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Written for the Banner of Light. PAINTED ROSES.

Nature's roses by man's art held fair. What perfume ve breathe upon the airl Calling back the blessed summers fied, 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 die 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 starry 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 Watchword of the Present Hour.

An Inspirational Lecture Delivered in New Bed-ford, Mass., Nov. 20th, 1802, by MRS. R. S. LILLIE.



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

(Specially Reported for the Banner of Light.)

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 new. 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 unfoldment, until there stood the royal oak, magnificent in its only be expressed by saying these are the atgrandeur after centuries of growth. So it is tributes of God. With this message from the with what marks the history of the human race in this culminating century.

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 today as we who are called Spiritualists? Is it surprising that there is a people who claim the | age what he expresses in this; he could not be possibility of intercommunion 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, blossom and then the green fruit; then you

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

the grand thoughts that have found expression

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 ultimates 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 unfoldment 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 other side of life came hope for the entire race. Hope was given that those who did not accept

stitutes 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 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 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 pro gress in the past centuries, making possible the fruitage and conditions of the present hour, just as the electric light, the steamengine, 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 de-velopment 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 worshiped. 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 for

to the human race, beating and pulsating with | ability to receive differs, and that is what con- | but are taking a broader and more comprehen- | ships upon their waves and dash them to sive 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 re gard 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 babitation 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 even heart or wish to murmur against the de- grand idealistic, yea, realistic, of the spiritual cree of infinite justice. Families were thus and the sublime; out of the material kingdom the spirit ripens within, and the intellect unseparated, and a heaven accepted which could into the spiritual kingdom; out of the gross folds, he looks around and says, earth is too In this century may be classed those improve- the teachings that led to virtue and righteous- afford only partial happiness, unless a man and sensual life into the purely spiritual. Men small for me, and I sigh for my inheritance. and women are anxiously inquiring, "What In such a condition as this at last, without shall we do to become spiritual?" "What sickness, without pain, without suffering, the shall we do to cultivate the higher manhood spirit can say to the body, I am done with you; and the higher womanhood?" What shall we you have served me well, but you are now redo to unfold the brighter attributes of the higher and nobler selfhood, which we feel we breathing, suspend activities, recede and pass possess? These anxious inquiries in the hearts out; and this would be death. We ought to be by a law placed within, innate or inherent; and 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 go there; just so long as you are fed in spirit, just so long as who have been forerunners in the great work you are benefited intellectually. Spiritualism never tells you to do otherwise; but as a genconsider bondage to creeds the greatest bond- eral thing they who have been fed for a long time on the bales of dry, ancient thought, on Take Christendom as you find it, the bondage 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 work, but who were glad to follow into the 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 lining the beliefs of man, saying just what on Unitarianism as embracing advanced ideas, there are advanced guards away in front of to believe. The differences of opinion which | the main body, such, for instance, as Minot J. Savage of Boston. In him we see a mind carethese creedal bonds have cost as much blood- fully investigating for years the phenomena of Modern Spiritualism before he expressed a other subjects. Man has persecuted his brother belief, weighing cautiously the possibility of deception, admitting its possibility wherever than in that of any other cause; persecuted 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 who have been honest enough to express their _chariot wheels of progress moved onward, and electricity and its uses are becoming better thoughts of other men. And this in this age of understood, though even to day accidents ocnot been a means of taking life through not knowing how to make proper use of it. I preterior selfhood and learn more of himself as a liugilism is as old as man, and essentially the until in each and all you will find men, and knowing how to make proper use of it. I pre- the Sabbath, but the Sabbath was made for man." spiritual being? We answer, no. We believe a same. Truth is always the same, hence spirit women, who no longer inwardly believe in the same there is nothing that destroys more life. Theodore Parker once said that," the bible was made

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 pro-ducers 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 componly 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

ments resulting as a practical application of ness and integrity before death would find man's thought; and its embracing arms take these sometime in the future under purely within them almost every invention that is spiritual guidance and influence; the light of accounted of great value to mankind. Before the soul would be called forth and these atthis time man had plodded slowly on in agriculture, in mechanics, in all those things with the law of progress would give to each soul which he labors. Some of you can go back to your childhood, and think of the fathers and | it to outgrow and overcome all weaknesses 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 lunatic, 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, sln (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 enginery 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 subserve a higher purpose in obedience to his inventive mind, is it | Spiritualists to day say without persecution, 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

tributes express themselves. In other words, such conditions as in the future would enable 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 orucifixion. We hold it was here when Luther was here, and when the Wesleys were here. We refer you to the BAN-NEB 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. Spiritualiam 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 brought to them death, and ignomy which has followed down through all these years. Spiritualism is as old as man, and essentially the until in each and all you will find men and that this age, full of so much that is important | ual manifestations are always the same. Man's | creeds which have bound them many years, | than water. I do not mean oceans that toss | for man, not man, for the bible, " We shall some-7

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-man could progress by the law of nature which is eternal and immutable, God, or Nature, planted within every human soul the possibility of its own future

unfoldment 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 of emancipating man from creedal bondage. I age man has ever been or is now subject to.

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 bright places thus opened to them.

Jesus of Nazareth was a creedless man, but Christianity has its hundreds of creeds all outthey believe and what they swear to continue have arisen between man and man because of shed as the wars of past ages caused by all man more persistently in the name of religion 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 dootrines 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 thoughts to deny their own and speak the progress! There has been a slow, silent spirit our. There is, not a thing we enjoy that has of progress working in every denomination.

tarding my progress; then fold the arms, cease born into the higher life painlessly, and would he 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 encouragment; 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.

N 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 Minded-ness," and "The Significance of New Year Greet-ings," 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 "nush." 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

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time in the future look upon the bible only as s matter of history.

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We believe in the divinity of Christ, but not in him. as a delty. We find this same divinity in hundreds of the teachers of the present day. We are minors so far as our spiritual condition is concerned, and must endeavor to come to maturity by our carnest search for spiritual truth. So far as the truths of the bible are concerned they are eternal, but its errors must pass away.

