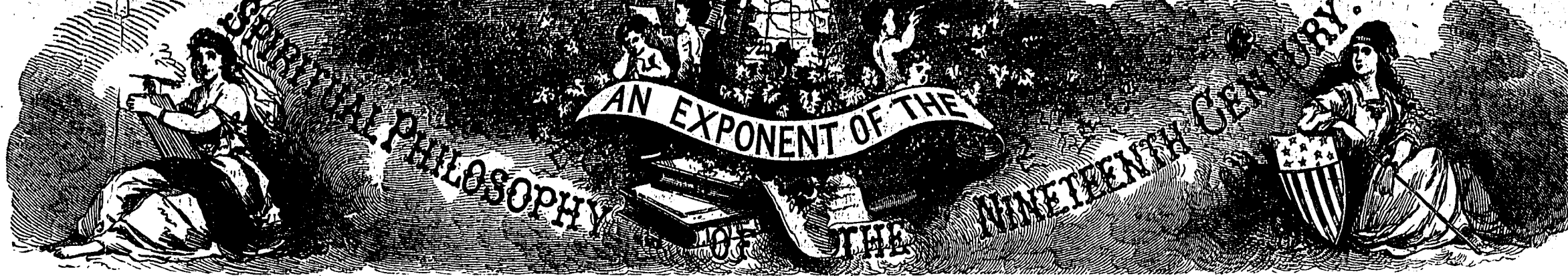


BANNER OF LIGHT.



VOL. 72.

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

BOSTON, SATURDAY, JANUARY 7, 1893.

\$2.50 Per Annum,
Postage Free.

NO. 18.

Written for the Banner of Light.
THE CENTURY.

BY JAMES M. ROGERS.

We stand beneath the purple dawn
That ushers in a brighter day;
The star of hope is leading on—
The night of doubt fades fast away.
A larger faith, a fuller life,
Breathes in the man of later years,
And empty forms and creedal strife
Die with the ages dimmed by tears.
Lo! untuned harps that silent hung
On walls deserted long ago,
By master hands anew are strung,
In richer notes their numbers flow.
So has the world (in darkness long,
Unheeding all that music sweet)
Now caught the burst of angel song,
And heard the tread of angel-feet.
Earth has no heroes half so brave,
None martyr crowns so dearly bought,
As those who live and fortunes gave
To disenthral the human thought.
'Tis time to dare the bigots' fame,
To speak our thoughts and live our ways,
Nor shrink lest scorn should breathe our name,
Belle our trust and cloud our days.

Original Essay.

SKEPTICISM AS AN AID TO HUMAN PROGRESS.

Written Specially for the Banner of Light,
BY WALTER HOWELL.

NIGHT brings out stars; and were it not for the darkness, which makes them visible, we should be ignorant of the countless hosts of heaven. The night of doubt brings into view scintillations of truth which otherwise could not be seen. As night is the forerunner of the day, so doubt should be, and usually is, a John the Baptist for the Messiah of knowledge. Skepticism is not in itself an end, but a means to an end. The walls of "Doubting Castle" may frown menacingly upon the weary pilgrim; but "Mr. Great-heart," within us will surely triumph, and lead us from the prison of present limitation to the halls of wisdom.

Our orthodox friends have too largely shirked the responsibility which skepticism has imposed upon us. When the youthful mind is passing through the era of doubt, they counsel a stifling of the "enemy of souls." Evidently they do not believe with the poet that

"There is more faith in honest doubt,
Believe me, than in half the creeds."

They, our Orthodox brethren, fear irreverence. But before we talk so glibly about reverence, let us be quite sure that we have earned the right to be reverent; and that right is ours only when we have made our faith our own by an intelligent appreciation of said faith, and not a superstitious adoption of it. We may inherit a true creed as a birthright, but it is equal to a superstition if not made an active belief through personal investigation.

Doubt is like the angel of the Lord with whom Jacob wrestled; it not only develops the muscle of the hero, but it is a heavenly messenger in disguise. When we have outgrown our dualistic theory of the universe, we shall perceive that all our thoughts, whether affirmative or negational, are elements in the great universal thought. The poet, speaking from the standpoint of that thought, says:

"They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt."

Emerson saw this game of thought as one of pitch and toss: now head up, then tail. So long as we are limited by our finiteness, we shall experience, in all probability, the alternating states of affirmation and negation; but each alternating state operates upon a higher plane than had been the scene of its former activity.

To rightly interpret the thought of to-day, we need a knowledge of the evolution of thought in past ages. The stream of the past pours its flood-tide into the waters of present thinking, and the thought of to-day rolls on to the ocean of the future.

History teaches the benefit which the spirit of skepticism has bestowed upon humanity. Our illustrations of this lesson must be limited and somewhat arbitrary, but they will serve our present purpose.

In philosophy, the movement which commenced with Thales culminated in the questioning doubts of the Sophists; but this condition of thought evoked the genius of Socrates, the wisdom of a Plato and the system of an Aristotle. So powerful was the thought of these men that it is said with some degree of truth that every man who philosophizes at all is either a Platonist or an Aristotelian. Skepticism, however, was not silenced in Greece, for it again found voice through the much-maligned Epicurus. It is supposed by some that philosophy must ever lead to skeptical results. Even were this true, that very skepticism would lead to more certitude within the limits of the relativity of knowledge.

Philosophy, it is true, became much entangled through its interblending with theology in Alexandria, but that experience has taught us to define more clearly the provinces of the knowable and faith.

Modern Philosophy has shown us the value of skepticism by pointing out the need of deeper analysis and wider synthesis. The innate ideas of Descartes, and the cold mechanical theory of Nature, held by the contemporaries, melted like snow in the sun of winter before the dawn of a new philosophy when a Locke and

Berkeley appeared. But these did not utter the last word, by any means, for they are followed by a skeptical Hume and the invincible Kant. A study of the history of thought will convince the student, it seems to me, that skepticism has ever been the friend and not the foe of progress. Though the Kantian world in which we live has been transformed by some into an unknowable, as to its ultimate reality, and by others into a partially known, this cloud of doubt that intercepts the sunlight of the real is being parted, and we see its silvery lining in the golden rays of spiritual truth which now cast their light upon the psychical nature of things through the phenomena and philosophy of Modern Spiritualism. Here we may find objective and subjective data which unmistakably foreshadow the coming of a brighter day for both science and philosophy.

The reaction from agnosticism is seen in monism, scientific realism, constructive idealism, and the readiness with which the cultured minds of Europe and America are investigating the facts which hypnotism and Spiritualism offer as a basis for a larger psychology. It is the questioning spirit of earth which brings the answering intelligence of heaven.

The optimist Hegel finds another view of the paradox of consciousness in the pessimism of Schopenhauer; and the more modern thinker will discern elements of truth in both systems of philosophy. We need faith in the absolute, an inspiration of the true, a revelation of the beautiful, an ideal of the conquering good; and with these the knowledge of the presence and persistence of their opposites, with a consciousness of the existence of evil and error in the world, and a knowledge that the perfect thought, the eternal good, and the highest love back our endeavor, and will ultimately triumph through our most exalted thought, our continual activity and patient faith.

Wary with the war of words waged by the metaphysicians, many earnest men turned with longing for greater certainty to scientific inquiry: Here none can dispute a large measure of success! From early ages men have tasted somewhat of the fruits of science; but surely the harvest never was so great, the rich golden grain never so ready to be garnered, as at the present time, into a coherent body of doctrine.

Our illustration of the further benefits bestowed upon mankind by skepticism cannot better be begun than by referring briefly to the more accurate knowledge of the phenomena of nature revealed by scientific methods of investigation. In early days all philosophy was essentially metaphysical, because science had not emerged as a distinct method of inquiry; by-and-by, however, the child becomes a veritable Titan and threatens to destroy its dear old parent. The antagonism grew more open as time passed and the conquests of this young giant became more universally conceded, until some of the zealots of science wanted to preach philosophy's funeral sermon! But the time has come when science needs organizing—or, rather, the data which she furnishes; and philosophy wears the garment of science to-day, while science finds in the inductions and deductions of its once much-abused parent a father's guiding hand and a mother's ideal dream of a child's future glory.

The skepticism of Copernicus and Galileo in relation to the Ptolemaic system of astronomy leads to a revolution in the thought of Europe, and ultimately of the whole world, concerning the universe. The earth is no longer the center around which sun, moon and stars revolve, but is simply one of a family revolving around the sun, and this sun is discovered to be one of many suns, and all probably revolving around one great central sun. What a change! Men may appeal to the senses, priests and prelates may turn the pages of the word of God in support of the time-honored belief; but all to no purpose. The inferences we have drawn from sense-perception and the signet of the church's God are of no avail; we must bow before the accepted sway of science!

Investigation implies a suspicion that present theory is either wrong or incomplete. Apples had fallen many times before Newton was born, and even in Newton's lifetime they had doubtless gravitated to the earth before his eyes; but not until his skepticism had impressed him with the absurdity of old hypotheses, and his thought gone out in search of a *vera causa*, could the falling of an apple suggest the law of gravitation.

The defenders of spontaneous generation, from a scriptural standpoint, charged Redi with impugning the word of God; for did not live bees come out of the carcass of a dead lion? He, however, covered a jar of meat with gauze too fine for insect eggs to pass—the flies came, instinctively laid their eggs, but upon the gauze, and no maggots came from that meat! Although the believers of spontaneous generation are still among us, and the defenders of biogenesis are in our midst, the skepticism of both parties has led to clearer ideas about the conditions under which life begins to manifest itself upon our earth. Here, again, doubt has been an aid to progress.

Mr. Darwin and Mr. Wallace, dissatisfied with the theories of previous naturalists, or finding in their accumulated data insufficient evidence for their hypotheses, started on voyages of discovery, and found causes now at work which, when applied to past evolution, threw a flood of light upon the origin of species. Now we can in a measure see in the law of natural selection a cause of those differentiations which past ages have evolved. We can more readily to-day discern why forms of life, seemingly well adapted to their environment, become what they are, not by special creation, but by gradual "adjustment of internal to ex-

ternal relations," as Mr. Spencer puts it. The results of the labor of Darwin and Wallace have emancipated us from the confusion of ideas which existed prior to their day, and although there is much yet to learn, in their writings we may hear a voice saying: "Let there be light," and in the light thus generated we see order coming out of relative chaos.

Space fails me wherein to dwell at length upon the interrelation of the sciences, and show how an advancement in one department aids in the development of another; but I cannot refrain from pointing out a few of the ways in which this evolution is accomplished. Take, for illustration, optics. The discovery of the law of optics made the telescope possible, and astronomy was aided; the microscope becomes a fact, and deeper researches in biology are possible. Chemistry discovers how to make glass and paper sensitive; and an eclipse of the sun, or some other celestial phenomenon, may be photographed; thus chemistry and optics help astronomy. An application of discovered law to mechanics furthers industry; and the inventor by an application of art, advances science. In all this progress, however, we must not forget the debt of gratitude we owe to the skeptical spirit of the past and present. While duly honoring this negative spirit, let us not omit to say that faith plays a conspicuous part, and is entitled to a share in these honors. Skepticism has but stimulated us to interrogate; but behind the doubt there has been the spirit of truth seeking to reveal himself when the darkness of the night had made the whereabouts of the coming day possible to our vision.

Science does not pretend to discover ultimate causation. It does not presume to deal with other than phenomena. The origin of life, *per se*, she does not know; and as to its destiny, her voice is silent. It was feared by many that science would drive its devotees to ultra-materialism; but with few exceptions the man of science is most antagonistic to materialistic doctrines. It was a misconception of the teachings of science that led Carlyle to call it "the gospel of dirt." Emerson came more nearly to the truth when he said, in effect: "The very dust under your door mat scintillates with the glory of the Infinite!" In an age when theology has become a lifeless form, and the scientific spirit was abroad investigating phenomena, Modern Spiritualism offered to extend the domain of the phenomenal, and meet the lifelessness of the church and the skepticism of the man of science as to things supermundane, thereby reawakening the dying spirit to its birthright of a life beyond the grave! When we become skeptical of the outer world the truth it contains compels recognition; and when that outer fact seems to have deadened our sensibility to inner realities, then the subjective asserts itself and demands a hearing.

