body long ago; and if they can be persuaded that I still continue to think of them and feel a kindly regard for them, they will show a friendship for me now. My friends are in Wheeling, W. Va., and I would like them to know that I come from the land of the so-called dead, but it is not a dead world, nor are its people lifeless. It is a land of life nor are its people lifeless. It is a land of life and of active force, and those who dwell there

I went, and they are all as happy there as they were on earth, and even more so, for they un derstand life and its purposes much better than they did here. We all had our interests here of a material nature. Some of them now seem to have been frivolous and of small account as we view them from the spiritual standpoint; but I presume we all have our experiences to teach us. We of the spirit-world had ours on earth, as my friends who are here are gaining theirs, and it may be for the best. We bring our love back to our friends, and ask them to learn, if they can, something of the Spiritual Philosophy, and to try among themselves to get into communication with their friends in the other life. We will do our part, and it would be a great pleasure to us to be able to bring into the homes of those we have known on earth some evidence of immortal life and a knowledge of our love for those tal life and a knowledge of our love for those

vho are here. I am Martha Washington Ames.

Barney Gallagher.

Barney Gallagher.

[To the Chairman:] How d'ye do? [Firstrate. How are you?] I'm pretty good now. I didn't feel so well before I went out, but I've been gone over quite a while now, and I'm all right. Tell me folks, will you, please, that I'm feeling pretty good now.

I was an old man, and for some time before I went out I didn't do much; but I was a hard worker in me time, and I tried to live prudent like, and so I felt I had a right to keep quiet in the latter end. Ye see, sir, at the very last I didn't feel good at all. I had trouble with me foot, and I went to the hospital, and—well, I won't say any more, only it didn't do me a bit of good. In one way it didn't, and then when I look at it from the spirit side and see all that I have found out since I went over, I think it did do me a great deal of good, because the trouble sent me out of the body, and I gave up the things of this world—that is, you know what I mean, that belong to the physical life. I didn't give up everything, because I left a good wife here and a family. I kept right on seeing how the boys were getting along and how everything was doing, and I didn't lose sight of them over there.

[To the Chairman:] Well, sir, I want to say

sight of them over there.

[To the Chairman:] Well, sir, I want to say that I 've got back feeling in good shape. I'm all whole, I've got two feet as good as any you know about, and I have n't a bit of fault to find. I lived in Palmer. Do you know where that is? [Yes.] Well, it's in this State. I lived

her own tastes and inclinations sufficiently to go to the wash-tub, as is stated, and to there labor hard, as she must have done in such an avocation, in order to gain a few dollars to be put aside for the benefit of the needy, we who stand aloof from the wash-tub and from such phases of manual labor have no right to criticise, have no right to ask whether she has done the best she could or not in making such use of her earnings as would return an interest to her which she could employ for bettering the condition of her fellow-beings.

If we would, one and all, attempt to do a service for mankind in some good way, whether it be by putting our hands to the wash-board, to the saw-horse, or in some other manner employing our energies, and expending the returns therefrom for the benefit of our kind, we should find but little time to criticise the doings of others. We believe in good works, and we believe in the exercise of a broad spirit of practical charity and of kindly feeling.

We do believe, with your correspondent, that when the time comes that true justice shall rule and every man shall wish to see his fellow-beings accorded that which belongs to

I'd like to get to me family. I'd like to tell me boys all about this other life, and what's going on over here, and give them a bit of knowledge concerning the great spiritual world before they get out of this life. Perhaps I'il have the chance to do it some day when the right time comes. If they hear me rapping around, they need n't be frightened; I won't hurt any of them. They might ask, you know, if it's me, and I'il do the best I can to make meself understood.

Give me greeting to all me old friends, and tell them I'm glad to speak to them from the other world. I'm Barney Gallagher.

Joseph W. Van Gilder.

It seems just the right time for me to slip in here and send a word to my friends in Cincinnati, O. I lived there, and my home was at

nati, O. I lived there, and my home was at the corner of Henry street.

I want my friends to know that I have come, and that I have been looking around to give them a word from the spirit-world. Not long ago there was a medium on the public platform in the "Queen City," who was giving some words from spirits who were present trying to reach their friends. I was there, and I wanted to say a word. [To the Chairman:] Well, the experience gave me an influence, sir, that helped me to look out for other channels, and I think it has helped me to come here.

I am ready to say now that I am not sorry

I am ready to say now that I am not sorry for the change. I was at first a little. I could see things on this side to be attended to. I knew of affairs that ought to draw me here, and I was not just satisfied when I found myself dead; but I have got over that, and have been looking up the things that belong to my new life, and am about satisfied now that it is all

I was not an old man when I went out of the body. If I had lived until the last of the month I would have been forty-four, and I feel that I did not know so much of this world after that I did not know so much of this world after all as I ought to have known. I did not feel that I had done the best I could, and there were many things to think about when I collected my senses on the other side. You see, forty-four years is a very short period of time in a man's life when he has eternity open before him; but I had my experience, as far as it went, and I know it will do me good even on this spirit-side.

spirit-side.
[To the Chairman:] Now, if you will tell my friends that I have come here, that I am feeling very well, and am all ready to meet them if I can have the chance, I shall be much obliged to you.

I am Joseph W. Van Gilder.

S. R. Leland.

I look upon this place, Mr. Chairman, as a sort of outpost where one may look out toward the town or the country to which he as a mortal belonged; and so I come here to lean out to my friends in Farmington, Me., and to give them my report from the spirit-side of life.

Here I was interested in agriculture, in fruit-raising, in nature's works, and I am not entirely out of that line of labor and interest now.

Now.
You can call me S. R. Leland, and tell the friends that the old man has come back ready to grasp them by the hand and to give them a favorable report of the new country. Its cli-mate is mild and adapted to luxuriant growth, not only of nature's products, but also of man's mentality, and I am satisfied that this is a world offering great advantages to the progressive mind. I do not exactly see that a man has to trouble himself greatly on this man has to trouble himself greatly on this spirit-side concerning the means of gaining a livelihood. I do not think you can knock him out of existence if you try. I am sure you cannot starve him out. If a man does n't have something to eat every few hours, he gets into a deplorable condition on this side; if he does not find the means of sustaining life through feeding the body he is very score sent out of not find the means of sustaining life through feeding the body, he is very soon sent out of that physical covering; but I do n't exactly see that state of things on the spirit-side. One does n't have to put all his thought into the one act of getting a living, and so perhaps suppressing all the mental qualities, or most of them, because he must keep at one grind day by day; but I find that, as the mental expands, reaches out and expresses itself in intelligent reaches out, and expresses itself in intelligent ways, there comes more and more of spiritual possession to the man, and his external circumstances are all the brighter because of this unfoldment.

So you see there are better advantages for humanity just beyond; and while I know there are thousands on the spirit side who are unhappy and restless, and some who seem to be poverty-stricken, I find that it is all owing to themselves; that they have made these con ditions of want and necessity, and that, just as nor are its people lifeless. It is a land of life and of active force, and those who dwell there are full of activity and strength.

I have friends with me in the spirit-world. Some of them passed on before I did, and others have come to the great and beautiful life since I went, and they are all as happy there as they were on earth, and even more so, for they un derstand life and its purposes much better a higher condition. a higher condition.

Well, I did not think of preaching like this

when I came in; but I was gazing at various intelligences that I saw around me here, and

intelligences that I saw around me here, and amusing myself by judging of their real condition. That turned my attention to things in the spirit-life, and I thought I would tell my earthly friends concerning them.

Now, I presume that most of those who know of me as having lived in the good old State of Maine, and as having identified myself with its agricultural interests in that quarter where I made my home, will think it very strange that you are receiving anything here in my name, and that I should concern myself enough about things of this life to try to come back from the other life and say a word. Perhaps they will not receive me. They may believe that this is all false, especially as I say nothing concerning my former ideas; but I have been passing through a school of training, religious as well as intellectual, in the little while, that has gone by since I entered the spiritual state, and yet I do not feel myself quite prepared to make much of a state-ment concerning these things which I have myself quite prepared to make much of a state-ment concerning these things which I have learned. It is an immortal life that I have enlearned. It is an immortal life that I have entered upon, I am sure, for I see intelligences there who have lived in the spirit world hundreds of years, and they tell me of those who have gone on, away on before them, who have lived thousands of years as human beings. So I have no reason to think that there is any end to man's advancement and individual growth

Lizzie Bradley.

Lizzie Bradley.

[To the Chairman:] Will you please say that I am Lizzie Bradley, who sends her love to her friends in Schenectady, N. Y.?