You ask, " Is it a good thing to be a Spiritualist unless we are spiritually minded?" No. A man may believe that after death the spirit lives on, and yet not be a Spiritualist. He may receive all the phenomena of Spiritualism, and say he knows that all the manifestations are real, and yet his life may not be spiritual; he is standing in the vestibule, but has not entered the temple of spiritual knowledge. We do not un. dervalue the phenomena, but they are only grand and beautiful as they lead to higher spiritual unfoldment in the life of the believer. Spirits come to us first to assure us that they have passed the change called death. and second to help us and raise us above the errors of the old theology, and fit us for the grand future that awaits us upon the other side. The old year has passed away, the new year has dawned upon us, and we should enter upon its duties with a full determination to relieve suffering humanity, and make the world better. To your own, and to those who are not your own, go forth to forget and forgive, giving the kind word everywhere.

There are many changes in this life: the things that are seen are changing; the unseen only is eternal. Everywhere God is at work to make this earth full of beauty. When we look at the human form we know that it is only the shell "that holds the form invisible to the natural eye. Man is continually making improvements upon land and sea, holding the very elements in his hand-man who is so small compared with the immensity of the universe, the child of the Infinite. How does he do all this? By the power of thought. Even the animals think and reason by induction in their own way. A little child reasons in the same way, until the thoughts that enter into the mind expand his power of reason. Generally the child begins to think what is it to live? and what keeps all things moving? and will ask questions beyond our power to answer.

When we have considered the importance of man in the universe we shall find his thoughts reaching out to explore worlds yet unseen, and spirits stand around him to aid in his search after knowledge.

Good wishes go like the sunshine, and we should wish the good things when we say, "I wish you a happy New Year."

You remember the call of famine years ago, and how the great grain fields of the West were drawn upon to save humanity from the gnawings of hunger. If we try to do good, our wishes for the New Year will be of some service. If we wish to relieve the poor, our prayers will do very little good unless we follow them by substantial tokens of our good wishes in the form of bread for the hungry and clothing for the naked. Be faithful to the truths of Spiritualism, and as you give blessings to others, heaven will give its best blessings to you, and this shall be really a happy New Year. HEATH.

"How Can We Best Serve the Creator?"

T the Spiritual Temple, Exeter and Newbury streets, Boston, on the afternoon of Sunday, Jan. $oldsymbol{\Lambda}$ 1st, the spirit guide of Mrs. N. J. Willis spoke in [replyto the above question substantially as follows:

Who shall define the Creator? As a spirit 1 stand in your presence this afternoon, feeling individually my littleness, and with 'you a student. I know of no Creator. I behold in everything the soul of life, unseen, but not unfelt. Unseen until it expresses itself in matter to the senses of the child human. I feel that there is an open field which man has never penetrated, never dared to touch. Whatever your opinions may be of the words we utter this afternoon, it matters not. We, like yourselves, are seeking after immortal light. Our God lives in all things and unfolds a spirituality which you cannot conceive of.

You very well know that those who have professed to serve the Creator best have been the least humani-Now if the universe was not created in the tarian. sense that you have been taught, but if the soul that slumbers in the rock is sufficient for all its needs, how are we to sense that great Force which moves us onward? Let us look to man. What is he? How shall man serve a creator whom he knows nothing about? How shall man best serve himself? By aspiring for the highest, the noblest and the best. The human family has ever been improving. The animal man has advanced to the noble figure he is to day; ad

outside, is a widely traveled man, while they who fit to the ends of the earth, carrying stilled customs and stale prejudices wherever they go, know notling of

rejuvenation. We must not measure the future by the rules of the past; progress to new states rather than monotonous repetitions of old ones is the order of advance. Thus we should hand with joy every innovation which demonstrates a forward movement in the world. Electric lights are witnesses to the possibility of distancing past achievements; and of enjoying to-day what we could not procure yesterday. The highest ideal which is now burs is our Star of Bothlehem to lead tis on to God. This star is a distinct light to the one who sees it, and it is his own highest solf telling him what he is capable of attaining to if he be but faithful to the inner light which is man's true guide to heaven here and hereafter.

Much is made of the invincible difference in temper ament, etc., due to heredity and education, but these differences are accidental rather than essential; they do not touch the vital point of noble character, but serve to illustrate in how many ways nobility can be expressed. To be great in little things, to do small deeds in a large manner, is inspiring to all who are in any degree reached by our influence and example. It is very possible indeed for people thoroughly in touc with the most liberal modern thought to so glorify their ordinary vocations, that they are conscious agents in helping forward the weal of humanity wherever they go. It is not required of us to retire from our present sphere of action or to neglect our business in order to become spiritual, for true spirituality is developed through a worthy discharge of all obligations with noble intent.

The study of the power and wide reaching influence of thought is necessary for everybody, as the law of life which must be obeyed by all who can reasonably hope to find health and happiness is the same for the farmer and the mechanic as for the professional man or woman of letters. What the law of harmony really is is explained in the Golden Kule provided we give it ts three-fold application. Let these be our resolves for 1893: Think of each other as we would be thought of; speak to and of each other as we would be spoken to and of, and finally, act to each other as we would have others do to us. Whatever the new year may bring us, it cannot fail to be a prosperous one in the truest sense if these resolves are carried out in our

SPIRITUALIST MEETINGS.

daily life.

