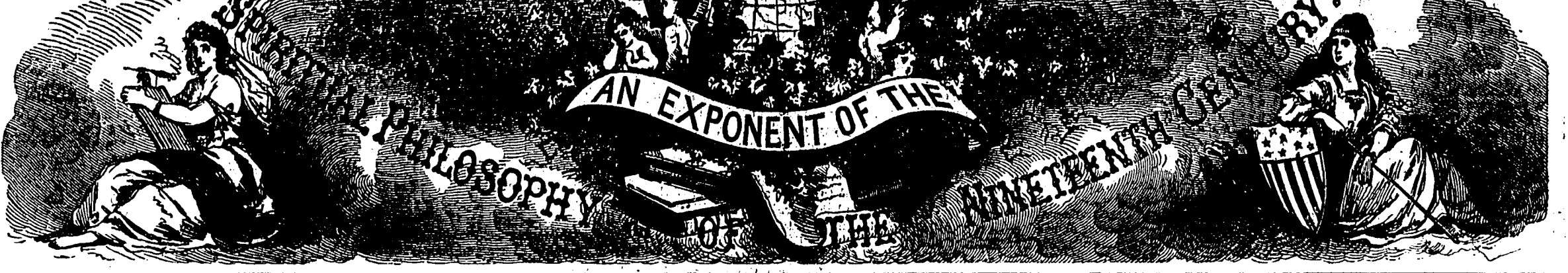


# BANNER OF LIGHT.



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NO. 19.

Written for the Banner of Light.

## PAINTED ROSES.

Nature's roses by man's art held fair,  
What perfume ye breathe upon the air!  
Calling back the blessed summers fled,  
Speaking sweet of summers yet ahead,  
Telling in the winter dark and drear  
How the grace of God once rested here;  
How the memory of love retains  
Old-time good of happy sun and rains.  
Though flowers fade, ye ever bloom and blow,  
Secret strength your hearts of beauty know;  
Deathless now, though once ye drooped and died,  
Word of hope for those death's torture tried;  
Word to those in sickness and in dread,  
Beauty blooms, so live the souls called dead,  
Roses set in gardens of the skies,  
Children's faces fair and sunny eyes:  
They not left to wither on the sod,  
But transplanted by the hand of God,  
Where a blessing never fades away,  
Nor a care disturbs the perfect day!

WILLIAM BRUNTON.

## The Spiritual Rostrum.

### Progress the Essential Doctrine of Spiritualism, and the Watch- word of the Present Hour.

An Inspirational Lecture Delivered in New Bedford, Mass., Nov. 20th, 1892, by  
MRS. R. S. LILLIE.

(Specially Reported for the Banner of Light.)

HERE never has been a period of time so marked by rapid advancement and progress, in almost every essential, as the century which is rapidly passing away. It might be safely said that no ten centuries of written history cover as much of progress or exhibit so many marks of advancement as the present century. There is much to show that conditions have been working through past ages, which have necessitated the growth of many centuries, and are bearing fruitage just now. It is as though the farmer had tilled the soil, had sown the seed, and had watched, as is necessary, for the development of root and branch, flowers, and finally fruitage. It is as though the acorn had been dropped in the soil; then had been the waiting of long years for its slow unfolding, until there stood the royal oak, magnificent in its grandeur after centuries of growth. So it is with what marks the history of the human race in this culminating century.

In this century may be classed those improvements resulting as a practical application of man's thought; and its embracing arms take within them almost every invention that is accounted of great value to mankind. Before this time man had plodded slowly on in agriculture, in mechanics, in all those things with which he labors. Some of you can go back to your childhood, and think of the fathers and mothers on the farms of New England, with the ox-cart, and the slow stage coach as the only means of traveling, while the floating sails which were by your shores, having crossed the seas, were no prophecy of the power which is now yours, which had not been thought out until years after the birth of this century, when Fulton by his ingenuity gave that to mankind which has culminated in what blesses you to day. In every important step in progress which mankind has made somebody, as the inventor, has been called a (unatic, idiot or fool, for even supposing such a thing possible, and in this way the slow years at last brought the fruitage, which is yours to-day, and which blesses mankind over the earth. You have gathered, as it were, the ripe fruit from the tree of life, after its many centuries of promise, of slow growth, of rooting down in the depths of the earth. Looking at man even now, with the knowledge which has been obtained, what a picture presents itself to our gaze! The earth contains manifold wealth which man has never dreamed of, and yet, with all this, poverty is prevalent, crime abounds, sin (as it has been termed) is met in every direction. Misery, privation and suffering with a great many; abundance, affluence, ease and greatest wealth with a portion.

We stand in wonder and amazement, asking if, with the rapid progress man has made, is he to be continually growing in selfishness? Will there not be as the finer flower and fruitage of this, the tree of human life, a fairer specimen of manhood, less of selfishness and cruelty, and the inculcating at last in each life of the principle of brotherly love and good-will to man on earth, which has been sung and foretold in the ages past? You need not go out of this century to find the initiative of almost everything, as we have said, that is of value to mankind, from the friction match up to the electric light. Electricity, which lights your thoroughfares and drives the machinery of traffic to-day, is but a prophecy of what is to be further on by the power of progress, and as man shall utilize that which is abundantly stored up for him in all directions.

Now with all this, we ask, is it not the most natural thing in the world that at least a portion of mankind should make progress in spiritual things; in those things which pertain to the inner or spiritual man? If man as an intelligent being has called unto himself the elements, and made these subservient a higher purpose in obedience to his inventive mind, is it too much to suppose that he will enter into some of the more secret chambers of his interior selfhood and learn more of himself as a spiritual being? We answer, no. We believe that this age, full of so much that is important

to the human race, beating and pulsating with the grand thoughts that have found expression and the grand inventions that are the result thereof, should have progress in religious ideas, progress in moral ethics, progress in views of life here and hereafter and in the means of obtaining the same. Is it surprising to you that there are such people on earth to-day as we who are called Spiritualists? Is it surprising that there is a people who claim the possibility of intercommunication between those on earth and those who have experienced the change termed death? Is it surprising that while man has wrought what he has wrought, accomplished what he has accomplished, the claim should be made that those who have stepped beyond the border-land of mortal and immortal existence have at last made a way possible of communing, or returning, and giving some light, some message or intelligence, in relation to their life?

We answer, Spiritualism is as legitimate a part of the progress of the age in which you live as the electric light. Spiritualism is as much a part of the century which has brought all these marks of advancement and improvement as is the power of transferring thought by the telegraphic system or as is the power of steam. Spiritualism is as much an output of this century as any of the things to which we have referred. The essential doctrine of Spiritualism is in this one word "Progress." Returning spirits have taught, from the first messages given, that no fixed state of the soul awaited man after death, but that, through the eternal law of progress, he could pass from the state where death first found him to the highest ultimate the soul is capable of attaining. All preëxistent forms of religious doctrine which have been taught have held to two fixed states of being, one of perfect happiness, one of perfect misery, and these so fixed that they were unalterable, with no change possible after death. Therefore, the theologian exhorted all to come to a knowledge of the truth before death, as after death it would be impossible to repent, or change the condition or attitude of the soul. The first communicating intelligence from the life beyond said life is governed by the laws of nature, one of which is that of continual progress; the soul's progress out of all conditions found in the earthly life to a state of unfolding expressive of the highest possibility of the soul, that which is Godlike, or what we have attributed to God; man possessing attributes of mind which can only be expressed by saying these are the attributes of God. With this message from the other side of life came hope for the entire race. Hope was given that those who did not accept the teachings that led to virtue and righteousness and integrity before death would find these sometime in the future under purely spiritual guidance and influence; the light of the soul would be called forth and these attributes express themselves. In other words, the law of progress would give to each soul such conditions as in the future would enable it to outgrow and overcome all weaknesses and sin.

Now we claim that these teachings are legitimately a part of the century in which you are living: As man progresses in other directions, he must, naturally, progress in regard to these matters of spiritual thought; that as he became conqueror over many of the things mortal, he must ascend into the higher chambers of thought, into the higher chambers of his being, where he would perceive more directly and clearly the laws governing in this life. So we say the condition necessary to receive, what we call Spiritualism, was made possible by the spirit of progress, which has culminated the advanced state of man in this age.

What we call Spiritualism is that class of manifestations and occurrences claiming to have, and they who have witnessed them believing them to have, spiritual origin, or origin outside of all known laws governing matter. We claim that many such occurrences have transpired in many ages, and we might add in all ages, but no previous age was fitted to receive, in no one of them has man been developed to the degree of intelligence that even a portion of the race could perceive the possibility of this, and therefore receive it. For this reason it has been held back, kept under by the superstitions of man. We hold that what we call Spiritualism to-day was on earth when Jesus of Nazareth was here, and that it was here, and to a marked degree, in the first three centuries after his crucifixion. We hold it was here when Luther was here, and when the Wesleys were here. We refer you to the BANNER OF LIGHT of Nov. 19th, 1892, and ask you to read Dr. F. L. H. Willis's "From the Third Century to the Dawn of Modern Spiritualism," one of a series of essays that have been continued many months past. That to which we refer is upon the experiences of John and Charles Wesley. Spiritualism was with them, Spiritualism was with the Maid of Orleans, and Spiritualism has been with mankind ever since the earth was. Spiritualism was with mankind when the Christians in a barbarous manner persecuted and hung the so-called witches in New England, but a short time ago compared with the centuries through which man has progressed up to the present time. Many of these witches (as they were called through the ignorance of mankind, who knew not how to receive them), were persecuted and put to death for heresy, as they termed it. Any remark, not one-half as much so as Spiritualists to-day say without persecution, brought to them death, and ignominy which has followed down through all these years. Spiritualism is as old as man, and essentially the same. Truth is always the same, hence spiritual manifestations are always the same. Man's

ability to receive differs, and that is what constitutes their variation.

Were we asked what is the reason this is a culminating century, we should answer according to our observations that there are many causes. All nature works by law. Through the operations of law man has passed by slow stages of progression up to the present hour. He could not express in any other age what he expresses in this; he could not be in any other period of time what he is to-day, any more than the unripe fruit can be the ripe fruit. You see first the seed, the plant, the blossom and then the green fruit; then you witness the days of mellow sunshine, warmth and conditions of growth, and later the ripening of the fruit. The ripe fruit is the result of prior conditions making it possible.

Spiritualism is the result of the spirit of progress in the past centuries, making possible the fruitage and conditions of the present hour, just as the electric light, the steam-engine, the telephone, the different improvements to which we have referred were wrought through man's inventive skill. They did not come until man grew to the expression of the thought evolving them. Here, then, is the law of evolution, which is the law of progress, unfolding as the petals of a flower unfold. One expression in one age, another in another, and finally the beautiful flower followed by the ripened fruit. As we look at the green and sour fruit, and contrast it with the ripened fruit, we could stand with the ripened fruit in our hands and say: Why do we not always have this? Nature's processes are such that we have to wait for growth, progress and development of the fruit. So we find to-day on the tree of religious thought most marked development and advancement. We stand as representatives of a new line of thought. Forty-four years ago Modern Spiritualism was unknown; yea, the term was then uncoined. The followers of the teachings of the bible believed in God as a spirit; they believed in man as a conscious entity or spirit, living after death; they believed in good and evil spirits, but they were spirits of the special creative power of the Lord God whom they worshipped. Man after life on earth was destined to be shut up in one of two places, heaven or hell; hell unspeakable in its tortures, heaven unspeakable in its glories. The theologian of the past taught that a mother could be happy in this heaven, knowing that her child was in hell, believing that the requirements of God's justice were fulfilled and that she had no right to even heart or wish to murmur against the decree of infinite justice. Families were thus separated, and a heaven accepted which could afford only partial happiness, unless a man could be selfish enough to take his own happiness and leave two-thirds of his own family outside in utter misery, where there was "weeping and wailing and gnashing of teeth." Through progress came this teaching: That out of this hell—and I am thankful to say, even out of this heaven—a man could progress by a law placed within, innate or inherent; and by the law of nature which is eternal and immutable, God, or Nature, planted within every human soul the possibility of its own future unfolding and rich endowment.

Forty-four years ago Modern Spiritualism was unheard of. Look back over those forty-four years, and you will mark that the main part of the progress of religious development and growth has been made during that period of time. I think this is not claiming too much, although I am ready to give due credit to all who have been forerunners in the great work of emancipating man from creedal bondage. I consider bondage to creeds the greatest bondage man has ever been or is now subject to. Take Christendom as you find it, the bondage of those who are in the parent church, the feeling that they are obliged to yield implicit obedience to the ruling powers of pope, priest and others in authority in this direction. Creedal laws holding man in bondage in this manner are the impediments to the soul's progress. Some daring ones have broken from these bonds, making the way possible for the great multitude who could not be the pruning-knives to do this work, but who were glad to follow into the bright places thus opened to them.

Jesus of Nazareth was a creedless man, but Christianity has its hundreds of creeds all outlining the beliefs of man, saying just what they believe and what they swear to continue to believe. The differences of opinion which have arisen between man and man because of these creedal bonds have cost as much bloodshed as the wars of past ages caused by all other subjects. Man has persecuted his brother man more persistently in the name of religion than in that of any other cause; persecuted his brother man because he would not subscribe to what he called truth, or to some of his articles of faith. Liberal men in the churches are standing to-day under censure because they have dared to speak their own thoughts, and the creedal knife is ready to behead some of the ablest minds of Christendom because of the same. Men who dare to speak out and say: I do not believe in such and such dogmas, I do not believe in their divinity, I do not believe they are laws and doctrines of God, but rather the laws and doctrines of man, even in the light of the nineteenth century, will cause a howl to go up from the pews, and councils and conventions will be called to order these men who have been honest enough to express their thoughts to deny their own and speak the thoughts of other men. And this in this age of progress! There has been a slow, silent spirit of progress working in every denomination, until in each and all you will find men and women who no longer inwardly believe in the creeds which have bound them many years,

but are taking a broader and more comprehensive view of life. If you take a vote, the majority of almost every denomination of Christendom to-day will be seen to be far ahead of all creedal lines. They adopt their own interpretations and definitions, and these are constantly being widened by the spirit of the age in which they live.

Ask almost any subscribing Christian to-day what hell is. If you found one who told you hell is, according to the old idea, a lake of fire and brimstone into which souls are cast who do not accept the plan of salvation through Christ, a hell that burns forever and forever and is controlled by a devil who turns those cast therein over every once in a while to make their misery more complete, you would stand and laugh, as well you might, thinking you had found a relic of a cruel and barbarous past. Many would say hell is a state of unhappiness or banishment from God. If you ask who is God and what are his attributes, the reply would be: "God is an infinite spirit filling all immensity, everywhere present, omniscient, omnipotent and omnipresent." Ask "Where are the souls going to be who are banished from God?" and then you would find you had a corner on hell, to speak lightly; that in reality such ideas were receding rapidly from the intelligence of human minds in the nineteenth century.

Now what do the Spiritualists believe in regard to hell? Each individual has a little hell of his own. He carries it around with him if he chooses to do so. Such is the hell we believe in, and the only one. It corresponds with a teacher's definition given centuries ago, when he said, "The kingdom of heaven is within." So we say the kingdom of hell is within. A man can carry a considerable load of hell fire with him every day, and some do, as we can testify. Some may carry a kingdom of heaven, with a deity enthroned therein, and the saving principle as a child of God incarnate. This is interpreting the divine principle as we understand it. Whether a man is here on earth, or away out in the infinite spheres of space which are filled with spiritual kingdoms and material kingdoms, worlds on worlds, which are as the habitation of the soul of man, as much as this is the habitation of the body of man; whether man is in one place or the other, he can carry with him one or the other of these kingdoms, according to what he bears within the conscious soul of this conscious being, self.

We find men progressing as a people out of the old into the new, out of the gross into the grand idealistic, yea, realistic, of the spiritual and the sublime; out of the material kingdom into the spiritual kingdom; out of the gross and sensual life into the purely spiritual. Men and women are anxiously inquiring, "What shall we do to become spiritual?" "What shall we do to cultivate the higher manhood and the higher womanhood?" What shall we do to unfold the brighter attributes of the higher and nobler selfhood, which we feel we possess? These anxious inquiries in the hearts and minds of people are pushing them outward, and they find they can grow in strength, in a knowledge of the truth, without subscribing to creeds, without being bound thereby, and that true is the adage, "He whom the truth makes free is free indeed." Many members of churches say to us, "Can we not become Spiritualists and still remain in the church, and hold our positions as members of the church?" We answer yes, just so long as the church does you any good so long; just so long as you are fed in spirit, just so long as you are benefited intellectually. Spiritualism never tells you to do otherwise; but as a general thing they who have been fed for a long time on the bales of dry, ancient thought, on the inspirations of the past, become dissatisfied with those teachings. They long for the inspirations of the present hour, which tend to feed the higher spiritual man with the fresh and inspiring fruit of the age in which they live; the fruit of truth, for it is ours to-day.

Gradually the people are drifting out of the churches, except in those branches where there is freedom of thought and range of expression. I refer to the Unitarian church, one of the advancing and progressive churches of the period. If it were possible to sift the Spiritualists out of this church there would not be enough left to officer it. While we look on Unitarianism as embracing advanced ideas, there are advanced guards away in front of the main body, such, for instance, as Minot J. Savage of Boston. In him we see a mind carefully investigating for years the phenomena of Modern Spiritualism before he expressed a belief, weighing cautiously the possibility of deception, admitting its possibility wherever he found it, then saying: "Outside of all this I find a wide range, a vast amount of unaccountable phenomena, or which cannot be accounted for in any other way." He presents the phenomenon, asking the intelligent world, What is it? Whence comes it? If it is not produced by spirits, who does it? What does it? and whence comes the power that produces it?

In this age of intelligence and progress it behooves man to cautiously inquire into and carefully investigate whatever presents itself. Supposing thoughtful minds had rejected the first experiments in electricity, what would have been the result? Because there were accidents people said "It is something dangerous and ought to be legally put aside"; but the chariot wheels of progress moved onward, and electricity and its uses are becoming better understood, though even to-day accidents occur. There is not a thing we enjoy that has not been a means of taking life through not knowing how to make proper use of it. I presume there is nothing that destroys more life, than water. I do not mean oceans that toss

ships upon their waves and dash them to atoms, but water that men drink. Water carries in it nine times out of ten germs of disease, which bear their fruit further on; but men never think of legislating against its use, because nature has legislated so forcibly in favor of it. Man is therefore obliged to keep on experimenting, and if he finds one water supply impure, abounding in typhoid and other fever germs, he must find a purer supply, for water he must have. So we say of all these improvements, they bring corresponding producers of an amount of what we term evil. Do you not see in this an illustration that good and evil have walked hand in hand? Every step in advancement, every gain in knowledge, has been accompanied with evil. What is evil? It is the unripe and incomplete. It is the fruit of the tree of ignorance. When man gains more knowledge there will be less evil. When he becomes familiar with himself and nature, he will not allow even a cup of cold water to enter into the composition of his body until he has analyzed it fully and knows just what it contains. In the future it will be just as easy for the housewife as soon as she touches any articles of food to know whether they are pure and fit to use, as to distinguish good coffee from bad by its aroma.