I am a stranger here, but I knew of no other way to send my love home to those who perhaps will be, when they come to understand it, glad to know I can return and speak as I used to do. Tell them I am not weak and feeble in that other life, though here I do take on some of those feelings that I had before I passed away. In coming into the earthly atmosphere I lose considerable, but in the spirit world I am strong. I do not have any of the old sensations of uneasiness and pain that afflicted me so much while I was here.

Sometimes it seems to me as if I could not wait to have my dear ones on earth know how I live and what a beautiful home I have. All the dear ones are with me—Jennie and mother and others—and they are full of peace and happiness, and make my life harmonious and sweet. If the rest who remember us here could only know these things, I think it would do them good; so I come with the hope that they will learn and try to understand, and perhaps sometime they will have the privilege of communicating with the spirit-world in their

haps sometime they will have the privilege of communicating with the spirit-world in their own homes, and of satisfying themselves be-yond a doubt that there is no death.

Henry Hale.

A year ago at this time I was in the mortal

I should reject them if they were offered me; for, as a spirit, I feel free and able to go from place to place, gaining new experiences, and being initiated into new forms of life and new offices of observation with which I have before been totally unfamiliar. I know what it is to labor, and to labor hard,

L know what it is to labor, and to labor hard, in building up a personal career and a fortune. One cannot do that without knowing something of life and its various phases, fortunes and circumstances. I had many adverse conditions to struggle with in my earlier life, but I presume I possessed a good stock of that positive energy which your Spirit Chairman spoke of in the consideration of his questions, and which never deserted me; so that I made my way and became what I was.

I do not come back as a business man from the spirit-world. I do not come back as one who had large means, making boasts of personal possessions. I only speak of these incidentally as being a part of my experience. I come back as a mere child, ignorant of many things that he has yet to learn. In such an extended life as mine one does, of course, make mistakes, and in looking back he can see where he might have done different and made others more happy. I can see where I might have used a portion of that which was mine in relieving many who suffered. I can see where I might have built up greater spiritual possessions for myself. Such matters did not appeal to me so much here as they do now, and so I left more than I cought to have done, because I sions for myself. Such matters did not appeal to me so much here as they do now, and so I left more than I ought to have done, because I feel that I ought to have distributed my means more largely than I did while I could have seen from the earthly side the blessing that would thus come into lives that had been shadowed by want and pain.

I am glad these questions of making the condition of suffering human beings better are going abroad. I think it is a great work. I can see from the spirit-side great numbers of intel-

see from the spirit-side great numbers of intel-ligences so bright in themselves that they appear luminous, going out over the world and doing good unto others. I know by the reflec-tion it casts on them that it is a blessed work,

tion it casts on them that it is a blessed work, and brings its own reward.

Well, like the friend who preceded me, I wonder why I am talking in this strain. It is not what I intended to say when I came, but perhaps it is just as well for me to speak in this manner as to branch out into subjects connected with my past life and its material

weifare.
[To the Chairman:] I bring my greeting to friends. I come, sir, all the way, speaking after the manner of earth, from St. Paul, Minn. I have an interest in that place. I feel

Minn. I have an interest in that place. I feel as if I was identified with it, as if it had sort of grown up with me, because I went there long ago. A son of New England, I followed the western line of travel and made my career in that part of the country.

I am Henry Hale; and if it should be my good luck to have any of my old acquaintances or friends feel pleased that I have come here to your office, and to have them send out a greeting to me with an invitation to come nearer and communicate with them, I will do my best from my standpoint to reach them with something intelligent. with something intelligent.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Nov. 20.—W. J. Vannece; Hiram Barker; Willie Allen; Fanny Scott; Catherine H. Pierson; Elizabeth Williams. Nov. 24.—Warren Chase; Capt. Oliver Pillsbury; Florence Marsh; Peter Daly; Elizabeth Beals; Fanny E. Hodges.

Messages here noticed as having been given will appear in due course according to routine date. Jan. 15.—Warren H. Cudworth; Mamie Gallagher; John Blanchard; Charles Smith; Louisa Powers; Harold Jehkins; Mary A. Holbrook.

Jan. 19.—George B. Lincoln; John H. Roundtree: Andrew Palmer; Julia Shattuck; Mary J. Anderson; Charles H. Dennett, also for Elizabeth Rice and Henry Thompson.

DEFEATED.

BY HUDSON TUTTLE.

Hugh O. Pentecost became suddenly famous. He posed for the champion of the poor and oppressed. Many looked upon him as the Moses to lead them out of the bondage of unrequited labor. He had genius, brilliant, meteoric genius, eloquence of pen and tongue, and readiness of wit for all occasions and all adversaries, yet there was a weakness of thought, a flippancy of style that betrayed his true character. He had a mortal failing, one that must have sooner or later revealed itself-he had no backbone. Like a great many others who have placed themselves conspicuously before the world as reformers, his backbone, instead of being a solid, inflexible column, was like the tail of a kite, the bits of paper tied on repreresenting the vertebræ.

To men of his class the world is all wrong, and little or nothing was known before they were born and began to think. They scarcely began to think before they were able to counsel God, and desire new and better schemes of evolution. Their counsels are not received. There have been scientists, philosophers and statesmen before their day. The old world is not quite ready to be turned over by them like a hot griddle-cake, and, were it ready, they have not the ability to turn it. The griddle may be excessively hot, and the world-cake burning, but a greater than they must come before the change.

These world-overturners are disappointed. They do not see that the present in all its beliefs, usages, laws, customs and ideas is an evolution from the past, and hence reform, to be successful, must be in the line of that evolution, and not in conflict. Then they strike at the existing order, and plan arcadias that ought to be, and, after butting their heads against the wall of existing things, are disappointed that they have not even made a dent, though their heads feel nearly broken. In his hour of disappointment and depression of utter failure, Hugh O. Pentecost moans. Hear

"I do not think it wise to suffer martyrdom unless one finds his happiness that way, as some persons do. It would not contribute to my happiness to be a martyr. During the last few years I have learned something of the character of the class of persons, as a class, in whose behalf martyrdom is sometimes suffered, and I think they are not worth suffering for. A people who will put suffering on one who tries, and because he tries, to make the world a happier place to live in, are not worth suffering for."

So away with dreams of reform, and the knight errant of the Twentieth Century; the evangel of the New Gospel will become a lawyer! He who has denied the right of law, and eulogized anarchy, will now devote his little life in vindicating the claims of his clients under the law!

Pentecost is disappointed, but far greater is the disappointment and chagrin of those who believed in him. He does not wish to be a martyr! As long as the path is rose-covered and pays well, let us hurrah for reform; but when it grows rough and our feet are cut with flinty stones, and there are suffering and loss to be borne, slanderous reports and the sneers of men, let us turn to the beaten road and move with the masses.

Had all thought thus, there would have been neither reform nor reformer in the world.

He who sets out to give his strength in aid-A year ago at this time I was in the mortal body, possessed of large means, and also of a certain influence in worldly affairs, which are not mine to-day. I do not know, in looking back over the last eleven months, as I would, if the choice were given me, come back at this time and take up the mortal life with the spent body and the cares and responsibilities which surrounded me, even to have the wealth and the influence of which I speak. I rather think loss of friends, of social honors, of power, dising his fellows to reach higher grounds must

tinction, place, are his reward. It has been the rack, dungeon, FLAMES AND THE CROSS!

If a man were drowning should we say, if we went to his rescue he would clutch us fast and drag us down in his ingratitude, or that if he did we must be strong and wise and carry

him to the shore? If we attempt to teach the ignorant and they hear not, our duty is done. What is the scorn of enemies, or the ingratitude of those we serve, to the high sense of duty done?

The poor, oppressed, suffering people "not worth suffering martyrdom for!" What say that host of heroic martyrs who have smiled at tortures and death at the hands of those they sought in their unselfishness to reform? The poet of future generations enfranchised sings their praise; the historian records their glorious deeds; and their everlasting monuments grow tall with the centuries, overshadowing a race redeemed.

Verifications of Spirit Messages. JOHN HUBBARD STEVENSON.

It affords me sincerest pleasure to acknowledge recognition of a communication in THE BANNER of Dec. 26th from John Hubbard STEVENSON, an old and very dear friend of

STEVENSON, an old and very dear friend of the days of my early womanhood.

I was not aware of his having passed into spirit-life, but am certain it will be a gratification to him to realize that he is still kindly remembered by one for whom he always entertained the best and noblest sentiments. Hope he will incline to come again, if he has not forgotten

KATE BOYD MEURLING.

Complexing descriptions for the content of the c Cumberland street, Brooklyn, Dec. 31st, 1891.

MELINDA DOUBLEDAY.

In the BANNER OF LIGHT of Dec. 19th appears a message from spirit MELINDA DOUBLE-DAY of Dana, Mass. I feel it to be my duty to verify it. I recognize the correctness of the communication; I was acquainted with her and her family. The message is like her in every way. I have lived in the same town with her over forty-two years. She was my late husband's uncle's wife, and was almost wholly unacquainted with the Spiritual Philosophy.