THE BANNER is in receipt of the following infornation concerning the local meetings held by the riends of Spiritualism in various quarters :

Hamilton, Can.—Mr. Geo. W. Walrond of this place gave two trance addresses at Guelph, Ont., on New Year's Day, bringing the subject home in a man-ner thoroughly satisfactory to the two appreciative audiences who were present. "Hamadles," the chief control, spoke on "Immor-tality," and explained at great length the involution of matter from the realm of spirit, and the evolution of matter through physical and spiritual law upward to the spirit world. Scientific, physical and spiritual facts were brought forward to show that the problem of "Immortality" is as capable of being demon-strated to the physical senses as any other great problem in nature. A knowledge of spiritual law and the following of certain well defined conditions were the means of placing any one who desired it in direct communication with the loved ones who had lived on earth. The evidence of the physical senses alone is sufficient to proclaim the fact that the dead to return, and that they can communicate with mortals. Hamilton, Can.-Mr. Geo. W. Walrond of this

mortals. The lecture throughout was replete with good sound logic, and convinced quite a number that Spiritualisn indeed has something more than mere philosophy to pport its claims

support its claims. The evening lecture was upon "The Spiritual Gifts of Humanity," and eminently well calculated to en-lighten all who heard it. Now that Guelph has failen luto" line, let us trust that other towns will follow suit. In Hamilton it has using a Garbailton in the superscript of the superscript of the logit of the superscript of

COR quite a firm footbold. Onset, Mans.-The Ladles' Onset Improvement Society-Miss Helen C. Berry, President; Mrs. A. M. Brown, Treasurer; Mrs. Helen M. Wood, Secretary-will hold its third annual Fair fif the Temple, through-

will hold its third annual Fair iff the Temple, through-out the second week in August, 1833. As its members devote the *entire* proceeds of their Fair to the im-provement and beautifying of the place, working un-der the approval of and in barmon with the Board of Directors, they cordially invite all who are inter-ested to all them. They will also hold the Regular Annual Harvest Festival in the Onset Temple, Saturday and Sunday, Sept. 23d and 24th, and can promise their friends a most enjoyable time, as they have secured the high-est talent for the occasion. They also desire to state that they are in no way connected with any other society, and have author-ized no one to issue circulars or solieit subscriptions in their behalf. HELEN M. Wooon, Sec y.

their behalf. HELEN M. WOOD, Sec'y.

 Intell behalt.
 Intell N. WOOD, See'y.
 Lock Bor 34.
 Fitchberg, Mass.-Mr. F. A. Wiggin spoke for our Society Studay, Dec. 25th, giving two highly in-teresting lectures. In the evening he made an earnest appeal to the Spiritualists of this city to start a fund toward building a spiritual temple, and 1 am pleased to say that at our annual meeting a committee was ap-pointed to solicit funds for that purpose.
 At the annual Association meeting held on the after noon of Jan. 1st, the following officers were elected for the year: President, Mrs. E. S. Lorfng; Vice Pres-ident, Mrs. J. H. Pierce; Corresponding and Record-ing Secretary, Mr. C. L. Fox; Financial Secretary, Mr. P. C. Burr; Treasurer, Mr. J. C. Sanborn; these, with the following four, constitute the Executive Board: Mrs. M. A. Jordan, Mrs. Josie Pierce, Mr. W. Taylor, and Miss R. P. Lyon. The Society starts.out this year free from debt, and with a good sum in the treasury, and everything points to a successful year's work.
 Mccne, N. H.-Miss S. Lizzie Ewer spoke to the year's work. MISS R. P. LYON. **Keene, N. H.**—Miss S. Lizzie Ewer spoke to the Liberals of this place on Sunday, Dec. 11th, with good acceptance. Her subject in the morning was "Light of the World," in the afternoon, "Eternal Life." Miss Ewer's combination of gifts as speaker, test medium for platform and circles, as also for private readings, well qualify her for the high mission for which she has been chosen. I. W. R. Lynn, Mass.-The Children's Progressive Lyceum Lynn, MInss.—The Children's Frogressive Lyceum met at Exchange Hall, at 12:30 r. M. and observed Christmas day in the customary manner. After the opening exercises the following entertainment was given: Recitations by Winnle Atherton, Eliza Gar-land, Katle Fogarty, Harry Cheever, Charlie Ames, Eddle Dean, Blanche Atherton, Julia Atherton; song by Amy Adams and Mr. McLay; recitations, Mabel Cheever, Cora Viennah, Mr. Emerson, Mr. and Mrs. Atherton, Mr. Chase and Mr. Dowland; an original poem by Mrs. E. B. Merrill. There was a Christmas Tree loaded with presents, which were distributed by the Committee, and many hearts were made glad. Mr. Whitlock of Boston made fine remarks, followed Mr. Whitlock of boston made and by others. [I made a visit to Haverhill on the 25th ult., and had the pleasure of listening to one of Mrs. Cella M. Nick-erson's fine discourses, and to the sluging, led by Mr. J. P. Hayes, the well-known baritone of that city.] B. STODDARD COLLYER, Lyceum See y. 3. F. Hayes, the weir-known bartone of that city.] S. STODARB OCLLYER, Lyccum Sery. Mowe, VI.—The Spiritualists of Stowe have been highly favored by a visit from Lucius Colburn of Man-chester Dépôt, VI., who récenity spent three weeks with us. He held several parlor séances and meet-ings, which were attended by some of our most intel-ligent citizens, and were very satisfactory. Au un-usual amount of interest was awakened, and all went away satisfied that they had been in communication with spirit friends—some receiving very remarkable tests. Mr. Colburn is one of our best test mediums, and is constantly at work for the cause of truth. Karfe F. Brappond. Naratogá Mprings, N. Y.—The Trustees of the First Society of Spiritualists met Jan. 3d, and electéd the following officers for the year 1893; Dr. W. B. Millis, President; Mr. W. J. Miner, Vice-President; Mrs. Minnie Allen, 2d do.; Mr. W. B. B. Wescott, Treasurer; Mrs. W. J. Miner, Vinancial Secretary; Mrs. Elizaboth Freeman, Collector. All speakers wishing engagements with our Society piesae address DR. W. B. Mills, Saratoga Springs, P. O. Box 84.

(From the Cornhill Magazine.)

"Sentry Go,"•---A Ghost on Guard!

[Conclusion.]