Man is to become master of the situation. He is to hold disease at bay, and death will come only at his bidding. Do you believe it? I do. When do you think a man would call on death, somebody says, if death came only at his bidding? I have heard many call on death even now. Nature makes wise provision. We ripen fully on the tree of human expression here, until at last we hang upon the limbs almost alone, and pray for the breath of death to touch our branch and release us from the earthly condition. Man has talked of death as a curse. If there had been no death this would be a charnel house, a house of corruption that all of us would pray to be out of. Death is one of Nature's blessings, but we have not known how to receive it. By-and-by man will be able to call it, and it will come. In other words, man will become master over this house in which he temporarily lives. He will rise to a degree of knowledge where he will cease to fear gods or devils, knowing that gods are good, and that devils are the creation of his own ignorance. When he ceases to fear these death will have lost its terror. When man realizes that death is but an open door into the broader temple, into a brighter field of life, do you think he will fear to approach it? When the old man and old woman ripen, and the spirit ripens within, and the intellect unfolds, he looks around and says, earth is too small for me, and I sigh for my inheritance. In such a condition as this at last, without sickness, without pain, without suffering, the spirit can say to the body, I am done with you; you have served me well, but you are now retarding my progress; then fold the arms, cease breathing, suspend activities, recede and pass out; and this would be death. We ought to be born into the higher life painlessly, and would be if we were not ignorant of the laws governing life and the chemicals constituting our bodies. Grand minds are studying into these things. By-and-by you will become masters over matter, the kingdom of life will be your reward, and you will realize that there is no death.

Spiritualism is here to answer the earnest inquiry of the soul; here to help in the pathway of progress; here to give you words of encouragement; here to help as far as it may, and teach the doctrines it inculcates until the very air is rife with them. The new religion is unconsciously taking its place among men. They call it by the same old name, but behind the pulpits the sermonizers give the warmer vitality of the gospel of love, leaving out the gospel of fear. Those who have the spiritual keeping of the minds of the people give the broader doctrine of humanitarianism, rather than the narrow one of God's wrath and anger. The good time coming is almost here, yea, even now is its dawning. The gates ajar are swinging wider on their hinges. The dead no more seem to us to be far away in a remote place, but to walk with us side by side, welcome visitors from the land of the soul.

### Mrs. Brigham at Berkeley Hall, Boston.

ON the morning and evening of Sunday, Jan. 1st, Mrs. Nellie J. T. Brigham's subjects of discourse before the Berkeley Hall Society were: "Christ and the Bible," "Spiritualism and Spiritual Mindfulness," and "The Significance of New Year Greetings," upon which her guides spoke as follows: Man has been advancing from the material toward the spiritual. It has been thought necessary to worship the bible, and the Christ of the bible, which are seen, as stepping-stones to the unseen and spiritual. Men have idolized the bible, called it holy, and looked upon it as something they should never doubt, believing it to be the word of God. So the book has come down to us from the past. God gives us the golden grain, but we are to separate the covering or husk of the grain, and use for our nourishment the beautiful kernel within. In the same manner should we treat the words of the bible, accept those which are good and meet our necessities, and cast those which are worthless away. On every wheel of progress you can read this significant word "push," and we should make it our watchword in the investigation of truth, ever seeking to acquire spiritual knowledge. There has never been a time in the religious world when there was so much unrest, so much inquiry, and so much revision of the bible, correcting its errors and gross mistakes; and on this account the people begin to question the infallibility of the book. The trials of Dr. Briggs, and others, for heresy, are the best proof of this unrest. Jesus said, "Man was not made for the Sabbath, but the Sabbath was made for man." Theodore Parker once said, that "the bible was made for man, not man for the bible." We shall some-



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## A Poetic Filmroll.

Not many years since the English people were stirred profoundly by the utterances in and out of Parliament of Mr. Pilsnoll, who merits the designation of "the sailors' John Howard." By his influence and the labors of others he aroused to a like feeling, acts were passed by Parliament which greatly ameliorated the condition of "poor Jack" as he "went down to the sea in ships." Now we have the spectacle of Rudyard Kipling, the young Anglo-Indian author and poet, moving in the same direction—in a measure, at least. Read these extracts from his poem "THE OCEAN TRAMP," and see if we are not right:

"We put out from Sunderland loaded down with  
tallies;  
We put back to Sunderland 'cause our cargo  
shifted;  
We put out from Sunderland, met the winter gales,  
Seven days and seven nights to the start we drifted.  
Racketing her rivets loose, smokestack white as  
snow,  
All the coals adrift adrift, half the rails below,  
Leaking like a lobster pot, steering like a dray,  
Out we took the Bolivar, out across the Bay!

One by one the lights came up, winked and let us by;  
Mile by mile we waddled on, coal and fo'c'sle  
short;  
Met a blow that laid us down, heard a bulkhead fly;  
Left the Wolf behind us with a two-foot list to port.  
Trailing like a wounded duck working out her soul;  
Clanking like a smithy shop after every roll.  
Just a tune and a mast lurching through the  
spray,  
So we thrashed the Bolivar out across the Bay!

Felt her hog and felt her sag, betted when she'd  
break;  
Wondered every time she raced 't if she'd stand the  
shock.  
Heard the seas like drunken men pounding at her  
strake;  
Hoped the Lord 'ud keep His thumb on the plum-  
mer block.  
Banged again the iron decks, bilges choked with coal,  
Flayed and frozen foot and hand, sick of heart and  
soul;  
'Last we prayed she'd buck herself into 'Judgment  
Day';  
Hill we cursed the Bolivar knocking round the Bay!  
Oh! her nose flung to the sky, groaning to be still,  
Up and down and back we went, never time for  
breath;  
Then the money paid at Lloyd's caught her in the  
keel,  
And the stars ran round and round dancin' at our  
death.  
Aching for an hour's sleep, dozing off between,  
Heard the rotten rivets draw when she took it  
green;  
Watched the compass chase its tail like a cat at  
play.  
That was on the Bolivar, south across the Bay.  
Once we saw between the squalls, lyin' head to swell,  
Mad with work and weariness, wishin' they was we,  
Some big liner's lights go by like a grand hotel;  
Cheered her from the Bolivar, swamping in the sea.  
Then a greyback cleared us out, then the skipper  
laughed;  
Boys, the wheel has gone to h—l, rig the winches  
aft!  
Yoke the kicking tiller head, get her under way!  
So we steered her, pully haul, out across the Bay!  
Just a pack of rotten plates rattled up with tar,  
In we came, an' time enough, 'cross Bilboa Bar.  
Overloaded, undermanned, meant to founder, we  
Ehured God Almighty's storm, bluffed the eternal  
sea.

Seen men from out of hell. And the owners guff,  
'Cause we took the Bolivar safe across the Bay!"

"Facing" is caused by the plunging so deep as to  
lift the stern out of water, removing entire pressure on  
the screw, and causing it to "race" or run free with great  
speed.

Felt the shock of a huge green sea.

## The Reviewer.

"As It Is To Be."  
Ever since man evolved, I mean the thinking, reason-  
ing man, he has seriously questioned himself, seeking  
a solution of the problem of life. He found him-  
self enfolded by powers and forces he could not an-  
alyze. He found himself destined to run a career, longer  
or shorter, then disappear. He found himself to be a  
wonderfully fashioned machine, akin to the animals  
around him, yet differing in many essential particu-  
lars.

He ran a parallel with the animals, and found a some-  
thing they did not possess. What was it? So he ques-  
tioned himself and nature, but there was a mystery.  
For ages he asked Whence? Why? Whither? At  
length the priests essayed to give the answers, but  
still the questionings went on. In process of time the  
priests became ascendant, and claimed to be the in-  
fallible exponents of the relations of man and nature.  
They invented God, an anthropomorphic personality,  
investing him with manifold attributes, human all  
through, yet superhuman.

The majority of mankind believed in the priests, for  
were they not the knowalls? Were they not espe-  
cially endowed? Were they not vicegerents of God,  
the monster man to the heavens? They framed a  
system which they called Religion, claiming that  
through it all could be made plain. Systems of re-  
ligion varied according to climate, and the character  
of the people inhabiting the different regions of the  
earth. All professed to solve the problem. Mental  
fermentation continued, yet man was continually ask-  
ing, Whence? Why? Whither?

The compacted, systematized theology of the nine-  
teenth century, with its organized machinery of church  
and priesthood, its Sunday services, with sermons and  
prayers, ceremonials and pomp, has not solved the  
riddle or answered the questions which echo and re-  
echo as they have for ages. For all that theology can  
do or does, the majority of mankind still wander in  
the Chimerical darkness of doubt and uncertainty.  
"What is to be?" is still the pressing question. Ham-  
let's soliloquy on Death well sets out the state of the  
popular mind. Let us see if it does not:

To be—or not to be—that is the question.  
Whether 't is nobler in the mind to suffer  
The slings and arrows of outrageous fortune;  
Or to take arms against a sea of trouble;  
And by opposing, end them? To die—to sleep—  
No more; and by a sleep, to say we end  
The heart-ache, and the thousand natural shocks  
That flesh is heir to—'tis a consummation  
Devoutly to be wished. To die—to sleep—  
To sleep—perchance to dream!—ay, there's the rub—  
For in that sleep of death, what dreams may come,  
When we have shuffled off this mortal coil,  
Must give us pause."

In this soliloquy, of which the foregoing is but a  
part, Shakespeare most vividly sets forth the wrestlings  
of a mind which turns within and seeks to eliminate  
the scope of existence, its course and ending. Man  
wants to know himself, his posture as a sentient being  
and his destiny. The cold, soulless creeds of dog-  
matic theology afford no light; if anything, they in-  
tensely doubt and uncertainty. Those myths, total  
depravity, atonement, salvation through Jesus, a gen-  
eral judgment supplemented by a brimstone hell and  
a psalm-singing heaven, are so many lamps, without  
wick or oil. They are as barren of good as an up-  
stree.

But can the questions, Whence? Why? Whither? be  
answered? Assuredly they can. Spiritualism does  
it fully and effectually. That little rap at Hydeville  
near a half century ago was the opening of the door  
of the spirit-world; and ever since evidence has  
come trooping therefrom, sounding the evangel of  
knowledge and truth. Many are the ways the angels  
messengers have devised to arrest attention, and  
bring home to stricken humanity the pregnant fact  
that there are no dead; that the world of matter  
and the world of spirit are correlated, admitting of  
an intercourse between them, the outcome of which  
shall be a new order of things, the ennobling and  
purification of Humanity—the rule of justice and har-  
mony.

Occasionally, some great-souled man, whose life  
was broad and deep, gave utterance to his intuitions,  
which to himself answered the questions, Whence?  
Why? Whither? Yet intuitions did not answer for  
mankind; they wanted something more definite and  
more tangible. "This was found in the phenomena of  
Modern Spiritualism, appealing by their variety and  
power to the reason, with a certainty not to be set aside.

One of the latest contributions to the literature of Spiritu-  
alism is a little work, "As It Is To Be," by Cora  
Linn Daniels of Franklin, Mass. It is the record of  
what came to her in sittings at sundry times—in what  
may be called "voices." She became conscious of in-  
cidents and conversations, not objective, however, but  
entirely subjective. The voices of the living came to  
her, and in the opening chapter she declares that "in  
many cases I have communed with absent friends,  
feeling conscious and afterward ascertaining that their  
thoughts were upon me at that very hour." Again she  
says: "In one instance, while in the night, the  
voice of one whom I dearly cared for seemed for a  
long time to converse with me. . . . As time went on,  
I noticed a change in the voices. They now impressed  
me as being the voices of spirits who had passed out  
of the body into the immortal life. Many and long  
have been my inward conversations with these spirits,  
who have told me many wonderful things—things that  
it does not seem to me I could possibly imagine."

The communications embrace a great variety of  
topics, all pertinent in unravelling the vexing prob-  
lems of life and the nature of man and his relations.  
They cover both spheres—that of the mortal and the  
spiritual—beautifully supplementing teachings from  
other sources. The work is suggestive, helpful and  
uplifting, deserving a wide circulation and reading.

WILLIAM FOSTER, JR.  
Providence, 16 Peace street.

## Banner Correspondence.

## New York.

AUBURN.—S. A. Walter writes: "I always  
feel as though any little notice regarding the  
Cause in Moravia would be of interest to your  
many readers, as that place is one of the cradles  
in which our Cause was rocked in its in-  
fancy."

Just as the old year was bidding us adieu on the  
31st ult., the doors of the pleasant home of  
Mr. J. Calvin Brown swung open, and a large  
number assembled for a good cause. As the  
gates of the upper world are not simply ajar,  
but ever wide open in that home, words cannot  
express all that was enjoyed by the friends who  
met from both sides of life. There were some  
regrets on account of the absence of Mrs. Eddy.  
Brown, who has helped for years to make these  
gatherings a success, she being one of the well-  
known Eddy family. Mr. Lyman Welton, a  
local medium of note, was also unavoidably ab-  
sent on account of other duties. Moravia is es-  
pecially favored with local talent, and I noted a  
strong mark of home appreciation which was  
very pleasing to me. So our Cause goes slowly  
but surely on. I was glad to find THE BAN-  
NER on Mr. Brown's table, for I think all Spiritu-  
alists should support the battle standard, whose  
colors are as bright and fresh to-day as if  
it had not been in the van for all these many  
years. Your correspondent dispensed, under  
spirit control, such as the wise stewards in  
spirit-life saw fit to give on this pleasant oc-  
casion, and the old year was bidden adieu with  
the crown of inspired thoughts resting upon us  
all like a benediction from our all-wise Father  
and Mother's love. Many friends were  
present from Groton, where much interest is  
manifest in a quiet way."

NEW YORK CITY.—"S. M." writes: "In  
THE BANNER of Oct. 23d is a message from  
Spirit S. B. Brittan in regard to the questions  
presented to THE BANNER Circle controls for  
the month of October. I am pleased and much,  
and I hope will be acted upon by those who  
patronize that department of the paper. I  
think it quite time, considering the age of the  
Spiritual Philosophy, that those who want to  
know what relation their grandmothers are to  
their daughter's child, should commence to  
think a little for themselves, make themselves  
conversant with the Spiritual Philosophy, study  
the laws of nature, and see if they do not har-  
monize. By so doing they may be able to solve  
many questions that to them seem very knotty.  
This brings me to the consideration of an in-  
teresting article in the next issue of THE BAN-  
NER, a synopsis of a paper in the Scientific American,  
read by Prof. Houston before the Franklin In-  
stitute of Philadelphia, on 'Thought Transference.'

The Professor says he has often amused him-  
self in imagining a machine that would trans-  
fer the thought of a person upon a scroll, as the  
phonograph does the voice, and throw it off  
upon another receptive brain.  
"This leads us to ask, What is thought? Has  
it form? Has it motion? Is it substance? Is  
it capable of independent transference in the  
normal condition? As yet we know not what  
it is. We know its operations to a certain ex-  
tent. Exorcised spirits have given views  
from their standpoint, but none have reached  
its vital part. The medical faculty has been  
searching to find it, yet they are all at sea. But  
let us take courage; the time may not be far  
distant when the spirit-world will show the  
scientists of earth that all knowledge dwelleth  
not with them."

## Indiana.

FORT WAYNE.—"Occult" writes referring  
to Mr. J. F. Baxter's lectures there—[noted  
elsewhere]—and says:

"An editorial in the Daily News alluding  
in highly eulogistic terms to Mr. B.'s lecture  
and séance would not have been written in this  
city a year ago; that it is now made possible  
is due largely to the labors of Dr. J. V. Swer-  
ingen and Mr. L. O. Hull, and this leads me  
to say that Dr. S. recently received from Dr. J. M.  
Buckley, of the New York Christian Advocate,  
and author of several articles in The Century  
upon Faith-Healing, Christian Science, Pre-  
sentiments, Visions, Apparitions, etc., treat-  
ing them in a way that would lead one to infer  
his view of all spirit phenomena to be that the  
whole matter is a mental and optical delusion—a  
letter requesting him to send Dr. B. a brief  
outline of the kind of phenomena which has  
satisfied him (S.) in the least shadow of  
doubt of the truth of Spiritualism." Dr. Swer-  
ingen replied to the letter in a way that should  
convince any reasonable mind that Spiritualism  
and its phenomenal base are very far from  
being 'a delusion.'"

## Michigan.

GRAND RAPIDS.—Eddie F. Josselyn writes,  
Jan. 2d: "The rifts in the clouds around us  
were once more lighted by the presence of our  
dear ones, through the mediumship of Mrs.  
Ada Foye, who is speaking for the Progressive  
Spiritualists' Society during this month. Her  
vocation, lecture and séance were all complete,  
and we ask for no greater boon than to have  
this gifted medium with us for the opening of  
the New Year. In this we are especially fa-  
vored, as Mrs. Foye has been obliged on ac-  
count of ill health to cancel all Eastern en-  
gagements, and this will be the last of her plat-  
form test work for many months. It is thought  
with great ease that the work of this month  
can be accomplished. Certainly the manifest-  
ations have lost none of their force and clear-  
ness, but it seems that during these months  
of prolonged and constant work the strength  
of the medium has been impaired, and com-  
plete rest alone can restore her health. We  
feel deeply grateful to Mrs. Foye and guides  
that they are with us, for their work is of such  
character as to add double lustre to the Cause  
we have worked long and patiently for."

## Kansas.

GOODLAND.—A. B. Montgomery and L.  
Morris write, Dec. 22d: "This locality has been  
treated to a spiritual feast the past ten days  
by the visit of Mrs. E. Hammond of Topeka,  
Kan. Our town of sixteen hundred people  
with a Division Station on the Rock Island  
Road, composed largely of railroad men, has  
not before had an opportunity to listen to the  
expounding of spiritual doctrine from the pub-  
lic rostrum, and psychometric readings such as  
given by Mrs. Hammond, and she has done a  
wonderful work here. By her genuine honest  
mediumship she has set the people to thinking  
as never before. Scores of people, who were  
lost in Godless pronouncements and psychometric  
readings excellent, and we must say that Mrs.  
Hammond gives the best general satisfaction  
in her readings of any medium we have ever  
met, and we cheerfully recommend that any  
society or community desiring a good, reliable  
medium give her a call."

## A Glimpse at Old Time Bigotry.

The subjoined attack was made upon Rev.  
JOHN PIERPONT when he was yet in the mor-  
tal, and lectured in New Bedford, Mass., nearly  
forty years ago. It is furnished us by Mrs. L.  
A. Coffin (now of Onset), at whose house in New  
Bedford he was a guest at the time of deliver-  
ing the lectures which called forth this un-  
seemly tirade. THE BANNER reprints it that its  
readers may encounter a specimen of the  
treatment accorded by the press to the pioneers  
of Modern Spiritualism by the bigots of their  
day. Previous to his coming out in favor of  
Spiritualism (largely because of phenomena oc-  
curring in his own family) these same bigots  
were willing to acknowledge Mr. Pierpont as a  
prominent Unitarian clergyman, an outspoken  
advocate of temperance, and as one of the lead-  
ing poets of New England. What they thought  
of him when he listened to a new truth can be  
found below:

The Rev. Mr. Pierpont has again been desecrating  
the Sunday, and insulting the Christian religion which  
he professes to teach, by advocating the hideous im-  
posture of Spiritualism. We find an account of the  
discourses with which he illuminated the city of New  
Bedford in the Daily Evening Standard of that place.  
His arguments are an outrage on common sense; they  
would disgrace a schoolboy of ten. The stories with  
which he tries to bolster up this immoral and impious  
pretension betray the most imbecile credulity, or the  
most criminal surrender of every prerogative of reason.  
We are not much surprised at this. The man who  
put faith in a detected, rogue-like Mansfield, and  
suffered himself to be played upon by a mischievous girl,  
is very likely to believe the lies of a seeing medium  
who conjures up the spectre of "Aunt Anna" in her  
cap. "We wonder he went no further: we should have  
expected him to see his grandmother."