MRS. ABBY E. DOUBLEDAY. North Dana, Mass., Jan. 20th, 1892.

Passed to Spirit-Life,

On the 9th inst., my father, Timothy Hunting Morse, of

On the 9th inst., my father, Timothy Hunting Morse, of this city.

He was a strong Spiritualist, and for over thirty years a reader of THE BANNER. He will be remembered by many Spiritualists, some of whom are no doubt yet living in Bangor, Me., where he once resided up to the year 1857.

He was born in Natick, Mass., and was for a number of years a builder, and later on Warden of the Penitentiary, and then a trader in Bangor. He was for some twenty years Superintendent of the gas works here.

At the age of twenty-five he was married to Lucy Maria Gilbert of Brooklyn, Conn., with whom he lived fifty-five years, when she passed away. They had five children, of whom four survive—two sons and two daughters.

Politically, he was elected to many offices in the gift of the people. He was a Free Mason for sixty-seven years, holding high offices, and doing much to elevate the Order. Some thirty-eight years ago he commenced the investigation of Spiritualism, and was acquainted with Rev. John Pierpont, Hon. Joshua R. Giddings of Ohio (then the oldest member of Congress), and many others of the stronger Spiritualists of those times. He found in Spiritualism the sure evidence of immortality, and the true foundation of all religion as taught and practiced by Christ.

A useful and honorable career in the mortal is now terminated, and a freed spirit has Joyously entered the Higher Life.

Plainfield, N. J., Jan. 16th, 1892.

Plainfield, N. J., Jan. 16th, 1892. From East Granville, Vt., Daniel Tarbell, in his 81st year.

From East Granville, Vt., Daniel Tarbell, in his slst year. His transition took place on the lith of this month. Mr. T. has been and is a remarkable man. He came up from obscurity and carved a name among men single-handed. He was a stranger to fear and knew no defeat.

When the locomotive entered Vermont he began to build villages and establish stores and hotels, and his course seemed almost Napoleonic. The time was near at hand, however, when Spiritualism claimed his attention, and no man has been more loyal to intelligent Spiritualism than himself. Cunning worldly wisdom would have made our brother so discreet as to hide his belief and knowledge in a church napkin, but he was not made that way! He would have stood alone if necessary.

His funeral was largely attended. By his request Austen E. Simmons was called to officiate.

Com.

From her home in Florence, O., Jan. 9th, Mrs. Fanny Marsh

Prom her home in Florence, O., Jan. 9th, Mrs. Fanny Marsh Thompson, in the 86th year of her age.

She became a believer in Modern Spiritualism at almost its advent, and a healing medium of remarkable power. For many years she gave herself to this work, and it may be said without money or price. With all that makes a gentle, charitable, lovable character, she was richly endowed, and a large circle of friends mourn her loss.

Mrs. Emma Rood Tuttle gave a song-service, with recitations, and Indson Tuttle a discourse, replete with the assurance Spiritualism alone can bestow.

From the home of her son, in Dorchester, Mass. (of pneumonia), Sarah E. Morse, aged 80 years and 7 months.

Her husband—Samuel Morse—passed to the spirit-life intereen years ago. She was a most ardent and devoted Spiritualist, and took great pleasure in reading her paper, THE BANNER. THE BANNER.

A dear, kind mother has passed away. She left four sons to mourn her loss. Her mortal remains were laid to rost in Brookheld, Vt., by the side of her husband. R. P. M.

From Rockland, Me., Jan. 18th, Mrs. Attal E., wife of Free nan W. Smith, aged 51 years 4 months and 28 days. Mrs. Smith was the daughter of Mrs. M. B. Metcalf—a medium of forty years' experience—and the mother of Mrs. Gena B. Fairfield, the well-known medium and poetess. She was one of those pure, amiable and cheerful persons that all loved who know her. Her weary, worn form is at rest, and the loving spirit mingling with kindred in heaven.

From Roxbury, Mass., Jan. 9th, at the residence of her daughter, Mrs. P. W. Folsom, Mary B., widow of Robert R.

Crosby, aged 81 years and 5 months. Funeral private. From his home in Ceylon, O., Jan. 9th, Mr. R. Holmes. The funeral, at the residence on the lith, was largely attended, the discourse being given by Mr. Hudson Tuttle.

(Obituary Notices not exceeding twenty lines published gra-ultously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an avearge make line. No space for poetry under the above heading.]

NEW MUSIC.-We have received from White-Smith Music Publishing Co., Boston, the following: Vocal-"Fiddle and I," song, words by Fred. E. Weatherly, music by Arthur Goodeve; "The Picture That We'll Never Turn from View" and "When My Sailor Lad Comes Home," words and music by Arthur Malone; "Hi-Tiddley-Hi-Ti," or, "I'm All Right," composed by George Le Brunn; "In the Morning," composed by Felix McGlennon; "Fadeless Roses Blow," words and music by Loilie Belle Wylie; "Thou Art My Queen," words by A. Monro Grier, music by Emma F. Blackstock; "Sweet Little Pansy Eyes," words and music by Paul Jassett; "But Oh, What a Difference," arranged by Banks M. Davison. Instrumental —"Evelyn Gavotte Caprice," "L'Esperanza," and "Meadow Brook," Loren Bragdon; "Tout Vienne," Johann Strauss; "Songe d'amour après le Bai," Alphonse Czfbulka; "Cavalleria Rusticana," Intermezzo and Potpourri (the latter arranged by B. M. Davison), by P. Mascagul; "Tyrollenne," Paul Beaumont; "Gnome Bells," Gustav Lange; "Le Carnaval de Venise," Jules Schulhoff; "The Star of the South," "Reverie," "Light-heartedness," "Amelia Redowa," and "Dolores Valse," all by Theodore Moelling. 'Fiddle and I," song, words by Fred. E. Weatherly,

Scott's Emulsion of codliver oil is an easy food—it is more than food, if you please; but it is a food—to bring back plumpness to those who have lost it.

Do you know what it is to be plump?

Thinness is poverty, living from hand to mouth. To be plump is to have a little more than enough, a reserve.

Do you want a reserve of health? Let us send you a book on CAREFUL LIVING;

SCOTT & BOWNE, Chemisis, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-lives oil—all druggists everywhere do, \$1.

accuract colournay rainfill destinated and

with his differentiation and

Written for the Banner of Light. TWO COMPORTERS.

BY L. L. DRYANT,

A mother bowed in agony O'er a little cradio bed, Where her first-born darling, precious boy,

So still and white, lay dead. She said that God was too unjust To take her child away; To such a cruel Being she Could never kneel to pray.

Such words dismayed her pastor, who Endeavored to explain That God was just: He had a right To take his own again.

The little one, so still and cold, Was but a treasure lent; That 't was a sin to question thus This dispensation sent.

Then in a gentler strain, he said, "Our Savior knows thy grief, For he was tempted in all points, So he can give relief."

The mother raised her downcast head, With eyes so dark and wild. "Don't tell me that," she quick replied, " He never lost a child!

'' He may have suffered many ways, With strength and power divine To bear it, but he never felt A mother's woe like mine! "

The preacher left her to her grief, Shocked at such words profane. All he could say gave no relief: He deemed her quite insane. A lady came, with gentle mien

Approached the sorrowing one. Said she, " I 'm on a mission sent. I 've seen your little son! "Alone, to me, to-day appeared

A precious child, who said. Go quick and tell my mamma dear That Willie is not dead. "Tell her to please not grieve so hard,

For I'm not far away. But I'm her little spirit boy, I'll love her every day!'' The mother, thus surprised, exclaimed,

"You are a stranger here. How did you know my darling's name?" She said, " Pray do not fear,

"For of a truth he came to me, Your sweet-faced little son. He told me Willie was his name, And he your only one."

The storm was calmed; the mother smiled; "Thank God!" she eager cried-"I will be happy, now I know My darling has not died." Farmington, Me.

. The above verses are founded upon real occurrences that came under the writer's own observation. L. L. B

THE TREATMENT OF CRIMINALS.

BY WILLIAM FOSTER, JR.