As his brother had not been three months enlisted, this could be effected by a payment of ten pounds; but such a sum was far beyond the means of either brother. Cameron in despair had come to me for help, hardly daring, as he told me, to hope that I could give it. He said he had been encouraged to seek my as sistance by my constant kindness to him.

"I would pay you back, sir, I swear it to you," said the poor had earnestly. "You can stop my pay every week, sir. I want next to nothing. I don't drink any, and I can easily get all I need to smoke and the like o' that. I will pay you back, sir, indeed I will!

Well, to cut my story short, after some reflection, and not a little misgiving as to whether in respect of discipline I was doing right, l agreed to let him have the money. I could well afford it, I liked the man, and had been touched by his story not a little,

'You should begin to save up your pay in the savings bank, Cameron," said I, as he thanked me earnestly.

I had not the least intention of repaying myself from his hard earned savings, and quite looked upon the loan as a gift, but I judged it better not to say so expressly lest the easy manner of obtaining the money might do harm, while I thought it a good opportunity of encouraging frugal habits.

Cameron's gratitude was deep, and I could I not help feeling that his expression of it was sincere and heartfelt.

As he was leaving the room he turned, looked me full in the face, and said: "God bless you, sir, for your kindness to me! I shall not forget it! I will repay you, sir, so help me God!'

I was struck by the singular earnestness of the man, and when he left the room I said to myself: "I may have done right or wrong, but that is a real good fellow, and I have got a firm friend I verily believe!'

I arranged matters next day. Cameron's brother was permitted to leave for his home almost immediately; my part in the transaction was not suspected, and in a few weeks the matter passed out of my mind. ('ameron continued in his steady conduct, and each month I observed that he was putting a little sum to his credit in the regimental savings bank. I never, however, alluded to the occurrence again. About three months afterward I went

away on short leave: I had accepted a yachting invitation from an acquaintance, and spent a very pleasant three weeks, oruising among the Channel Islands.

I returned to D--- late one night, and leaving my heavier baggage at a hotel in the town, I started up to barracks with a small hand-bag. I went slowly up the zigzag path, through the postern gate, crossed the first or outer ditch, and was within a few yards of the innerone, when I was startled by a sudden challenge-

"Halt! who goes there?"

"Officer!" I answered, feeling not a little surprised, for there had not used to be a sentry over the plank bridge. It was rather dark, and I could not see very distinctly. I advanced a pace or two, when I was again halted.

"You can't pass here! Go back!" I heard in sharp, distinct tones.

This meant a long round for me, which so late at night, and carrying as I was a heavy hag, was very disagreeable.

'Not pass here!" I exclaimed, peevishly. Why not? I am an officer quartered in the citadel!"

"You can't pass here! Go back!" repeated the voice, hoarsely.

The tones seemed familiar, and, rather irritated by the somewhat peremptory answer. I advanced another pace, and saw close in front of me a sentry with his rifle at the port.

Öriginal Essay

EDUCATE THE CHILDREN. BY MATILDA H. CUSHING.

The world is to-day alive with advanced hought. Questions of vital importance confront us upon all sides. Downtrodden humanity, groaning under the burden of poverty and suffering, cries aloud for justice. A tremendous work of reconstruction awaits the coming generations." How shall they be best fitted for its accomplishment and saved from the mistakes of their predecessors?

We pride ourselves upon our emancipation from creedal bondage, and rejoice in the bright revealments of the spirit-world. We are solaced by communion with dear ones on the other side. How about those on this side? We have sailed through seas of trouble; sorrow and bereavement, mistakes grievous and innumerable, have marked our path of progrèss. Must our children travel the same way, make the same mistakes ere they can claim their rightful inheritance? Shall we sit idly down and leave o the angels the work that belongs to us?

The importance of educating our children in the foundation principles of the Spiritual Philosophy should be more generally recognized. The lack of young people in our meetings is painfully apparent. Is Spiritualism calculated to minister only to bereaved and world-weary pilgrims? Most assuredly not. It is a vital, living spring of Truth, vivifying and energizing both soul and body; permeating thought, word and deed; elevating and sanctifying life here and hereafter.

The tendency of creedal, dogmatic instruction has been to cramp the intellect and paralyze the reasoning faculties. The unquestioned acceptance of theories from any source is not conducive to mental or spiritual strength. While the prevailing sentiment is against dogmatism, it still lives, and is continually manifesting itself even among the most advanced and liberal thinkers. The human mind is prone to believe in its own infallibility. Let us avoid this quicksand in our teaching, and not seek to impress our views on the minds of others; but rather stimulate to an independent search for truth and the exercise of individual reason. guided by the spiritual intuition which emanates from the Infinite Source of all wisdom.

Since Andrew Jackson Davis first agitated the subject of Lyceums, many attempts, more or less successful, have been made to carry on the work in the spirit in which it was conceived. But the laborers have been few, and only in cities and large towns has it been possible to even approximate to the original plan. In the country towns and villages, where the faithful are few and widely scattered, the rights of the children to freedom of thought and expression have been practically ignored. This should not be. In the smallest home-circle a Lyceum for the discussion of questions of spiritual, social and national importance can be formed. The youngest may be encouraged to give their thoughts, and, by a judicious series of "Whys," prepared to give an intelli-

gent reason for opinions expressed. If several families unite, much good may be accomplished, resulting in the spiritual development of both old and young.

Look not with longing eyes to the Summer-Land for the fulfillment of your highest aspira tions. "Behold now is the accepted time; now is the day of salvation." Cultivate now to the utmost, in yourself and your children, the physical, mental and spiritual-that wonderful trinity abiding in the unity of each individual. Then shall the coming generation be a race of intellectual and spiritual giants, fitted to cope with the most intricate problems of life.

PSYCHIC PHENOMENA.

JANUARY 14, 1898.