Mr. Pierpont has for many years been the victim  
of every imposture, every half science and  
every no-science which has turned up. There was  
some sense in his stoves; there were poetry and taste  
in his school books; his razor-strop was a success; he  
has written verses that will live in our literature. But  
he has taken up successively phrenology, biology, an-  
imal magnetism, clairvoyance, and isms without num-  
ber. And now, alas! he has sunk into that lower deep  
beyond the lowest, and is not ashamed to blaspheme  
the holy religion of which he is or has been the minis-  
ter, by publicly asserting that "Spiritualism is a higher  
development of Christianity." The frauds of Mans-  
field, the impudent tricks of Squire, the slimy villan-  
ies and detestable forgeries of Silles, the audacious  
impostures of Mrs. Hayden, Mrs. Conant's shameless  
slanders upon the dead, the abominations practiced  
by Newton and others on the mystic heights of Lynn,  
the general licentiousness of the midnight circles, the  
rogues of Spear, the coarse impostures of Redmond,  
the supernatural dullness of Dexter, the flighty follies  
of Judge Edmonds, the theory and practice of agiti-  
tations—these, Mr. Pierpont thinks, or professes to think,  
not "a new religion, but a higher development of  
Christianity."

Mr. Pierpont said, in the course of the New Bedford  
lectures, that Aunt Anna "was not a very intelligent  
woman on earth," and that "she was a half-wit." Sometimes intellectual peculiarities pass over to the  
collateral branches.

## January Magazines.

THE CENTURY.—A portrait of Whittier is the  
frontispiece. The contents open with a balcony story  
of "La Grande Demoiselle" by Grace King. A  
finely illustrated description is given of "The Great  
Wall of China," the date of the foundation of which  
is stated by tradition to be B. C. 3222. This by  
Romyn Hitchcock is followed by a descriptive ac-  
count of "A Winter Ride to the Great Wall," by  
N. B. Denny. Mark Twain is at his best in his story  
of "The \$20,000 Bank Note," founded on a wager  
that a man, a stranger, could live thirty days in Lon-  
don with such a bank-note in his possession with no  
means of accounting for its being so, and keep out  
of jail. An interesting account of "The Kindergarten  
Movement" is illustrated with portraits of Froebel,  
its originator, and Miss E. P. Peabody, its most active  
champion in this country. Further illustrated contents  
are "An Illustrator of Dickens," "Personal Studies  
of Indian Life," and "To Gipsyland." In "Letters  
of Two Brothers," passages are given from the corre-  
spondence of General and Senator Sherman. In  
"Open Letters" are three papers on the Kindergar-  
ten. This number is one of great interest. New York:  
Century Co.

THE MAGAZINE OF ART leads its contents with an  
article by Mr. Watts upon "The Portraits of Lord  
Tennyson," a photograph of the most approved  
frontispiece, a photograph of the most approved  
portrait from a painting by Girardot. Immediately  
following, with right illustrations, is the second paper  
by S. J. Vears upon the "Leicester Corporation Art  
Gallery." Illustrated by engravings of its most no-  
table paintings, Claude, Phillips contributes a critical  
sketch of last year's "Salons of the Champs Elysees  
and the Champ de Mars." "On the Shores of the  
Zuyder Zee" is the title of an interesting sketch by  
Mr. Middleton, with five illustrations. "Our Illus-  
trated Note Book" is attractive, and "The Chronicle  
of Art" and "American Notes" news-giving. New  
York: Atlantic Pub. Co.

THE CATHOLIC MONTHLY has for its opening pa-  
per the first part of a story to be issued in a series  
of four, entitled "Old Kaskaskia," in which Mary Har-  
well Cathewood will treat of Illinois under the  
French; "The Fendal Chiefs of Acadia," Francis Park-  
man, is of romantic interest—it is also the first of a  
series he is to contribute during the year; Frank Bolles  
writes "In a Wintry Wilderness," John Fiske con-  
tributes "Edward Augustus Freeman," E. P. Evans  
presents reminiscences of Froebel. There are other ar-  
ticles not named here, which, together with poems,  
short sketches, reviews and the regular departments,  
tend to entertainingly introduce The Atlantic to its  
patrons for 1893. Houghton, Mifflin & Co., pub-  
lishers, Boston.

## Passed to Spirit-Life.

From Walsfield, Vt., Oct. 14th, 1892, Mrs. A. B. Davis,  
aged 83 years.  
She was a consistent believer of the Spiritual Philosophy  
from its infancy. It has been a source of great pleasure and  
comfort to her in all her declining years. THE BANNER  
was her one great source of enjoyment, and she prized it  
very dearly. ALBERT DAVIS.

## If You Have

Scurfola,  
Sores, Boils, or  
any other skin disease,  
take

AYER'S  
SARSAPARILLA

the Superior  
Blood-Purifier  
and Spring Medicine.  
Cures others,

will cure you

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS.  
Solely for the purpose of curing all skin diseases, such as  
Scarfola, Sores, Boils, etc., and all other skin diseases, and  
all other diseases of the blood, and all other diseases of the  
system, and all other diseases of the body, and all other  
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## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Occult, Esoteric, and Metaphysical books, at wholesale and retail. Orders to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations relating to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co., at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to a letter in which the paper sent for any stated time, free of charge, except the usual fee for its being the order, which is a cent for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No attention will be paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

BOSTON, SATURDAY, JANUARY 14, 1893.

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

## To Friends of the Banner Everywhere.

This paper is subjected to very large special expenses, incurred by its publishers in sustaining for so many years the public SPIRITUAL CIRCLES, its "GOD'S POOR FUND" for the aid of the destitute, and other causes of outlay in the same direction.

While we cordially thank the friends in various parts of the country for occasional donations to assist us in this public service to the Cause and private help to suffering humanity, we hold it but just to our position of conductors and almoners to state that we find our Funds for these objects are rapidly diminishing.

We have also in the past spent thousands of dollars in sustaining our local platform meetings in Boston and vicinity, the Children's Lyceums, sending THE BANNER free to the poor, etc. Having thus far carried out satisfactorily the program of the spiritual world for over thirty-five years, we would ask if the time has not arrived when the friends and exponents of the Spiritual Philosophy—no matter where located—should financially lend us a helping hand, in order that we may be strengthened to the further discharge of the arduous duties laid upon us.

COLBY &amp; RICH.

"The Coming Psychical Congress:  
Its Work and Place in History."

Will be the theme of Hon. Sidney Dean's remarks on Sunday, Jan. 15th, at Berkeley Hall, Boston.

THE BANNER has made arrangements whereby a *verbatim* report of this discourse will appear in its next issue.

## Half-Conversion—Its Danger.

Half-steps on the road to a true liberalism are better than no steps, because they give indications of full emancipation in the immediate future. They are a decided improvement upon a stubborn condition of mind and heart which impels to steps backward, and compels the acknowledgment that some men possess a spiritual likeness to a quadruped of the brute family, whose elongated ears, like his disposition, reappear in his hybrid descendants.

Converts to the essence of the Spiritual Philosophy, occupying high positions in the scientific and theological world, are not so rare as to excite surprise among the liberal minded. The latest half-conversion from the old, stereotyped dogmas of Orthodoxy is reported from London, Eng., and the convert that distinguished clergyman, well known among religious circles in the United States and Great Britain, the Rev. Joseph Parker, D. D., pastor of a Congregationalist church in London, Eng. He electrified his congregation, very recently, by declaring that the duty of man was to seek, by his own spirit, direct communication with God, and that he (Parker) awaited intelligent communications from God directly to himself.

As by the express statements of the confession of faith of all Orthodox churches, "God is a spirit, without body or parts," Bro. Parker is seeking communion with an intelligent spirit in the spirit-spheres of life. But as Spiritualism is unpopular among the clergy and laity of the church at the present time, Dr. Parker deemed it necessary, while making this announcement of his conversion to the truth of direct, personal spirit communion, to state that he was not seeking messages from disembodied friends, but "awaited direct communication from God." The disclaimer was unnecessary.

Dr. Parker knows, or might, or ought to know, that "spirit-friends," dwelling in the glory-spheres of immortal life, are constantly communicating with their kindred in the mortal, and that he may enjoy such communion if he will, or if he has not already been thus favored. If he would enjoy the full measure of content and soul-happiness which such com-

munion brings, he should cease temporizing and come out from behind the shield of an increasingly unpopular Orthodoxy, which is steadily dying out of the popular mind and heart because of its unreasonableness, lack of solid foundation, and its supplanting by spirit manifestations and teachings.

In the course of a recently delivered brief sermon in his church, Dr. Parker is reported by cable as saying: "We should stand in living relation to the Eternal Spirit, and should speak out clearly and fearlessly whatever he may bid us speak. We have distrusted the Holy Spirit. We have forgotten his very existence. I bitterly repent my own neglect and sin in the matter, and implore God and the Holy Ghost to send messages through me concerning life, business, politics, religion and duty which may be of real service in the highest education of the world."

We have no desire to be harshly critical of the utterances of any good man who takes even half-steps toward the true light now shining for the race. The church teaches the necessity of preliminary steps to full conversion, such as "the anxious seat," "mourner's bench," "stool of penitence," etc. These are all well-known terms, and in common use by exhorters and revivalists. But if Dr. Parker will excuse us, we affirm that his faith does not yet embrace the dogmas of his own religious creed. He "implores God and the Holy Ghost to send messages through him concerning life, business, politics, religion and duty!" Does he really mean to acknowledge two supreme deities—or one supreme and one subordinate deity—to whom he makes application? According to the creed under which he ministers, the Holy Ghost is of the mysterious three who compose the God-head—one and essential God!

Complete conversion will restore Dr. Parker to reason, and to the acceptance of a harmonious religious philosophy. He will then comprehend the necessity of a reign of universal law, in place of alleged spasmodic "miracles"; the unit nature of the whole race of intelligent created human spirits, instead of the eternal separation and removal of vast sections to different habitations, states and existences, some to a prison of walls and gates, some to lurid caverns, where the ever-unquenched fires burn blue with the fumes of melting brimstone. He will also comprehend the active ministry of spirit messengers which his bible teaches with such emphasis, but which the church of to day does not believe, or believing will not confess. Bro. Parker must press on to full, reasonable conversion, or relapse into old Calvinistic orthodoxy, for there is no half-way condition in essential truth. The laws of nature and spirit permit of no adjustments of the mind, or the desires, or of society's demands, by which eternal truth can be compromised, or made to accept and assimilate fashionable fallacies.

Dr. Parker, if he will go forward, will find communion with spirit-friends a natural thing, full of blessings and comforts, while any announcement from him that he has received a special, personal message "from God and the Holy Ghost," upon "business, politics, religion and duty," will give him rank among unbalanced "cranks," and may open to him the doors of a lunatic asylum. And his brethren of the church will swear to the necessary affidavits to secure his committal thereto.

## Science in the Gruel State.

A more grandiose term than "Residual Personality" for hiding a simple and plain truth could not be conveniently invented. Shakespeare inquires, "What's in a name?" and the originator of this hollow-sounding compound of words promptly answers, "there's everything in it." In this case it implies a clear disposition to shirk, to ignore, in fact to say and do anything whatever rather than accept the truth as it is, gladly. In all this gyrations of phrase, as we note its progressive stages from "hypnotism" to "residual personality," a single purpose is apparent, and that is to avoid an open and candid acceptance of Spiritualism as the great and inclusive truth of our times. It has been apothegmatically said that hypocrisy is the tribute that falsehood pays to truth, and here again one readily notes the tribute that the hostility to Spiritualism pays to its reality by resolutely attempting to ignore it. It is in the publication called "Science" that this latest demonstration is made by Arthur E. Bostwick, Ph. D.

We will not attempt to pursue his train of explanatory reasoning, for it would be wholly unprofitable. In substance, however, we will report that he recognizes personality to begin with as a very complex affair, an aggregate, in fact, of subordinate and secondary personalities. These secondary personalities alternately dissipate and break up into indescribable forms, and rearrange and concentrate themselves into two groups or more, now sleeping and now waking, and again coordinate, coexisting, and cooperative. Only when they reach a condition of stability do they indicate a state of self-consciousness. When a person is in a state of absent-mindedness, the residual part of his being is living separately, and acting mechanically; and when a reunion takes place the whole person may not recall what he was thinking or doing during such an experience of duality or residuality. One may take up his accustomed walk mechanically, that is, with his "residual personality," and while engaged in walking pursue his intended course of thinking. Thus one's two personalities often act separately, each in pursuit of its own aim, and afterward come together and become the unit ego.

In this straggling style of thought it is sought to foist upon public credulity the notion that somehow the phenomena of multiple personality is quite equal to a full and satisfactory explanation of the phenomena of Spiritualism!

THE BANNER is in receipt of a photograph forwarded from Chicago, Ill., said, by our correspondent, to be that of Confucius, the Chinese philosopher, copied from a picture alleged to have been made under spirit influence by the guides of a medium. We decline to print our correspondent's letter from the fact that the Chinese did not adopt such until three hundred years after the demise of that celebrated individual; whereas the photograph in question represents him with a very nice one hanging over his shoulder. For the information of the reader, we will also state in this connection that a similar picture (among others) was made of Confucius in San Francisco, previous to 1876, by spirit artist Anderson, a copy of which, no doubt, our correspondent can find at the Religio-Philosophical Journal office. We sent our copy at the time to a learned Chinaman, then in this city, who repudiated it.

Good advice for the New Year—as given by W. J. Colville—will be found on our second page.

## Modern Spiritualism.

Is rapidly permeating the public mind all over the world, notwithstanding the fact that oligymen of the Orthodox persuasion and their organs have been actively employed all the while since its advent in this country, almost half a century ago, in warring their disciples and the people generally against what they termed "the great delusion"! The secular press, too, has been subsidized in the same direction. Notwithstanding these drawbacks, however, the Spiritual Philosophy has made steady progress, until now its adherents may be counted by millions—embracing among them many highly educated people.

But the public press is at length being forced to admit that Spiritualism is well predicated on facts such as Prof. Wallace, Zöllner, et al., have so ably set forth; secular editors are alert on the question of "a sixth sense"; and today articles favorably considering the Modern Revelation find acceptance and publication, which in former times would have met with instant and supercilious refusal.

We are led to make the above remarks by perusing a column article in the *Sunday Globe* from the pen of its correspondent whose nom de plume is "Nym Crinkle." This writer treats the subject in a somewhat superficial manner, although in his diffuse style he makes some plain statements of fact regarding the phenomena, etc. We give below a portion of his paper.

In introducing the subject he says: "It is claimed that there are over fourteen million Spiritualists in the country; but this estimate loses much of its value when we look for a basis of unity either in the cult or in the belief."

The opinions of the many groups into which the cult has separated vary from Orthodoxy to a mystical pantheism, and it is possible to find traces of the Buddhist element, the gnostic faith, Christianity, and even materialism in the diverging branches which have for a common trunk the belief that the dead are able to communicate with the living. . . . There are thousands of orthodox Christians who countenance mediumship, and hold communication with departed friends, but who will not publicly acknowledge that they are Spiritualists. There are almost as many more who are rationalists and scientific men, who are perfectly well aware that to express a belief publicly in the authenticity of spirit communications would arouse a prejudice that no reason or rectitude of conduct could overcome, and seriously interfere with their professions or their business."

The writer then remarks:

"In fact, there is good reason to believe that the essential element of Spiritualism, which is a conviction that death does not necessarily separate us entirely from our (excarcated) friends, has spread quietly, without the special aid of a cult or a ritual, and has offset, to a great extent, the growing tendency to accept only a physical explanation of life. No one who comes in contact with the social groups can have failed to notice how the original antipathy to spiritualistic phenomena has been worn down and the prejudice softened. Sensitives have been developed, either consciously or unconsciously, in all conditions of life, and however puerile may be the sum total of their utterances, (etc.) they one and all at times astonish their immediate circle by the unexpected conveyance of some gleam of intelligence or some communication of fact which that circle believes to have been locked up in the silence of death."

In one family the grandfather, who died two years ago, continues to be of the family circle. His chair at the table and at the grate is kept for him, and it is believed that he occupies it. The discovery of his presence was made, in the first instance, by the children (one is a girl of twelve and the other a boy of eight). Later the mother saw him, and finally the father. Their story of his coming is as follows:

One day the girl announced to her mother at breakfast that grandpa was going away for a month. He had told her so. He would not be back until the 15th of November, and, sure enough, he made no manifestations during that time, nor did the hypnotic influences work.

One morning, when they were all assembled at breakfast, and were talking about a social event of the night before that had taken place at the church, grandfather's chair, which was placed between the windows at the extreme end of the room, began to move toward the table. The chair came toward the table, and gently but irresistibly forced its way between the boy and girl. Whereupon the latter clasped her hands and exclaimed, "Grandpa's come back!"

I was in a house on 21st street, New York City, not long ago, which was inhabited by two sisters, and was surprised to learn that they were in constant receipt of letters by mail from a third sister, who had died three or four years ago.

At the first statement the incredulity of this performance produces a smile. But to those who have had the privilege of knowing the sisters and have made a careful examination of all the facts, the mystery, instead of being dispelled by any rational hypothesis, is deepened.

When we learn that the three sisters were intellectual recluses, lived in an entirely exceptional manner in each other's society, and were united by a thousand confidential ties that no other living person could suspect or discover, that they had their own secrets, predispositions, communions, and knew the inner weaknesses and desires and struggles of each other, it will be conceded that nobody but the sister herself could keep up such a correspondence without betraying herself.

One thing, at all events, is indisputable: Here are two intelligent, sagacious, emotional women enjoying the lovable intercourse with a dead sister, deriving comfort and a pensive pleasure from it, and never questioning it, despite the arbitrary conditions.

All arguments about the subjectivity of these women are wide of the mark. There is no conceivable mental condition that will enable them to set in motion through the United States mail communications which they cannot anticipate, and conveying ideas which are often diametrically opposed to their own conclusions. . . .

As to the theological speculations of Spiritualism, there is no authorized standard. Some of the most authoritative among the believers have declared that it is not the mission of Spiritualism to formulate a religious doctrine. In corroboration of this, it is worth noting that the religious opinions of Spiritualists vary as widely as do the theosophic opinions of the spirits themselves."

## The Medical Elephants Astr!

The Allopaths of the "Nutmeg State" are reported as now holding up their elephantine trunks in an unanimous vote—for their own benefit!

A correspondent residing in Norwich sends us a clipping from *The Bulletin* of that place, setting forth the fact that the New Haven Medical Association has decided to use all its influence in the enactment of a medical practice law by the present legislature. The object of the law in question is alleged to be, as usual, "to prevent all unqualified persons from giving medical advice." Such a law, it is stated, has been drafted, and will be filed in Hartford in a few days.

Let the friends of medical freedom in Connecticut rally, and make every exertion—by petition, writing, or calling on their representatives and senators, etc.—to defeat this latest attack upon their rights.

The Controlling Intelligence pays lively attention to the Theosophic doctrine of "elemental spirits" on our sixth page.

See report of the Christmas exercises of the Lynn, Mass., Children's Progressive Lyceum, second page.