NO II. Preliminary to the discussion of this subject in a previous article, I quoted a statement by ex-Governor Seymour of New York, touching the responsibility of society itself in the matter of crime and the development of a criminal class. It will be recollected that he declared it to be almost an impossibility to frame an indictment in any community against any man, for any crime whatever, which was not at the same time an indictment against the community itself. On this point permit me to make another quotation, from Ernest Renan, found in his work, "The Future of Science"

"The State owes the people religion; that is to say, intellectual and moral culture; it owes them the school even more than the temple. The individual is only completely responsible for his acts if he has received his share of the education which makes the man. By what right do you punish this wretch who has been shut off since his youth from moral ideas, having barely the power of discerning between good and evil impelled by coarse appetites which are his sole law, and perhaps also by pressing needs? You punish him for being a brute, but is it his fault if no one took him at his birth to cause him to be born to the moral life? Is it his fault if the only escape he has received has been that of vice? And to remedy these crimes which you have been unable to prevent you have only the galleys and the scaffold. The true culprit in all this is the society which has not elevated and ennobled this poor wretch. . . . But crime is only crime when it is committed with full consciousness Do you suppose that this poor wretch would not, like you, have been honest and good if he had, like you, been cultivated by a long course of education, and ameliorated by the salutary influence of the family?"

Like ex-Governor Seymour's, this is a most terrible arraignment of society, as well as a sad commentary on our civilization. But it is true, though terrible and sad. What, then, shall we do? Shall we visit our own sins upon the offenders, assume to punish and wreak vengeance upon them, ignoring our own shortcomings, neglect and recklessness? This we have been and are doing, vainly seeking to stop the stream of crime with a dam of mud, instead of drying up the springs and streams which are its feeders. We need to go to the fountain-head; remove the causes of crime, instead of permitting them to be ever operative. In some portions of the city of Providence, on the streets any day, especially after nightfall, I can show you scores of boys and girls who are in the drift to the bad; they are vegetating as thieves or prostitutes or paupers. So of all cities; but society lets them drift and then punishes them.

Sit down and sum up the expenses of the institutions erected to receive these children as criminals when they reach adolescence or maturity, and the aggregate is appalling. Yet society complacently follows the old paths, manufacturing criminals then punishing them.

Every child born has an inherent right to be posited so as to advantage itself of all its lateut faculties and their possibilities. If the parent does not or will not afford his offspring an opportunity to grow and expand in moral and intellectual culture, then he forfeits his rights as a parent, and it is the duty of the State to step in and assume guardianship. Let this be done, and in a few years the aspect of affairs will be changed; the stream of crime will be much lessened in volume, thus adding noble manhood to the community, besides saving vast sums to be expended in numerous ways for the public good.

Hence it will be seen that I advocate a preventive policy in dealing with crime, but poverty as well. Society can never hope to oure orime or pauperism so long as it permits their causes to exist and have full play. Prevention is the only true repression, and until society adopts this policy the evils we would remove will be intensified.

Providence, R. I.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckngham's Dye, which colors a natural brown or black.

COCOA "Best & Goes Farthest." " Thank heaven, I

Am quite well. May I be permited to say: Thank heaven and Van Houten? " Is it not his Cocoa That makes me feel so. L PECKONIES. Well!

PERFECTLY PURE.

VAN HOUTEN'S PATENT PROCESS coreases by 50 PER CENT. the solubility of the flesh-forming elements, making of the coooa bean an easily digested, delicious, nourish-ing and stimulating drink, readily assimilated.

even by the most delicate.

Sold in 1-8, 1-4, 1-8 and 1 lb. Cans. Van Houten & Zoon, 106 Reade Street, New York or 45 Wabash Ave., Chicago, and a can containing enough for 35 to 40 cups, will be mailed. Mention this publication. Pre-pared only by the inventors VAN HOUTEN & ZOON, Weesp, Holland. a5,

Less Clinkers Less Cinders Less Smoke Less Ashes Less Coal Less Soot Less Dirt Less Gas

KEM-KOM IS CUARANTEED.

More Health More Heat More Fire More Air

25 cents buys enough of your grocer to treat a ton. As easy to apply as water.

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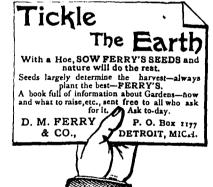
Takes hold in this order:

Bowels, Liver, Kidneys, Inside Skin, Outside Skin.

Driving everything before it that ought to be

You know whether you need it or not.

Sold by every druggist, and manufactured by DONALD KENNEDY, ROXBURY, MASS. May 16.



I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y.

Melted Pebble Spectacles PESTORE Lost Vision. Write for Illustrated Circular, and how to be fitted, by my New Method of Clairvoyant Sight. Spectacles sent by mail. Address. Nov. 7. 13w* B. F. POOLE, Clinton, Iowa.

Furnished Rooms.

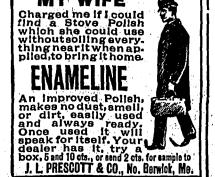
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OLD Coins, and where to sell them. The only paper of the kind published in the United States. By mail 10 cents, silver or stamps. J. E. HOOPER, 1 Province Court, or 9 Lindall Place, Boston, Mass.

DEAF NESS & HEAD NOISES CURED by Fact's largeble Tabeler for Cablons, Whapper heard, Successful was a lire medie fail, Sold FREE Mar. 28.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. June 6. Jan Br. J. STEPHENS, Lebanon, Ohio.

MY WIFE



Mediums in Boston.

JAMES R. COCKE,

24 Worcester Street, Boston, Gives Sittings and Treatments daily from 9 until 5. Six Sittings for Development for \$4.00 in advance.

PATIENTS VISITED AT THEIR HOMES.
Jan. 22.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Beances Sundays and Thursdays, at 2:30 P. M.: Wednesdays at 8 P. M. GEORGE T. ALBRO, Manager.

Osgood F. Stiles, DEVELOPING, Business and Test Medium. Sixtings ship a specialty. Test Circles Wednesdays, 8 P. M., and Tuesdays afternoon at 3. 8 Dwight street, Boston. Magnetic treatments also given by Mr. and Mrs. Stiles. Jan. 30.

Mrs. Hattle A. Young, TRANCE, Business and Developing Medium, will hold Circles every Sunday evening at 7:30, also every Tuesday afternoon at 2:30. Sitting daily. Ladies 25c., 50c. and gl. Gentlemen 50c. and gl. 22 Winter street, Room 16, Boston. Jan. 23.

Mrs. E. A. Cutting-Luther, Business, Test, Developing and Healing Medium.

TREATMENT of Ladies and Nervous Prostration a specialty. Office hours 9 a. m. to 4 p. m. 47 Gray street, Boston. Circles Sunday evenings 7:30, Thursdays 2:30.

Jan. 30.

Miss Jennie Rhind, Seer SITTINGS daily, with business advice. Circles Monday at 7. Thursday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Enclose \$1, 1064 Washington st. 1w*

Hattie C. Stafford.

53 Enst Concord Street, Boston, SUNDAY, Thursday and Saturday, 2:30 P. M.; Wednesday, 8 P. M. Newton Stansbury, Manager. Jan. 23.

Miss A. Peabody. BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Dayls street, Boston. Jan. 30.

Mrs. H. M. Brown.

PALMISTRY, 50c. Mile. LeNormand's Card-Reading, 25c
48 Falmouth street (near Mechanics' Building), Boston
Mile. LeNormand's cards for sale, 50 cents. 2w* Jan. 23.

Mrs. A. E. Cunningham, M EDICAL, Business and Tests, 247 Columbus Avenue Suite 8, Hotel Waquoit, Boston. Will answer calls for platform tests.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. 1w Jan. 30.

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.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 83: Bosworth street, Room 4, Boston. Hours 9 to 8.
Jan. 2. 5w

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. Jan. 30.

MRS. CHANDLER-BAILEY, 26 Cazenove true 8, Boston, near Albany R. R. Station, Columbus Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons at 3 o'clock. Platform test speaking.

PHYSIOGNOMIST,

EADING AND ADVICE. M. ESTELLE VAUGHAN,
120 Dartmouth st. (Suite 1). Boston, Mass. Mondays,
Tuesdays and Wednesdays, from 9 to 6. Reading by photo.
Jan. 9.

Dr. M. Lucy Nelson, M AGNETIC, Massage and Steam Baths. 33 Hoylston Street, Suite 6, Boston. 6w* Jan. 16.

Miss Helen A. Sloan. MAGNETIC Physician. Vapor Baths. No. 178 Tremon Jan. 16.

Miss J. M. Grant,

TRANCE MEDIUM, No. 81/6 Bosworth street, Banner of Light Building, Boston. 5w* Jan. 2. PSYCHOMETRIC and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. Jan. 30.

MRS. LOOMIS-HALL, Test and Business Medium; Massage Treatment. Stitings daily. Six questions for 50 cents. 128 West Brookline st., Suite 2, Boston. Jan. 30.

DR. E. A. BLACKDEN, Magnetic Treatments; Writing and Translating Medium. Letters answered, \$1.00. 8 Burroughs Place, off Hollis street, Boston. Jan. 23.