Spiritual Phenomena

Seauce with Mrs. Stafford-Stansbury. To the Editors of the Banner of Light:

Those who, seeking to investigate the claims of the spiritual phenomena, do not attend Mrs. Hattle Stafford-Stansbury's scances this season, at 80 West Concord street, Boston, will miss a rare opportunity. The manifestations in her presence are more wonderful and convincing than over, and produced in such a manner that the greatest skeptic cannot doubt their genuineness. Not alone the materializations-that are so satisfying-but the many and marked tests, with names and messages, conclusively prove spirit presence and identity.

At a recent scance, a stranger from a distance had given his middle name instead of the one he was known by; so "Rose Bud" went to him and said: 'There are two spirits present, named Lillie and Carrie Osgood, and they call you papa, and say your name is Osgood, too." He seemed pleased that they knew what he had done in a good spirit; then the daughters and his wife materialized outside the cabinet where all could see, and he had the pleasure of conversing with them. While one form was materializing in front of the cabinet, and several fect from it, another came in the same way behind the gentleman who sat next to me. It was his wife, and she went with him and found some flowers he had brought and hidden in the room; then they walked to the cabinet together and held quite a long and interested conversation; next his daughter came, and he told me it was the most perfect and convincing demonstration he had ever witnessed-that he could see every feature distinctly. He sise said the tests he received were beyond question, as matters were mentioned known only to the spirit and himself. A beautiful spirit named "Flossie," about ten years

old, walked around the circle, and to the furthest sitter. A little boy some five years of age came and called for his grandfather, who was not present; but a gentleman recognized him, and received his mesages of love to take to " Grandpa."

One gentleman, who was much pleased to see his friends, remarked: "Why, you look exactly as you used to." To myself came, very unexpectedly, my beloved nephew, Arthur C. Pickering (fourteen years old), and with his hands upon my shoulder, said; Aunt Nan, I am so glad to see you." Calling me by that name was excellent evidence of personalityas it was peculiar to himself-no one else ever used it. A goodly number of forms appeared, every one recoguized by friends. Myself and others were permitted to follow the spirit into the cabinet, and place our hands upon the medlum's head-thus proving conclusively that there was no transfiguration.

The music is presided over by Mrs. Hattie C. Mason, whom it is a pleasure always to meet. One of her controls, "Sunshine," often materializes very perfectly. Upon this occasion she came, a perfect indian maiden, and to the surprise of her medium found the red slippers-a present to "Sunshine," which Mrs. M. had quietly brought to the room and placed behind her in her chair; she put them on and gave us an Indian dance, which was enjoyed by all. She is a fine spirit, and doing a good work through her devoted medium. 'Long may all true mediums be spared to us, and health and strength given them to continue their great work. ANNIE LORD CHAMBERLAIN. Hyde Park, Mass

If faithfully used, Ayer's Sarsaparilla will remove scrofula in whatever form it exists.

An Editorial Spartacus.

For three long years have we stood upon the ink-stained arena of our back office and pulled Ink-stained arena of our back office and pulled the lever of a man-killing hand-press, and the work of a four-horse power engine. If there be one among you who deem this a too soft snap, let him come forth and surge upon the stubborn lever. If there be three among the whole populace who dare cope with the toggle-jointed monster and the grosse-stained floor of our press-room let them come on lf you our press room, let them come on. If you don't think we've earned the scanty crusts upon which we have subsisted, then toy with the back-breaker in our rear shop. We have wrestled and tugged with the joint-stretching muscle-developer until our arms are bundles of tough ligaments, and we feel perfectly able of cough figurents, and we feel perfectly able to lick the man who says we ought to do some-thing to eawn a living. We have swung on the handle of this lung-testing, pile-driving mech-anism until our hands were blistered, our soles sore, and holes were worn through the floor where we braced our immense feet. We have been solicited to furnish power for a rock-crusher but we were not always thus, a clave crusher, but we were not always thus, a slave to a three-legged iron constitution-wrecker.— The Tillamook Headlight.

vancing in power and force until the spirit is working its way to a higher expression. As we scale boffier heights in the spiritual, we shall know more of the grandeur of a human soul and its possibilities.

There is an infallible something that teaches you the great lesson that just outside of your earth linger those who have once dwelt upon this planet, trying to uplift the dwellers here into higher spiritual growth. The human soul holds within itself all the attributes that have been attributed to a Creator. I elaim the generator, the God. Serve yourself. But how! you ask. The great question comes, what shall we do to serve the great purposes of life? Not by preed for gold. We must first discard the selfishness that would make us less manly or less womanly. Learn to be noble, learn to be grand. But how, asks one, shall we do it? Whom shall we look to? Who shall we have for an example? Here comes one difficulty. The human family has been apt to ape some one else. You want to realize that you are immortal beings, and just as capacitated as any beings who have ever lived. Many are seeking for tests, which is all very well, but when you can utilize your Spiritualism, then you will advance. Be more active, do all the good you can. If your thoughts are not purer, your aspirations higher, your sympathles stronger, from being a Spiritualist, then you are not one; you are neither laboring for a Creator nor for yourself. On the other side your home will be just the one you have earned. You are building Trust. You will undertake no kindly act in which you will not be aided. No soul has ever trusted in vain. Our lives and your trust blends.

You ask, can the spirit, of mortals go to all other worlds? I consider it impossible. The spirits of the planet Mars cannot enter the atmosphere of earth, nor can the spirits of earth enter their atmosphere until they have spiritually advanced far enough to make it possible. Strive to increase harmony until the sun shall rise upon no slave and set upon no master. Learn to enjoy all that is lovely, even though it may be the possession of another. I am glad to greet you this new year. You may discover not the Greator, but the mighty generator, yourselves.

W. J. Colville's New Year Address, Delivered in Boston Dec. 31st, 1892.

THOUGH there may be little of spiritual significance to the mere date on a civil calendar, still there is something intensely significant in the act of turning over a new leaf ip the volume of life, the leaves of which are so numbered that we can refer to them as to the pages of a book. 1892 was a memorable year in that it took from the scene of their mortal labors not only Whittier, Tennyson & Renan and other men of worldwide celebrity, but also a vast number of influential workers in various fields of extensive local importance, whose loss must be bitterly felt if others are not forthcoming to occupy their vacant chairs.