Even in the domain of ethics the skeptical element plays an important part. One school declares a scientific basis for morality; another as loudly affirms a science of morality impossible. In the estimation of one thinker, altruism is disguised selfishness, while another repudiates the charge. One moralist champions the intuitional hypothesis; his dissenter preclaims experience to be the only tenable theory; while a third asserts that the experience of mankind registers the pains and pleasures caused by certain modes of conduct, evolves a racial intuition which prompts to action in the direction of pleasurable results, and lifts a warning voice when a given course is likely to produce unhappiness. Notwithstanding the confusion of tongues here apparent, we are getting clearer perception of ethical principles.

There was a time when we thought the voice of conscience an infallible guide; there are those who still regard conscience as the soul's compass whose needle ever points to the pole of right; but the skeptic tells us: "The spiritual meridian and pole of right are not so easily located as we at first think." And he adds further: "There are magnetic currents which disturb the needle, so that it needs constant watching." Surely we cannot fail to see that conscience, too, may point in the direction of national habit and away from the pole of right. In India, conscience prompted the widow to sacrifice herself upon the funeral pile of her dead husband; the mother to throw her child into the Ganges; and yet it would not sanction in the Brahmin the destruction of a fly! Among the Jews, to spoil the Egyptians was to obey the command of God; while to eat a piece of pork was most sinful. In the Dark Ages of our era, men thought they did God service when they put the torch to the fagot; and in our own day, the wealthy Christian is quite willing that the words of Jesus should remain perpetually true: "The poor ye have with you always," and so far as they can, they will conscientiously live in luxury and extravagance while their employments are cold, hungry, and poorly housed. And even the followers of the once despised and homeless Jesus, while denouncing the pomp and vanities of this wicked world from the pulpit, indulge their love of the world, the flesh and mammon in their princely palaces! Conscience, surely thou art educable, and not the unerring command of the God of righteousness and truth! Skepticism has shown us this paradox of conscience. While we reverence those unities of conscience which counsel righteousness, temperance and justice in us, let us not forget that the habits of our forefathers are implanted within us, and these, when even far from the good and true, will wear the semblance of virtues in the eye of conscience. To believe a theory of atonement is in some people's mind of greater merit than to make one's life a continual progress toward the good, and true, and thus effect an atonement more practical and endur-

ing than the endorsement of a creed could accomplish.

We are rejoiced to see the church becoming less theological and more ethical. I am of the opinion that skepticism is largely to thank for this change. In modern civilization we have problems to solve which past systems of ethics fail to touch other than in a very general way. Capital and labor, political economy, sociology and a host of other topics demand consideration, and we need larger views of human nature and deeper moral insight than the past offers us.

A critical survey of the past will reveal its weakness and disclose its power; its errors will appear, but its truths will stand out the bolder for our scrutiny of its claims. The conservatism of our race will prevent too rapid change; hence we need not fear a wise and prudent skepticism. In religious thought, no less than in philosophy, science and ethics, the questioning spirit has led to fruitful results. The thinkers of our age are not tripersonalistic theists; many are not believers in a personal God, but they do not lack reverence. Mr. Herbert Spencer, standing in the presence of what to him seems the unknowable, may be counted as a worshiper, devout, earnest and true, even though he refuses to accept popular notions about God and the universe. His consciousness is an island around whose shores the waves of the unknown roll forever. Perhaps he knows more of the little island for ignoring definite knowledge about the infinite ocean that caresses its limited strand. Skepticism may rob us of our cherished ideal of God, but it leaves the ultimate reality untouched. When we catch a glimpse of the transcendental glory of the over-soul, we are apt to feel like Arjuna in the Mahabharata, or more particularly in the Bhagavat Gita, where Krishna becomes transfigured before him, and in the bewilderment of so universal a presence he sighs for the form of his former friend and companion. This immensity is overwhelmingly oppressive to some minds, but with larger conceptions of the universe, with a deeper insight into human nature, our God-idea must be correspondingly transfigured. The trinitarian and unitarian thought may pass away, but that for which these stood as a symbol remains while they dissolve.

Of course, if you must have personality as an object of worship, you must feel that you are less than personal, and God is the only real personality. If you must have a trinity, then take the essentials of your own nature as emblems—intellect, sensibility and will. These extended in thought to infinitude may furnish a worthier ideal of the trinity than crude orthodox offers. Wisdom, love and power would be the essentials of such a trinity. But for ourselves, while trying to analyze our drop of the infinite ocean, and knowing the ingredients of that which comes into us from above, we avoid definition, because it limits, and we would not confess atheism by pretending to define the indefinite.

To criticize the bible is presumption, in the estimation of many good people; but the spirit of investigation thinks no place too sacred for its judgment seat, consequently the most holy records of the past are being made amenable to its decision. We no longer go to Genesis for geology, nor to Joshua for astronomy, nor to David for our ideal nineteenth century saint; but we do go to the bible for a record of human effort to solve the problem of evil, to trace the development of monotheism among the Jews, to see what moral insight was possessed by the grand old prophets and seers, and drink at the fountain of Isaiah's poetry, or study the history of a people who had faith in a national destiny in spite of all disappointment and failure.

The faithfulness of the faithful, the moral value of the decalogue, the spirituality of the prophets and the devotion of earnest souls, will not be diminished by criticism; while human weakness, the errors of the time, the exclusiveness of the Jew and the tutelary character of the Jehovah of the Pentateuch will be more clearly apparent.

But, says some good friend, what will all this mean? Will it not take the word of God from us and give us only the fallible word of man in its stead? No! In so far as you possess the word of God no man can take it from you. All that criticism can do is to distinguish the abiding truth from the fleeting error. We have had "authority for truth, and not truth for authority," in the past. Out of the soul all books came, bibles included, and hence the soul is of higher authority than any book or creed.

If we turn now to the New Testament, what shall we find as the result of German criticism? We see that whatever manner of man Jesus of Nazareth was, Christ the ideal is not identical with him. This does not deprive us of the ideal. Supposing the Jesus of Matthew and the Christ of John are in the light of literary criticism not the same; the Platonism of John and the fragmentary account of Jesus given in Matthew are none the less beautiful. We are clearer in our thinking about the Messianic idea if we can discern in some degree the historical from the purely metaphysical elements in the four gospels. We may no longer deify Jesus, but shall we not profit by considering him possessed of a brother's heart—of a human nature like unto our own? Will not the cause of religion be served, too, if it has more of humanity and less incomprehensibility?

With the cultivation of reason comes the vision of a more natural heaven; and as religion becomes more humane, the horrors of an eternal hell—born of a misconception of God's nature—vanish. With the domination of the skeptical spirit the supernatural is repudiated. But with the advent of new truth which criticism prepares the way for, comes the thought

that perhaps we have not yet comprehended what is natural, and that within the domain of nature, though beyond our ken, there are causes adequate to account for all even so-called supernatural occurrences capable of verification. Again, skepticism leads to a closer study of natural law, a widening of nature's domain and an ultimate discovery of a spiritual reality behind material facts. By the honest skeptic no moral precept is overlooked, no fact ignored, no truth which stands and suffers investigation is denied; while error, fiction, unethical doctrine or mere assumption are condemned to eternal banishment from the mind of the clear thinker. Presently, however, all which the heart held dear returns in new and brighter robes; the whole universe is again the home of a rational supernaturalism, for lo! we are embosomed in eternal mystery. The book that once tyrannized over us has become our invaluable servant; there are new revelations every morning and fresh inspirations each evening; the mountains and valleys from which the fairies and elves had fled are repopled with heavenly messengers who restore to earth more perfect poetry and melodious song than even ancient myths inspired or poet of olden days aspired to sing!

It is not enough to cry "great is the mystery"! We all admit the existence of mystery; but real mysteries are above reason's present attainment, and not below reason. You must not offer an unreasonable doctrine, and then enforce its acceptance on the grounds that the highest truth transcends our understanding. We are willing to believe, but we need a reasonable faith.

We may doubt the dogma of "the fall of man," and yet fully admit the fall of empires, the crumbling of mighty dynasties, the degeneration of a people, the possible return of a nation to savagery; we may acknowledge more than this, and say we believe in man's original descent from an Eden where the tree of knowledge grows, and the fruit of the tree of life ripens in the sunlight of infinite wisdom. We may question the current idea of Divine Providence; and yet we may go forth to clothe the naked, feed the hungry, shelter the homeless, raise the fallen, instruct the ignorant, and be, to the extent of our means, a providence to the needy.

We may be skeptical as to man's free agency; but we shall work in the cause of human progress as though God and man depended upon our paltry exertion for success. Is the will lawless? Shall a universe be governed by law, and the will defy law? It is agreeable to our finiteness at times to feel ourselves free; but it is a consolation to the wounded heart—broken through bitter disappointment—to believe

"There's a divinity that shapes our ends,
Rough-hew them as we will."

We love to contemplate the good and beautiful, the just and true; and we delight in associating these qualities with God. But the pessimist sees the hurricane, the earthquake, the volcano, the merciless storm at sea overwhelming majestic ships, and destroying life without thought to unfinished work or helpless dependents; he loves to hear about the "careth for the sparrows," but he wonders about the thousands which die for want of food; he feels the beauty of the words, "consider the lilies," but he thinks of the many trodden under foot; he is now touched on hearing, "thy bread shall be given, and thy water sure," but he remembers that millions of our fellow creatures die of starvation, and he asks: "Where is your loving Deity? where your providential God?" In prosperity, surrounded by every comfort, with loving hearts to cherish and willing hands to serve, it is more easy to forget unpleasant conditions; but when we are the objects of misfortune, should failure overtake us, and loved ones be removed by death, it is not so easy to believe there is goodness, love and justice at the heart of the universe! When we take a larger view of things, we see room for skepticism.

The soul questions, and back of that very questioning lies faith concealed. Somewhere the soul must find an answer to all its present inquiry. The value of skepticism is not in the doubt itself, but the satisfaction of the doubt in a vision of truth. We are naturally believers. No philosophy, no science, no religion can have its foundation in skepticism; but a wise skepticism may purify religion of superstition, reveal to philosophy its errors, and cause the truth of science to stand more firmly through verification of its data.

The man of doubt is the man of larger faith. The so-called infidel manifests greater fidelity to justice, firmer loyalty to truth, and is a deeper lover of mankind than some of those who call themselves "The Lord's chosen people." If your idea of the ultimate reality is too profound for your neighbor's comprehension, he will most likely call you "atheist." It is so much easier to call names, or abuse those who differ with you, than to thoroughly comprehend their thought.

Many an intellect has been stimulated by reading Montaigne. The writings of Voltaire, though his style of attack may be no longer needed, served a purpose. It is said they were partly influential in causing the French Revolution. Then, I reply, what condition of society was it that caused him to write as he did? Don't blame Voltaire for writing, but if you must cast reflection anywhere, let your censure fall upon the social conditions of his times. Thomas Paine's "Age of Reason" has caused "a rumbling among the dry bones." The activity generated in the effort to answer his arguments was a blessing to those who undertook to do so. This honest man has been the awakener of thousands from theological

on. Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 168 Rye Hill, Newcastle-on-Tyne.

RESEARCH DESIGN

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 7, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

Luther Colby, Editor. Banner Editors.
John W. Day, Editor. Business Manager.
Eugene B. Rich, Editor. Business Manager.

Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

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

Plain New Year's Talk.

Now at the opening of a New Year, the BANNER OF LIGHT addresses itself particularly, and so far as it can personally, to every Spiritualist, professed or sympathetic, open or unacknowledged, in every part of our common country, and thence in every quarter of the habitable world, in behalf of the work it has so long and faithfully been engaged in, and in appeal for an united, unflinching, and resolutely persistent support of the publication which for thirty six years has spent and been spent for the Cause dear to the hearts of all believers in a close relationship of the two worlds.