MRS. A. S. HAYWARD will furnish paper magnetized by Spirit Dr. A. S. Hayward. Price \$1.00 per package. Address \$4 Magnolla street, Dorchester, Mass. Jan. 18. DR. L. BARNICOAT, Lecturer, Test, Mediocal and Magnetic Medium. 175 Tremont street, Boston. 10teow.

MISS KNOX, Test, Business and Medical Medium. Bittings daily. 35 Company at part Ports.

dium. Sittings daily. 35 Common street, Boston. Jan. 16.

MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 542 Tremont street, cor. Hanson, Boston. Dec. 12.

MISS I. M. WHITING, Massage and Teacher of Massage. Formerly with Dr. Munroe. 175 Tremont street, Room 15, Boston. 4w* Jan. 23.

J. L. WYMAN, M. D., Magnetic Healer. La Grippe and Rheumatism treated successfully. 175 Tremont street, Boston. 13w* DR. A. H. RICHARDSON, Magnetic Healer, waverley House, Charlestown. tf Sept. 28.

DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass.

Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations. POSILVE GUIE for PNEUMUNIA and all Local inflammations.

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

J. A. SHELHAMER, Magnetic Healer,
May 2.—†

Spring Butters

Scaled Directions**

A PREVIOUS OF The Stone of Treatment of Troubles.

Sealed Questions Answered. LIFE Readings. Terms \$1.00. Address MRS. ELIZA A. MARTIN, Lock Box 1577, Fitchburg, Mass. 5w* Jan. 9.

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74 Complete Stories. 24 lilustrations.

This is one of the most entertaining books ever issued. Only 15 cents. Postage free. For sale wholesale and retail by COLBY & RICH, 9 Bos worth street, Boston, Mass.

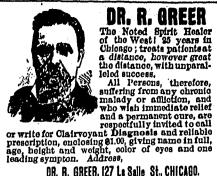
A Book which Everybody Should Read. NORA RAY, THE CHILD MEDIUM

A work which gives a remarkable experience of spirit power through the wonderful mediumship of a little girl. She goes off into unconsciousness while on board ship and tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are saced. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts.

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Miscellaneous



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un. H. UREER, 127 La Salle St., CHICAGO.

P. S. Dr. Green's New Electric Diadem. improves sight and hearing, increases mental energy and cures all brain and nervous diseases. Send for Pamphlet.
Oct. 10.



GOOD OLD SONGS WE USED TO SING. A compilation of the truly famous songs (over 100 in num

ber) of the last half-century. CLASSICAL PIANIST.

One of the best compilations ever attempted; 144 pages. Choice Sacred Solos for High Voices. (Soprano and Tenor.)

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CHOICE SACRED SOLOS FOR LOW Contralto and Baritone.) A special compilation of high class devotional songs; 152

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POPULAR PIANO COLLECTION. A treasury of songs and gems, many copyrighted, and not

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OLIVER DITSON COMPANY. 453-463 Washington Street, Boston.

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SOUL READING.

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

MRS. A. B. SEVERANCE would respectfully announce to 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 future 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. SEYPERANCE, 1300 Main street.

Oct. 3. 6m* 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; Communications from her Missionary Parents. Bound in cloth, 263 pages. Price \$1.00, postage 10 cents.

"Development of Mediumship by Terrestrial Magnetism."
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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 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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Planchetterre, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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STELLAR SCIENCE.

I 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, Lithe 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 Trenont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19.

"IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Medium. Enclose Postal Note for 50 cents, or register your letter, with look of hair and stamp. Address 146 Abbott street, Detroit, Mich. No stamps taken. Dec. 5.

PARALYSIS CURED WITHOUT MEDICINE,
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WANTED

Old-fashioned Jewelry of every kind; also old gold and sliver watches, broken chains, rings, car drops, pins, pracelets, or any article that contains Address or call on HOWE GOLD LEAF MANF'G CO.,

Jan 9. 13w 225-Washington street, Boston.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading 81.00. Magnetic Remedies prepared by spirit-direction. Address West Garland, Me. A LIBERAL OFFER,

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

Address DR. J. S. L.OUUKS, Shirley, Mass.

Doc. 5. ASTONISHING OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HHALER

SEND three 1-cent stamps, lock of hair, name, age, sex, one Sleading symptom, and your disease will be disgnosed free by spirit power. DE. A. B. DOBSON, San José, Cal. James. MISS DAISY WILDER, Readings, Business And Test Medium. Hours 10 to 5 daily, except Sunday. Mr. W. Anderson evenings. 145 Shurtlen st., Chelses, Man. Nov. 28.

Rew Hork Adbertisements.

DR. DUMONT C. DAKE,

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MAGNETIC Specialist for Nervous and Chronic Diseases,
Complicated Cases Cured, when other methods fail.
Pationis at a distance successfully treated. DB. DAKE has
no peer in his especial mode of practice. Send for Circular.

TO THE FRIENDS OF SCIENCE.

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.

Dec. 5. PROF. JOSEPH RODES BUCHANAN, M.D.

ALL WHO WOULD Know Themselves and Destiny,

SHOULD SEND POR THE WILLIAMS'

Psychological Chart. Address with stamp for information,
MRS. M. E. WILLIAMS.
Jan. 2. im 232 W. 48th St., New York City.

W. FLETCHER,

Trance Medium, No. 268 West 43d street, New York City. DUBLIC SEANCE Monday and Thursday evenings. Lectures at Adelphi Hall Sundays, afternoon and evening.

Advice on mediumship, &c., by letter. Jan. 2.

Mrs. Etta B. Roberts. W IRE CAGE MEDIUM, will hold a public Materializing Séance, under test couditions, in Carnegie Music Hall Building, 7th Avenue and 57th street, New York, on Sunday evening, Jan. 31st, 1892. Jan. 20.

Dr. J. R. Newton
STILL HEALS THE SYCK! Great cures made through Magnetized Letters sent by MRS. NEWTON. Address MRS. J. R. NEWTON. P. O. Station G, N. Y. City. Dec. 5.

Mrs. Webb. A STROLOGICAL MEDIUM, 357 West 23d street, New York City. Ask your Druggist for Mrs. Webb's Magic Tea. Positive cure for Sick Headache and Constipation. Jan. 2.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Scances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. 2w Jan. 23.

West 34th street, New York. 2w Jan. 23.

PSYCHOMETRIC READINGS on Business or Health. Six Questions answered for 50 cents. Full Readings, \$1.00. Lock of Hair preferred for Diagnosis. Certain and sure. Sittlings by appointment. ANNA E KINGS. LEY, 109 4th Avenue, New York. Jan. 30.

MRS. SAWYER, Materializing Medium, is holding circles at 243 West 19th street, New York City Scances Sunday, Wednesday and Friday evenings, and Thursday afternoous. Lady manager.

PILES RemodyFree, INSTANTRELIEF, Final oursin 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remody has discovered a simple cure, which he will mail free to his follow sufferers. Address J. II. REKEVES, Box 2290, New York City, M. Y. Oct. 10.

DR. F. L. H. WILLIS

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.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all itsorms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

Jan. 2.

ASTHMA DR. TAFT'S ASTEMALENE
Address, we will mait trial GURED BOTTLE FREE
Jan, 18
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Jan. 16. 6teow MARY C. MORRELL, Business, Prophetic and Developing Medium. Circles every Thursday evening. 151 Lexington Avenue, Brooklyn, N.Y.



ALBRO'S

For Dyspepsia, Flatulency, all Gastric Troubles; also Diarrhoea and Constipation, and thoroughly regulates the Bowels.

If your life is made miserable by any of the above com-plaints, try the Cordial and be made happy.

Mrs. C. E. Davis of Monroe, N. H., writes: "Having been a great sufferer from Dyspepsia for a number of years. I find nothing that has given me such instant relief as your Regulating Cordial."

Sent by mail, postage prepaid, on receipt of price. Price, 50 cents per bottle, or \$2.50 per box of six bottles.

CEORGE T. ALBRO & CO., Sole Proprietors ALBRO'S VEGETABLE REMEDIES,

Sept. 12. Sept. 12. Sept. 12. PPS'S COCOA.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately finvored beverage which may save us many heavy doctors bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up ment strong enough to resist every tendency to disease. Hundreds of subtle maiadies are foating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homeopalic Chamists, Oct. 24. 1steew London, England.

London, England. 13teow MR. CARLYLE PETERSILEA will give six Readings from his books, "THE DISCOVERED COUNTRY," and "OCEANIDES," a Psychical Novel, combined with Plano and Vocal Selections of a high character introducing at the same time explanatory remarks regarding the music and its most salient points. Terms satisfactory Please address.

tory. Please address.

OARLYLE PETERSILEA'S MUSIC SCHOOL,
Jan. 16. 4w 62 Boylston street, Boston, Mass "Glad Tidings of Immortality."