To every thoughtful person there is something pathetig and also much that is hopeful in the prospect of a New Year, the very thought of which suggests untried experiences, and yet how few comparatively feel equal to the task of embracing life's largest opportunities. Responsibility and opportunity are necessarily one, and it is to grasp the occasion and make it fruitful which is the privilege of each and every one among us: Old duties can be performed in new ways; we, can enter; into new relations with old acquaintances, and change being the universal order, Sickness and despair attend closely upon stagnation Necessary MRS. WINSLOW'S SOOTHING STRUE has been used variety does not always imply traveling in body. He for children teething. It soothes the child, softens the who never leaves his native village, but keeps abreast | gums, allays all pain, cures wind collo, and is the best in thought of all that is going on in the great world I remedy for Diarrhoea. Twenty-five cents a bottle.

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Saratoga Springs, P. O. Box 54.

CONSUMPTION CURED.

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

-Little Tommy-"Bay, are you engaged to my sister, or hbt?" Algernon (blushing furiously)-"I am-am uot, Tommy, but I would like to-to be." L. T.-"Come out from behind that door, sis. I knew I'd earn that quarter."- New York Herald.

For Over Fifty Years

"Go back! go back!" repeated the figure in the same hurried tones.

The night was not so dark but that I could make out the features of Private Adair Cameron. For one moment I thought of inquiring the reason of the road, which was usually open, being closed, but on second thoughts I reflected that it was scarcely judicious to enter into an altercation with a sentry whose orders were evidently stringent, so, very sulkily, I turned, and began to retrace mysteps. I had gone but a few yards when I heard behind me the cry of "Sentry go!" ring through the quiet night

The sound lingered in my ears till the echoes from the gray ramparts died away in the still air, and all was once more profoundly silent. In no very good humor I found myself at last, hot and tired with my burden, in the passage leading to my quarters.

The room occupied by my subaltern was next to mine: the door was open, and I heard voices within.

"Those infernal sappers are always at some game! They go and move a bridge for some silly reason or other, and never think of telling any one. I only heard about it ten minutes ago, and now I've got to go and post a sentry over it, or some poor devil will break his neck to a moral!"

You may save yourself the trouble, old boy," I exclaimed gayly, as I burst into the "The sentry 's on already, and so I 've room. saved my neck, and Evetts there won't get his company just yet."

The adjutant (for it was he that had been speaking) and Evetts, my subaltern, greeted me with all the boisterous welcome of old comrades.

"Glad to see you back, old chap!" said Hawes, the adjutant. "But what do you mean about the sentry being posted?"

"Why, over the ditch on the short cut, confound him!" I replied. " He made me go back the whole beastly round!"

"Over the bridge at the inner ditch?" asked Hawes, with surprise.

"Yes!" I answered.

"But I have n't posted one yet!" said Hawes. 'I was just going to see about doing it when you came in. For they've taken away the bridge.'

"Well, my dear boy, there he is anyway!" I answered, laughing.

"But not one of our men?" asked Hawes, in tones of great surprise. "Surely not one of our mon ?-

"Yes!" I replied, still laughing. "One of our men! 'I ought to know him too, for it was private Adair Cameron, of my company."

The two officers looked at each other. A curious expression came over their faces. After pause my subaltern said slowly, "Private Adair Cameron died in the hospital last night !"

* The cry used by sentries in the British service to intimate to the guard from which they are detached that the time of their duty having expired they expect relief. Remarkable Experiences o

(Translated for the Banner of Light from the Spanish La Fraternidad, of Feb. 25th, 1992, 59 W. N. Eayrs.)

Señor Pedro Gaggini of Paysandu, Buenos Ayres, sends to the editor of La Fraternidad the following letter, which contains an account of his extraordinary experiences in experimental Spiritualism:

·' Paysandú, Jan. 13th, 1892. MY DEAR SIR-I have the pleasure of informing you that in this place we are obtaining many and very important spirit-phenomena. Omitting mention of the least surprising, I will tell you the principal. I guarantee upon my word of honor the truth of what I am to relate. In the conduct of my experiments, I have taken every precaution to guard against error, mystification and deception. The reality of these facts is absolutely demonstrated.

In view of the fact that direct writings are obtained in any part of a house, I conceived the idea that they might be obtained in a closed box. I constructed a box of white pine. Its length was 35 centimetres, its breadth 25, its depth 20. It was provided with a lock and key. In this box I placed two double slates; and carefully locked and secured it from interference. The next day the box was opened; we found that one of the slates was completely covered with writing; this proved to be an essay on Slander, and the subject was treated in a masterly way.

This was copied, and the slate carefully cleansed and returned to the box; direct writings were given to us on every trial, and one day I proposed to the invisible agent that he should write upon a theme which I should suggest; the proposition was accepted, and I gave him the subject "The Orphan." In a few minutes the box was opened, and both slates were covered with a fine essay, which, however, was not completed for want of space. The fact of direct writing is proved in our opinion, as on more than twenty occasions we have obtained

The first day of January I placed in the box

a card of congratulations directed to our spirit

guides. An hour later the box was opened;

no card was to be seen; they had taken it

away. A flower was then thrown in, and in

ten minutes that was removed also by the

spirit. These astonishing results led me to

make a further experiment. I placed within

the box a small glass vase, in which was a sprig

of jasmine. Half an hour afterward raps told

us to examine the box. With unspeakable

amazement and satisfaction, we saw that both

vase and flower had disappeared; but how?

There stood the box, from which we had not

taken our eyes during the experiment, there it

was safely looked. We had seen nothing come

How can I prove to you that all that I have

celated is absolutely true? I don't know. See

out of it; nor had the box been moved.



ing is believing. Yours for the truth, PEDRO GAGGINI.

JANUARY 14, 1898.

BANNER OF LIGHT.