## CURRENT THEMES.

**Gov. Flower vs. the Coal Combine.**—That a mere handful of men, owning and controlling the entire anthracite coal production and distribution, should have it in their power to put up the price of coal in midwinter beyond the reach of ordinary consumers, and not fear the effects of popular resistance to their heartless tyranny, is an anomaly in both business and social life for which it is difficult to find a proper explanation. Gov. Flower of New York has adverted to it in his message to the newly-assembled legislature in no plainer or more emphatic terms than it deserves. During the last year, he says, there has been formed a powerful combination between certain railroads and coal companies, with the apparent purpose of exacting higher prices from the consumers of anthracite coal. The combination differs from similar organizations in certain respects, which makes competition absolutely impossible. So far as is now known, practically all the anthracite coal in the world is contained in three counties in Pennsylvania, and eighty-five per cent. of the entire traffic is controlled by the coal combine. The consumers are at the mercy of the combination. It can raise the price of anthracite coal as high as it can find purchasers. The only apparent limit to extortion is the refusal of the people to buy. In that case, they must use bituminous coal or wood, or perish with the cold. The governor merely states the case as above, but he makes no recommendation. Will the people continue to submit?

**Wizard Wisdom.**—Hermann undertakes to show on the pages of the *Cosmopolitan Magazine* what he has so many times exhibited on the public stage. After explaining "hypnotism," as he conceives it, he goes into a Hermannian explanation of table-moving, spiritual rappings, materialization and spirit-photography, and declares it all as easy as can be. Of Spiritualism, he dramatically concludes, "the less said the better; it is humbuggery pure and simple. I have never seen a spiritualistic manifestation that I could not reproduce (countergift?) through perfectly natural means." By way of self advertising he is certainly pushing things. He narrates a story of his mesmerizing another person, and evidently believes in all that; but when it comes to an invisible spirit entrancing a mortal, that to him is a horse of another color. Everything with Hermann is "natural," that is, ultra material, for as Spiritualists we claim all phenomena to be the result of natural law, operant—if one chooses to use the illustration—on its spiritual side. If he should admit what multitudes denominate the "supernatural," and what many choose to call the "supernatural," his occupation of prestidigitator would of course be gone. He admits the fact of "mental magnetism" applied with an unseen battery and with unseen poles, but denies the correlated and cognate fact of spirit magnetism, which is mental magnetism from without the mortal form instead of from within it. It makes all the difference with a professional hide-and-seeker whether he is forced to admit that there are limits to his trade beyond which he cannot penetrate, or not.

**The Pope's Democratic Policy.**—It is reported from Rome that the Holy Father has greatly incensed at the opposition displayed to Mgr. Satolli, his legate to this country, and to the peaceful and moderate solution of our public school question. He is said to have given expression to his feelings on the subject on several occasions with considerable warmth. The fact that the Holy See has addressed an encyclical to the Italian people in the popular tongue has excited more comment than has the document itself. It is the first time the Pope has addressed himself directly to the people. Close observers regard it as a fresh testimony of the more and more pronounced democratic, modern and social character of the change in the pontifical policy which Leo XIII. has brought about, and likewise as a manifestation of the evolutionary changes which are operating in the central government of Catholicism.

**Restricting Immigration.**—On this most interesting and important subject of immigration we note that the Citizens' Alliance of New York City suggests that each steamship line be required to furnish an amount of space to each passenger double or treble the amount now required by law. The object of this suggestion is the restriction of immigration, so difficult to be secured by legislation. The trouble lies in the details. As the *Pulse* observes in this connection, a nation's real strength cannot always be gauged by the increase of its taxable wealth and the increased mileage of its railroads. It is the character of its people that establishes and sustains its own character. The suggestion above named it is thought would effect a very simple change, while it would prove very effective. The number of immigrants each steamer could bring under such a restraining provision would be one-half or one-third the present number, the price charged for transportation would necessarily be greater, and the quality of immigrants would be likely to be improved. Of the urgent necessity of restricting immigration in some way there is no longer any doubt. In southern Italy they are already showing a lively anxiety about what will be done by our government, lest a heavy money loss on that part of Italy. The vagrant natives flock to our shores, gather up our money, send or take it home, and thus benefit their country at our expense. It is time to stop such a game.

**Woman Suffrage in Kansas.**—It is expected that the Kansas legislature at its present session will submit the issue of woman suffrage directly to the people. All the members of the new People's party are woman suffragists, and so are considerable numbers of the two old parties. Hence the belief is confidently expressed that Kansas will soon follow Wyoming in her noble act granting suffrage to women on the same terms as to men.

Speaking of this matter, the *Lawrence (Mass.) Eagle*—while recognizing the fact that there has been a great awakening in the West in the last few years, and particularly in Kansas, on public matters of every kind and relation, and the women have not only taken a very deep interest in them, but have manifested wonderful skill in discussing them—thinks that the granger movement has been effectual in bringing women to the front, and has given her such a training as she never had before. The meetings of the farmers were not confined to the men, but whole families and neighborhoods gathered to hear public questions discussed, especially questions affecting the welfare of Kansas people, and the women soon began to show that they were among the best of the debaters at these meetings, which were held in fields, barns and schoolhouses.

Modern Spiritualism—*we* would add—through its female speakers and mediums practically opened the door in our times through which woman passed forward to a keener interest in public affairs.

**Universal Suffrage in Sweden.**—The new military bill is agitating the distant northern country of Sweden to its centre, and mass meetings for its popular discussion are being held all over the country. Two hundred and ten meetings have already passed resolutions against the measure, and only fifty have favored it. Ten meetings were about equally divided on it, while one hundred and five demanded a franchise reform. The new bill provides that the soldiers shall be liable to bear arms from their twentieth to their fortieth year—extended from their thirty-second; that the term of training in the navy and cavalry is ninety days as against the former forty-two the first year, but in the other departments sixty-eight days the first year and twenty-two the second. During the training the soldiers are to receive thirty and a half cents a day for board, instead of five and a half cents as formerly.

The prevalent opinion in Sweden is that this military bill, newly adopted, is largely intended to call off public attention from the great question of universal suffrage, for which the entire people are becoming more and more urgent in their demand. They regard universal suffrage as their natural heritage. A people's riksdag is to be held this year, and the various universal suffrage clubs are electing delegates to it. The political relations of Norway and Sweden are greatly strained, and there are those in Sweden

who think they can be much better sustained by the ballot than the army. Norway insists on perfect independence, and she is likely to get it.

**Typhus Fever**—which is so frightening New York—has its origin in crowded and uncleanly tenements, and unless promptly isolated may yet be widely and rapidly dispersed, being both contagious and infectious. It is transportable in the clothing of physicians and nurses attending a typhus patient, and exposure to the air contaminated by it may be and often is followed by a fatal attack. Let Boston's authorities be warned and wake up to the condition of many tenements in this city.

## Married.

In Boston, Mass., on Tuesday evening, Jan. 3d, at the Church of the Unity, Newton Street—Rev. Minot J. Savage officiating—Eva May Butler to George Edwin Bruce, both of this city. The lady is the daughter of Mr. and Mrs. W. S. Butler, and Mr. Bruce the son of the late Edwin Bruce, who was well known in musical circles. The church was arrayed in palms, and the attendance was large and brilliant. Following the ceremony a grand reception—crowned with many and varied gifts, evidences of friendly esteem for the newly-wedded—was held in the choicely floral-decked Venetian suite, Hotel Brunswick, after which the happy couple took the midnight train for a month's stay in Washington and Florida. We wish the newly-wedded twain all the success and happiness which can fall to the lot of mortals here below.

## Mr. Colville in Boston.

On Sunday next, Jan. 15th, W. J. Colville will lecture in the public temple, Exeter and Newbury streets, at 2:45 P. M. Subject: "Spiritual Temples in the Twentieth Century." He will speak in Waltham, Mass., at 7:30 P. M., the same date.

His lectures on Spiritual Science, at 18 Huntington Avenue, Boston, are being continued every Monday, Wednesday and Friday at 7:45; and on Tuesday, Thursday and Saturday at 2:30 P. M. The audiences are large and deeply interested.

We received on Monday, Jan. 9th, a friendly call from Mrs. Jeanette W. Crawford, who is now in the East soliciting aid for the erection of a Spiritualist Temple in Colorado Springs, Col.—where she has for some time past accomplished much and excellent platform service, as correspondents to THE BANNER have borne witness. Any remittances in aid of this enterprise can be sent to G. D. James, Sec'y and Treas'r, 720 North Tejon street, Colorado Springs, Col.

We are pleased to learn from a Chicago correspondent that subscriptions for the volume, "TRUTHS OF SPIRITUALISM," which Mrs. E. V. Wilson contemplates publishing, (as spoken of in a former issue,) are coming in so freely that the appearance of the book at an early date is assured. Those desiring a copy can address Alfred Weidon, Box 381, Chicago, Ill.

Read the review of the book "As It Is To Be," by Wm. Foster, Jr., on our third page, and then remember that Colby & Rich, 9 Bowditch street, Boston, have the work on sale. See advertisement.

Read what a correspondent says elsewhere as to the practical value of "Little Fowler's Clairvoyance." This excellent medium is now located in Washington, D. C.

See letter of Helen M. Wood, Onset, Mass., second page.

## Important Statement—Mrs. Britten's New Book.

Having speedily published Mrs. Emma Hardinge-Britten's program for the autobiographies of prominent United States Spiritualists, we now call upon all true Spiritualists to at once respond to her call, as the public at large should know what has been done and what sacrificed in behalf of the Spiritual Philosophy of the nineteenth century.

Mrs. Britten has had extensive experience in not only this country, but the Old World, and her proposed volume cannot be otherwise than a grand addition to the literature of Modern Spiritualism.

We received on Saturday last a pleasant visit from Dr. E. A. Smith (Brandon, Vt.), President of the Queen City Park Camp-Meeting Association, in the course of which he spoke confidently of the future of that place, and stated—which fact her many friends will be delighted to learn—that the health of his wife, Mrs. Fannie Davis Smith, is at present much improved, with good prospects for her ultimate recovery.

We shall give our readers next week a narrative of personal experience by E. Andrus Titus (South Abington, Mass.)—recently a clergyman—who titles his statement "Spiritualism Tested."

"No. 2" of Prof. J. Jay Watson's "Occult Experiences" next week.

## Vaccination.

To the Editors of the Banner of Light:

I feel that your earnest appeal to humanity in regard to the internal practice of vaccinating for smallpox is doing a great good to the community at large, I myself being a sufferer from the practice—from which I have never (at the age of sixty) wholly recovered. At twenty I came to Boston, and having learned that smallpox was likely at any time to be in our midst, I concluded as a preventive to be vaccinated. But instead of a prevention, it came near ending my physical life. It seated on my lungs, and I was told I was just gone with consumption! and, but for an unknown friend from a neighboring street, who had heard my coughing, I presume it would have so ended. The prescription he gave was followed up, and I recovered.

In after-life, not heeding this same rebuke and warning, my four months' child—a fine healthy boy—was vaccinated by an allopathic physician, and in a week's time his body was laid away in the tomb. Congestion of the lungs was said to be the cause, but vaccination produced that "cause"; hence I protest against such a practice by physicians continually being imposed on humanity.

JOSEPH CARR.

Boston, Mass., 1893.

## Little Fowler's Clairvoyancy.

To the Editors of the Banner of Light:

Although doubtful of deriving any good from it, I consulted this celebrated medium lately by letter upon an important business matter, and was astonished to get a lucid statement of my case (a legal one), with the best of advice and a forecast of its outcome.

I am struck with wonder at the possibility of unheard-of and unseen things being known and disclosed by any person in this manner, even though it be through the agency of spirits, for spirits cannot be omniscient. But seemingly everything connected with this affair was stated clearly and correctly; though the questions asked by me were rather ambiguous. It is gratifying to me, as it may be to others, to know that one may be helped and benefited through a source that is unbiased and impartial, and that has the power to penetrate into and see things far better and beyond our own.

Miss Fowler should be consulted by many like myself who might profit by a knowledge of things beyond their ken in some critical affairs of life. J. J. W.

By the breaking up of the ice gorge in the Ohio river at Cincinnati, Jan. 8th, a loss of \$300,000 was caused—uncounted barges and a tug-boat being destroyed—no insurance.

We have had the pleasure of attending Mrs. Ada Fowler's meetings. As a ballot test medium she probably has no peer in America, if in the world.—*New Thought.*



**A Prophecy After the Fact.**

BY SIDNEY DEAN.

The secular press of this country received last week, through a cablegram from London (Eng.), the synopsis of an interview with W. T. Stead, the veteran editor of *Review of Reviews*, which was published in the *Morning Chronicle*, and in which Mr. Stead gives it as his conviction "that before many months the immortality of the soul and the possibility of communicating with the dead will be facts established by indubitable scientific proofs." This statement appeared in the secular press of the country, under the caption "Communication with the Dead."

Talk of "carrying coals to Newcastle!" Scientists long since established, "by indubitable proofs," the fact of communication with exanimate persons whom the world calls dead, and of their natural, conscious, active existence in their spheres of being, whither they went upon release from the mortal. Their immortality, or never-ending existence, has not been established by science, and we doubt whether the methods of science are equal to the solution of that problem. The moral reasoning, enforced by the statements and reasonings of those who have returned, is to our mind, conclusive touching the question, and eminently satisfactory. But why wait months for the tardy steps of some scientific scientists, who seem to act as if all scientific authority was vested in them? They have said in effect: "I am Sir Oracle, and do not dog bark."

In this age of common sense and sound learning, these aristocratic exclusives present a pitiful example of inordinate self-esteem and personal vanity.

Both this country and Europe have been and are blessed with true scientists, unclothed by the wig and gown of a past age of ignorance, assumed authority and superstitious credulity; men who acknowledge facts when they are clearly proven, and who confess that old scientific methods and limitations are not exempt from universal evolutionary processes. These men have scientifically analyzed the proofs of communion with exanimate, living, spirit persons whom the world calls dead, and whose bodies it has buried; those whom the church asserts are confined in some far-off heaven or hell. Such an array of scientists as have voiced these conclusions ought to convince even the editors of the secular press, or at least set them to the examination of this subject, for their own and their readers' enlightenment.

With all due respect for the secular and religious press and their editorial management, as a whole it is cowardly, dependent and often slavish in its fawning before the opinions and prejudices of Society and Fashion. It will pay for, and publish, a cablegram from Europe, a prophecy, as an item of news, because such will not offend the editors, and patrons. But when the prophecy has already been demonstrated to be existent and practically exemplified, the editor pauses before inserting it in his columns as a news item; and if he does, it will be saddled with a convenient disclaimer, or be made a burden-bearer for all the opprobrious terms and obnoxious diatribes which an unscrupulous reporter can concoct. If the scholarly and accomplished rector of Trinity church in this city, the Rev. Bishop Brooks, should find himself impelled to lay aside his manuscript or memorized sermon, and give voice to an address not of his own composition or thinking, but one moving the hearts of his audience profoundly—true as truth, and virgin-born to himself and congregation—we doubt not that the ubiquitous reporter and the secular press would so dress the fact as to satisfy the present demands of society, and conserve the circulation and business of their respective papers.

It is, however, a consolation to all truth-lovers and those courageous enough to acknowledge facts established and avowed and endorsed by scientific processes of investigation, that the same influences which now seal the columns of the religious and secular press from fair and candid statements of contemporary facts, with just and honorable criticisms upon them, will unseat those columns when the old, conservative scientists are forced to yield their prejudices, and by reason of spiritual enlightenment society shall make it fashionable to commune with the exanimate loved. Society is largely permeated with members who, in their family circles, are enjoying that pleasure and comfort now. A little further, and both the secular and religious press will feel an influence which will enforce their respect.

**The Veteran Spiritualists' Union.**

To the Editors of the Banner of Light:  
A public meeting of the Union was held at the Banner of Light Hall on Tuesday evening, Jan. 3d. Dr. A. H. Richardson, First Vice President, occupied the chair. The record of the previous meeting, held at Berkeley Hall, was read and approved.

A motion of Mr. F. D. Edwards, that it be the sense of this meeting that the Board of Directors consider at once ways and means to be adopted for procuring a Home for Indigent Spiritualists, led to a general discussion. Mr. Jacob Edson said he was heartily in favor of the project. He believed a fund should be established forthwith for that purpose, sacred for that object alone, and that the money should be obtained in the near future. He felt assured there was ability enough in the Board of Management to direct the affairs of such a Home successfully, and that friends in and out of the Union would liberally contribute to sustain it.

Mr. Edwards believed the project was a good one, he wanted its establishment and maintenance to be one of the principal features of our work. It is looked at favorably by Spiritualists with whom he has talked, and he felt that the sense of the meeting would be unanimous for it. Mr. T. Lambert, one of our members, submitted a letter favorable to the matter. Dr. Court said a Home for needy Spiritualists is the one thing wanted; let us keep this one great object at the front of our concentration, and let the angel world help us; it will cooperate with us, and we shall succeed in procuring the much needed Home.

Treasurer Dole said when the Union was started the initial idea and the important object of our work was to sustain a Home for Indigent Spiritualists. Mr. Henry Lemon maintained that the building of a Home is of paramount importance. He described a vision of favorable significance which came to him relating to it from Spirit Greenleaf, formerly a Swedenborgian clergyman.

Dr. Roscoe said the Home would be an excellent thing; it would elevate the poor Spiritualist; he hoped there might be one in every city controlled by Spiritualists, or at least one in every State. Such a humanitarian was the practical religion of Modern Spiritualism, and is inspired by the angel world.

Mrs. Waterhouse agreed with the previous speaker. She fully believed that the angel world prompts us to perform noble deeds. She hoped the Veteran Spiritualists' Union would be enabled to establish a Spiritualists' Home, and that a banner, with its name thereon, might float from its dome.

Mrs. Buck, Mrs. Barker, Dr. A. S. Shelhamer and Dr. A. H. Richardson expressed themselves in favor of the project, after which it was voted unanimously to refer the matter to the Directors, to be acted upon at their next meeting.

Mr. Edson, Dr. Shelhamer, and Mr. Henry Lemon made remarks in relation to the establishing of auxiliaries or branches of the Union, and Mr. Lemon closed the meeting by reciting a poem entitled, "Justice and Equality."

Our visitors acknowledged the receipt, with thanks to the donor, of sixty-four numbers of *The Carrier Dove* (San Francisco, Cal.), from Annie Lord Chamberlain; also "An Account of the Ministry and Mediumship of Rev. J. W. Croft," from J. W. Croft, 730 P. M. Street, Boston, Saturday, Jan. 14th, 7:30 P. M. Our public meetings are held the first Tuesday in every month, at the Banner of Light Hall, at 7:30 P. M. WM. L. BANKS, Clerk.  
No. 77 State street, Boston.

**Special Notice.**—W. J. Colville lectures for the American Health Society in Wm. Parkman Hall, Boylston Place, Boston, Saturday, Jan. 14th, 7:30 P. M. Subject: "The True Substitute for Quinine." Dr. Dutton will preside. Admission 10 cents.

All of Walter Baker & Co.'s cocoa preparations are guaranteed absolutely free from all chemicals. These preparations have stood the test of public approval for more than one hundred years, and are the acknowledged standard of purity and excellence. Walter Baker & Co. have always taken a decided stand against any and all chemically treated cocoas, and they believe that the large and increasing demand for their goods has proved that the consumer appreciates this decision.

**NEWSY NOTES AND PITHY POINTS.**

Take heed of your civilization, ye, on your pyramids built of quivering hearts.  
There are stages like Paris in '93 where the commonest men play terrible parts.  
Your statues may crush, but they cannot kill the patient sense of a natural right;  
It may slowly move, but the people's will, like the ocean o'er Holland, is always in sight.  
"Tis not our fault," say the rich ones. No; 'tis the fault of a system old and strong;  
But men are the makers of systems; so the cure will come if we own the wrong.  
—John Boyle O'Reilly.