As Thomas Lees of Cleveland freely asserted in our issue of Dec. 3d, 1892, "the BANNER OF LIGHT has done more to build up, strengthen and foster the various [local] spiritual organizations throughout the country than all other papers combined. It has literally nursed hundreds of weak and sickly societies into strong and healthy organizations. I would ask"—he adds—"even the officers of the one thousand and one organizations it has reported, whether they are all subscribers to this paper, and if not, why not?" And he volunteers to go "a step further, and say it is impossible to keep abreast of the times if you do not" subscribe for THE BANNER: "for a comprehensive understanding of the whole movement is only to be obtained through its news columns. Societies, authors, speakers, mediums, are represented therein from Maine to California, to say nothing of its philosophical articles, and the high order of literary ability that characterizes this weekly journal, now in its seventy-second volume."

For his kindly appreciative expression THE BANNER cannot but feel grateful to Mr. Lees, while none the less conscious of the credit to which, in the human sense, it is richly entitled.

It is the familiar saying of the Apostle Paul that "Charity covereth a multitude of sins." To this practical conclusion we have fully come after many years of what some would call a saddening experience. Not a few of those in whom we reposed the most familiar and sacred trust have made their return with implied recalcitrance.

But we have striven to follow St. Paul's teaching, and exercised the largest possible meed of charity for these deceivers and self-deceived ones. It would be untrue to confess to regret for the course which in all such instances we have undeviatingly pursued. Hard, and at times almost unendurable as were the conditions imposed on us, looked at from a merely worldly point of view, we can see that it was best for us as it was, whatever might be the outcome for the deceiving ones who betrayed our confidence. From the spiritual standpoint, however, our satisfaction is confirmed and our happiness made complete, not in the belief only, but in the knowledge that "charity covereth a multitude of sins," and that we have enjoyed the signal protection of the invisibles under all circumstances, even the most adverse.

A very true, consistent and endeared friend of THE BANNER, who has his residence in a neighboring city of this State, and who has manifested a special and continuous interest in its spiritual, philosophical and practical philanthropic work for many years, favored us with a personal call recently, and renewed his own subscription to the same time subscribed for persons, for one year.

to send THE BANNER only occasionally. He did it that they might for at least the whole of one year have with weekly regularity what they had enjoyed only intermittently for several years. His purpose was to enable them to imbue their minds with a knowledge of the truth of spirit-return, and of the condition of spirits on the other side of life who were once mortals. For which kind consideration our most thoughtful friend—W. F. Nye, of New Bedford—has not only our cordial thanks, but the silently uttered gratitude of the Band of Spirits that inaugurated THE BANNER as the pioneer of spiritualistic publications.

Taking the example of our friend into serious consideration, why does it not really become the duty, as well as the pleasure, of the professed friends of THE BANNER, one and all, far and near, to give this matter of its universal and expanding support their very serious and purposeful thought, and then to at once resolve that thought into action?

Facts Tell.

We print elsewhere in THE BANNER to-day a most remarkable incident in proof of spirit-power, and corroborative of the fact of materialization. We have no question that the spirit-lady presented herself in bodily form for the time being before the artist in consequence of her strong desire to let her husband—to whom she was intensely devoted—know that she still lived and loved him. This is why she had her photograph made, as probably she found the artist to be a mortal instrument through whose mediumistic nerve-aura she could manifest herself sufficiently in a material garb to be photographed.

The reader will ascertain the result by perusing the article, to which we call special attention, having no doubt whatever that when we get clear of the atmosphere of the quasi-scientific "psychic societies," so-named, and the assumptions and presumptions based on total ignorance of the occult laws governing mediumship, to which they give birth, the spirit-world will manifest through its earthly sensitives plenty of evidence of spirit-communication independent of professedly "psychologic" explanations.

We do not wish to be understood as cherishing antagonism—even in the least degree—in regard to the motives of these modern day would-be scientific investigators; but we have had ample evidence in the past—in the Harvard College investigation (1877), for instance—that learned professors and clerics are in no sense totally independent of religious bigotry, and the paralyzing effect it exerts on the heart and judgment of all who fall under its spell. Notwithstanding the fact of innumerable spiritual manifestations in the scriptures identical with those of the present, the clergyman and the professor stand too often at open variance with the modern facts; and consequently, while we pity the ignorance of some of their fraternity, and applaud the honesty of others, it is our plain duty to bear condemnatory witness to this peculiar condition of affairs.

The Death Penalty in New York.

Electrocution, if it has not already done its work on the public mind in New York, is at least in the way of doing it. It is given out that at the incoming session of the State legislature an aggressive effort will be made to abolish the present system, and at the same time do away with the death penalty altogether. The belief is widely prevalent that hanging as a penalty for capital offenses can never be restored by law. The next step, therefore, toward abolishing the death penalty entirely is to procure the abrogation of the present system of execution by electricity. It would seem that electrocution has only strengthened the sentiment of hostility to capital punishment, instead of appeasing it. Electricity as against the rope is but the substitution of one form of barbarism for another. Both are alike bad and to be abandoned as inconsistent with the spirit of an enlightened civilization. The question, in fact, is not likely to go out of sight until it is finally settled, and that it never will be until it is settled on the basis of humanity.

Mrs. A. B. Severance, the celebrated psychometrist, of White Water, Wis., says in renewing her subscription for THE BANNER:

"It does not seem as though I could get along without it. I enjoy so much to read it, and especially the editorial department. Your thoughts upon perplexing subjects seem fraught with charity and great wisdom. I think if we could be more charitable with those who hold different opinions from ours, ever manifesting a loving spirit, it would be productive of more satisfactory results. Would that THE BANNER could have a still larger circulation. I will do all I can to induce others to subscribe for it."

Among the messages given at the Banner Public Circle Dec. 30th, was one from Geo. CONSTANTINE. A lady arose in the audience and stated that she recognized the spirit; said that Constantine was a Greek, born in Athens; she had seen him often when in the mortal, and was confident of his identity. Another spirit manifested at the same date, giving the name, CARRIE CHASE—this message was also recognized by a lady present.

We are well pleased to learn that the various 'spiritualistic Sunday meetings in this city and in many towns of the Commonwealth are well attended. This fact goes to show that a deeper interest is felt in our Cause at the present time than ever before. Let the good work go on under the organized forces of the spirit-world until Modern Spiritualism permeates the hearts and homes of all the people of earth.

In our long experience with human kind we have clearly discovered one fact, namely, that ingratitude is a predominant feature with the most of humanity, and especially among mediums—who teach (entranced) moral ethics. This, it would seem, is one of the incongruities of mediumship.

The one hundred and fifty-sixth anniversary of the birthday of Thomas Paine will be observed on the 29th of January by the Ingersoll Secular Society at Paine Hall, Boston, Mass.

Walter Howell, on our first page, presents a clear outline of the important office of honest skepticism.

Don't forget to attend our Children's Lyceum in this city next Sunday. All are welcome.

Thanks to Mrs. Hazen and others for donations of flowers for our Circle-Room Table.

The New Age We Are In.

In a recent sermon preached in Trinity Church pulpit, in Boston, Bishop Potter of New York declared that there were grave questions to be faced in our civilization. The subject of his discourse was "The Call of Our Time." It is given to few men, he said, to know the time in which they live, to apprehend its spirit, or clearly to discern its drift. The age to its contemporaries is like a picture from which the figures on the canvas cannot project themselves. To see how they look they must wait until events are old enough to have become a part of history. We have to wait before we can discern their tendency or grasp their meaning. And yet, he added, there are men in every age to whom is given both a larger vision and a finer discernment. These are its prophets, who read history not by rote but by intuition. They get the flavor of the age. St. Paul he reckoned as one of these men. He knew his age, with a keen and sensitive perception of its hidden spirit. He recognized the dawn of a new era of light. The disclosure of divinity in the form of our humanity was to break upon the world, and out of it was to come a new and revolutionary influence upon human thought and human society.

A great truth seized and possessed him. He felt its power and foresaw its progress. Admit that he was a seer as well as an apostle, and everything becomes clear: nothing else makes his restless life intelligible. Nations must be awakened. At least a foothold for the new faith and the new empire must be won and held. Such times recur in history, and may be easily seen and traced.

The condition which answers to wakefulness in a nation, said the Bishop, is that condition of national life in which great moral ideas are contended for and made to triumph; where the inheritance of old superstitions is cast off; and when the sense of profound spiritual truths, lost sight of in more slumberous ages, breaks anew upon the vision of a whole people. We see the trace of such an awakening in the story of every race and nation that is not still sunk in utter barbarism.

If the world has been asleep, it is wide awake to-day. It is the age of invention, of unrest and drive. In our own time there has come into being a new world. The whole substance of our modern life has changed. But we are not to sigh for the past. The richest life is that which has most points of contact with other lives; and in this respect our modern civilization has enriched life almost beyond computation. But great perils, said the bishop, accompany great privileges. Cheap travel, increased intercourse, and increased immigration from all the world—in all this admitted gain there are attendant dangers. And so, too, in every triumph of man in organizing and subduing the forces of nature, he becomes more satisfied with himself and with the world, and this suggests the peril of materialism. Our civilization also has elements of danger in its haste, its want of reverence; its want of sobriety.

Let the "Pious Saints" Stay Away.

A pungently practical and philosophical editorial is that of the *Harve de Grace* (Md.) *Republican*, entitled "Open the Fair." And it is bold in the timely and effective utterance of its sincere convictions. "There are no holy or unholy days," truly says *The Republican*. "It is right to do good at all times, and wrong to do evil at any time." It further asserts with equal truth: "the government of the United States is neither religious nor irreligious; it is non-sectarian, and purely secular. It has no right, acquired or otherwise, to regulate the conscience, or meddle with the religious belief or unbelief of any citizen." It rightfully denies the constitutional, legal, or any right of Congress "to make a bargain with the World's Fair managers, or anybody else, for either the opening or closing of the World's Fair on Sunday. Congress has no more right to prescribe the religious observance of Sabbaths or holy days than to order sacraments, and to ordain creeds of faith." Therefore *The Republican* invites those "pious saints who are too good to look upon the wondrous handiwork of the great Creator, the productions of the jeweled hand of science, or the exquisite gems of art conceived in the brain of genius, and fashioned by dexterous hands, on Sunday, to stay away; but it adds the just remark that they should not try to deprive others of the pleasure and the good influence that the reverent contemplation of such affords!

Since we established the BANNER OF LIGHT many years ago, we have lived to see great changes that have taken place in regard to religious sects, classes as moral, benevolent, charitable, etc., which have appeared and disappeared from time to time; but *Spiritualism*, which is based on a firm foundation, although assailed from many quarters, still goes on "conquering and to conquer," however the winds may blow or bigots may rave. Opposition in almost every form has been hurled against our philosophy by cranks and religious bigots; while money and influence have been lavishly employed to destroy or render nugatory our usefulness in teaching a great truth. But Time, the leveler, rights all wrongs.

Many who denounced us have passed on; others have been relegated to oblivion, while our beautiful and truthful Cause is prospering from day to day, as we have said. Ministers, priests, rabbis, free-thinkers and others are rapidly joining our ranks; and the more these classes investigate the sooner they come into the fold. Would it be thus did we not inculcate and demonstrate a great truth—the truth of direct spirit-communication?

Under these circumstances it is all important that the circulation of THE BANNER should be increased many fold, as well as all other papers devoted to MODERN SPIRITUALISM, its Phenomena and its beautiful Philosophy.

At last the edict has gone out that Prof. Briggs, the alleged "heretic," is not guilty—that he has been acquitted of this heinous crime! One of the charges accused the Professor of teaching that Moses was not the author of the Pentateuch! Other charges were preferred by the ecclesiastical bigots of the latter end of the nineteenth century, one of which alleged that he taught that the Scriptures contained errors of history, which is a fact. One of our daily papers, in referring to this trial, and regarding the alleged discrepancies of the bible, remarks:

"No one now-a-days thinks otherwise except a lot of bigots; and they think as they do merely because they refuse to be convinced by fact and reason. After all, it would seem that the gist of the charges against Prof. Briggs is, that he has been teaching the truth, and for twenty-two days the hierarchy has been struggling with this gigantic problem, and even now that the Professor is adjudged not guilty, his enemies will appeal the case to the General Assembly."

TIMELY TOPICS.