A Poetic Plimsoll. Not many years since the English people were stirred profoundly by the uttorances in and out of Parliament of Mr. Plimsoll, who merits the designation of "the saliors' 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 spec-tacle 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

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we put back to Sunderland 'cause our cargo shifted; We put back to Sunderland 'cause our cargo shifted; Seven days and seven nights to the Start we drifted. Racketing her rivets loose, smokestack white as

show, All the coals adrift adock, half the rails below, Leaking like a labeled path that 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;

short; Met a blow that laid us flown, 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; Clanging like a smithy shop after every roll. Just a funnel 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

Wondered every time she raced * if she 'd stand the

wondered every time she raced • 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 agin 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

Hi! 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

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 Bollvar, 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; Cheefed her from the Bollvar, swamping in the sea.

Then a greyback cleared us out, then the skipper laughed

Boys, the wheel has gone to h-1, rig the winches aft!

All! Yoke the kicking tiller head, get her under way!' So we steered her, pully haul, out across the Bay! Just a pack o' rotten plates puttled up with far, In we came, an' time enough, 'cross Biboa Bar. Overloaded, undermanned, meant to founder, we Euchred God Almighty's storm, bluffed the eternal sea

Seven men from out of hell. And the owners gay, 'Cause we took the Bolivar safe agross the Bay?'

""Racing " is caused by the bow plunging so deep as to bit the stern out of water, removing outside pressure on the servey, 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 evoluted, I mean the thinking, reasoning man, he has seriously questioned himself, seeking a solution of the problem of life. He found himself environed by powers and forces he could not analyze. He found himself destined to run a career, longer or shorter, then disappear. He found himself to be a wondrously fashioned machine, akin to the animals around him, yet differing in many essential particu-

He ran a parallel with the animals, and found a something they did not possess. What was it? So he quesbloned 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 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 investing him with manifold attributes, human all through, yet superhuman. The majority of mankind believed in the priests, for were they not the know alls? Were they not spe-cially endowed? were they not vicegerents of God, cially endowed? were they not vicegerents of God. the monster man in the heavens? They framed a system which they called Religion, claiming that through it all could be made plain. Systems of religion varied according to elimate, 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 asking, 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 reecho as they have for ages. For all that theology can do or does, the majority of mankind still wander in the Cimmerian darkness of doubt and uncertainty. "What is to be?" is still the pressing question. Hamlet'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; (It 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 heartache, and the thousand natural shocks That flesh is heir to—'t is a consummation Devoutly to be wished. To die—to sleep— To sleep—perchance to dreami—ay, there's the rub— For in that sleep of death, what dreams may come, When we have shuffled off this mortal coll, Must give us pause." let's soliloquy on Death well sets out the state of the In this soliloquy, of which the foregoing is but a part, Shakspeare 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 intensify doubt and uncertainty. Those myths, total depravity, atonement, salvation through Jesus, a general judgment supplemented by a brimstone hell and a psalm singing heaven, are so many lamps, without wick or oli. They are as barren of good as an upastree. But can the questions, Whence? Why? WhitherP be answered! Assuredly they can. Spiritualism does it fully and effectually. That little rap at Hydesville 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 angello 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 harmony. 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 Spiritualism is a little work, "As IT Is TO BR," by Cora Linn Danels 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 inci-dents 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 problems 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.

Bunner 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 cra-dles in which our Cause was rocked in its infancy

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 belowd for wears to make these 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 yery 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 Spir-itualists should support the battle standard, whose colors are as bright and fresh to-day as if it had not been in the yan for all these many 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 occa-sion, and the old year gave way to the new with the crown of inspired thoughts resting upon us all like a benediction from our all-wise Fath-er's 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. 22d is a message from Spirit S. B. Brittan in regard to the questions presented to THE BANNER Circle controls for their consideration, which pleased me much, and I hope will be acted upon by those who 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 anoth-

This brings me to the consideration of anoth-er article in the next issue of THE BANNER, a synopsis of a paper in the Scientific American, read by Prof. Houston before the Franklin In-stitute of Philadelphia, on 'Thought Trans-

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. Excarnated spirits have given views

A Glimpso at Old Time Bigotry. The subjoined attack was made upon REV. JOHN PIERPONT when he was yet in the mortal, 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 delivering the lectures which called forth this unseemly 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 occurring 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 leading 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 imposture 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 nost 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 mischlevous 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 folly, 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, animal magnetism, clairvoyance, and *isms* without number. And now, alast 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 minister, by publicly asserting that." Spiritualism is a higher development of Christianity." The frauds of Mansfield, the impudent tricks of Squire, the slimy villainies and detestable forgeries of Stiles, 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 rogueries of Spear, the coarse impostures of Redmond, the supernatural duliness of Dexter, the flighty follies of Judge Edmonds, the theory and practice of amnities-these, Mr. Pierpont thinks, or professes to think, not "a new religion, but a higher development of Christlanity."

Mr. Plerpont 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. 3322. This by Romyn Hitchcock is followed by a descriptive account of "A Winter Ride to the Great Wall," by N. B. Dennys. Mark Twain is at his best in his story of "The £1,000,000 Bank Note," founded on a wager that alman, a stranger, could live thirty days in London with such a bank-note in his possession with no means of accounting for its being so, and keep out of jall. 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 correspondence 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," with eight illustrations, one being the frontispiece, a photogravure of the most approved portrait from a painting by Girardot. Immediately following, with eight illustrations, is the second paper by S. J. Vicars upon the "Leicester Corporation Art Gallery." Illustrated by engravings of its most not able 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 Illustrated Note Book" is attractive, and " The Chronicle of Art" and "American Notes" news-giving. New York: Cassell Pub. Co. THE ATLANTIC 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 Hartwell Catherwood will treat of Illinois under the French ; " The Feudal Chiefs of Acadia," Francis Parkman, 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 Fröbel. There are other alticles 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., publishers, Boston.