TINELY executed lithographs bearing the above title have been received by us. The size is 22½x3½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her light is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be tile curtains of a cabinet, between which she stands in an exceedingly graceful position; suggestive of the line, "A thing of beauty is a loy forever." From above a ray of light radiates over the entire form, Vignette likenesses of Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Price 50 cents.

DIACNOSIS FREE

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SEND two?ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMERTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m. 1.3an. 2.

Banner of Bight.

BOSTON, SATURDAY, JANUARY 80, 1899.

MEETINGS IN BOSTON.

Spiritual Meetings are held at the Banner of Light Hall, 9 Hosworth street, every Tuesday and Friday afterneon, Mrs. M. T. Lougley occupying the platform; J. A. Shelbamer, Chairman. These interesting meetings are free

by the public.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at 2% P. M.; School at 11 A. Wednesday
evening Social at 1%. Other public meetings announced
from platform. Mrs. H. S. Lake, speaker. T. H. Dunham,
Jr., Secretary, 17: Stat. street, Boston.

The Boston Spiritual Temple, Herkeley Hall,
4. Herkeley Street.—Services 10% A.M. and 7% P.M.
Scatz free. Fublic cordially invited. William Boyce, Freeldent; L. U. Clapp, Secretary.

Scatz free.

Steinert Hall, O. Shoylston, corner of Tremont Street.—Services at 10% A. M., 3 and 7% P. M. Speaker, Wm J. Colville. Soloist. Mrs. C. May French. Public wited. R. Halmes, President; H. C. Young, Treasurer; O. L. Rockwood, Secretary.

Mockwood, Secretary.

The Echo Spiritualist Meetings, America Hall,

784 Washington Street.—Services every Sunday at

184 A.M., 24 and 74 P. M., and every Funsday 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.

Engle Halt, 616 Washington Street.—Sundays at 10 M.A.M., 1 M and 7 M P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.—Sundays, at 10% A. M., 2½ and 7% P. M. Eben Cobb, Conductor.

Children's Spiritual Lyceum meets every Sunday at 10% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Conductor.

Berkeley. J. A. Sheihamer, President; Wm. F. Falls, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Boxworth street, at 7½ F. M. Dr. H. B. Storer, President; Moses T. Dolo, Treasurer; Wm. H. Banks, Circk, No. 73 Siate street, Boxton; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

First Spiritualist Lindies' Aid Society.—Parlors icil Washington street. Organized 1857; incorporated 1882, Business meetings Fridays at 4F. M. Public social meetings at 7½ F. M. Mrs. A. E. Barnes, President; Mrs. A. L. Wood bury, Secretary.

Sunday Meetings are held at this place each week. Devoluging Circle at il A. M.; speaking and tests 2½ and 7½ F. M. J. E. and Mrs. Loomis Hall, Conductors.

Independent Spiritualist Club meets overy Tues day at 6½ F. M. at Irving Hall, Washington street, corner of Dover. Interesting exercises at 8. I. G. Weilington, President; W. W. Russell, D. D. S., Secretary, 9 Park Square, Boxton.

Sunday morning. The services were opened by the bunday morning. The services were opened by the singing of that beautiful song written by J. B. Thomas, entitled "Cross and Crown," after which Mr. A. L. Knight, the worthy and efficient Chairman at these meetings, introduced Dr. Willis, who offered a fervent invocation, which was followed by the song, "Guard ian Angel," after which Dr. Willis gave a glowing description of "The Rise and Progress of Modern Spiritualism." tracing the parallelism between it and Anglent Spiritualism.

Among the mightlest of the haralds that preceded

description of "The Rise and Progress of Modern Spiritualism." tracing the parallelism between it and Ancient Spiritualism.

Among the mightlest of the heralds that praceded it, as John the Baptist preceded the coming Christ, was science. By the progress of science man has been compelled to solve the problems of matter one after another, to read the mighty records of the an cient rocks, to explore the heavens, to weigh and measure the planets, to sound the depths of the seas, to unveil the mighty past, and read the solemn mys teries of the beginning of things ere the shadowy chaos was pierced with light. All this has man done in the realm of matter until he has reached a position where he is compelled to advance into the realm of the spiritual. Science has led us step by step up from matter to spirit, up from the mortal to the immortal. Swedenborg and Mesmer effectually rent in twain the veil of supernaturalism, and the seeming miraculous took at once its place in the order and harmony of the universe, governed by laws as immutable as those that govern suns and systems. We have arrived at a period in the history of the world when, through the discoveries of the geologists, astrono mers, chemists, physiologists, psychologists and electricians, a mental and spiritual atmosphere has been created that, of necessity, reflects the spiritual. The age was ripe for a new revelation, and Modern Spirit ualism came. This is why it has made such unprecedented progress in the short space of forty three years, being as respectable to day in policiof numbers and influence as Christianity was after three hundred years of progress.

Dr. Willis's evening lecture was listened to with profound attention by a large and appreciative andience, He said: All forms of faith, all matters of belief are progressive. Put down a landmark to-day, and it mny have to be overstepped to morrow. It has taken the religious world a great while to learn this truth. In fact it has just begun to dawn upon its startled con sciousness that the laws of evo

material.

Within every human soul there is a power that is the means of the soul's growth. There is no power in the universe, and there are no circumstances of life here or hereafter that can control this force to check or prevent its development. Our destinies are call ing to us to express themselves, and life opens for each one every possible means for the expression of our powers. Life is for nothing else, in fact. What do we want of it except what it can do for us? and what can it do for us that it does not do for this divine power within us?

they are not essential to it. All the shams and pre-tenses of scelety, all its external pomp and vanity, show how utterly men mistake what life is for, and so it is frittered away without one struggle or one at tempt to break through the barriers to progress. We forget who we are; we forget our divine inheritance; we forget that the spirit within us and all its attri-butes are eternal.

Let us not forget that a more enlarged falth, a more comprehensive gospel is ours since we have learned that its beauty and truth reach infinitely beyond the present, external life, even unto the continued life of spirit.

TP Next Sunday, Jan. 31st, closes the engagement of Dr. Willis with this Society. The subject for the morning will be, "The Universal and Eternal Life"; that of the evening, "Personal Influences." A rich intellectual treat is promised, as each of the Doctor's lectures is a masterplece of power, poetic beauty and high spiritual truth. At 2:30 Joseph D. Stiles will occupy the platform and give one of his descriptive scances.

scances.

The Helping Hand Society.—There was a good attendance of the members of this society at its meeting on the afternoon of Wednesday, Jan. 20th. It was proposed that the ladies have a sale in the afternoon and evening of March 2d, and donations of useful and fancy articles are solicited from members and friends of the society, as well as cash donations. All contributions may be forwarded to the President, Mrs. John Woods, or to the Secretary, Mrs. L. C. Clapp. In the evening that good old veteran, Joseph D. Stiles, who is ever ready to assist in all meritorious works with his grand mediumistic powers, tendered this society a benefit, which was greatly enjoyed by the large number present: excellent tests were given, all of which were recognized. It also proved a fluancial success, and the ladies feel greatly indebted to Mr. Stiles for his kindness and generosity. Pink.

Steinert Hall .- On Sunday, Jan. 24th, W. J. Colville addressed two large and deeply-interested audiences. The music, as usual, was a very pleasing feat

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age.
In the evening the subject of the lecture was "Spir tinal Gifts: Their Relation to Genius." The speaker traced the meaning of the terms, and enforced the conclusion that to discriminate between gifts and traced the meaning of the terms, and enforced the conclusion that to discriminate between glits and genius was unwise and often very misleading, as both terms are frequently interchanged. Genius is regarded by some people as a spontaneous outburst of inward power, by others as a result of painstaking devotion to a closen pursuit; but in no case does genius show itself copiously and continuously unless tis watered by diligent attention and warmed by fervent love. Works are often barren because of our lack of affection for our tasks; we seek to fulfill obligations, but we do not enter with affectionate zeal into our employments; consequently they are void of great results. Love sanctifies and blesses every glit, and unless love is at the helm glits are vain. Love is grace; and renders all it glids gracious and graceful. We are all consciously or unconsciously mediumistic, though striking psychical endowments may be rare. It is not the unusual which is most important, after all, and were we to seek from desiring the strange and occusional and devote ourselves to the daily duties of our state faithfully, we should entertain many occasional and devote ourselves to the daily duties of our state faithfully, we should entertain many



A cream of tartar baking powder. Highest of all in leavening strength.—Latest U. S. Govpower within us?

The external things of life may help to growth, but grament Food Report.

now unrecognized angels, and not always unawares. The music in the evening was very beautiful; two charming duets by Mrs. French and Miss Goldfinch were peculiarly well rendered. A fine poetic improvisation on "Wisdom vs. Knowledge" concluded the exercises.