A new remedy for nervous diseases is claimed to have been found in Paris; the subcutaneous injection of phosphate of soda. Of course a good many doctors regard it as rubbish. It is directly in the line of M. Brown Sequard's investigations, which were heralded as being of the most wonderful value from the strange effects obtained by injecting organic extracts beneath the skin. The idea in connection with the injection of the phosphate of soda is to supply the nervous activity with its most inoffensive stimulant, and to furnish the nervous system itself with its most energetic agent for repairing waste.

Premier Gladstone of England, now eighty-three years old, has sent out a card expressing his gratitude to his friends throughout the world who sent him congratulatory letters and telegrams on his late birthday.

New Year's Day as a special society calling day in New York has about gone by. It is a new state of society in the great emporium. Festivities were enjoyed in many places this year, hotels keeping "open house," but among fashionable people there was no calling.

Anarchist riots are reported to have broken out in Spain and in various parts of Holland. There is also a serious coal strike in the Saar district, in Germany, and troops have been hurried to the scene. Twenty-two thousand miners are reported to be engaged in the movement.

The blood-curdling subject of reckless surgery and its too common practice is engaging the serious attention of some of the larger journals at this time.

When Dr. Livingstone, the African explorer, died near the southern shores of Lake Bangweulu, the faithful servants who bore his body to the sea buried his heart under a tree in the native village where he breathed his last. He was making straight for the true outlet of the lake, and was within thirty-five miles of it when his servants found him in the early morning kneeling by his couch, dead.

Speaking of oratory for women, the *New York Sun* expresses the hope that accurate enunciation may be taught and practiced, and that the rasping American voice may be softened and deepened to the resonant melody of utterance with which Maud Ballington Booth charms her listeners, with which Amelia B. Edwards awakened dead Egyptian tombs to living realities, with which Lady Henry Somerset expresses her well-chosen and logical phrases, and with which Elizabeth Cady Stanton always commands respectful attention.

We are in receipt of a copy of the "Official Congressional Directory," by W. H. Michael, corrected to Dec. 12th, 1897; a work invaluable to residents of Washington, and of much value to visitors; also from the United States Department of Agriculture, a copy of "The Diurnal Variation of Barometric Pressure," by Frank N. Cole.

Miss Julia S. Bryant, the younger daughter of the poet Bryant, has presented to the trustees of the Tilden Trust nearly a thousand volumes selected from her father's library at Roslyn, L. I., adding to the gift of books some interesting old pamphlets and several medallions taken from the same collection. She says her father had a great regard for Mr. Tilden, who was one of his oldest and most trusted friends. The books will form a part of the new Tilden Library.

**THE OLD BACK STAIR.**

Then I recollect the barn loft,  
Chucked full of clover hay;  
Mother used to send us there  
To past a rainy day.  
But I often stole away from that,  
And while mother was n't there,  
Be sliding down the banisters  
Of the old back stair.  
(To be continued.)

The Boston *Evening Record* of a late date says that "Cerebral elephantiasis is an affliction of a vast number of inordinately self-conscious and intensely selfish individuals, whose actual importance (etc.) and mental capacity approximate nil."

It is frequently asked if we believe in a hell—i. e., a Christian hell. Our answer is No, as we do not believe there is any such gross substance as brimstone in the spirit-world. But we believe in mundane hells—such as we see all about us in this Christian community. The hell of the rum-shop; the hell of the Chinese opium den; the hell of the strip-tease; the gambling hell. These are hells enough; but the hell of the Slanderer is worse than all.

The grand line of steamers between Fall River and New York has resumed Sunday trips, and one fact in this connection we have noticed is, that some of our Christian teachers, who are adverse to "travel on the Sabbath," are often seen on these Sunday night boats!

Mrs. Gazman—"I hear you are going South for a visit." Mrs. Mazon—"Yes, and while I am in Atlanta I intend to try some of the Georgia crackers I've heard so much about."—*Boston Transcript*.

HALL'S JOURNAL OF HEALTH for this month is the first number of its fortieth volume. Remarks appropriate to the opening of a new year lead the contents, which are entertaining and instructive, especially in matters relating to one of the most potent sources of human happiness—good health. New York: 206 Broadway.

It is only four months to the opening of the World's Fair, and it is said that it looks as if comparatively few things will be in order when the day comes. Of course the Fair will open May 1st, whether there is anything on exhibition or not aside from the grounds and the buildings. Much can be done in four months, but then there is much to be done. Brace up, *Bro. Jonathan*.

Old Lady—"I want a watch that won't tick so loud." Clerk—"They all tick like this, ma'am; there's no other kind." O. L.—"But I know better. I've heard of other 'silent watches of the night' ever since I kin remember."—*Black and White*.

Conflicting reports come from the Sudan, where the "camelry" of the Egyptian army has of late come in collision with the Derivishes near Ambigol. The dispatches claim a victory for the "camels," while astute European residents are sure the Derivishes have utterly destroyed the troops of the Khedive.

The *New York Press* has our thanks for a neat calendar for 1898.

WALKS OF POVERTY.  
It is well that while we range with science, glorying in the time,  
City children shall be black and blacken soul and sense in city slime!  
There among the glooming alleys progress halts with puffed feet,  
Crime and hunger cast our maidens by the thousand on the street.

There the master scorns his haggard mistress of her daily bread,  
There a single rod of attic holds the living and the dead,  
There the smoldering fire of fever creeps across the roofed floor,  
And the crowded couch of incest in the warrens of the poor.

On the morning of Tuesday, Jan. 10th, Hecht Brothers' big wool building, situated on Federal street, Boston, was completely destroyed by fire, caused by a boiler explosion—so stated. There was a money loss that will probably exceed a million dollars. Several firemen were seriously injured.

We should treat our friends as we do ourselves; for a friend is another self.—*Aristotle*, E. C. 384.

**LACONICS.**

NUMBER ONE.

Current theories fill our dreams.  
The lymphatic drone is a rounded-out zone.

The Presbyterian synod is knocking against the common laws-natural.

Men play "polley" for money. It is a rascally game. Church fairs, held by bigots, play games of chance "to save souls."

The milk of human kindness should invariably be uncurdled.

As the world enlarges it buld's bigger barges.

Human life is a thread. It spins out short and long.

Money-greedists and religious creedists are twin brothers.

**Letter from Abby A. Judson.**

To the Editors of the Banner of Light:  
Decatur, Ill., was my next field of labor. I found there a struggling but persistent little society, meeting in the parlor of one of its members each Sunday, and dependent usually on local inspirational and mediumistic talent. My heart goes out to these many towns, all through our great country, either crying for the light, or else sunk in the apathy of credulity and bondage to the past. Do we not need more faithful workers who will go like those sent through Palestine by the great medium of Nazareth, without scrip and only a staff in their hand? We want workers with a single aim—that of giving spiritual illumination to each person with whom they come in contact.

My next point was St. Louis, and I still linger in the balm of the air and the delightful social conditions of the great "Mound City." Moses Hull is lecturing to the First Spiritual Society during this month. I met him on his rostrum last Sunday morning (Jan. 1st) and listened to one of his instructive discourses. In the afternoon I spoke at Bro. G. V. Cording's Hall, on "The Gospel of Spiritism," and in the evening at the same place on "Oh, Death, Where art thou Stinger?" This was followed by George Cording's beautiful inspirational verses and remarkable tests, closing with Mrs. Hull's tender rendition of "Only a Thin Veil Between Us."

Mrs. Hull is lecturing to the Second Spiritual Society during this month. I met him on his rostrum last Sunday morning (Jan. 1st) and listened to one of his instructive discourses. In the afternoon I spoke at Bro. G. V. Cording's Hall, on "The Gospel of Spiritism," and in the evening at the same place on "Oh, Death, Where art thou Stinger?" This was followed by George Cording's beautiful inspirational verses and remarkable tests, closing with Mrs. Hull's tender rendition of "Only a Thin Veil Between Us."

**Movements of Platform Lecturers.**

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

Mrs. Ada Foye is doing excellent work as a platform test medium this month in Grand Rapids, Mich. Geo. W. Walrond is creating a marked impression in Canada by his lectures.

Miss B. Lizzie Ewer, platform speaker and test medium, is lecturing in St. Louis, Mo., and has recently awakened much spiritual interest in the "Old Granite State."

Lucius Colburn (Manchester Depot, Vt.) has accomplished much good recently at Stowe.

Mrs. E. E. Hammon (Topeka, Kan.) is well spoken of as a speaker and platform test medium, by correspondents writing from Goodland—third page.

G. W. Bates and wife will serve the Spiritual Society of Clinton to Springs, Colo., during January. Address 353 Cache La Poudre street, Fort Collins, Colo.

Mrs. Adeline M. Gladding (Doyleston, Pa.) lectures for the Religio-Philosophical Society of Baltimore, Md., during the months of January, February and March. In April she will go to Indianapolis, Ind.; May, to Anderson, Ind.

E. J. Bowdell spoke in Plymouth Jan. 1st; in Lowell, Jan. 8th—speaking there again on Feb. 12th, will be in Pawtucket, R. I., Jan. 15th; Salem, Mass., March 5th. Address 223 Shawmut Avenue, Boston.

Bishop A. Beale's address is at 828 Clay street, Oakland, Cal., during January and February. He will be pleased to correspond with societies on the Pacific coast for engagements.

**OHIO.**

Cincinnati.—The "holidays" have come and gone. Cincinnati people make much of them, observing them mostly by home gatherings in festival and dining. Christmas and New Year's coming on Sundays, depleted many audiences. The Union Society of Spiritualists was affected with the rest, but in comparison, represented more than its proportionate quota. Mr. J. Frank Baxter's services of Dec. 25th were duly reported; those of Jan. 1st were equally acceptable. After a song, "Hail this New Year's Day," he read an original poem, "The Old Year's Treasure," which was a gem. His lecture was replete with grand ideas forcibly expressed, and none listened without benefit.

The evening lecture on "Spiritualism's Gift to Humanity," clearly showed how great a boon and blessing Spiritualism is. The critic has often asked, "What new offering has Spiritualism brought? What contribution to science? The fact that it is, and is exerting a beneficent influence in consolation and usefulness, must silence such a critic. If disposed to be thoughtful, the usual science followed, when positive demonstrations of a psychological or mental nature were given.

The subjects announced by Mr. Baxter for Sunday, Jan. 8th, were, forenoon, "Spiritualism as a Factor in Establishing Truth and Eliminating Error." Evening, "Humanity versus Christianity." BUCKEYE.

**RHODE ISLAND.**

Providence.—The Spiritualist Association met in Columbia Hall Jan. 8th. Mrs. Abby N. Burnham (Boston, Mass.) occupied our platform very acceptably, and gave us two fine lectures. She is an inspirational speaker of rare ability. The evening discourse was followed by a service. Sunday, Jan. 10th, Joseph D. Stiles will be with us.

SARAH D. C. AMES, Sec'y. Progressive Aid.—Wednesday evening, Jan. 4th, the Progressive Aid Society met at Columbia Hall for the purpose of electing officers—the following being chosen: President, M. C. M. Whipple; Vice-President, Mrs. M. Procter; Secretary, Mrs. J. M. Chapman; Financial Secretary, Miss J. M. Wood; Treasurer, Miss B. D. O. Ames. After the business was transacted, adjourned to meet with Mrs. S. B. King at 8 o'clock. Mrs. Jeannette W. Crawford delivered a lecture on "Nationalism," which was listened to with marked interest. Mrs. J. M. CHAPMAN, Sec'y. 433 Friendship street.

**SPECIAL NOTICES.**

Dr. F. L. H. Willis may be addressed at 40 Avenue B, Viock Park, Rochester, N. Y. Jan. 7.

Clairvoyant Examinations Free by Dr. E. F. BUTTERFIELD. Indolence lock of hair, name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N. Y. 6w\* Jan. 14.

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.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

Send for our Free Catalogue of Spiritualistic Books and tracts the finest assortment of spiritualistic works in the world.

**Notes from Cleveland, O.**

To the Editors of the Banner of Light:  
A Christmas Festival was held by the Children's Progressive Lyceum in Royal League Hall on Sunday evening, Dec. 25th. The children were made happy by the distribution of presents. Mr. Charles Collier, the Conductor, presided, and, after an overture by the Lyceum orchestra, made brief remarks on the custom of the annual observance, following which the program was opened with an overture by the Lyceum orchestra, followed by a piano solo by Ida Levy; recitations were given by Ruby Snape, May Leeds, Rose Russell, Harry Starr and Edith Chase; an original and very dramatic poem by Mrs. McCaslin was admirably rendered by her daughter Mabel; Miss Lily Root did well on "Four Hundred Years Ago," as also did Mr. Will E. Miner in two humorous readings; "The Merry Xmas Bell" was sung by twelve little boys and girls, accompanied by Miss Nellie Thayer, a kindergarten, Leader of Founts group; a creditable violin solo was played by her sister Jean Thayer, accompanied by Willie Kriteh; a clever sketch, "The Impeccable Artist," was given by Mr. and Master Collier, and provoked laughter from the "audience;" "The Christmas Carol" by the quartet, Mrs. Annie Fellow, Mrs. Lizzie Emmerson, Mr. Coulson Turnbull and Mr. Samuel Russell, Sr., was well sung and added greatly to the enjoyment of the evening.

The next and last number was an original and appropriate sketch by Mr. Collier, introducing a Christmas carol, sung by the entire Lyceum. At the conclusion of which "Brother Jonathan," personated by Mr. E. Mays, made his appearance, the orchestra heralding him to the strains of "Yankee Doodle." With the assistance of Mesdames Lewis and Hopkins, the two Guardians, he proceeded to distribute presents to every scholar in the Lyceum. The exercises closed with Mr. Collier thanking the donors to the Christmas fund and also those who participated in the getting up of the very enjoyable program.

The gems of the evening were by Miss Mabel McCaslin, one of the most effective elocutionists in the Lyceum, and Mr. Willie Root, a young lady equally at ease in sentimental and humorous pieces. Both of these young ladies are winning for themselves laurels that will some day bring them fame as readers. The Boston Lyceum may boast of its one fine artist it has in the person of Miss McCaslin (Georgia Cayman), but the Cleveland Lyceum can name a score, now famous in the dramatic and lyric firmament.

A Happy New Year to all from THOS. LEES.

**CONNECTICUT.**

Norwich.—Sunday afternoon, Jan. 8th, Mr. A. E. Tisdale opened the services with a pathetic song, followed with an earnest invocation. After singing by the quartet, Mr. Tisdale delivered a scientific dissertation upon the subject, "Why do not Mortals See Spirits and Hear Them Talk?"

The evening address was an eloquent presentation of the Drift and Struggle of Races, or from Asia to America. Fine audiences were present at each session, and listened with astonishment to the words of wisdom given through the organism of this gifted speaker.

Thursday evening, Jan. 5th, the "Unity Meeting" was held in Grand Army Hall. The usual supper was served, followed with music and speeches. Mr. Tisdale giving a brief sketch of his "Experience," which will be continued at the next meeting, Jan. 10th. Mrs. J. A. CHAPMAN, Sec'y.

**NEW YORK.**

Albany.—Dr. M. Carl informs us that on Sunday, Jan. 8th, the afternoon session of the society was devoted by Mrs. H. S. Lake to an explanation of Barocromy as taught by Prof. Buchanan, and the practical uses of Psychometry, or the science of the soul. The evening session was "Nationalism and Spiritualism," which was spoken upon by special request, in a very forcible manner, and received with great enthusiasm. "She is doing a good work here in many ways, enlightening the minds of many, comforting the afflicted, proving to them that the friends they mourn as dead still live and are with them. In short, she is a busy woman, doing her work in her own way. The cause of Spiritualism never looked more favorable in Albany than at present."

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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 séances Sunday evenings, as per advertisement on seventh page.

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Contribute to its columns.

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**ASTROLOGY.** Send time of birth, sex, etc., and stamp for Prospects coming year with character. PROF. HENRY, 63 Washington street, Lynn, Mass. Dec. 24.

**Gleanings from the Rostrum.**  
BY A. B. FRENCH.  
These "Gleanings" consist of twelve addresses, the first given at a memorial service at City Hall, upon William Danton. The two that follow are tinged with Orientalism, one being upon "Legends of Buddha," the other treating of the "Karmic Law," or the Law of Karma. The two following are tinged with a healthy historical and poetical beauty need not be told. The remaining addresses are: "Joseph Smith: the Book of Mormon viewed from a spiritual standpoint," "Condition of Life," delivered before a graduating class at Clyde, O.; "The Power and Permanence of Ideas," "The Unknown Probability of a Future Life," addressed at the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism, "The Ecstasies of Our Age," "What is Truth?" the closing address; the last given at a banquet upon Decoration Day.

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**The Spiritual Educational Movement**

AT SUMMERLAND, CALIFORNIA.  
A GREAT project is now well under way at Summerland, California, to secure the Organic Union of the Colony (is located), with its vital mineral resources, to build and maintain educational institutions to promote and advance the Cause.

The matter is in the hands of a committee of citizens appointed to represent them. Every Spiritualist should send to the Secretary for a circular explaining the plans, and acquaint themselves with a matter which is of greater importance to the cause of Spiritualism than any which has ever before been undertaken. Address

W. D. WHEELER, Secretary, Citizens' Committee, Summerland, California. Nov. 2.

**ARE YOU A PEG?**

That is, a Square Peg in a Round Hole? If so, you should know of your square corners, for success comes to those who know and are masters of themselves both their strong and their weak points. For a character delineation to "know thyself," send \$1.00 to MRS. H. LOUISE KENRICK, 25 Chester Park, Boston.



## 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, and the  
at 8 o'clock, J. A. Shel-  
hamer, Chairman.

At these Spiritual Meetings of Mrs. M. T. Low-  
ley will occupy the platform for the purpose of answering  
questions propounded by inquirers, having practical bearing  
upon human life in its departments of thought or labor.  
Questions forwarded by mail, or handed to the  
Chairman, will be presented to the presiding spirit for con-  
sideration. Besides, excommunicated 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 are in com-  
munication with the living, and that those who pass from  
the mundane sphere to a higher state of existence, eventu-  
ally progress to a higher state of existence. We ask the  
reader to receive no doctrine put forth by spirits in these  
columns that does not comport with his or her reason. All  
express as much of truth as they perceive—no more.

It is our earnest desire that the Messages  
of our spirit-friends will verify them by informing  
the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our  
angel visitors, and we would feel that it is a pleasure  
to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department  
must be addressed to  
Colony & Riott.

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

Report of Public Séance held Nov. 18th, 1897.

### Spirit Invocation.

We offer up to thee, oh Infinite Spirit of Light, our  
praises and thanksgiving. We open our hearts to the re-  
ception of high and pure influences, invoking their atmo-  
sphere and magnetic ministrations that we may be baptized  
in the glory of spiritual things, and be uplifted in senti-  
ment and conception toward that which is highest and  
most instructive. We offer unto thy inspection all that is  
contained within our lives, knowing that thou dost judge  
wisely and well, and we seek for a continuance of thy bounty  
and blessing. We ask, and we receive, that thou bestow  
only inspiration which thine angels bring from immortal  
life to cheer, encourage and bless the hearts of mankind on  
earth. We know there is much ignorance, superstition and  
folly yet in human life; we know there is much miscon-  
ception, bigotry and error, for humanity has not yet reached  
the heights of progress where it can look over the past  
with its experiences, take a view of the future which lies  
beyond, and read it with the discerning eyes of the spirit;  
but we feel that man is working toward that end under the  
direction and influence of wise and pure souls who desire to  
lead him onward, even though it be over obstacles and  
stony paths, and under the midst of clouds, toward the  
grand and noble condition of unfoldment.