Starved into War.

That is mainly what is the matter with the Indians. Mr. O. O. Painter describes the patented method in a recent open letter to Mr. Herbert Welsh, in the case of the Cheyenne and the Arapahoe Indians. He reminds Mr. Welsh that for three seasons these Indians have had no opportunity to raise any crops, if they had been so disposed, giving the obvious reasons for the failure. The second payment on the purchase of their lands was \$67,500 short; the interest due on \$1,000,000 months ago has not yet been paid; the clothing, etc., due under the treaty of 1867 has not yet arrived; and their beef rations have been reduced one-half nominally, but in reality much more. At present the Indian must live on an allowance for each week, not having any crops of his own, of 6 1/2 ounces of bacon, 4 1/2 pounds of beef, 1 1/2 ounces of coffee, 28 1/2 ounces of sugar, and 1 1/2 quinces of flour.

Then the Indians are irritated by the badgering of the commissioners in the sale of their lands, and because they do not believe it a legal and honest sale under the treaty of 1867. And likewise by the uncertainties in many cases as to where their land is that has been allotted, some of them finding their allotments six miles from where they had selected and built. And now instruction goes out to withhold beef, as well as the interest money, soon to be paid, from those Indians who do not put their children in school. The department can of course withhold the beef if it is a gratuity, but interest money is due under a treaty that imposed no such condition as sending their children to school. The Indians are divided up into bands of twenty-five, to each of which a steer is issued. Very small and thin steers are being issued, the reasons given for it being that the Indians would be forced to go hungry until others could be brought in, and that it was necessary to issue small steers in order to have enough to go round. The weight is now reduced one-half, so that the steers must be one-half smaller if they each have one. Skin, bones and horns remaining the same, the beef must be much less than one-half what it was.

The Cruel Coal Combine.

Owing to the high and advancing price of coal, the sufferings of the poor in New York have become so intense as to excite the widest attention and sympathy. In being obliged to buy his coal by the scuttle, the poor man has to pay just about double the amount he would if he bought it by the ton. The crowd of supplicants for fuel that hangs around the doors of the Bureau of Charities and Correction has nearly doubled since the severe winter weather set in. They all wanted coal, and the "combine" had evidently got in its cruel work on them. Along the river in East New York, the superintendent said there was a great deal of suffering on account of the lack of fuel. Few people who are not actually brought in contact with it can appreciate it. The superintendent said that the advances in the price of coal since the formation of the "combine" had been frightful. What was bought for \$3.55 a little less than a year ago is now sold for \$5.05, and another raise is coming. The coal question threatens to make a great havoc among the poor. And they will have only the monopoly to thank for it.

Rum and Religion.

The *Truth Seeker* of New York issues a pungent leaflet, set off with two outside illustrations of highly striking effect, on the Pharisaical vote of Congress to close the World's Fair at Chicago on Sunday. The leaflet is made up of the vigorous opinions of the leading journalists of the country, together with an extract from Bishop Potter's opinion published in *The Forum*, and a thoroughly characteristic expression of Col. R. G. Ingersoll. The whole is timely and well worth the reading. The frontispiece illustration represents three characters to whom alone this piece of blundering bigotry is owing. They severally personify Beer, Bishops and Bribery. The people ask for knowledge, and instead are given rum and religion. A peculiar fact about the business is that a number of petitions to Congress from several States urging the Sunday closing exceed the total population of those States as shown by the census of 1890. Pretty people these to pray for the Sunday shutting up on the ground of morality!

A "Standard" Terror.

Bishop Hargrove of the Methodist Church, having said that the Church never asked a man if he was perfect, and that he should have the experience of love which casteth out fear, and which he said he had himself when he was converted, the heresy-hunting *Christian Advocate* of Guthrie, Oklahoma Territory, assumes to remark—"Just how such a statement can be made to harmonize with the doctrines and teaching of our church is a mystery to us." It professes not to be able to understand how it was he obtained "perfect love" when he was converted. It patently offers the explanation that there is a "mistake somewhere," that "the report must be incorrect, or the bishop does not agree with Methodist standards." Then, according to the reverends who edit the paper quoted from, the Methodist "standard" is that "conversion" signifies a plunge of the hopeful convert into a shoreless sea of fear, instead of a glad and grateful surrender into the arms of "perfect love."

Cruelty to Animals at Sea.

Wm. Hosen Ballou of New York addresses President Harrison on the subject of cruelty to animals at sea, stating that ten million dollars' worth of animals are thus destroyed every year. Since no government has jurisdiction on the high seas, an international conference is demanded to correct the prevalent inhumanity to helpless brutes while making the ocean passage, and to save to their owners a money amount that reaches such dimensions. Mr. Ballou therefore addresses the President to request that he would invite the various maritime nations to join with the United States in appointing delegates to an international conference for the amelioration of the condition of animals in shipment and quarantine, to formulate and recommend international laws for the punishment of steamship officers for cruelty to animals at sea, and to make steamship companies liable in damages to shippers for wanton destruction of and injury to animals in transit. Other laws are likewise suggested relating to the present cattle quarantine regulations. The subject has been presented to the American Society for the Prevention of Cruelty to Animals and different branches of the government. The inhumanity practiced is denounced as "the supreme disgrace and shame of the century."

The Age in which We Live.

Rabbi Schauffer of Baltimore describes our age as one of conflicting tendencies. Movements that cross one another rule at one and the same time. Mankind is not swayed by one mind and one thought. Science has not dethroned religion, nor has it brought man to devote himself to it to the exclusion of religious subjects. Religion is a part of man's being. True, science is forcing man to change his conception of religion, so that he is throwing off the crude and older notions of our fathers, and taking on the purer and truer, the more rational conceptions she extends to him. Her theory of creation is fast meeting with the approval of the thinking world. Men of intellect are discarding the six days' creation story and the six thousand years as the age of the world. They no longer believe that God can break in upon the laws which he implanted in nature, and thus perform a miracle. Iron law sways the universe, and there can be no infringement or infraction upon its eternal, unchanging course. The old notion of God and man and their mutual relations is fast being cast aside to make room for a more exalted and elevated one.

Nationalism finds a rather plain, practical illustration in Denmark, where the law grants to every Danish subject, man and woman, who has reached the age of sixty, a pension, the sole exceptions being convicted criminals, persons who have fraudulently conveyed their property to relatives, or have come to a state of poverty by extravagance, or during the preceding ten years have received parish relief, or been convicted of mendacity. Each application is subject to an examination by the parish, which reports the amount of relief proper to be granted. But the pen-

sion may be withheld if the beneficiary is proved guilty of misconduct, or spends his pension improperly, or marries. This looks like paternal government, which is the chief objection raised to nationalism. Nevertheless it cannot be denied that it commends itself to the general sense on principle, and would—if extended—be more than likely to meet with widespread, if not universal favor.

Dr. McGlynn's reinstatement to the priesthood is at last an accomplished fact. The announcement has been duly confirmed. About the same time it is made known that the trial of Father Corrigan of Hoboken, for his plain talk about the recent German Catholic Congress at Newark, in which both Archbishop Corrigan and Bishop Wigger came in for pointed criticism, has been dismissed. Both these events are generally accredited to the interference of the papal legate, Manager Satolli. The events that manifest a liberalizing tendency the Catholic church, which has been supposed to be nothing if not conservative, have been in the nature of genuine sensations and very gratifying ones to all American patriots.—*The Voice, New York City.*

A Beautiful Memorial Volume.

We are in receipt of a finely artistic volume (printed for private circulation) from Mrs. L. J. Wing of New York City, and other children of Mrs. Submit C. Loomis, issued as a memorial of their mother, who passed to spirit-life on the seventh of last October. Its contents consist of a portrait of the ardent parent, a series of exquisitely colored lithograph prints of flowers, and a number of poems, one of which—written by the mother whose appreciated worth the work commemorates—we are permitted to place before our readers, and it will be found below. We tender our thanks for the volume, and esteem very highly the motive which led to its being sent us:

MY SPIRIT BIRTH.

When I am an angel,
Shed no tear of sorrow;
Lay this earthly casket
Early in the morrow
In earth's loving bosom,
To become a part
Of eternal Nature—
Throbbing in her heart.

When I am an angel
Do not think me dead;
For this happy spirit
From the body fled,
Lives in light and beauty;
Clasps forevermore
The dear ones gone before me
To that blissful shore.

Let no words of mourning
Mar the happy day
When you lay this body
In the earth away;
Smile that I am happy;
Smile that you will come
To those spheres of beauty,
To our spirit home.

—Submit C. Loomis.

Decease of Prof. Horsford.

Prof. E. N. Horsford of Cambridge died suddenly at 4:30 last Sunday, having been apparently in good health until 3 o'clock on the morning of that day. His earth-life has been one of great activity and usefulness. He was born in Moscow, N. Y., seventy-four years ago. His early education was extensive, and was strengthened by after experience. As one of the items in his mental "outfitting," he studied chemistry under Liebig at Giessen in Germany. Upon his return, being less than thirty years of age, he was appointed Rumford professor of applied sciences at Harvard University, remaining there as such sixteen years. After leaving Harvard his time was spent in successful experimentation, chemical and otherwise.

It may be mentioned as an item of interest to our readers that Prof. Horsford was one of the famous Harvard College Committee of 1857, who undertook to investigate and pronounce upon the truth or falsity of Modern Spiritualism, but never reported.

The following extracts are taken from letters sent to the author of "As It Is to Be," a new book that is making the most marked success. The work is offered for sale by Colby & Rich, 9 Bowditch Street, Boston. (See advertisement.)

Mr. Gregory, editor of *Judge*, says: "It is rational, scientific, in many respects extraordinary, and it presents a religion good enough for the whole world. A great many people are going to thank you for it." Private letters from all sources by the score say: "It is like tasting the waters of life." "An admirable book. Its truths are presented in such a fascinating manner we do not wonder people flush it at one sitting." "It is unmistakably a work of genius," says George H. Emerson, editor *The Christian Leader*. "It will interest and fascinate many readers unanchored by Christian faith, yet puzzling over a subject that must to every thinking, feeling, human creature possess the deepest interest," remarks the *Providence Journal*. "It is a brave venture of a brave woman," says Mr. Overall of *The Sunday Mercury*.

Gen. F. J. Lippitt—with whose name the readers of THE BANNER are familiar—is the last living man present at the Internment of Lafayette in 1834. An article in the *Washington Star* having some erroneous details, historically, about this matter, he has corrected them in an interview. Dencombe Bradford, who headed the American delegation at the funeral, but consul *ad interim* at Paris, he says, and the conflict which took place between the military escort and the mob of five thousand medical students at the Place Vendome had its casualties brought about by the snub instead of by firing.

The Comte de Lasteyrie, who, with his son and George W. Lafayette, were the only relatives of the marquis present, was a son-in-law of Lafayette, while it was not the Marquis de Chambrun who was killed while serving with Garibaldi, but Baron de Pennor, husband of Lafayette's granddaughter.

NEW THOUGHT.—E. W. Gould discusses "The Relation of Music to Spiritual Philosophy." Moses Hull contributes an article that should awaken thought upon the perils of our nation, resulting from the rich continuously growing richer and the poor poorer; quoting the census of 1890 to show that twenty per cent. of the people of the United States are Lazaruses, being supported in and by charity institutions. On the other hand, the wife of a millionaire wore at a reception at the White House a dress that cost over one million dollars. Mrs. Hull supplies "Hulled Kernels," and Fred Hall writes upon "The Value of Individual Purity." Chicago, Ill.: Moses Hull & Co.

I. Gillingham of Woodstock, Vt., contributes to the *Vermont Standard* his views of what religion is, maintaining that to deny that the so-called dead return to earth is to deny Christ; that what is styled Christianity to-day is no nearer what it originally was than were the teachings of the Scribes and Pharisees of eighteen hundred and ninety years ago.

F. J. Elliott (Peterboro, N. H.), called at our office recently, and stated that by reports received from the South, Mrs. Gilman (late of California) is giving good examples of form manifestations at the home of J. B. Brunner, 14 Liberty Avenue, Houston, Texas.