On Bunday next, Jan. 3ist. Mr. Colville's topics will be at 10:30 A. M., "An Age of Reason followed by An Age of Byiritual Perception." At 3 P. M., "Lessons from the Life of Thomas Paine," and answers to written questions from the audience.

On the following Sunday, Feb. 7th, there will be a grand concert in Steinert Hall at 7:30 P. M., introducing a large variety of first class vocal and instrumental talent. The leading artists will be Mine. Leonora Guidicelli (prima donna soprano), Mrs. May French (contralto). Dr. C. B. Davis (tenor), J. P. Warren (cornelist), Miss Marion Louise Warren (euphonium), Prof. B. L. Shapleich (planist and accompanist). Mr. Colville will give an inspirational address and poen on "The Music of the Spieres."

Tickets, 25 cents; 5 for \$1. It is confidently expected that this delightful entertainment will realize a substantial amount for the support of the regular Sunday services, the necessary expenses of which are unavoidably large. avoidably large.

America Hall.-Last Sunday morning remarks were made by Dr. W. A. Hale of much interest. Mr. Osgood F. Stiles gave a number of tests, among which

were made by Dr. W. A. Hale of much interest. Mr. Osgood F. Stiles gave a number of tests, among which were named David Sanborn, Elizabeth Merrill, J. H. Smith and Hannah Martin, all of whom found ready recognition. In closing the services Dr. Hale gave several remarkably clear tests, including names, dates, ages and other details of much interest.

Afternoon.—Invocation. Interesting remarks by Spirit Warren H. Cudwarth opened the services. Mrs. Dr. C. E., Bell gave correct tests and readings. Mrs. M. A. Brown spoke in an impressive manner and gave tests. Mrs. A. Wilkins under control gave many proofs of spirit presence, bringing sunsiline to many clouded souls. Mrs. H. W. Cushman, the veteran musical and test medium, offered encouraging remarks to the younger mediums. She also voiced the sentiments of Dr. S. Grover and wife to friends and others in the audience. A liberal collection was taken up for Mrs. C., an annual custom here for her, which she received with a very grateful spirit. Mr. O. F. Stiles followed with a test seance, giving ample proof of spirit presence. Dr. H. F. Tripp gave remarkable psychometric readings. Mrs. Mary E. Pierce of Lynn spoke in her usual earnest manner to the interest of all. Mr. Chas. W. Capeli of Bridgewater, Mass., answered with uncerring accuracy a very large number of mental questions.

Evening—Singing.** Invocational poem, impromptu, by Dr. Hale. Mrs. M. E. Pierce of elivered an address upon bygienic living as conducive to better conditions and spiritual growth. Dr. A. J. Hollingsworth gave interesting demonstrations of his medial gifts. Mrs. M. E. Perening —Singing. Invocational poem, impromptu, by Dr. Hale. Mrs. M. E. Pierce of spirits comling to them: John McDonald, lost at sea, and Henry Roblins, who, with others, were recognized.

Services Thursday, Jan. 21st, were largely attended, and of unusual interest, many prominent mediums taking part. A much appreciated reading was given by Miss Lizzle Nolen.

Meetings held every Thursday at 3 P. M., Sunday at 10-46 A.

The Children's Progressive Lyceum opened with its customary orchestral selection on Sunday last, which was followed by the regular exercises of

last, which was followed by the regular exercises of the school. In the absence of Mrs. Longley—who was unable to be present on account of a severe cold—our Conductor, Mr. Falls, gave an explanatory talk upon the morning lesson in an acceptable and instructive manner. J. B. Hatch, Jr., the popular Assistant Conductor, who was out of the State, and Dr. Shelhamer, the genial President of the Lyceum Association, were both missed from their accustomed places on this occasion.

Mrs. N. J. Willis, the inspired lecturer and worthy medium, whose utterances are always educational and uplitting to the receptive mind, favored the school with a brief but valuable address, and the musical and literary exercises of the morning were rendered as follows: Recitations by Carl Leo Root, Gretchen Stripp, Eddle Ramson, Flossie Walte, Willie Sheldon and Mark Abrams; with vocal selections by Mabel Walte, Josle Smith and Winnie Ireland. A good attendance of members and visitors always characterizes the sessions of this school, and the contribution of funds proves the interest that is maintained in its work. Lyceum meets each Sunday at 10:45 A. M., at 514 Tremout street.

First Spiritualist Ladies' Aid Society.-The following resolutions were adopted at our last business meeting:

ness meeting:

Whereas Our loved sister and friend, Mrs. Mary Brint nail, has by natural causes been removed from earth-life to life eternal; be it dies 'Ald Society of Boston, remembering the many years is she has been in active service, budeavoring to further the Interests of this society, and the Cause of Brittunlism and Liberalism, remembering her many deeds of charity, her endossement of every good reform, her frank and earnest manner in our commany, her sacrifices for the good of others, her deep solicitude often expressed for those who were not living examplary lives, her charlty that suffered lone and was kind; these and many more virtues endeared her to us, and we hereby desire to express our sorrows as society, and personally, that this bright spirit has been taken from our midst.

Resolved, That we hereby express to all relatives and friends our sympathy; may the grand truths which filled her life with joy and comfort outer into your lives, and when nature's candle shall burn out, may you be as ready to receive the angel of light as was our sister; for she, in deed, could exclaim, "Grave, where is thy vittory? death, where is thy sting?"

Resolved, That these resolutions be published in the BANNER OF LIGHT, and a copy forwarded to the relatives.

MRS. A. E. BARNES,

MRS. A. WATERIHOUSE,

FRANK B. WOODBURY,

Mrs. Clara Field Conant, Mr. J. H. Lewis, Mrs. Mary Chandler, Mrs. Mary Lovering, Mrs. Neille

Mrs. Clara Fleld Conant. Mr. J. H. Lewis, Mrs. Mary Chandler, Mrs. Mary Lovering, Mrs. Neilie Thomas and Mr. Anderson entertained the company Friday evening, Jan. 22d, in an acceptable manner Miss Amanda Balley was assisted by Mrs. Gertte Hanson in conducting the musical exercises. Mrs. Geo. Smith, one of the spiritual pioneers, is very ill; no hopes are entertained of her recovery.

The Ludics' Industrial Society enjoyed a very pleasant afternoon and evening Jan. 21st at their rooms, corner Washington and Dover streets. The meeting of the evening opened with remarks by Mrs. Whitlock; Miss Jennie Rhind gave historical descriptions and symbolic visions; Mrs. Kate R. Stiles gave correct psychometric readings; Mrs. A. E. Cunningham presented excellent evidences of spirit return, including detailed descriptions of spirits; Mrs. A. Wilkinson furnished correct psychometric readings; Mrs. Mag le Butler narrated pleasing incidents in regard to investigators of our truth; Miss Maggie Vaughan recited—to the evident pleasure of the audience—"An Order for a Picture."

During the evening Mrs. Logan, under control, in a few well chosen remarks presented the Secretary, Mrs. Cushman, with a pocket book containing a sum of money. It was a most welcome gift, and more thoroughly appreciated than words can express.

Thursday evening, Feb. 4th, Miss Maggie Vaughan will read a short paper on "Physiognomy," demon strated by readings from faces, and Mrs. Carrie P. Pratt and others will give psychometric readings.

Miss. H. W. Cushman, Sec'y. rooms, corner Washington and Dover streets. The

Independent Spiritual Club.-The sessions on the 12th and 19th insts., in Arlington Hall, corner Dover and Washington streets, were of an exceedingly interesting nature. Mrs. Abby N. Burnham made the opening remarks on the 12th upon "Thought"; Kate R. Stiles followed with a narrative of experiences while attending a funeral recently; Mr. Hewett made remarks and gave some tests; Mrs. Wilson gave communications.—The 19th the subject "Thought" engrossed the attention of the audience. The opening remarks were made by F. W. Jones, who also read an appropriate poem; Mrs. Burnham, Mrs. Stiles, Mrs. Wilson and Mrs. Weilington instructively participated.

These meetings will hereafter be held every Tues day evening in Irving Hall, same entrance, first door on the left, Hall open at half past six for a season of social converse. Mrs. Stiles, Mrs. Burnham and other mediums and speakers will always be in attendance, so that the spiritual and intellectual needs of the people will be met.

These meetings will be considered in the people will be met.

F. W. Jones. Dover and Washington streets, were of an exceed

Dwight Hall-Last Sunday the developing circle was very harmonous and the hall completely filled. An unusual degree of power was manifest.

An unusual degree of power was manifest.