We feel, oh Infinite Spirit, that as we, as finite  
beings, aspire for good, so do we become receptive to the  
teachings of the higher life, so do we become negative to  
the influence which belongs to the interior state, and thus  
draw more and more into harmony with the souls who  
come from angelic life to minister unto and teach mankind.  
We ask that our minds may be illumined with a brighter  
light, that we may be led to read more closely the lessons  
set before us, that we may see by our hand in all the experi-  
ences of life, guiding each one toward a grander and  
more noble state, and thus bring the souls who are in the  
heavens as a beacon pointing us toward that which is uplifting  
and strengthening to the interior life. To this end may we  
come into sympathy with each other, may we draw into  
close communion of soul-life with those who are here in the  
mortal, and with those who through back from the immor-  
tal to meet with us, and blending our forces and sym-  
phonies may we generate a grand and helpful atmosphere  
that shall prove a benediction unto all.

## QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—If you have ques-  
tions, Mr. Chairman, we will consider them.

Q.—[By E. T. T. Atlanta, Ga.] Is it true  
that spirits who have not attained sufficient earth  
experience are remanded back to earth to gain  
such experience? and are not cruel people when  
they pass out of the body often remanded back  
to earth to receive the same cruelly they meted out  
to others while they were in the mortal form?

A.—All spirits who, while on earth, failed to  
do their duty, and to make the best and the  
most of those attributes and conditions of their  
being which belong to the higher nature—in  
short, those who have lived in an atmosphere  
of selfishness, regardless of the rights of others,  
but exercising their powers for the gratification  
of some personal desire, are what we have  
been wont to call earth-bound spirits. That is,  
they are weighed with the elements of pas-  
sion and of selfish desires, which hold them to  
the conditions of earth. They are of the earth  
earthly, and naturally gravitate to this external  
plane of being. Such intelligences, however  
gifted they may be mentally, are not capable  
of enjoying and appreciating the privileges of  
the spiritual world. They are not prepared to  
understand that life which belongs to human-  
ity in its highest sense, namely, the expression  
of those beautiful faculties and qualities which  
are exercised in service unto others.

These earth-bound spirits, then, are naturally  
drawn back to this outward state. They are  
restive, dissatisfied with their own condition,  
and, in fact, with all things in life. They are,  
so to speak, wanderers upon the face of the  
earth, but they are not prepared to understand  
that life which belongs to humanity in its  
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exercised in service unto others.

While in this condition these spirits generally  
do not try to make their lives higher and nobler;  
they only seek to gratify their own desires  
and to live in a state of selfishness, but, like all  
others who continue to deliver or to live in one  
life alone, become satiated, become disgusted  
with themselves and their surroundings, be-  
cause their spiritual being is alive, even though  
it has been repressed, but it will not always re-  
main so. It will cut forth its powers and de-  
mand recognition, and when the time comes,  
wherever that soul may be it will experience  
the sting of an awakened conscience. Then  
the spirit begins its upward journey of pro-  
gress, and then will it be attracted to an at-  
mosphere where spiritual teachers and healers  
will be able to give it treatment and assistance,  
to inform it of the true method and the road  
for it to take. Thus the spirit will begin to  
grow and to learn concerning its own nature.

At such times the intelligence will realize  
wherein it has done wrong, how perhaps it has  
been cruel to others, and it will be obliged by  
the forces of the spiritual world to return to  
either return to earth and seek to compensate  
those it has wronged by diligently working  
for their own good, or else in the spirit-world  
to work out its own salvation by seeking to  
benefit or assist others who are in the same  
unfortunate bondage from which it has been  
set free. There are laws of restraint and pen-  
alty in the spirit-world. These are inflicted  
by the soul-life of humanity, and each one  
must come under its operation, however much  
he may shrink from doing so.

Q.—[By Miss O. J. F., Anthony, R. I.] Does  
Columbus in spirit-life realize the honor lately  
paid to his name? If so, how does he receive it?

A.—No doubt the spirit of Christopher Col-  
umbus has known of the honors paid to him  
because of the discovery of these mortal shores.  
It would be impossible for an intelligent spirit  
not to know something of this when from so  
many human hearts and minds have gone up  
a magnetic force and thought-power toward  
the discoverer of America, so called. These  
thoughts and forces are to spiritual sight and  
comprehension substantial, and they appeal to  
the sensibilities of a spirit-intelligence just as  
tangibly and readily as your more material of-  
ferings or gifts appeal to those on earth to  
whom they are presented.

Therefore, the spirit mentioned knows very  
well what has been taking place in his name.  
He does not accept all these honors as be-  
longing personally to himself. He knows now  
much more than he did when on earth that  
other minds have prepared the way for him to  
cross the waters to these American  
shores, and he understands how he was influ-  
enced not only by certain external conditions,  
but by spirit-intelligences, to take the course  
which he pursued. Undoubtedly it is gratify-  
ing to such a spirit, however, to realize the ap-

prelusion in which he and his works and those  
who are identified with him are held by the  
American people, or by the inhabitants of this  
country. This spirit is interested in the affairs  
of this nation, and naturally he is concerned  
with all that takes place upon these shores,  
and it is our belief that he with a band of in-  
telligent spirits have many times exercised an  
influence in regard to the affairs of this coun-  
try which has yielded good results.

## INDIVIDUAL MESSAGES.

Andrew T. Foss.

Good afternoon, Mr. Chairman. [Good after-  
noon.] I did not think to appear upon your  
platform in order to give expression to my  
thoughts at this time, but I have within a day  
or two become aware of certain mental opera-  
tions in the mind of a friend of mine in Man-  
chester, N. H., one who is identified with good  
works, who has always been a friend of the op-  
pressed and a lover of his kind. The thought  
of this friend has come out to me in the spir-  
itual country, dwelling upon the past, and  
we are now unable to take any positive attitude in  
regard to human affairs, still live. "Liberty"  
is their watchword, "Humanity" is their cry,  
and the desire to in every way possible ameliorate  
human suffering and bring happiness and com-  
fort to mankind is strong within them. You  
are not to feel that this life of earth, with its  
limitations, barriers and environments, presses  
upon humanity so hardly and so closely that it  
will have no opportunity and power to reach  
out to higher conditions and grander op-  
portunities for progress and unfoldment. That  
is not so, my friend. The human spirit broadens  
out and leaps all boundaries and barriers, reach-  
ing into a spiritual world that affords influ-  
ences and opportunities for the expansion of  
mental powers and the manifestation of those  
God-given attributes which link mankind to the  
Divine Spirit itself.

We are certainly aware of what is going on  
in the world. We know where classes are  
down and subjects are oppressed; we know where  
human hearts cry out under the lash of per-  
secution; we know that all slavery is not aboli-  
shed; and we realize that servitude yet maintains in many human lives.  
So "Progress" is our watchword. We work  
as well as wait for the time when freedom shall  
be firmly established in the homes and in the  
lives of mankind, not only in this country, but  
over all the globe, and we feel that if our  
friends here on earth will unite heart and soul  
in the determination to exercise their influ-  
ence and magnetic forces for the suppression  
of that which is unjust and unkind in human  
affairs, we shall be assisted to such a degree  
that we may truly find human ignorance, hu-  
man servitude and human bondage growing  
less and less, and human liberty, happiness and  
knowledge becoming more and more grand in  
the lives of our people.

I will not pause, Mr. Chairman, to give a  
very long expression to my thoughts, because I know  
there are other spirits anxious to reach out  
into the home-life and the heart-life of their  
friends; but I wish my friend in Manchester,  
and another dear friend in Concord, to know  
that I come to them from the spirit-world,  
bringing my greeting and sympathy. Andrew  
T. Foss.

Lydia Maria Child.

I am very glad, Mr. Chairman, to follow in  
the wake of the patriot who has spoken to you,  
for he was one who, in his day, linked interests  
and heart and soul with the workers in the  
Anti-Slavery cause, and paused not in his  
efforts until the work was accomplished that  
they set out to perform. When in company  
with such a soul always feel that we are the  
presence of one of the noblest workers of God,  
a true and honest spirit that feels the dignity of  
his manhood, and realizes his relationship to  
all life, even to the humblest slave that toils in  
ignorance and in darkness, and knows not the  
light and beauty of freedom, hope and happi-  
ness.

I have been attracted to the earthly atmo-  
sphere, as I frequently am, by the stirring  
thoughts, expressions and duties of my sister  
women who are so interested in the cause of  
freedom of action as to fill almost every mo-  
ment of their time with work in this direction,  
using their strength and energies for the ac-  
complishment of the best results. Just at this  
season of the year, when so much of earnest-  
ness is put into the various efforts of men and  
women in regard to the franchise, I feel most  
strongly attracted to my former associates  
and co-workers, and it seems as if I stood here  
with them to see that little bit of labor I feel  
cheer I could in this same line of work. I feel  
encouraged in this direction, for, as I look  
abroad over the entire field of action, I can  
count the gains and the progress we have made.  
I know there are many lines of disappointment  
and seeming failure, but I cannot see that we  
have retrograded one step. On the contrary,  
we have advanced many steps; and I wish my  
sister workers and my fellow-associates in the  
field of reform to realize that this is so, and  
that there is nothing disheartening in the situ-  
ation.

I am gratified that my sex here in Boston  
have the privilege of casting their vote for the  
members of the School Board, at least, who are  
to manage the affairs of our educational sys-  
tem; and I wish just here to say a few words  
to many intelligent women of this city, yes, of  
this State, the dear old State of Massachusetts.  
I find that there are many of them who refrain  
from taking advantage of this privilege, be-  
cause, while they believe in woman's suffrage,  
they do not believe in exercising the franchise  
in one direction unless they are permitted to  
do so in all. I desire to impress upon the minds  
of my sisters the fact that, by taking advan-  
tage of this one privilege that has been accorded  
to them, they are only preparing themselves  
to understand the workings of the franchise,  
and also to exercise intelligently the full privi-  
lege when it is afforded to them. The starving  
man who would reject a silver dime, because  
he could not have the whole loaf would be con-  
sidered very foolish indeed, and the man who  
finds himself at the mercy of the world, and  
without any remunerative employment, would  
be unwise were he to reject the offer and the  
privilege of utilizing his energies a part of the day  
and receiving the compensation therefor be-  
cause he could not be given employment for  
the whole day. I believe that it is wise for us  
to make the most of the advantages that are  
ours, thus strengthening our minds and lives  
for the accomplishment of greater work and  
the exercise of grander privileges when they  
are opened to us.

I believe in the dawning of the new century  
woman will have taken her rightful position  
by the side of man, not to displace him, but  
to stand as his equal, with the privilege of ex-  
ercising her reasoning powers, her sense of jus-  
tice and freedom, and her intelligence. It seems  
to me that our sex will do well at the present  
time, as many of them are doing day by day,  
to prepare themselves for a full understanding of  
the laws of political economy, of all that per-  
tains to the governmental welfare of our peo-  
ple, and of the wealth of our communities in  
every direction. If they will inform them-  
selves upon these subjects, their minds will be  
come sharpened and their intellects will grow  
more keen, so that they will be able to grasp  
a situation at once and reason upon it.

This is my word to my sisters, not only of  
Massachusetts, but of all the States of this  
grand and glorious Union. You are endowed  
with intelligence; you are creatures of the liv-

ing God, given certain faculties and qualities  
of heart and brain that he developed into  
beautiful expressions. So to it that you make  
the most and the best of those talents and  
mental powers that are yours. Train your  
minds to think. Do not rely upon the opinion  
of your brothers, husbands, fathers and sons,  
but think for yourselves, even if you differ  
from them in their conclusions; for in this  
way your minds will grow, your natures will  
expand, and you will become fitted to take  
the positions side by side with your compan-  
ions, brothers and sons that God intended you  
should fill.

Give my greeting to all my dear friends.  
Lydia Maria Child.

C. C. Peet.

This seems a very good time for me to come  
in and announce myself to my friends in the  
cause of Spiritualism. I have not done so be-  
fore through your medium, because it did not  
seem as if the right time had come; but I have  
given my influence to susceptible persons in  
San Francisco, and I have made myself known  
as a spirit friend there.

I am interested in the work of mediums,  
those who are magnetic and give a healing  
power to the weak and afflicted, and those in  
any line who bring light and knowledge con-  
cerning the spirit-life to mortals. I am inter-  
ested in this work because I feel that it is the  
very best thing that has ever been given to man-  
kind. I am glad that I lived here at a time  
when light broke over the world, and brought  
a new era of truth to the minds of men. I am  
glad that I lived in a day when old super-  
stitions were forced to break away and give  
place to truths that cannot be shattered by  
any oncoming stroke; and I am glad that I  
live now as a spirit able to take part in the  
movements of the age, and feeling that I shall  
not be blotted out even though changes may  
come to me and to mine.

I did not come to make a speech, but I came  
to give my greeting to my relatives and friends.  
To my friends in Springfield, Mass., I send a  
word of fellowship and kindly feeling, and to  
all I bring that which is a part of my nature, a  
spirit-remembrance, hoping that it will be re-  
ceived. I am the same man that I was here.  
I do not see that I have changed greatly,  
although I can view things in a larger light,  
because the larger light has come to me on the  
spirit-side. I can perhaps understand the ex-  
periences of the past better, and of what  
things were very real to me, because I can  
look over the entire field and see where one  
was joined on to another experience and be-  
came the natural outgrowth of the first, so to  
speak.

[To the Chairman:] You may simply call me,  
sir, C. C. Peet.

Dr. L. O. Wiggin.

[To the Chairman:] I am conducted here, my  
friend, by a band of spirit-intelligences whom I  
consider wise and full of power. They are  
interested in humanity, in its sufferings and  
in its progress. It seems to me that their  
work and duty to direct forces and exercise  
powers in the direction which shall afford  
relief to the suffering mind and body of those  
who have diseased organs and whose minds  
are affected thereby. I was not aware that  
these spirits were with me during my earthly  
career, but I am informed that I was in charge  
of a band of intelligences who were interested  
in the line of work to which I was called by  
predication and training, and that through  
the agency of my attendants, they were en-  
abled not only to assist me in my efforts, but  
they also gained a certain amount of knowl-  
edge concerning affairs on the mortal side  
which they desired.

I am a novice, sir, in these pursuits as a  
spirit. I am certainly only an experimentalist  
in the field of research and labor that opens  
before the spirit-intelligence, and I feel that I  
am not qualified to express an opinion upon  
these matters as yet, but I feel that I will very soon  
be one year since I passed from the body.  
How strange it all seems to me now! I have  
heard my friends sigh and shake their heads,  
and say: "How sad that he should have been  
taken from his field of usefulness at such an  
early age!" Viewing the situation from the  
external side, I, too, might sigh and say: "How  
sad, when so much was before me of opportunity  
and such a field for action!" But as I  
view the matter from the spiritual side, and be-  
lieve in the broad perspective that it was  
for the best; because, sir, my physique was  
frail, my organism was not supplied with that  
vital force requisite for its best support; be-  
cause the nervous energy of the body was utilized  
more rapidly than it was generated, and  
because I could not hold on to the body with  
any degree of comfort. But I am not out of  
from the study and the practice which were so  
very instructive and enjoyable to me. I still  
feel that I am one of the spirits of the world,  
and I feel that in company with others, even on the  
mortal side, I shall yet be able to accomplish  
much that I anticipated when I was here.

I desire to give my good friends a warm and  
heartily greeting. My affections go out to them  
now as ever, and I do not want them to think  
of me as cold and silent in death; but to think  
of me as one who is alive, who is full of plans  
and desires which he hopes to see outworked  
for the benefit of humanity.

I direct my thoughts and my message to good  
friends in Newburg, N. Y. You may call me  
Dr. L. O. Wiggin.

Marion Gray.

[To the Chairman:] Please to say for me that  
I send my love to my friends and relatives in  
Trenton, N. J. I feel that they will not reject  
me even if they do not quite understand how  
it is possible for spirits to come from the world  
beyond.

I fear that most of my friends look upon the  
grave as a dividing line between this world and  
the next, over which none can step back into  
this life, and I cannot blame them, for I felt  
the same. It took me some time in the other  
world to realize that there is an open way—  
yes, many of them—between the two worlds;  
but I have found it so, and I come to tell my  
friends that there is life and comfort beyond  
the grave, that death is not the end of all, nor  
does it lead the soul into a far-off place where  
it must stay forever and never know of its mor-  
tal friends.

I hope sometime to do some good work in  
this line, and I am anxious to do it. I would  
like so much to come back frequently if I could  
find the way to my friends, so that I could tell  
them of the spirit-life and how they may best  
enjoy it when they come. Perhaps medium-  
ship will be developed among them, and if it is,  
I will do my best to take advantage of it.

I am Marion Gray.

Samuel Coleman.

Present my compliments, Mr. President, to  
my friends in New Haven, Ct., and tell them  
that I should have come long ago, but I found  
the way, but I did not. I know where it was,  
but I did not find it long ago to my advantage.  
I come to today because it is so, and I feel it is  
a very good hour for me to express myself in.  
I do not know for sure that my friends will thank  
me for coming. Perhaps they would rather not  
know anything of the spirit-life; perhaps they  
care only to know about the things of this  
earth; but I shall take it for granted that it  
will interest them, and I shall take it for granted  
that they will be glad to hear of a friend who  
has gone down through the valley and the shadow  
of death and come out upon the hillside strong  
and well, and full of that native energy which  
in his best days of health served him on this  
side of life.

[To the Chairman:] I was not an idle man;  
I could not bear to keep still, but I kept on the  
go, and I am on the go now, ready for action at  
all times. I suppose, sir, that my nerve-  
forces became used up by that condition, but I am  
thankful to say I do not have any such trouble  
over here. Sometimes when I feel a little ex-  
hausted because of my going around so much,  
I just retire to the spirit-world and find myself  
rejuvenated in a very little while.

My name is Samuel Coleman, and I have a  
brother on this side and other relatives that  
I would like very much to take by the hand  
and lead them well with them. I do not know  
what privilege I ever had, but I do know  
of them with kindly feeling and the desire to  
do them good.

I believe that the time is not far distant when  
my brother will come to the spirit-world and  
meet me face to face. We are getting ready for

him, for we feel that the lines of experience  
here are verging together, and that the sum-  
mons will shortly come to him. Now he need  
not be at all afraid; he need not feel to shrink  
from the change and wonder what is to come,  
but he can just go ahead with confidence in the  
higher powers, and he will stop over and find  
himself safe and sound in a very good place,  
for I think he has done about as near right as  
he knew how.

I bring my greeting to all, and want them to  
know that I am not at all dissatisfied with the  
world that I entered upon when I shuffled off  
the mortal coil.

Ella Waterman.

My name is Ella Waterman, and my dear  
ones live in the City of Brotherly Love, Phila-  
delphia. How often I come to them from my  
spirit-home, bearing the flowers I pluck filled  
with magnetic life, and when I take them home  
and put them around the rooms, and lay them  
in the laps of my friends, I feel that they can-  
not help catching something of the brightness  
and the healthful magnetism of those spirit-  
blossoms, and so feel refreshed by them. I  
bliss this is so, for sometimes when they are  
weak and sad, I see them brighten up under  
the ministrations of their spirit-friends. They  
do not know what it is, but they say they are  
getting rested and feel better.