A report of what is proposed hereafter at Onset, Mass., in the way of Fair, etc., sent us by Helen M. Wood, Sec'y "Ladies' Improvement Co.," will appear next week.

Mr. Cornelius Bradford sells THE BANNER each week at Berkeley Hall, America Hall, Harmony and Park Square Halls, and elsewhere.

Interesting statements, concerning the Sturgis, Mich., Free Church, Henry Slade, Mrs. H. S. Lake, phenomena mental and physical, Christmas at Buffalo, etc., are made under "Banner Correspondence" head.

Those who peruse the concluding article in memory of Mrs. Spence (second page), should also read what the guides of Mrs. R. S. Lillie say (same page) regarding "Recognition in the Life Beyond."

NEWSY NOTES AND PITHY POINTS.

WIZARD FROST.

Wondrous things have come to pass
On my square of window glass.
Looking in I have seen
Grass no longer painted green,
Trees whose branches never stir,
Skies without a cloud to blur,
Birds below them sailing high,
Church spires pointing to the sky,
And a funny little town
Where the people, up and down
Streets of silver, to me seem
Like the people in a dream.
Dressed in finest kinds of lace.
"T is a picture on a space
Scarcely larger than the hand
Of a tiny Switzerland,
Which the wizard frost has drawn
Twist the nightfall and the dawn,
Quick, and see what he has done,
Ere 't is stolen by the sun."
—Little Folk Lyrics.

Mr. Dunlap, one of the Northampton bank robbers, is free. He was sentenced to the State Prison for twenty years, serving most of that time, and was pardoned by the Governor Jan. 1st. He saved the bank a large amount of the money that was stolen by informing them where the valuables were hidden, and should have been liberated long ago. He was an old soldier in the last war, and therefore has a back pocket to pocket of about a thousand dollars. It is said, which is now due him.

"I am yours forever, Marie," he whispered, and the echoes answered, "Marry, 'Marry, 'Marry, 'Ay, Will!" she replied, and the echoes said, "I will, 'I will, 'I will." —From New York Herald Editorial Echoes.

Two TALE-BEACON street, Boston—is an enterprising "magazinelet" issued weekly.

The fact that gigantic corruption is being constitutionally exposed in France, affords rational ground for the hope that it will be peacefully punished and reformed—a la "Uncle Sam"—as an evidence of the elasticity and the stability of the Republic.

THE OLD BACK STAIR.

I remember well the circus,
And the fun it used to bring
While watching fearless riders
A dashing round the ring.
But this jolly old attraction
Could n't anyway compare
With sliding down the banisters
Of the old back stair.

[To be continued.]

A bill is to be introduced in New Jersey for the abolition of capital punishment.

The big Cunarder *Umbria*, after being delayed about a week on her voyage by a broken shaft and ragging storms, reached New York harbor in safety Dec. 31st. Her escape is due to the seamanship of Capt. McKay and the mechanical skill of Chief Engineer Tomlinson.

The man who runs from trouble will never find time to stop and rest.—*Rain's Horn.*

"All the Year Round" is the name of Lee & Shepard's Calendar for 1893, and, like those of the same publishers for previous years, "a thing of beauty and a joy" for twelve months if not "forever." It consists of twelve cards, each bearing a colored picture, the whole number having a story to tell, and suspended by a silver chain, and silk tassels.

LONG TAIL SAINTS.—The ape-worship of British India has survived the progress of civilization, and in the neighborhood of Benares and Lucknow the slayer of a Hanuman monkey would be promptly mobbed, and probably killed, like Lord Elphinstone's gardener, who was torn limb from limb for treating a surprise party of long-tailed marauders to a dose of buckshot. —*N. Y. Truth-Speaker.*

Yankee ingenuity solved the problem of saving time and labor in kalsomining the roof timbers and boards of one of the mammoth World's Fair buildings in Chicago by spraying the kalsomine on with a hose and pump, operated by an electric motor. Four men could cover more area in a day by this simple method than a large gang of men could go over with their brushes in a week.

The late Franklin D. Veasey of Deerfield, N. H., was a level-headed man. He left a will which stipulated that his funeral charges should not exceed the modest sum of \$6, and enjoined upon those he left behind not to simulate a grief they did not feel, by wearing habiliments of mourning. A few flowers strewn in the pathway of the living are infinitely better than a Niagara of crocodile tears after death, as everybody will admit. Fashionable funerals are mockeries.—*Haverhill (Mass.) Evening Gazette.*

THE OLD FARMER'S ALMANAC for 1893 is as eagerly sought for as previous numbers have been for a hundred years, the present being its one hundred and first. William Ware & Co., Boston, Mass., are its publishers.

A "model of the figure of Lot's wife in salt" will appear in the Kansas World's Fair exhibit to represent or illustrate the salt industry of the State. The use of a biblical character for advertising purposes is a novel feature. But will the Sunday-closing bigots permit this salted Lot to exhibit herself?—*E. E.*

An "internal-navigation" want—a hat to fit the head of the Missouri river.

Advertise! Advertise!
He succeeds in who tries;
Who is asked is he who buys.
Advertise!

New York has a typhus fever epidemic, and Boston a scarlet fever scare. Twenty deaths have just occurred at the Arkansas Penitentiary from suspected cholera.

Our cordial thanks are extended to J. H. Osgood & Co., 100 Milk street (Printers' Rollers), and "Lewand's French Dyeing and Cleansing Establishment," 17 Temple Place, Boston, for neat specimens of Calendar work for '93.

Saturday last was the last day in the week, the last day in the month, the last day in the year.

The old year went out
With a great big shout,
For at midnight a storm prevailed—
And it snowed and blowed and hailed!

Hope it was no omen of what is coming in the political, social, moral and religious world the next twelve months! We fear it is! The signs of the times are ominous; but there will be a silver lining to all these clouds by-and-by, as we are assured by supermundane intelligences.

The Columbia Theatre, Boston, has been playing "Saints and Sinners." Wonder who came out ahead?

THE SOWER, published by Mrs. Bliss in Chicago, Ill., has commenced illustrating its pages with portraits of prominent workers in spiritualistic fields. Mrs. H. S. Lake being represented in the December number. It is also strongly advocating the establishment of Children's Progressive Lyceums in every section, and rendering efficient aid in various ways to those already existing.

REAL HUMOR!—"Is that new play you saw last night funny?" "Oh, immensely funny! One of the characters falls off a chair and gets kicked by a mule, and another one wears somebody else's hat." —*Wash. Star.*

In the United States House of Representatives Mr. Dubour has offered a joint resolution repealing the religious legislation pertaining to the World's Fair, so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the Exposition.

Mr. Sumner's "boarder"—"I was startled by the dishonesty of these people last night," Mr. Crittenden—"Indeed." "Yes; I saw them watering the cows before they milked them." —*New York Herald.*

Kansas, it is predicted, will follow Wyoming in the matter of adopting Woman Suffrage. The Republicans and Populists, who together control the Legislature soon to convene, are all committed in their platform to bringing the proposition for equal suffrage to a vote of the people.

The corner-stone of the Protestant Episcopal Cathedral of St. John the Divine was laid in New York last week by Bishop Potter, in the presence of a congregation that included visiting bishops and many prominent laymen. The contribution boxes were passed around by picked millionaires.

gation that included visiting bishops and many prominent laymen. The contribution boxes were passed around by picked millionaires.

Teachers (to the class in Chemistry).—"What does sea water contain besides the sodium chloride that we have mentioned?" Bobby Smith—"Fish, sir."—*London Exchange.*

The steamers that came across the Atlantic during the recent severe weather and the raging of the ocean gales, have come into port sheeted with ice, their iron work twisted out of all shape, and their boats stove.

"TO BE OR NOT TO BE."—The Shakespearean artist had sung four or five of his elocutionary efforts at the miners in Wide-Shake gulch, and they were beginning to be restive. On the fifth round he began: "To be or not to be; that is the question." A grizzled old fellow rose to his feet. "Well, look here, mister," he said, "at that is the question, I move that you shut," and with a wild whoop the motion was unanimously carried. —*Detroit Free Press.*

Among the things seen by the Boston Investigator of late is the fact that "the late United States Commissioner Hallett did not believe in the resurrection of the body; that he was cremated at Troy; that the human body as a religious accessory is losing importance."

HUMPTY DUMPTY IN THE FAR EAST.

Hamti-Damti charya chhuti
Hamti-Damti girgya phuti
Rajah Ki-pulton Rane Ki ghore
Hamti Kubbee naim jolei
—St. Nicholas, Mag.

Commenting upon the new uses of pottery, the cupadore or floor vase displaced the spittoon about twenty years ago, the umbrella and cane holder was adapted from Chinese and Japanese porcelain cylinders about fifteen years ago, and, lastly, the jardiniere for holding plant pots is the fad. Jones, McDuffee & Stratton announce an extensive exhibit of the latter.

The following effort of "the unlettered muse," as inscribed on a border gravestone, is not admired by advocates of old-time theology, even though it practically endorses one of their chosen beliefs:

Babe Carter died here,
In the spring of the year,
With a bullet between the eyes,
If any one will stand here,
And yell "Let's drink!" with a will,
It's probable that he will rise.

The House World's Fair Committee is to grant a hearing on the Sunday closing question. Four days, beginning Jan. 10th, have been set for the hearing, the time to be equally divided between the Sunday closing bigots and their free-spirited opponents.

An aerolite weighing forty six thousand pounds, which fell at Jimenez, Mexico, knocked a hole in a mountain and uncovered a rich mine of silver. By Jimenez! —*The News.*

Letters dropped in the Paris Post Office are delivered in Berlin, seven hundred and fifty miles distant, in an hour and a half. It is done by pneumatic tubes. It is proposed to use them in this country. All parts of the United States might just as well as not be connected by a pneumatic tube system.

Fund for the Destitute Poor.

DONATION MONIES RECEIVED.

Mrs. A. N. Gilman, \$1.00; E. P. Upton, \$1.50; Miscellaneous contribution from Circle-Room, \$5.00; H. C. Hubbard, 50 cents; Mrs. M. Stubbeman, 50 cents; E. A., \$1.00; A Friend, 50 cents; L. W. H. Houston, 50 cents; Mrs. Eugene Barnes, 50 cents; A. P. M., \$4.00.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Thos. M. Jenkins, \$2.25; Mrs. Mary A. Beecher, 15 cents; Nathaniel Freeman, \$1.00; Jas. P. Willock, 60 cents; Alex. Gregg, 50 cents; Mrs. M. L. Mable, 80 cents; S. R. Francis, 50 cents; Betsey MacLaughlin, 50 cents; M. Jackson, 50 cents; C. M. Robinson, \$1.00; Thos. M. Jenkins, \$2.00; Mrs. A. E. Bennett, \$2.00.

A Philanthropic Spirit

Of love and good-will was manifested toward the poor of some of the city institutions at Christmas time by the pupils of the Boston Spiritual Lyceum.

These children, in response to a plea from the ladies of the school, collected a number of toys, books, pictures, etc., some of them new, and some partly used, and brought them to Mrs. C. T. Wood, to be given to the children of the above mentioned institutions.

On Monday, two young men from Mrs. Wood's class, and two young girls of the Lyceum, accompanied Mrs. W. to the Children's Mission, where they were permitted to see the waifs, and to present them in person with the gifts they had in charge. A trip to the Children's Hospital was then taken, and the little sufferers in four wards were made happy by becoming the recipients of pretty gifts and sympathetic words from the young men and misses who were intent on errands of mercy and love.

The Superintendent of the Mission, and the officers in charge of the Hospital wards, expressed their pleasure at witnessing the scene of distribution by these young people. Over a hundred presents and a very large stock of beautiful Christmas cards were thus disposed of. —*M. T. L.*

Materializing Phenomena.