At the afternoon meeting the subject of "Reincarnation" was continued from last Sunday. Mr. Marsh of Troy opened the discussion by a few preliminary remarks leading up to the subject. Mrs. Dr. Abbott exhibited a familiarity with the topic, and remarked upon it in a way pleasing to every one. Mrs. Buck, under spirit influence, spoke in its favor. Remarks in the negative were made by Dr. Morris, Mrs. Rowley, Mrs. Howe, and others. Miss Knox gave tests, which were well received.

In the evening, Mrs. Shirley, inspired by Achsa W. Sprague, opened the meeting. This spirit finds a way to every leart at once. Many excellent tests were given by Mrs. Buck. Mrs. Wilkinson, and Mrs. Shirley. The praise service at the beginning is very productive of harmonious feelings. Miss Alice Hancock presided at the plane, and gave many fine selections.

healing circle at 11 A. M. was well attended. These circles are for the development of mediumship and circles are for the development or mediumship and the healing of the sick by the laying on of hands. The art of healing was demonstrated by Drs. Blackden. Shute, America and Mathews, Afternoon.—Dr. E. A. Blackden's guides spoke upon harmony, in a very satisfactory manner, and David Brown on spirituality, closing with several tests. Tests and psychometric readings were given by Mrs. **SKINS ON FIRE**

With Agonizing Eczemas and other Irching, Burning, Scaly, and BLOTCHY SKIN and SCALP DISEASES are relieved in the majority of cases by a single application of the Cutioura Remedies, and speedily, perma-

nently, and economically cured, when physicians, hospitals, and all other remedies fail. Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and may be used in the treatment of every humor, from the simplest facial blemishes to the severest diseases of the blood, skin, and scalp.

The great Skin Cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, clears the scalp of crusts and scales, speedily soothes and heals raw and irritated surfaces, and restores the hair. CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, is indispensable in cleansing diseased surfaces. CUTI-CURA RESOLVENT, the new Blood and Skin Purifier, and greatest of Humor Remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause. Hence the CUTICURA REME-

DIES cure every disease and humor of the skin, from pimples to scrofula.

#37" How to Cure Diseases of the Skin, Scalf, and Blood," mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer.

Cuticura Remedies are sold throughout the world. Price, Cuticura, 500.; Cuticura Soap, 250.; Cuticura Resolvent, \$1. Prepared by Potter Drug and Chemical Corporation, Boston, U. S. A.

Pimply, Blotchy Skin, red, rough and oily skin and hands, painful finger-ends with shapeless nails, are prevented and cured by Cutloura Soap, incomparably the greatest of akin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. The only medicated toilet soap, and the only preventive and cure of inflammation and clogging of

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Every modern appliance for safety and convenience. Capacity 20,000 boxes, renting from \$10 to \$400.

A strong room for storing Silver and Bulky Valuables.

Seventy-two spacious, airy Coupon Rooms. Special apartments for ladies. A safe, secret place for Bonds, Shares, Wills, and other valuables. Inspection invited.

MOSES WILLIAMS, President. FRANCIS B. SEARS, Vice-President. FRED'K S. DAVIS, Cashier.

Burt, Mrs. C. A. Smith, Mrs. Dr. Ben, Jenine Walls, and Mrs. Lyman.

Evening.—Sluging by Mrs. Nellii Carleton. Dr. Blackden made remarks. Mrs. Lyman spoke upon Reincarnation, and gave a number of excellent tests. Mrs. L. is a sine speaker, and was listened to with close attention; her tests and readings are of a high order. Mrs. Burt, Mrs. Jennings, Mrs. Smith, Dr. Amerige and the Chairman gave readings and tests, which were well received by the large audience. Meetings in this Hall every Wednesday at 3 o'clock, Sunday at 11 A. M., 2:30 and 7:30 P. M.

F. W. Mathews, Conductor. Burt, Mrs. C. A. Smith, Mrs. Dr. Bell, Jennie Warren

Rathbone Hall.-Sunday, Jan. 24th, at 2:30 P. M., Mrs. Mary F. Lovering opened the service with the selection "We Shall Know Each Other There." The

selection "We Shall Know Each Other There." The most interesting meeting of the year followed; Mrs. L. E. Lyman, Mrs. E. M. Shirley, Mr. A. Emerson, Miss Josephine Webster, Mrs. J. K. D. Conant and Mrs. E. J. Peak gave successful tests and psychometric readings.

7:30 P. M. On account of overflow, the evening service was held in Commercial Hall, on the same floor. Dr. J. H. Willis, Mrs. Julia E. Davis, Mrs. E. D. Williams, the Chairman, Dr. Smith, and Dr. H. F. Tripp, took part in the interesting exercises.

Hereafter the evening service will be held in Commercial Hall.

Saturday evening, Jan. 30th, there will be a basket party and musical and literary entertainment in Rath bone Hall, and thereafter on every first and third Saturday evening at 7:30 o'clock.

N. P. S.

Ladics' Aid Parlor.-Sunday, Jan. 24th, the developing circle was well attended; good conditions; fine music by Mr. Bartlett.

fine music by Mr. Bartlett.

The afternoon services consisted of singing, remarks by the Chairman, and tests by Miss L. E. Smith, Mr. Bartlett, Mr. Coombs, and Mrs. Loomis-Hail—all of which were perfectly satisfactory.

At the evening session Mr. Bartlett furnished music. Remarks were made by the Chairman, and recognized tests given by Mr. Hartlett, Miss L. E. Smith, Mr. Coombs, Mrs. M. A. Brown, and Mrs. Hall. The interest in these meetings is improving.

J. R. HALL, Conductor.

After eating, does your food distress you? Albro's Regulating Cordial gives instant relief.

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 5th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Nowton, President.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holden meetings overy Sunday at 11 A.M. and 8 P.M. Speaker, Mrs. Helen T. Brigham. Arcanum Hall, 57 West 25th Street, N.E. cor-ner 6th Avenue.—The Progressive Spiritualists hold ser-vices every Sunday at 3 and 8 F.M. Mediums, 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 (258 West 43d street) being the settled The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West lith street. Good speakers and mediums always present. Public cordially welcomed J. F. Snipes, President, 28 Broadway.

Adelphi Hall .-- A highly delighted audience was in attendance on Sunday afternoon, Jan. 24th. Mr. Fletcher considered several questions: "Does it in-

Fietcher considered several questions: "Does it interfere with the progression of the spirit to communicate?" Answer: "No; it is a great joy for the spirits to hold communion with mortals." "Would not the world be in darkness but for the light of Christianity?" "Certainly not." The light of the world is inst and has not been found in the Christian Church. Modern Science, in its discovery of natural law, has been the light of the world." "What is Prayer?" "The desire of the soul. Every person should have a short time each day for self examination, and the aspiration of the spirit becomes the true prayer." Many. "tests" were given, and every one fully acknowledged. Mrs. Ward presided at the organ.

In the evening a large audience listened to a lecture upon "The Spirit World." followed by tests.

Next Bunday, in the afternoon, "Thomas Paine's Birtit Life"."

The Society held another largely attended Reception of the residence of t Eagle Hall .- Last Sunday the developing and

Spirit Life.J...

The Society held another largely attended Reception at the residence of Mr and Mrs. John R. Lowther, on Friday syening. The ladies have formed a society for work, with Mrs. Judson Brown—Mrs. Ed. Wheeler—as President, and will meet every other Friday.

A. E. WILLIS.

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SPIRITUALIST MEETINGS.

Chicago, Ili.—The First Society of Spiritualists meets at Washington Hall, Washington Bunlevard, corner Ogden Avenue, overy Sunday at 10% A. M. and 7% F. M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 71 Thirty-first streat every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson-Warne.

Buffalo, N. X.-First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ F.M. Wm. F. Phoffer, President; H. Katon (258 Franklin street), Socretary.

Indiamapolis, Ind.-The Mansur Hall Association of Spiritualists has leased this hall, corner Washington and Alabama streets, and will hold public meetings every Sinday at 3 and 7½ F. M.; also seance or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street.

Colorado Clty, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Hall, Sundays, at To'clock.

Dayton, O.—First Society of Spiritualists meets in G. R.
B. Hall, 25 and 27 North Main street, every Sunday at 10½
A.M. and 7½ P.M. Seats free. Public invited. Wm. E. K.
Kates, 1209 West 4th street, Secretary.

Springfield, III.—The Societ Wheel of Progression, or
First Spiritualistic Society, will hold public worship overy
Sunday at 2½ P.M. at 512 South 5th street. D. N. Lopper,
President; Miss H. A. Thayer, Secretary.

Oakland, Ohi,—Mission Spiritualists meet every Sunday at 2 and 7½ F.M. at Native Spus' Hall, 513 Washington
street.

MEETINGS IN PHILADELPHIA. Meystone Spiritual Conference every Sunday at 2k r. M., southeast corner lith and Spring Garden streets. Wil-liam Bowbottom, Chairman.