I did not know of Spiritualism here. I did  
not know I could come back, look at my friends,  
and realize how the world was moving; but it  
did not take me long to learn of it in the spir-  
it-world, and my sweet mother and many dear  
friends were there to tell me of it. I saw the  
many wonderful things that had found since  
they passed from earth. When I saw how real  
the life was and how easily they got along to-  
gether without inharmonious friction, each  
caring more for the happiness and welfare of  
the others than for his own, and so moving  
along like the harmonies of some melodious  
song, I felt that this was the true way to live,  
and I thought how beautiful it would be if our  
earthly friends could get into that same condi-  
tion and live in a spiritual atmosphere while on  
earth.

These are some of the lessons that I took up  
on the spirit-side. I did not have them here,  
but I am glad, as was the spirit who spoke to  
you before, that I went from earth-life as I did,  
for the body was weak and could not give me  
that rest and enjoyment that I so much craved.  
Now I am well and strong, and I come to tell  
my friends what a good thing it was for me  
that I entered the spirit-world and left earth  
and the weak and sad body that tried me so  
through years of mortal life.

Report of Public Séance held Nov. 22d, 1897.

## QUESTIONS AND ANSWERS.

Q.—[From one in the audience.] The Theo-  
sophical claims that only elemental spirits mate-  
rialize. Is it so? and if so, what are elemental  
spirits?

A.—Personally we have had no experience  
with elemental spirits, so-called. We have not  
learned nor do we know of any such forms of  
creation as are described by our Theosophical  
friends, and called elemental spirits. We be-  
lieve that these friends affirm that certain  
forms of animated life dwell in certain locali-  
ties on the earth, as, for instance: Your mines  
of coal, iron or precious metals have within  
them these elemental creatures, scarcely hu-  
man, and certainly not of any form of human  
beauty and usefulness until they occupy a  
plane as high as that of any exalted intelligence  
of whom we know anything.

Our Theosophical friends are, we are told, claim  
that materializations, so-called, are produced  
by the elemental beings in the existence of  
which they believe. We can only speak from  
our own personal observation of the works and  
the manifestations of spirits through material  
forms made up of the elements and atoms of  
the physical world, and we have seen in our ob-  
servations in this line. We have seen individ-  
ualized entities, men and women of the same  
appearance, occupying the same standing, and  
also of the same intelligence that human beings  
possess, who walk the earth at the present  
time, experiment with the law of mediumship,  
with the possibilities of this physical atmo-  
sphere and the environment of mediums for  
the purpose of producing manifestations of in-  
tellectual spirit power. We have seen some of  
these materializations, and we have seen a  
cabinet erected upon the plastic material they  
had collected for the purpose of making it sub-  
servient to their will. We have seen these in-  
tellectual beings build up a form resembling that  
of a human being on earth, and we have seen  
some spirit who once walked the earth that,  
through its agency, positive evidence might be  
given of the presence of spiritual beings, as well  
as the identity or personality of individuals  
to those mortals who had met together to  
behold some such manifestation. We have wit-  
nessed these operations many times, and we  
know that whenever a genuine materialization  
has taken place in our presence, produced by  
unseen power, and presented to mortals for  
their study and entertainment, it has been the  
work of spirit intelligences who belong to the  
human family just as much as any of us do who  
are present here today.

Our Theosophical friends have a correct idea  
of spirit manifesting through matter, and it is  
undoubtedly true that in ancient times the  
woods and the banks of streams, the caves, and  
even the remote fastnesses of the mountains,  
were the haunts of spirit beings. They may  
have been called gnomes, nymphs, sylphs, and  
been given other fantastic titles, because the  
people of those ages did not understand the in-  
tellectual nature of spirit beings, and they be-  
lieve that all ways when manifestations  
have occurred in any such place, or in any age,  
showing intelligence, power and capacity for  
growth, they have been produced by exorci-  
ated human beings who were seeking to manifest  
their presence and to express their intelligence  
through external laws and means.

Q.—[By F. E. W.] Theologians tell us the  
soul's state is fixed after the death of the body;  
spirits say progression is the order of the after-  
life. Will the Spirit-President state how or by  
what means any intelligence can change from  
bad to good after his transition?

A.—How can one change from bad to good  
while he is on earth? A human being is pre-  
cisely the same in the spirit-world as he is  
here. He is a creature subject to circum-  
stances and environments, but he has within  
him possibilities for growth or development  
which may be brought into active expression.

An individual on earth may, in his early  
years, express certain qualities of mind and  
heart which are unlovely. He may show him-  
self to be a selfish being, careless of the rights  
of others, and unkind and unkindly. A crea-  
ture who does not understand the true signifi-  
cance of life; but, as he gains experience and  
gathers knowledge, he may put forth the  
higher qualities which seek to express them-  
selves, and by constant effort to grow and to  
learn, the lower traits will be suppressed and  
the tendencies toward goodness and good  
works will be developed. Consequently, as  
time passes, the man becomes better and  
more kind and unkind and unkindly. A crea-  
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learn, the lower traits will be suppressed and  
the tendencies toward goodness and good  
works will be developed. Consequently, as  
time passes, the man



spirit-world, and I'm getting along very well for one out of pocket. I have to be stirring about and rubbing up a bit on the spirit-side, for it isn't at all as the prophets say here that there's no chance for a man on the other side unless he's been a good, godly, whys-washy kind of a man in the body. There's plenty of chance, and plenty of help for us all, and I'm just as ready to give my help to anybody lower than I am, as some of the high and purified ones are to help me. So I think it's give and take on our side.

I went out in Chicago. I didn't want to go, I didn't expect it, but I went just the same, and it's all right.

[To the Chairman:] I'm John Davies, and I'll try to give you a helping hand, partner, when you come to the other side.

**INDIVIDUAL SPIRIT MESSAGES**  
TO BE PUBLISHED NEXT WEEK.

Nov. 22 (Continued).—Joseph A. Alger; Lottie Cummings; Henry Loring; Charles Allen.

Nov. 23.—Henry H. Gilmore; Dick Williams; William M. Daniels; Emma Harrington; Elizabeth Palmer; Joseph West; John Lucas.

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

Nov. 24.—Thomas Starr King; George Constantine; Lydia Walker; Judge Nathan Clarke; Carrie Chase; Col. S. P. Sumner.

Nov. 25.—Samuel Bogert; Ida J. Whitman; Mary L. Mather; N. P. Adams; Amabel Howard; Jeremiah Cahill; Laura Mathison.

Lewis Hayden.

[From the first of the movement to liberate the slaves in this country to its close, when its object was attained, no colored man in this city was more actively engaged in its behalf than Lewis Hayden. In him the fugitive found a true friend and helper; and the assistance he rendered that cause in every form within his power has become a part of its history. In the Message Department of THE BANNER of March 7th, 1891, there appeared a communication partaking very markedly of his personal characteristics when in this life. In it he announced that as an arisen spirit he felt the impetuosity of an exhilarated life stirring his entire being. Something must have arisen of late with which he wishes his presence identified, for a short time since he made a request to have that message reprinted in THE BANNER, in compliance with which we herewith place it before our readers.]

Like the clarion call which arouses the true soldier to action, and brings him to his post, ready to work for duty and for honor, the cry of an outraged people comes to me in the spiritual world, comes to me in the force that has sent forth the word, "Liberty!"

I, as an arisen spirit, feel all the impetuosity of an exhilarated life stirring my entire being. Here the years come and went, each one bringing its weight of duty and of responsibility, but not one robbing my heart of the fire which possessed it through all those active days. Now, my friends and coadjutors who remain in mortal form seem to have laid me away in thought, as well as in the physical body, as one who has been, but who is not; as one who has done his part, and has left the record to be closed. I would not have it so. I would have my friends and associates feel that in spirit I am with them; that to every call to which they respond I also am ready to answer. Recently my friends, my people of the National Colored People's League, came together to express forcibly words animated by clear thought upon the questions that are stirring the people of this country to-day, and I stood with them responding to every earnest speech, and giving my influence to those who could receive it. They knew not of the intelligence, ay, of the many intelligences close at hand, in sympathy with them and their earnest expression, but unperceived by mortal eye; we did not mind, for we know that those who are on earth have their experiences to pass, to learn, to grow, and then shall they pass on to join the larger army of liberty-loving souls on the spiritual side; but if we can give to those friends below one added thought, one useful degree of strength, it will be a blessing to us as well as a service to them.

I come to give my greeting, and to say that I feel the work has only commenced of liberating the slaves and of benefiting the freedmen. I say the work has only commenced of protecting the oppressed and seeking to remedy the outrages that have been heaped toward those who are helpless or forlorn; and I behold in the coming years a larger sense of toleration, a grander degree of justice, of liberty, extended by the people in power of this land toward all their wards and their associates. I see that in the coming years man is to be enlightened as to his obligations to his kind, as well as to his deficiencies and his own ignorance. Education is to come, and be extended unto all people. It must be so, if we would be a prosperous nation. On those countries that are steeped in the shadows of ignorance and of intolerance, degraded through the dominance of power and physical force, go to the wall, and are in time found to be decaying systems. Those that rise in the grandeur of their intellectual might, and by the lever of the broad spirit of toleration and of justice extend their hands of protection and of assistance to the oppressed and the needy—giving education to the ignorant, and sending out the beautiful spirit of fraternal feeling toward all mankind—alone gain the grandest height of progress, of prosperity and of peace. I believe this is to be the fate of the American nation; but you have many lessons to learn, you have far steps to take before you shall attain that height, because there is slavery and persecution, and there is much of hardship and pain and injustice within your domains that must be eliminated before the world is free. Lewis Hayden.

#### In Memoriam.

To the Editors of the Banner of Light:  
JAMES W. SEAVER, a life-long resident of Byron, N. Y., passed to the spirit-world, Dec. 19th, 1892, in the eighty-first year of his age.

Mr. Seaver was a merchant, who having commenced business on his own account in 1844, continued in trade until near the close of his earthly life. He held the office of Justice of the Peace for twenty years, when he declined longer to serve. He was Postmaster at Byron for nearly forty years, and was called frequently to fill the important and responsible positions he discharged every duty with the strictest fidelity. "In fact," said a leading Rochester paper in announcing his decease, "he was a singularly upright and honest man, and was held in the highest esteem even by those who sometimes differed with him in opinion."

In 1861 Mr. Seaver embraced the philosophy of Spiritualism. He said that what he witnessed at that time, and largely in his own room, and under conditions that precluded all chances for deception, was sufficient to banish the last vestige of his strong skepticism. He soon became a medium, and often spoke in public meetings under spirit-control. He never hid the fact that he was a medium, but on all suitable occasions declared his unwavering belief. He was often called to attend funerals, and on such occasions he proclaimed his firm belief in the "new dispensation."

Probably no one in Western New York has done more in the last forty years to advance the cause of Spiritualism than the subject of this notice. The funeral services were held at the late residence of the departed, Dec. 21st, and were conducted by Dr. F. H. Willis. It was Mr. Seaver's request that Dr. Willis should deliver the funeral discourse, and fortunately he was able to comply, having been called from his Western lecture tour for a few days by unforeseen circumstances. Those who know and have heard Dr. Willis need not be informed that his remarks on this occasion were timely and eloquent. He said the departed had left a request that he should attend the funeral and declare the views Mr. Seaver so firmly held for forty years of his earthly life, and he would do so, and at the same time proclaim his own spiritual belief.

The house was filled by an assemblage composed of various religious denominations, yet all seemed charmed by the words of the speaker, and the words of approval were heard on every hand. Some Orthodox people declared they never heard anything so equal to the discourse on any similar occasion. The truths of Spiritualism were clearly set forth and maintained with wisdom.

Mr. Seaver leaves a wife and three daughters. An only son left the earth four months ago.

R. D. J.

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HORSFORD'S Acid Phosphate.

An agreeable and beneficial tonic and food for the nerves and brain. A remedy of the highest value in Mental and Nervous Exhaustion.

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Dec. 21. 6w

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Dec. 21. 6w

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IT HAS BEEN PROVED That green cut bone is the most economical and greatest egg producing food known.

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Pat. Aug. 20, 1889. P. W. LANN, Milford, Mass.

Oct. 22. 1teow

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Dec. 21. 52teow

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A LIBERAL OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER. SEND four 2-cent stamps, look of hair, name, age and sex, and we will diagnose your case FREE.

Address DR. J. S. LOUGHS, Shirley, Mass. Dec. 17. 15w

Mrs. William H. Allen,

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DEAFNESS & HEAD NOISES CURED.

Heard. Successful when all remedies fail. Sufferers only by J. H. Hoxox, 555 Broadway, N. Y. Write for book of proof FREE.

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Dec. 17. 15w

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10:30 at 3 o'clock. 812 Devonport Street, Boston.

Jan. 14.

DR. JAMES R. COCKE,

24 Worcester Street, Boston, Mass.

Oct. 29.

Osgood F. Stiles,

DEVELOPING, Business, Test and Medical Medium.

Sittings daily, from 9 A. M. to 5 P. M. Circle Sunday

and Tuesday evenings at 7:30. Thursday afternoons at 2:30.

5 Lincoln Street, off Essex Street, Charlestown, Mass.

Jan. 14. 1w

Dr. J. S. Bean,

MAGNETIC Healer, Magnetic and Massage Treatment

given. Nervous and Chronic Diseases treated with

fully. Treatment given at home if desirable. Consultation

free. Suite 7, 212 Columbus Avenue, Boston, Mass.

Jan. 14. 1w

Miss J. Rhind, Seer.

SITTINGS daily, with advice on business. Circles Mon

day at 7. Thursday at 3 P. M. Advice by letter. State in

own hand-writing, age and sex. Enclose 5c. 1064 Washington

street, Boston. Jan. 14. 1w

C. D. FULLER,

W. P. WARE,

ELECTRIC MESSAGES. No. 275 Shawmut Avenue, Boston.

Jan. 14. 1w

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Electric

Treatment. Sittings 10 A. M. to 5 P. M. 181 Court

Avenue, one flight, Boston. 4w Jan. 14.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Mag-

netic Treatments. 3 Hanson street, Boston.

Dec. 17. 4w

Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium. No. 232 Tre-

mont street, corner of Eliot street, Boston.

Jan. 14. 1w

Adelaide E. Crane,

TRANCE and Business Medium. Magnetic Treatments, 451

Shawmut Avenue, Boston, near Newton St. Hours 9 to 6

Jan. 7. 1w

Addison D. Crabtree, M.D.,

TRANCE MEDIUM, Boston. Specialty: Diagnosis and

Cure of Diseases at a distance. Send stamp, age and sex.

Oct. 15. 13w

Mrs. A. E. Cunningham,

THE well known Medical, Business and Test Medium, 27

Columbus Avenue, Suite 8, Boston. Will answer call

for platform work. Jan. 7. 1w

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 6 P. M.

Circles Thursday and Friday evenings, 8 o'clock. 14

Winter street, Room 8, Boston. Jan. 14. 1w

Mrs. Hattie A. Young,

TRANCE, Business and Developing Medium. Sittings

Daily, Ladies 2-5c, and Gents 50c and 1c. 22 Water

street, Room 16, Boston. 4w Jan. 7.

Mrs. T. E. Wetmore,

MAGNETIST, Psychometrist, 178 Tremont street, Room 29.

11 A. M. to 5 P. M., or by appointment at 31 Gainsboro-

street. Jan. 7. 4w

Mrs. H. B. Fay,

17 APPLETON STREET, Boston. Thursday at 2:30

P. M. Sunday at 8 P. M. Jan. 7. 1w

Dr. J. L. Wyman,

224 Tremont street, Boston.

Oct. 22. 6w

Miss Grant,

TRANCE MEDIUM, 8 1/2 Bosworth street, Boston.

Jan. 7. 1w

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont

street, Boston. Dec. 17. 1w

Mrs. T. F. Deane,

Business and Test Medium, 35 Common street, Boston.

Dec. 21. 4w

PSYCHOMETRIC and Business Reading, or

six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 147 Washington street, Boston.

Dec. 17. 1w

Mrs. J. C. EVELL, Inspirational and Medi-

cal Physician, 542 Tremont street, cor. Hanson, Boston.

Dec. 3. 9w

MISS KNOX, Medium. Sittings daily, except

Mondays and Saturdays. 128 W. Brookline st., Suite 1.

Jan. 7. 2w

DR. A. H. RICHARDSON, 27 Adams street,

Charlestown District, Boston, Mass. 11 Nov. 28.

Dec. 17. 1w

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass. Jan. 7. 1w

STEELAR SCIENCE.

I WILL give a test of it to any person who will send me

the names and date of their birth (giving sex) and 25 cents,

money or stamps.

I will write Biographical and Predictive Letters (from the

above data) to any number, in answer to

questions, in accordance with my understanding of the sci-

ence, for a fee of \$1; Consultation fee \$1; at office, 206 Tre-

mont street.

Letters written at prices proportionate to the detail de-

manded. Address OLIVER AMES GUILD, Box 164, Bos-

ton, Mass. July 19. 1w

Mrs. Ed. S. Wheeler

WILL make use of her psychometric and other psychic

powers in answering questions concerning diseased

conditions, examining into business prospects, etc., of pa-

tients, through the mail only. Terms \$2.00. Address her

at Onset, Mass. 4w Jan. 7.

Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver,

Stomach, Bowels and Kidneys. Cures Malaria, Constipa-

tion, Rheumatism, etc. By mail 25 cents.

EUCALYPTUS CREAM never fails to cure Cat-

arrh, Neuralgia, Skin Diseases and Piles. By mail, 25c.

Liberal terms. Send for full particulars, also, this advertise-

ment and send to us by mail. Address



# Banner of Light.

BOSTON, SATURDAY, JANUARY 14, 1893.

## What Some of the Friends Say of The Banner.

From the "words of cheer" that come to us as the days go by, we extract the following lines—showing high appreciation of what this paper is accomplishing: Thanks, friends, for your pronounced and kindly interest. The BANNER will ever try to be worthy its continuance.

G. W. Kates, Philadelphia, Pa., writes: "Accept my sincere regard for yourself and THE BANNER. You publish the best spiritual paper; and for quantity and quality of matter, it is the cheapest. For what you do in behalf of mediums, we should ever labor to aid you. Feel assured that good spirits and good people by the thousands do bless you, and wish you earthly and spiritual comfort."

Dr. George A. Fuller, Worcester, Mass., writes: "The BANNER deserves the support of every earnest Spiritualist in the world."

Mrs. Milton Rathbun, Mt. Vernon, N. Y., says: "Remember that while it is the unpleasant ear of ingratitude which often greets your ear, the ring of true friendship and fraternal sympathy is constantly in the air, and loyal hearts throbbing in grateful appreciation of your unprecedented labors."

Mrs. C. W. Whitney, Chicopee, Mass., says: "We wish to thank you for your noble work—and that of Father Pierpont—in defense of our mediums, who need encouragement and appreciation as they labor to advance among men a knowledge of the great truth of spirit communication."

Ella Hosea, Cincinnati, O., writes, on renewing her subscription: "It [THE BANNER] is certainly the best paper in our Cause. I have tried several, but none can compare with the dear BANNER OF LIGHT. It grows better and finer with every number, and has, I am sure, immortal youth."

B. E. R. Thomson, Hartford, Ct., says: "There is an elevating, helpful influence about your paper which seems to ward off all dark, discordant conditions; and it gives as much spiritual sustenance to others, as it surely must, you have not published it in vain."