Myself and friend, Mrs. O. E. Bullard, on a recent Sunday evening attended a materializing séance held by Mrs. S. S. Martin, 65 Rutland street, Boston. Sixteen or eighteen people were in the room, to each of whom a form appeared; and to many three or four in the course of the evening. A control of my own came and selected me from the others, giving me many tests. Near the close of the séance, Mrs. B.'s daughter, who had been in the spirit-life but three months, came, took her mother by the hand, led her to the cabinet and repeatedly called her "Dear Mother," and wished to be recognized. She also called my own name and kissed us both many times, thanking me for allowing myself to be used by her in giving messages of love to her mother. It was a wonderful manifestation, and satisfied us of the truth of materialization. —*Mrs. C. H. Jewell.*

Portland, Me., Dec. 22d, 1892.

Old Blue Canton China Jardinieres.

Our late importations of Burmantoft, Minton and Canton China Plant Pots (with or without pedestals), comprise all sizes in the new colors, from the small pots for table decoration up to the mammoth sizes for Palms and the larger green-house plants, costing up to \$150 each.

Our importations of Dinner Ware of late have been extensive. The sale of Dinner Sets and Course Sets is large in January. Intending buyers will find the newest shapes and decorations from the Worcester Royal, Doultons, Haviland, as well as the old standard Canton patterns. Most of the above are stock patterns which can be readily matched.

We have also many expensive designs which are not to be duplicated except by special importation.

In the glass department will be seen the new cuttings in rich crystal. Patrons requiring old sets or pieces of cut ware made to match will inquire for Mr. Souther or Mr. Lapham, formerly with the Boston and Sandwich Glass Co.

INSPECTION INVITED.

Jones, McDuffee & Stratton,
CHINA, GLASS AND LAMPS,
120 FRANKLIN STREET, BOSTON.

Movements of Platform Lecturers.

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

Mr. Thomas Perrin, inspirational speaker and psychometric reader, is open for engagements. Address 100A Tremont street, Boston, Mass.

Hon. Sidney Dean is engaged for the First Spiritual Society, Berkeley Hall, the last three Sundays in January, 1893. His lecture on "The Place and Purpose of the Psychical Congress of the Columbian Exposition in Chicago," will be delivered on Sunday, Jan. 10th.

Mrs. Tillie Reynolds (Troy, N. Y.) has occupied the platform of the Spiritualists in Springfield, Mass., through the month of November and greater part of December. Her psychometric power is well attested. She is engaged for the month of January at Conservatory Hall, Brooklyn, N. Y. She expects to be at her home, Troy, N. Y., 1837 4th Avenue, the first two weeks in February, when she will leave for Dallas, Tex., to spend the remainder of the season—where she will be ready to respond to calls for spiritual work.

Sunday, Jan. 15th, W. J. Colville will lecture in Boston at the Temple, Newbury and Exeter streets, at 2:45 P. M., and in Waltham in the evening. His address is 208 Dartmouth street, Boston.

Mrs. Mary C. Morrell has returned to Brooklyn, N. Y., (from Boston) for a short time, and can be found at 285 Nostrand Avenue, near Green Avenue, that city.

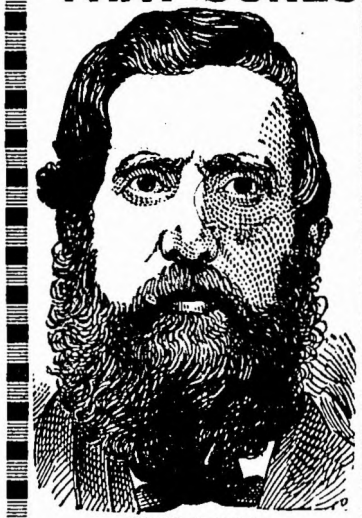
Dr. F. H. Roscoe of Providence may be addressed for lecture engagements for the season of 1893 as follows: No. 181 Broadway, Providence, R. I.

Abbie N. Burnham spoke in Taunton Jan. 1st. Will speak in Providence Jan. 8th; Taunton, Jan. 15th. Address Station A, Boston, Mass.

Dr. G. C. Beckwith-Ewell is domiciled in New York City, 348 West 29th street. Lectures are given from time to time on Progressive Spiritual Thought to private audiences. He holds himself open to engagements to lecture or attend funerals, at points not too remote to conflict with other duties.

THE THEOSOPHIST.—In the December number Mr. Olcott resumes his account of the origin of the Theosophical Society. He denies that H. P. B. founded it, or did more than her colleagues in that direction. Mrs. Besant contributes an article upon "Theosophy and the Society of Jesus." A translation from *Sphinx* of a paper upon "Three Thousand Years Ago; Hypnotism and Electricity in Egypt," will, with its several illustrations, command special attention. Other notable contents of this number are "The Indices to the Vedas," "Do We Return to Earth?" "Thibet and the Thibetans," and "Some Further Cases of Black Magic." Madras, India: The Proprietors. For sale in Boston by Colby & Rich.

THE KIND THAT CURES



DAVID K. HILL, Newburyport, Mass.

From 160 to 204 lbs. IN 3 MONTHS.

KIDNEY TROUBLE AND Rheumatism Cured!!

Read the following wonderful statement from David K. Hill, Newburyport, Mass.

"I was taken with 'La Grippe' one year ago last February, and had been sick about two weeks when I began using

DANA'S SARSAPARILLA

and in four days after I began I had a good appetite and commenced gaining in flesh. In three months I increased in weight from 160 to 204 pounds. I was also troubled with Rheumatism affecting my hips so that I would be unable to stop at times, and I am happy to say, gentlemen, that I am entirely cured by the effects of Dana's Sarsaparilla, Kidney Trouble and Rheumatism by the use of DANA'S SARSAPARILLA.

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AT BEDTIME I TAKE A PLEASANT HERB DRINK

THE NEXT MORNING I FEEL BRIGHT AND NEW AND MY COMPLEXION IS BETTER.

My doctor says I am gently on the stomach, liver and kidneys, and in a pleasant laxative. This drink is made from herbs, and is prepared for use as easily as tea. It is called

LANE'S MEDICINE

All drugs sold at 50c and 60c a package. If you cannot get it, send our address for a free sample. Lane's Family Medicine cures the headache each day. In order to be healthy this is necessary. Address, ORATOR F. WOODWARD, Le Roy, N. Y.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 7.

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. No new patients after 2 P. M. Jan. 7.

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

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

Mrs. W. P. Thaxter, TRANCE MEDIUM, No. 3 Berwick Park, Boston, At the earnest solicitation of her numerous friends, will give Free Readings (by appointment only) Tuesday and Thursday of each week. Diseases diagnosed, with advice. Also Spirit Communications given. 7c per copy.

TO LET. A Large Front Room in Banner of Light Building, admirably arranged for Physicist or Medium's office. For particulars and terms, apply at Bookstore No. 9 Boston street, Boston, Mass. Mar. 26.

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

BIBLE STORIES, No. 1. The sacred Vedas, as written by Manu, and the Genesis of Moses, or the story of the Creation and the Fall. Three hundred stanzas, with an introduction and appendix by Ammonius. Compiled by James H. Young. Paper, pp. 180. Price 50 cents, postage 2 cents. For sale by COLBY & RICH.

Capital, \$1,000,000.

Surplus, \$500,000.

Old Colony Trust Company,

AMES BUILDING,

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For the convenience of depositors, this Company opens current accounts subject, in accordance with its rules, to check at sight, and allows interest upon the resulting daily balances. Such checks pass through the Clearing House.

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JOSEPH G. STEARNS, Asst. Secretary.

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E. A. PHIPPEN, Secretary

New Year's Eve Entertainment.

Prof. Geo. W. Morris and W. J. Colville gave a fine entertainment at The Copley, 18 Huntington Avenue, on the evening of Dec. 31st. The proceedings opened with singing, following which Mr. Colville gave an impromptu poem on "Music," which introduced Mr. Morris's first selection. Then came a brief address on Sebastian Bach by Mr. Colville, illustrated with interpretations of selections from the works of that great composer by Mr. Morris. During the evening selections were given from Handel, Haydn, Greck, and other masters. Prof. Morris is a singularly gifted performer, and renders the masterpieces of distinguished composers in a brilliantly effective and strikingly sympathetic manner. The poems and readings between the musical numbers were always appropriate, being introductory, descriptive or supplemental to the special works presented. The concluding poem, which followed the rendering of Handel's "Harmonious Blacksmith," was singularly a propos.

The entire performance elicited hearty applause, and was thoroughly enjoyed by a large and distinguished audience. Refreshments were served at ten after which a Watch Meeting was held from 10:45 till shortly after midnight. Mrs. Edith Nickless made a few touching remarks before Mr. Colville's New Year's address, which had for its text Tennyson's well known poem, "Ring Out, Wild Bells," which had just been sung. [A brief address will be given in next week's issue.] As the old year died, and the new year was born, silence was observed, and then the meeting ended with singing, and pleasant greeting among friends.

Mr. Colville's lectures on Spiritual Science, which are very interesting and largely attended, are given in the same place every Monday, Wednesday and Friday at 7:45 P. M., and on Tuesday, Thursday and Saturday at 2:30 P. M.

For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

To Correspondents.

J. M. B. LIGNIER, IND. The query you refer to was asked, in connection with private matters we believe, by a stranger from a distance.

USE DANA'S SARSAPARILLA, IT'S "THE KIND THAT CURES."

MR. GEORGE T. ALBRO will, for the next few months, give instructions for the development of mediumship in its highest phases—Providence, R. I., Tuesdays and Fridays; Boston, Mondays and Wednesdays. Address 55 Rutland street, Boston.

MRS. S. S. MARTIN holds seances Sunday evenings, as per advertisement on seventh page.

Writing PLANCHETTES for sale by Colby & Rich. Price 60 cents.

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Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at
the Hall of the Banner of Light Establish-
ment, free to the public, commencing
at 8 o'clock P. M., J. A. Shel-
hamer, Chairman.

At these séances the spiritual guides of Mrs. M. T. Long-
ley will occupy the platform for the purpose of answering
questions propounded by inquirers, having prayer by
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 in con-
sideration. Besides, experienced individuals anxious to send
messages to their relatives and friends in the earth-life will
have an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our
angel visitors, therefore we solicit donations of such from
the friends in the earth-life, and place them in a vase to
be placed upon the altar of Spirituality their floral offerings.

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

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

Report of Public Seance held Nov. 11th, 1892.

(Continued from last week.)

Horace A. Sprague.

I esteem it a privilege to have the pleasure of
seeking communication with my dear ones on
earth through avenues like this, and it seems
to me as if I entered the study of these laws which
afford an open way between the two worlds for
spirits to use, that it is a great privilege to all
intelligences who return in this manner to seek
their friends. Why? It is something that almost
overwhelms me with the magnitude of its im-
portance to humanity, because I find that it
certainly does sweep away the fear and the un-
certainty from the human mind of that which lies
beyond this mortal veil. There is more or
less of fear and dread in the hearts of all who
approach the great change, unless they are pos-
sessed of a faith that is natural and real beyond
the tomb, and I do not see from my present
standpoint how one can be assured of that
unless he has had intelligent communication
with those who have gone before.

[To the Chairman:] Now, sir, I am not going
to take up all your time. There are others who
want to speak, and I am sensible of it; but
when I found myself in this place, and so near
to the instrument that responds to the thought
of intelligent beings, even if they are unseen
by mortal eye, I felt I could not let the mo-
ment pass without taking advantage of it.

I would like my daughter, Mrs. Newhall, to
know that I return from the spirit-world with
so much of tender feeling for her and hers. I
would like all the friends to know that I feel
myself a new man since passing into the great
life of the spirit, and that it is my wish to ex-
press to them something of my gratitude for this
new life, and also to express to them some
thought of my past association with earth and
its experiences. They have been useful to me,
and it is well that I should pass on, leaving my
place for others to fill. It is well that death is
provided for mankind when its powers fail,
and its usefulness is growing weak on the earth-
side, for there are countless others to come for-
ward and take the vacant places and live their
own experiences. Therefore I reveal it is
well that new homes and new departments of
learning and of labor are opened for the mind
and the life of humanity.

I may not express myself very clearly, sir,
but I do the best I can. I am not acquainted
with this instrument, and my work may be
rather unskillful, but I am pleased to think I
can undertake it at all.

My people are in Riverside, R. I., and my
thought turns to them with so much interest
and affection to day.

[To the Chairman:] I shall indeed be grateful
to you for taking my words, as I hope they will
be received as coming from my soul. I am
Horace A. Sprague.

Leonard Appleton.

[To the Chairman:] And my name, sir, is
Leonard Appleton, and I hardly know how to
announce myself as regards my former occupa-
tion, for I was engaged in various pursuits dur-
ing my earth-life. I was not much of a per-
former, though I had some convictions that I
was not going, however, to inflict them on you,
and I held to them through thick and thin.
Sometimes I was worsted, and sometimes I was
triumphant, but I went along just about the
same, and after a while I gave up all that sort
of thing. Then, sir, in regard to material mat-
ters, I could if necessary wield a plane and use
the compass and the square, and I could turn
my hand to other things in different lines. So
you may say I was jack-of-all-trades, and per-
haps that will hit me about right.

I've been over in the spirit-world quite a
while. I never saw any of your people, though
I used to live in Boston. Very likely my
friends will think I've got nothing to do with
the concerns of this world. Well, I have in a
way, for I like to keep track of things, and es-
pecially of the doings of those I've known.
Some of my people have been fairly successful,
and they have done well in worldly things.
One or two others have had luck go against
them, and they feel rather downhearted in con-
sequence, but I don't know in the long run
but what they are just as well off as those who
have been more prosperous, because I feel that
they are gaining experiences which will do
them good and help them to understand life
and humanity better than they would if the
shadows had not come.

I bring greetings to any of my friends that
used to chat with me. To all that care to re-
member the old times I say, we do not forget
these things in the spirit-life, oh, no! Memory
is retained, and it often does us good to turn
back in thought to old associations and to call
up memories of those we have known and been
with. Then we know that each one who is
really of our kind will be sure to meet with us
by-and-by sometime and somewhere, and so we
go along, taking up the things of the spirit as
they come to us, and trying to make the most
of them.

I'm about the same as I was here in many
things. I haven't changed so much that my
friends won't recognize me. I don't want to
be changed into another fellow. I do know
that I've grown somewhat and learned some-
thing since I went out of the earth-life.

Now if my friends want to hear from me and
will find a place where I can get to, I will do
my best to make them understand who I am.

I. R. Haines.

[To the Chairman:] I salute you, sir. I seem
to be next in line to announce a presence from
the spirit-world. You can simply record me
as I. R. Haines, from the State of Oregon. My
thought goes out in greeting to friends in Bak-
er City and Coos Bay, and, indeed, to individ-
uals all along the line to California, for I have
had rich association with Oregon to the Golden
State that are piled up with me as pos-
sessions with which I do not care to part.
Although I am now a spirit, I hardly feel
quite qualified to give strong expression con-
cerning this other country and its affairs. For
instance: I am not at all acquainted with its
forms of government. I feel that matters are
wisely adjusted, because everybody and every-
thing seem to move along so systematically and
beautifully. I have indeed seemed not to be
speaking of since I went into the spirit-world. I
have held no strife or clashing of affairs, and
so I am persuaded that here is a form of gov-
ernment administered by beneficent minds
into which I am studying. It was my business
to understand the workings of State when here
to a degree, and my thought and attention turn
to these things. So, having entered the spirit-
world and finding men, women and children
there, not as mere phantoms, but as
tangible, palpable personalities to every sense
of my being, I am anxious to know about their
environments and their system of adjudication.

I had a strange career on earth, and perhaps
that would be more interesting to people on
this side than to have me talk of my specula-
tions concerning the things of the spirit-world.
My experience here was an extended one. I
came in contact during my travels with all
sorts of people, from those high in office and
dignity, in honor to the rough miner in his
camp, and I felt very often in touch with var-
ious phases of human nature, so that I gathered
up some information which I have carried with
me across the great divide.

My object in coming here is to send speeding
along the line of telegraphic communication a
few words with the desire that they may be re-
ceived by friends on earth. I shall watch them,
and I shall come into close contact with those
who have known me, to read in their minds
just how my message is received. I am a
living man capable of exercising thought and
of taking care of myself, whether I find myself
among the rough, uncultivated ones or among
those who are more distinguished in letters
and in social position. There is nothing like
experience for developing self-reliance in a
man, and I would like to see every individual
on this footstool become self-reliant and self-
respecting, and also able to take care of them-
selves. I think then you would have a pretty
good world.

That is all, sir. I bid you good-day.

Mary Elizabeth Miller.

I have just a few words to say to my friends,
and especially to my sister Sarah. I hope she
will know I have come across, she is strug-
gling a good deal with the same kind of trials
and conditions that I had here. She has ill
health, pain of body, and anxiety of mind that
are sometimes very wearing indeed to her, and
I feel that a word of sympathy and love from
the spirit-world, from the dear ones who have
gone away from earth, will be acceptable to her.

I wish to say to all that I remember them
with affection, and sometimes in my sleep
home, as I look upon the sweet flowers and in-
hale their fragrance, I wish they could share
them with me and feel refreshed as I do. They
are like medicine to us. When we battle with
the conditions and frictions of earth we get
weary and sad, and we turn away tired and
almost sick; then in our spirit-home we breathe
in the freshness of the atmosphere and inhale
the fragrance of the flowers, which are so sweet
that they are like medicine giving strength and
renewal of life to our entire being.

Tell my friends that I was glad to go. I did
not express it at first, but toward the end they
knew that I did not fret as I had done, because
so much of weariness and pain came to me I
was glad to lay down the body at any cost. I
did not think the spirit-world was as it is, but I
thought whether there was life or oblivion it
would be better for me to go, and so I have
found it in the spirit-world. Jessie sends her
love with mine, and we will do all we can to
bless our friends on earth.

I am Mary Elizabeth Miller, and my friends
live in Milwaukee, Wis.

Report of Public Seance held Nov. 15th, 1892.

Spirit Invocation.

Oh! thou Eternal Presence, thou Infinite Splendor, illu-
minating the entire universe with thy rays of power and
light, thou Divine Intelligence, permeating all things and
quickening them with animation and consciousness, so
that they take hold of life and are born into expression as
the manifestation of thy skill and work, we praise thee
this hour as we draw near in consciousness to a thought
of the immensity of the works, and of the vast and wondrous
laws. We behold all things in creation speaking of thee.
We know that worlds moving in space are quickened into
life and activity by the potential force drawn from thy
nature. We feel that every manifestation of power, from
the humblest, tiniest form on earth to the grandest, most
glowing orb in space, bespeaks thy skill and the majesty
of thy handiwork, and we realize that, as human beings
endowed with intelligence, we are linked to thee by laws
close and beautiful, that we are thy children, born of thy
love and power. Therefore should we seek to understand
something of thy laws, to comprehend something of the
immense order and beauty of life, as they are displayed around us
in the starry heavens and in the moving nature of things.

May we at this time realize how glorious it is to be in-
tuned with intelligence and power, how glorious it is to be
moving about here upon this planet, sentient human be-
ings. We would at this moment gather up into our minds
gleams of truth that shall inspire us with a new under-
standing of things here and of things pertaining to the
eternal state. We would gather from the angels who sur-
round us inspirations that shall be a blessing to our
lives. We would know and understand more of their
methods of work, of their beneficent ministrations, and
of their ministrations to the afflicted and the lowly
and that we may likewise be trained to become minis-
ters of helpfulness unto our kind. We ask for the gifts of the
spirit, for the unfoldment of those qualities belonging to
the interior life, for a new consciousness of that sense of
justice which shall inspire us to accord to every soul its
need and need and worth of praise and of all things right-
fully belonging to it. We would that brotherly love and
human kindness would increase in our souls, that they may
flow forth in a rich and beautiful shower upon our fellow
creatures. To this end give us the influence of helpful
and pure spirits, that we may be uplifted, and that we may
be of service unto others.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may now pre-
sent your queries, Mr. Chairman.

Ques.—(By "X.") Will a husband and wife,
being thoroughly congenial in earth-life, occupy
the same relative position in spirit-life?—being
all in all to each other—or are earthly ties ac-
crued at death? Further, if one passes on years
before the other, will not the one be so advanced
in spirit-life as to be able to help the other, the other fol-
lows, the previous attachment or "oneness" will
be dissipated?

Ans.—Congenial souls who can dwell in har-
mony with each other on this earth, amidst its
frictions and sometimes its misunderstandings,
yielding to each other, gaining magnetic forces
and loving influences one from the other, and
thus progressing together, will certainly not
be separated in the spiritual world. It is some-
times a fact, Mr. Chairman, that even a couple
who have not been in utter harmony on earth,
who have sometimes been separated because
of misunderstandings and misrepresentations,
will find themselves attracted to each other in
loving association after the trials and the fric-
tions of earth-life are past, and they have ad-
vanced in the spiritual world sufficiently to
understand themselves, and thus to be able
more clearly to read the past and the secrets
of those imharmonies. Therefore, two who are
in utter sympathy with each other here, whose
affection can stand the test of time and earth-
ly conditions, will certainly find themselves
united on the spirit-side. It is only those who
are not spiritually akin, who are not adapted
to each other, but who sometimes drift together
here in the physical life, and who can never
become assimilated in the spiritual and men-
tal qualities and atmosphere, that are truly
separated on the other side of life.

One here on earth who has been bereft of
a dear one, but who finds the love of the soul-
mate just as strong, beautiful, tender and
self-sacrificing as it ever was in the past, and
who, in dwelling upon the memories of bygone
days, can gather comfort from the thought
that all was love and harmony between the
two in this world, need not fear that the separa-
tion will ever be of the spirit. It is only of
the external life, and however far the com-
panion who has gone before may advance in a
knowledge of spiritual things and increase in
power thereby, the one left may feel assured
that his companion will not care to press on
so far that she cannot wait for the dear one to
advance and reach her side.

In a loving family on earth, one may be very
much further advanced in training, knowledge
and experience than another member of the
same household. Take the case of a dear little
child and a wise and tender parent. The child
is inexperienced, and has not entered the arena
of life and discipline as the father has, and yet
there is a tender tie of affection between the
two. The father gathers his knowledge and
experience, and wisely applies it in his daily
life and practice, that it may bear good results
to himself and his dear ones. He will take the
little one by the hand, and lead it onward, im-
parting the information and knowledge he has
gained to that child, watching the unfoldment
of his mental faculties with keen delight until the child has advanced to a
mature state, where it also takes its place in
the field of activity and usefulness. So in spirit

one may pass on, gain experience, and grow
wise through discipline, but the tenderness of
soul-affection will remain, and impel that in-
telligence to impart to the companion or the
child groping on after him such knowledge and
such spiritual light as he has gained, watching
the unfoldment of that other intelligence in his
other world, with joyful expectancy, until it is
qualified to take its place by his side in the
field of activity and usefulness in which he is
engaged.

Q.—(By Mrs. M. E. J., New York City.) People
who rub their arms or legs for rheumatism
should remember that the secret of the benefit de-
rived from massage is that the operator always
rubs up—that is, in the direction of the heart.
The reason is found in the fact that the valves of
the veins and capillaries all open toward the
heart, thus by rubbing in that direction the action
of the vessels is assisted, the vessels themselves
are enlarged, and circulation is more freely pro-
moted. Rubbing down—that is, away from the
heart—does harm, for it clogs the veins and cap-
illaries by impeding the circulation without in the
least assisting the action of the arteries,
which lie too deep to be affected by external fric-
tion, even if it could do them any good. Others,
however, say that rubbing upward tends to throw
the trouble toward the heart. Which is the cor-
rect theory?

A.—There seems to be a difference of opinion
as well as of method of practice concerning
this subject among physicians and healers, as
well as among other individuals, and when doc-
tors disagree who shall decide? Is a pertinent
question in this case as in many others per-
taining to human welfare.

We find from observation among healers,
or those who practice massage treatment,
that they obtain the best results in the applica-
tion of their magnetic force by rubbing
their patients downward, and thus not only
carrying off at the extremities much of the
effete matter that has collected in the system,
but also in this way imparting, as they claim,
to the patient, from the cranium downward,
relays of magnetic power which will be bene-
ficial. Other healers declare that by making
their movements upward upon the patient
they assist the circulation, and give greater
impetus to the entire action of the bodily or-
gans.