A. Camper, Westcliffe, Col., writes: "Every feature and department of THE BANNER is indispensable; and none could be omitted. I find many numbers worth more than a year's subscription; even the advertisements are a valuable feature. I have been a subscriber for over twenty years, and consider THE BANNER as more than value, even at the old price."

Emily B. Ruggles, Brooklyn, N. Y., says: "We especially commend THE BANNER's course in relation to capital punishment, and would suggest that all its readers take its position in regard to the electrocution of criminals as discussed in its editorials. Spiritualists, especially, should take active measures on this question, as they can come into positive knowledge of the effects of this barbarous system on the spirit so cruelly severed from its body."

Mrs. P. W. Clem, Olympia, Washington, writes, on renewing subscription: "I love the dear BANNER; it fills a want that no other paper can supply to me, though I love them all. When I meet Spiritualists I invariably try to get them to subscribe for it, if they have not already done so."

Prof. J. Jay Watson, New York City, writes: "I feel that I can never repay you for your kindness to those poor friendless Indians, and that God-like man, Col. A. B. Meacham, at a time when the world seemed entirely oblivious to the terrible wrongs inflicted upon the poor down-trodden aboriginal Americans, and the sufferings of their friend and advocate. The chariot wheels always throw up a good deal of dust as they pass along, and THE BANNER must continue in its faithful course, even if it does awaken the antagonistic remarks of passing pedestrian-critics. THE BANNER is on too solid a foundation to be rocked by any ordinary upheaval."

A correspondent, writing from New Rockland, P. Q., Canada, says: "I have lately been a constant reader of THE BANNER, to which I am now very much attached. It gives me light, knowledge and satisfaction; the ends and purposes of life are presented in a newer and truer light. May THE BANNER be always unfurled."

## MEETINGS IN BOSTON.

**Banner of Light Hall, 9 Bowditch Street.**—Spiritual meetings are held every Tuesday and Friday afternoon, 3 p. m. T. Longley occupying the platform; J. A. Shelhamer, Chairman. Free to the public.

**The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.**—Services every Sunday at 10 a. m. and 7 p. m. Andrew L. Knight, President.

**The Helping Hand Society, 230 North Street.**—Business meeting at 2 p. m. Mrs. R. L. Little, President; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y.

**First Spiritualists' Union, 1001 Washington Street.**—Business meeting every Sunday at 11 a. m. and 7 p. m. Dr. F. W. Matthews, President.

**Children's Spiritual Lyceum, 1001 Washington Street.**—Meetings every Sunday at 10 a. m. and 7 p. m. Mrs. M. T. Longley, President.

**Agate Hall, 618 Washington Street.**—Sundays at 11 a. m. and 7 p. m.; also Wednesdays at 3 p. m. E. Tuttle, Conductor.

**Veteran Spiritualists' Union.**—Meetings are held the first Tuesday of each month at 7 p. m. in Light Free Church-Room, No. 84 Bowditch street, at 7 p. m. Dr. H. B. Storer, President.

**Rathbone Hall, 694 Washington Street.**—Services every Sunday at 11 a. m. and 7 p. m. meeting in Commercial Hall, Thursday at 2 p. m. N. P. Smith, Chairman.

**Park Square Hall, 7 Park Square.**—Services every Sunday at 11 a. m. and 7 p. m. Mrs. D. E. Barnes, President.

**First Spiritualists' Union, 1001 Washington Street.**—Public meeting at 7 p. m. Mrs. E. A. Barnes, President.

**The Ladies' Industrial Society** meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight), 10 a. m. and 7 p. m. J. E. Hall, Conductor.

**Ladies' Aid Parlor, 1001 Washington Street.**—Meetings are held every Sunday at 11 a. m. and 7 p. m. J. E. Hall, Conductor.

**Harmony Hall, 724 Washington Street.**—Meetings are held every Sunday at 11 a. m. and 7 p. m. Dr. F. W. Matthews, Conductor.

**Evening Hall, 1145 Washington Street.**—Sunday meetings at 11 a. m. and 7 p. m. Mrs. Shirley, Conductor.

**Pittsford Hall, Chelsea.**—Spiritual meetings held Sunday afternoon at 2 p. m.; evening meeting at 7 p. m. W. Anderson, Chairman.

**First Spiritual Temple.**—Last Sunday the platform was again occupied by Mrs. N. J. Willis. The discourse consisted of answers to questions submitted by the audience. A brief synopsis is here given:

Pointing to the demonstrations of spirit-power witnessed during the last forty-four years, no one who has investigated and tested them can claim that man has made them. From the little rappings at Hydeville until the present time the spirit-world has been constantly giving us proofs of the continuity of life. If you would know that spiritual side of the question, you must so live that the evidence may be grasped by you; but this you cannot do while harboring unkindness. Only as you think of others as of yourself can you realize the beauties of the spirit-world. Those beauties—what are they? Life everywhere is beautiful only as harmony reigns. The rich do not relieve suffering as they would if they knew the beauties of the spirit-world. You can find the spirit-world, as you find, as Jesus found, your "own place"; you cannot exist in any other; you cannot pass beyond the boundary of your own possibilities. All of you have friends there whom you love and surely if you so live here as to meet and mingle with them in harmony, what is more beautiful than to think of meeting them in a world more beautiful than this, and a home just as tangible as the one you occupy on earth. What is the most beautiful thing there that I can call your attention to? It is progress—the privilege of returning to earth and striving to help and impress those here.

The Over-Soul I would speak of not as an individual, but as an essence pervading the life of all. You may not find the boundaries of the spirit-world, what is intellectual growth here, to the degree that you find them there; but should you say I have no opportunities, when the very air is crowded with them? Too many Spiritualists have stopped on the highway with folded hands, thinking they know all there is to know to every one, if you will trust your guides as you would yourself you will have no reason to complain. You will know that if they do not prevent some great trouble coming to you that you needed the discipline.

All the lights of the spiritual are reflected on earth. The grandeur of the spiritual world is unlimited, but expect it not as a gift. Strive to live so that even though you do not see the faces of the loved ones as you look up, you will know it is all right, you have striven to do your best. So elevate your spiritual nature that you will be able to recognize your brotherman. There is an intellectual growth that is wholly material. There is a spiritual intellectual growth that is far greater.

Next Sunday school will meet at 11. W. J. Colville will speak at 2:45.

**First Temple Fraternity School** opened with singing, remarks by the Conductor, and the reading of a poem by Miss Grace M. Dyer; able essays by Miss Hatfield, Dodge, Messrs. A. C. Armstrong and Benjamin Russell, and valuable thoughts by Messrs. Packard and Frank Hall were given on the question of "The Sunday Closing of the World's Fair." Mr. Armstrong also read an editorial from the BANNER on the same subject. The discourse was followed by a lesson from "The Sower on Our Country and its Government," and the relation of Spiritualism thereto. Next Sunday "The Use and Abuse of Money" will be considered.

**Berkeley Hall.**—The morning service opened with Mr. Longley's song, "Only a Thin Veil Between Us," finely rendered by Miss Davis, accompanied by Mr. Will Boyce upon the piano. After a sublime invocation from Mrs. Brigham, Miss Davis sang "I Trace the Little Footsteps in the Snow." Several questions were presented by the audience, among them the following: "Is there a God in the world?" "In what form shall God be best understood by mortals, and how is he affected by prayer?" "Should we encourage the spirit of truth to the extent of becoming fanatical?" "Are we in the spirit world as spirits now, and govern the spirit world?" "Do you believe that the time is not far remote when Modern Spiritualism will take precedence over religious creeds and Salvation?" "Is God the Creator of the world, or the word, or matter?" "Did God ever create anything?" "Would there be any Spiritualism without phenomena?" Mrs. Nellie J. T. Brigham was the speaker, [a synopsis of whose remarks, under the influence of her subject, she has given in the evening, are unavoidably deferred until next week.]

Mrs. Brigham closed with a poem upon: "Watchman, tell us of the night, What its signs of promise are."

and "The Power of Thought."

The evening service opened with a song by Miss Maude M. Davis of Alston, entitled "Home of My Beautiful Dreams," and an invocation by Mrs. Brigham, who spoke upon the following question suggested by the morning discourse: "Evolution of the Spirit." Mrs. Brigham spoke of the evolution of the spirit, and its progress toward God, and in answer to another question she said nothing can thwart the Divine purpose. Now how can there be purpose in evolution, or anything that has the least business and will? Mrs. Brigham closed with a poem.

Sunday School will occupy this platform the remaining Sundays of this month, to be followed by J. Frank Baxter in February.

**The Helping Hand Society to the Boston Spiritual Temple** met Wednesday, Jan. 4th, at 3 Boylston Place. Business meeting, 2:30. On that evening there was a "Glimpse," which was largely attended; in the evening the regular service was held. A very fine music was rendered by Mrs. Maude M. Davis, and songs by Dr. Beals and Mrs. Mary F. Lovering; readings by Mr. Varcoe and Mrs. Abby N. Burnham. This Society meets every Wednesday afternoon and evening. All are cordially invited.

Mrs. I. M. Jacobs, Sec'y.

**The Children's Progressive Lyceum** holds the interest of a large number of the Spiritualists of Boston, as is well attested by the attendance and attention given to its sessions. On Sunday last Prof. Milligan's orchestra discoursed sweet music as usual; the lesson, as read by the children and commented on by Mrs. Longley, was "The Beauty and Progressiveness of Unselfish Love." Conductor, B. H. Bates, made an earnest address, and gave credit to the medical guide of the Banner of Light medium for his recovery from his late dangerous illness. Assistant Conductor C. T. Woodcock, who in his lecture on "Old Glory," the American flag which floats over us all, Prof. Schaller and his pupil, Charlie Hatch, rendered a fine selection upon their violins; Mrs. W. B. Butler made effective remarks; Louise Horner sang brilliantly; Eloise Butler gave one of her limelight readings; Eloise Morgan executed a piano solo with much taste; Eddie Hatch, Willie Sheldon and Mabel Hall gave appropriate recitations; Eddie Hill delighted all with his charming songs.

Lyceum meets Sunday at 10:45 a. m. at 515 Mount Street.

**Ladies' Aid Parlor.**—Jan. 8th, a. m. the developing circle opened with congregational singing; invocation, Mrs. C. H. Clarke; remarks and tests, Mrs. G. M. Hughes; Mrs. A. Wheeler (Waltham), (Mrs. Hancock (Waltham), Mrs. Prescott, Mrs. Lovering, and the chairman.

Afternoon—Song, Mrs. Mary F. Lovering; invocation, Mrs. C. H. Clarke; remarks, Jacob Edson, Mr. L. W. Baxter, and Dr. M. V. Thomas; the latter giving names of many spirits present; psychometric readings, Mrs. G. M. Hughes.

Evening—Song service by choir; invocation, Mrs. C. H. Clarke; address, Dr. George Dutton (Rutland, Vt.); followed by Mrs. E. M. Shirley, Mrs. M. A. Chandler, Mrs. Delia, Mrs. Charles, Mrs. E. Smith; song, finely rendered, Miss Sadie B. Lamb; closing remarks, Dr. S. H. Nelke; benediction, Mrs. G. M. Hughes. Mrs. C. Loomis-Hall is still confined at her home by illness; many kind wishes and prayers are offered for her recovery.

The BANNER OF LIGHT is for sale at each service.

J. E. Hall, Conductor.

**Harmony Hall.**—Sunday morning, Jan. 8th, developing and healing circle, conducted by Dr. F. W. Matthews; well attended, the results being very satisfactory. Mrs. Fuller, Willis and Blackden participated in the exercises.

Afternoon—Singing by Mrs. Carleton; opening remarks by Dr. Blackden; remarks and tests by David Brown, Mrs. M. A. Chandler, Dr. J. T. Coombs, Dr. S. H. Nelke and Mrs. C. Loomis-Hall; closing remarks by Dr. F. W. Matthews.

Evening—Invocation, remarks and tests by Dr. C. H. Willis; remarks and tests by Mrs. Dr. Bell, Dr. S. H. Nelke, Mrs. Howe, Dr. Blackden. Closing remarks by the chairman, Dr. W. Matthews.

Meetings will be held in this hall every Sunday at 11 a. m., 2:30 and 7:30 p. m.; also Tuesday at 3 p. m. and Friday at 7:30 p. m. BANNER OF LIGHT for sale.

Dr. F. W. Matthews, Conductor.

**First Spiritualists' Union, 1001 Washington Street.**—The annual meeting for the election of officers was held in the Ladies' Aid Parlor, 1001 Washington street, Jan. 8th. The following officers were elected for 1893:

President, Mrs. A. E. Barnes; Vice-President, Mrs. A. F. Butterfield; Secretary, Mrs. E. D. Mayo; Treasurer, Mrs. Mattie Albee; Directors, Mrs. A. Mayo, Mrs. Waterhouse, Mrs. Kemp, Mrs. Sarah Stone, Mrs. Abbie Foster, Mrs. Karcher.

The evening exercises consisted of music finely rendered by Mrs. Staples, Mrs. Lovering, Mr. Baxter and Dr. Lathrop; addresses by Mrs. A. S. Waterhouse, Mrs. Chandler, Mrs. Mason and Mrs. Nickless. The remarks of the speakers were highly appreciated by the audience.

Mrs. E. D. Mayo, Sec'y.

**Eagle Hall.**—Wednesday, Jan. 4th, the weekly afternoon meeting was held. Good mediums present; tests and readings given.

Sunday, Jan. 8th, the morning developing circle was largely attended.

Afternoon—Invocation and remarks by the Chairman, Dr. O. F. Stiles, Mrs. W. B. H. Hyatt, Mrs. A. Wilkins, Mrs. J. R. D. Conant, Mrs. E. Davis and Mrs. J. Wood gave good tests and readings.

Evening—Invocation by the Chairman; Mrs. Leslie gave a short, interesting address. Tests and readings, Mrs. E. Davis, Mrs. Bobbin, Mrs. Dr. Bell, Mrs. Leslie and Dr. Willis; mental questions answered by Dr. Willis; Mrs. A. Sterling rendered music in a pleasing manner. BANNER OF LIGHT for sale at each service.

HARTWELL.

**The Ladies' Industrial Association** met and enjoyed a pleasant social time on Thursday, Jan. 6th; after supper a Supp. Party furnished amusement for an hour. At 8 p. m. several well-known Spiritualists entertained the audience with speeches, music and mediumship; the tests by Mrs. Wilkins, poem by Mr. Turner, recitation by Mrs. Westwood and one from "Laughing Water," an Indian legend from the other side, and the music, vocal and instrumental, by Mrs. Field and Mrs. Shepley, were all very much enjoyed. Prof. Willis made sport for all, and told some truth in two philosophical examinations.

**Lincoln Hall, 1024 Warren Street, Charlestown District.**—Progressive Spiritual Union held healing and developing circle 11 a. m. 2:30 and 7:30 p. m. services, consisting of remarks, tests, psychometric readings, poems and songs. The following talent participated: Osmond F. Stiles, Mrs. Taylor, Mrs. Leslie and Mrs. Williams, Mrs. Beals and Mrs. Moody. The meetings were well attended. Good talent secured for next Sunday.

FANX.

**Rathbone Hall.**—Jan. 8th services were well attended during the day. Rev. Mr. Beals gave an interesting address in the morning. Mrs. Dickinson, Miss Anna Hanson and Mr. Hall participated in tests and readings.

Evening, at 7:30, a large and interesting meeting.

A. J. WEBSTER.

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

## MEETINGS IN NEW YORK.

**The First Society of Spiritualists** holds its meetings in a new and spacious hall in the Carnegie Music Hall, 11 West 4th street, every Wednesday evening, 8 o'clock. Good tests and readings, and persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 28 Broadway.

**Knickerbocker Hall, 44 West 14th Street.**—The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall, 11 West 4th street, every Wednesday evening, 8 o'clock. Good tests and readings, and persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 28 Broadway.

**Adelphi Hall, 534 Street and Broadway.**—Lectures and clairvoyant tests every Sunday at 3 and 8 p. m. Dr. John William Fletcher, regular speaker. A. E. Willis Secretary, 288 West 4th street.

**The Psychological Society** meets in Spencer Hall, 114 West 4th street, every Wednesday evening, 8 o'clock. Good tests and readings, and persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 28 Broadway.

**Adelphi Hall.**—As the Sunday World devoted three columns to a favorable criticism of Spiritualism, Mr. Fletcher's guides undertook on Sunday afternoon, Jan. 8th, a review of the article. He commended The World for its kindly criticism, and remarked that what he had to say was merely in the way of adding to what has already been well said. Referring first to the statement that "Spiritualism has no theological bearing," etc., he said: Spiritualists, however widely divergent their views as to details, do not widely differ upon the essentials of Spiritualism. The Spiritualist has also his central ideas, which are, a belief in God as a supreme spirit, individual responsibility, and progression after death, with the demonstrated communication between the two worlds.

These ideas being accepted, have every theological bearing imaginable—in fact, they are slowly reorganizing and changing the entire religious thought of the community. No stronger evidences can be found than in the thought-world, in which all the religious teachers are at the present time, in a trial for heresy and an acquittal show the growth inside the church, where progression is supposed to be wellnigh impossible.

Secondly, said the speaker, we are told that there is no scientific bearing to Spiritualism. "Is there not?" Science has always been at war with theology, always will be for that matter. No student of science could ignore the fact that the laws of nature are not laws of the spirit, and the laws of the spirit are not laws of nature. This leaves no ground for any religious belief whatever to those "who prove as they go." But when Wallace and Crookes took up the spiritual phenomena, and discovered the fourth dimension, and the "Transcendental Physics," a natural religion was found capable of proof susceptible of demonstration. Spiritualism has done more to unite science and religion under one common banner than all the "logics" put together.

"The communications do not always agree." This is no argument against them, since they come from spirits of different degree of development in the spirit world, and are consistent so far as they go. All agree that all the heaven there is "one bright alone," that there is no hell; that Progression is the eternal law, and hence the ultimate result.

Throughout the eloquent lecture the speaker was frequently applauded, and an intense desire to hear more was expressed.

In the evening, Spiritual Powers and what they Mean was an interesting theme, and many tests were given.

Next Sunday the afternoon subject will be: "Do Spiritualists Realize?" and an intense desire to hear more was expressed.

A. E. WILLIS, Sec'y.

**The New York Psychological Society** (114 West 14th street) Jan. 4th, was addressed by Gen. Lee, on reformatory matters in social life, and the difference between personal character and public profession; by Mr. Fleming, of Elizabeth, N. J., on experiences at home and abroad; by Mrs. Bench, on sex disparagement; by Mr. John, on Judge Edmonds; and by the President, on progress and psychological phenomena.

Miss Dora Hahn, a valuable worker with the Society four or five years ago, and Mr. Tellow, well represented the mediumistic contributions, and gave some excellent tests of spirit company.

The audiences equal the fullest capacity of the hall, and exhibit unabated and increasing interest; the speeches delivered are generally thoughtful, and sincere, and the public tests are eminently satisfactory.

J. F. SNIPES.

**MEETINGS IN MASSACHUSETTS.**

**Lynn.**—Afternoon service at Cadet Hall opened with a song by George N. Churchill; invocation; lecture by E. A. Titus, for many years a Methodist clergyman, subjects from the audience, among which were "Following the Spirit," "How you can become a Spiritualist," and "What induced you to lecture as one?" His guide gave one of the most interesting and brilliant lectures of the season. In the evening Mr. Titus's control took for his subject "Progressive Thought," upon which theme he gave a most interesting and able lecture, and gave some excellent tests of spirit company.

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