So you see the doctors disagree in this case,
and we think it wiser for a magnetic healer to
follow his own peculiar and particular method
of work, for the simple reason that the entire
matter does not rest so much with the friction
that is applied as it does with the quality of mag-
netism which is imparted to the patient, and
with the forces with which the dead matter is
cleared away through the skin and capillaries.
A physician, whether he be a
spiritualistic magnetic healer, a French physio-
logist, or whatever else he may claim to be, who
has had long experience and is adapted to his
work of treating the sick, will be best qualified
to determine which method of treatment is the
most beneficial in whatever case he may have
on hand, for one method will not apply with
equal benefit to all patients.

INDIVIDUAL MESSAGES.

Sylvester J. Edwards.

[To the Chairman:] How do you do, sir? I
have been introduced here by that good spirit,
Sylvester Judd, who in the spirit-world has
made himself familiar to me, having been ac-
quainted with our family in times past. He
has persuaded me to visit your office and try to
communicate with my friends and relatives in
Brooklyn, N. Y., if I might do some good and
serve a purpose, for I am like a great many
others—I want my people to know that Spiritu-
alism is a very good thing to have in the family.
It is a light to brighten the pathway when the
clouds hang low and when the skies are dark-
ened by driving storms.

I belonged to a large family, but about all
the original members have gone over to the great
country, though I am very glad to say that they
are well and hearty there and full of vigorous
life. I was happy indeed to find them when I
stepped across. To see the old familiar faces
gathering around seemed very good to me, like
going home after being away for a time, and I
have been busy picking up the old threads of
association and weaving them together.

I like the spirit-world very much. It gives
me great satisfaction, and I have come to see
that it is the very best thing that could be
given to mankind.

My people belonged in Massachusetts, and
we were quite well known in our day; but I
went out to Brooklyn, and I have interests
there that sort of hold me. I give kindly
thoughts to my friends, and I wish them to
know that I have come back from the spirit-
world to send them words of cheer and ask
them to try to understand this great good thing
which is the spirit-world, and that I do not
feel old and worn out in coming back. I feel
that I have taken a new lease of life, and shall
go right on getting strength and power to work
in some practical way, for I like to take hold of
practical things.

I am Sylvester Edwards.

Parma Grout.

[To the Chairman:] You have brought some
pretty posies. I always did like them flowers;
they have a sort of invigorating life about them
that does me good.

I'm very glad to see you, sir, though I s'pose
you don't know me at all, but then I'm "aunt"
to everybody, and I take 'em all in, and feel
good to 'em.

I just thought I'd like to have it said that
Aunt Grout hadn't gone off so far that she
couldn't think of and care for those good friends
that are left on this side to struggle along with
the trials and cares of life, oh, no! I just got
into that line of life that I know what it is to
live. Yes, it is true I'm just beginning to know
how to live and take hold of things in the right
way. That's how it seems to me now from the
spirit-side, and I thought I would come and tell
the good people of this bright home in the coun-
try where the flowers blow and the birds sing,
and it is all bright and pleasant, for happy
friends are there, and we don't suffer from the
pains and the weariness of the body. But I've
got work to do—oh, yes! we've all got work to
do there; we don't sit down idle and fold our
hands; that's not the way to live. We just
keep the new things coming to me now from the
spirit-side, and I thought I'd sing the singing
going on that fills your heart with joy.

I hope I haven't come in without a welcome.
[Not at all.] That's very kind of you. I wish
you'd say that I've come. Parma Grout is my
name, and I feel that perhaps I ought not
to speak out in meeting; but they said that
was the way to do to make it known that
you're around, and so I speak out.

I send my love and remembrances and good
thoughts to the friends in Ludlow, Mass.

F. M. Flynn.

[To the Chairman:] I give you my salute, sir.
I feel that you are capable in this office, and
that I am privileged in having the opportunity
of presenting myself before you.

I come as a spirit, but not as one who has
done entirely with the things of this mortal
life. I find a great deal on the other side to
take my attention and to give me plenty to
think of and to do; but I had interests on this
side; I had a dear family that is very near to
me; I had friends, associates, comrades and
they held me by the heart, and my affection
to this side of life, and do continue to think of
these things and to have a care for them.

I was, sir, instrumental in building up the
work of the Inebriates' Home in my native
city, and I have felt closely allied to that work
and institution even though I slipped out of
the body. I am very thankful that one does
not pass into nothingness because he just sheds
his rags and overcoat, but that he finds
himself just as much at home, and doing as
he was before, with thought and energy active
within him.

I was, sir, in the time of the great rebellion,
a member of the Thirty-Eighth Massachusetts
Infantry, and I have held an interest in all
that belonged to those days and in the work of
my comrades from that day to the present. I
would like to tell my friends here that I have
received many associations in the spirit-world
that I thought had gone with the past. I have
met old friends and comrades, and find them
tenanted not upon the field of warfare, but upon
a field of action that calls into use every en-
ergy of their natures, and gives them opportu-
nity to express their best powers for good re-
sults.

I have seen not a few that have gone out
from the Gen. Lander Post, and they are just
as fond of getting together and renewing the
past through the exercise of memory as are
the members on this side. I was induced to
come here by Dillingham. They all know
George. He is a good fellow, and he is working
hard for the promotion of this spiritual cause.
He says it is as dear to him as was the cause of
freedom in this world. He is a soldier in the
ranks just as he was here, and when duty called
him on the spirit-side he reported himself. He
bids me to come here and let it by known that
I am a living man, and I thought it would be a
very good thing to do. This is not my first at-
tempt, but it is my first success in taking pos-
session of your instrument and making myself
understood.

Be kind enough to give my love and greeting
to the dear ones in Lynn. That is my home,
and I claim it as such as much as I did when in
the body, although I also have a home in the
spirit-world that is very agreeable to me.

I wish to say that Mr. Dyer, of my own city,
who has but recently passed out of the body,
desires to send his greetings to friends and rela-
tives, and to express, as far as possible, his joy
at the reality of the new life he has found. He
would like to tell his friends that the last Sun-
day was to him the greatest and the most won-
derful Sabbath that he has ever known, for it
brought to him such visions of delight, such
sweet associations as he never dreamed would
be his, and he cannot sufficiently express his
joy at the new existence he has entered upon.
When, however, he gets into a condition to un-
derstand how to communicate, he will try to
make himself known through some medium.

I am F. M. Flynn.

Abram Clark.

[To the Chairman:] I was here looking over
your work, and listening to the words spoken,
when I saw that soldier coming in, and then I
said, Why can't another old veteran step right
up and give his report? The spirit in charge
said yes, and so I am here. I have visited your
meeting, sir, a few times under the direction
of a little angel, calling herself Forest Flower, a
little Indian girl that has somehow taken a
great interest in me, and given me some insight
into spiritual things that is very useful, and I
feel that I owe her much.

I would like to say to my friends in the body
that this is a grand, good work, and I would
that I had grasped it more fully when on the
mortal side. My mind seemed open to it, yet
I did not take in all that I might have done,
but I can say that I did not find myself in the
condition that some do when they get out of
the body, all weighed down and hampered by
creeds and dogmas, and all sorts of opinions.
No; I was free to take up the new life and its
conditions, and to try to understand them.

I wish to tell my friends that I have many
pleasant thoughts for them. I love my own
people just as much as I ever did; I think per-
haps a little more, because I am not hampered
with the material, and I want to see them
happy and prosperous, and to help them all I
can.

It is nearly the anniversary of my going out
of the body, and it seems a good time to come
and say that I give thanks for all that has come
to me. It is the greatest Thanksgiving day I
have ever known to realize what it is to be
freed from the physical bonds, and to have a
broad existence, full of liberty, and the power to
go on and on.

Well, sir, I lived in Townsend Harbor, in this
State, and I am Abram Clark.

Lucy Ann Richards.

I did not live in Massachusetts. I never
visited this part of the country, and it seems a
little strange to me, for my friends are in
Charleston, S. C. That State was all I knew
of the physical life when I was here, but I have
been to many places since I went from the
body. I have visited different parts of this
country, and I have also been with some of
my spirit-friends across the water to see that
portion of the world where our ancestors lived.
I have enjoyed it all so much. Then I have
traveled about the spirit-world somewhat, and
have seen many wonderful forms and modes
of life there.

I have not forgotten the friends on earth,
though in looking back over the years that
have passed away I feel that they have gone
like a dream, and that even the earth life is
fading away, seeming more like a dream than
a reality, but I hold on to my friends and their
affections. I do not wish to come back to live
on the side that I take up the things that I
laid down here, because I feel that it is all so
much better for me to be in the spirit-world as I
am.

I do not know as any one who has known me
in the past will believe that spirits come back.
Some of my people are rather aristocratic in
their ideas, and they may not care to meddle
with these things; but I thought it would do
no harm for me to come and speak, to send my
love, and to say that they are not dead. We
live, and we need to understand life differ-
ently from what we did here. Sometimes it
seems more significant and full of work than
it did to us while on earth, and I am glad that
I see it as it is now, because it is so much more
useful to me, and I think I am of much more
use in life.

I am Lucy Ann Richards.

Controlling Spirit.

Mr. Chairman, we will speak for a few spirits
who are present but cannot announce them-
selves through the medium.

Rachel Anderson.

A spirit presents herself to us here to-day, as
she has done a number of times before, but is un-
able to communicate directly. She is a lady of
not more than thirty years of age, with brown
hair and blue eyes, and is tall and slight in
figure. She gives us the name of Rachel An-
derson, and claims to have friends in Boston,
and very near relatives whom she is expect-
ing to reach. This spirit has been in the
other life a number of years, but has not
communicated in this way.

Another spirit comes with her who seems to
be a brother, and he gives the name of Henry.
These two would be very pleased to have some
of their friends visit a medium and allow them
to communicate, as they have some private af-
fairs which they would like to discuss, but
which they do not wish to give in public.

Betty Haines.

A plainly dressed elderly lady, whose hair is
smoothly drawn from her temples, and whose
countenance is mild and benevolent, has come
several times as if for a parlor for some one.
She appears to be looking about with great
anxiety, and always goes away shaking her
head in a distressed manner. To-day we have
come on rapport with her, and learn that she
desires to reach a son who is in the body. His
name is Samuel, and this mother did not see
him for a good while before she passed away.
She was very anxious to see him, and it was a
great burden upon her mind that she could not
do so before she died. So she returns hoping
she may be recognized, and we trust that a
line of affectionate thought may go out to the
spirit-mother from the loved one here that will
give her comfort and peace.

We are told that the son, or was at last ac-
counts, in Montreal, and we get the mother's
name as Betty Haines.

Abraham Levy.

Mr. Chairman, there is a party of Hebrew
spirits here to-day. Some of them are looking
about them and watching proceedings, not
seemingly to care about manifesting themselves,
but others send a strong desire to us to have
themselves made known in our Circle-Moon-
to-day, in order that the attention of friends
may be called to them.

One is an elderly gentleman, rather short in
stature but with a massive head. He is a man
of shrewdness and intelligence, and we should
say of great capacity for expressing his en-
ergies. He directs his thought to Baltimore,
and desires to reach friends in the Monumental
City.

We get his name as Abraham Levy, and we
hope a way will be opened for him to com-
municate with his friends, for he has something
to say that will be of advantage to all.

Rebecca Rosnosky.

We see a young girl, tall and slender, with
very dark eyes and hair. She claims to have
people here in Boston. We should say that
she had been absent from the body for some
time, but she retains the appearance that was
hers when she passed away.

She asks that some of her people will quietly
visit mediums somewhere near by and allow
her to communicate. There is something press-
ing on her mind concerning a valuable article
which was hers when she was here, and she
also desires to tell her friends of the spirit-
world, and of the relatives and others who are
with her there.

We get the name of Rebecca Rosnosky.

Morris Friedsham.

One more spirit we will speak of who comes
to us in this line of thought—a gentleman of
great business capacity and experience, one
who seems to have been connected with var-
ious avenues of life, with societies and with
offices. It strikes us in coming into contact
with the gentleman, that he was widely known,
and had friends in different walks of life and