A WONDERFUL TALE. BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

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"Four years ago," she said, "I was in a position of complete physical and nervous prostration; had but little appetite, severe indigestion, stomach distended with gas, constipation, palpitation of the heart, sleeplessness, pain in back of the neck and base of the brain, and was so nervous and despondent that life was a burden.

"As a result of this condition, other weaknesses peculiar to my sex fell upon me, until I was utterly wretched.

"After much medical treatment and constant fallure was induced to try Dr. Greene's Nervura blood and nerve remedy. It was in a faint hearted way, and with little hope, but I soon began to sleep better, my diges tion improved, the pain in the head became less severe and I gradually gained strength until I felt as if I had been extricated from a pit of abject darkness and despair and emerged into the sunlight!

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Indiana.

FORT WAYNE.—"Occult" writes referring to Mr. J. F. Baxter's lectures there-inoted elsewherej-and says:

"An editorial in the Daily News alluding in highly eulogistic terms to Mr. B.'s lecture and scance would not have been written in this In highly eulogistic terms to Mr. B.'s lecture and scance 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. H. 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.) beyond 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 Spiritual-ism and its phenomenal base are very far from being 'a delusion.''

Michigan.

Michigan. GRAND RAPIDS. -Effie 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. In-vocation, lecture and scance 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 case that the work of this month can be accomplished. Certainly the manifes-tations 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.**

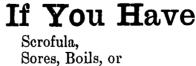
, Kansas.

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. E. Hammon of Topeka, by the visit of Mrs'E. E. Hammon 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. Hammon, 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, the very best in Goodland, pronounce her psychometric readings excellent, and we must say that Mrs. Hammon gives the best general satisfaction in her readings of any medium we have ever met, and we oheerfully recommend that any society or community desiring a good, reliable medium give her a call."

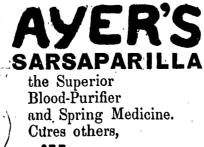
Passed to Spirit-Life,

From Waltsfield, Vt., Oct. 14th, 1892, Mrs. A. B. C. Davis ged 83 years.

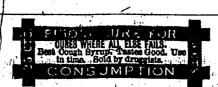
aged 83 years. She was a consistent believer of the Spiritual Philosophy from its infancy; it has been a source of great pleasure and comfort to her in all her declining years. The BANNER was her one great source of enjoyment, and she prized it very dearly. ALBERT DAVIS.



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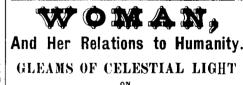
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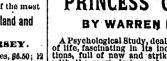
to be of Heathen Origin. The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1880. 'It was from Potamon, a Greek philosopher of the Alexandrian school, who, borri into earth life A. D. 280, passed from it in the year 315. The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roborts began as early as April, 1878. Mr. Roberts was a, man of fine education and marked ability as a lawyer, and through these communications became agreeat student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this voluped, gen-erally in full corrobration of the truth to its confects, and of the identity of the communicators. Cloth, 1200, pp. 608. With potrait and other filmstrations. Price \$1.50, postage 12 cents. For sale by COLBY & RICH.

DR. ZELL

AND THE

PRINCESS CHARLOTTE. BY WARREN RICHARDSON.

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In quoting from THE BANNER, care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not enderse the varied shades of opinion to which correspondents give utterance. The No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. If Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.



BOSTON, SATURDAY, JANUARY 14, 1893. ISSUED EVERY THURSDAY MORNING FOR THE WEEL ENDING AT DATE.

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

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

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 CIECLES, 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 gladly. In all this gyration of phrase, as we time has not arrived when the friends and note its progressive stages from "hypnotism"

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 much of its value when we look for a basis of unity makes application? According to the creed un- either in the cult or in the bellef. der which he ministers, the Holy Ghost is of the mysterious three who compose the Godhead-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. Shakspeare inquires, "What's in a name?" and the originator of this hollow-sounding compound of words promptly answers, "there's everything In this case it implies a clear disposition in it." to shirk, to ignore, in fact to say and do anything whatever rather than accept the truth as it is, exponents of the Spiritual Philosophy - no to "residual personality," a single purpose is apparent, and that is to avoid an onen 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

Modern Spiritualism

Is rapidly permeating the public mind all over the world, notwithstanding the fact that olergymen 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 warning 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 Profs. 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

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 Bud dhist 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 whe 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 [excarnated] 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 spirit ualistic phenomena has been worn down and the prej udice 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, (sio.) 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 i is believed that he occupies it. The discovery of h pres ence 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 break fast 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 clapped 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 recelpt of letters by mail from a third sister, who had

CURBENT THEMES.

Gov. Flower vs. the Coal Combine.-That I 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 con sumers, 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 had 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 combination. 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 gov ernor merely states the case as above, but he makes no recommendation. Will the people continue to sub mit? •,•

Wignrd 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 photogaphy, 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 [counterfeit?] through perfectly natural means." By way of self advertising he is cer tainly 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 s, 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 'supranatural," 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 re-ported from Rome that the Holy Father is greatly incensed at the opposition displayed to Mgr. Satolli, his ablegate 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 docu ment 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.

•.•

Bestricting 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 Voice 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 vhile it would 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 anyiety about what will be done by our government, because they say that to cut it off entirely would entail 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. •_•

JANUARY 14, 1898.

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. .

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Typhus Bever-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 physiclans 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 newlywedded-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 Spiritual Temple, Exeter and Newbury treets, at 2:45 P. M. Subject: " Spiritual Temples in the Twentleth Century." He will speak in Waltham, Mass., at 7:30 P. M., the same date.

His lectures on Spiritual Science, at 18 Huntington venue, 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 Weldon, Box 381, Chicago, 111.

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 Bosworth street, Boston, have the work on sale. See advertisement.

Read what a correspondent says elsewhere as to the practical value of "Lottie Fowler's Clairvoy-This excellent medium is now located in ance." 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 bhan a grand addition to the literature of Modern Spiritualism.

105 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.

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 & RICH, · <u>1</u>

"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 enlongated ears, like his disposition, reäppear 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 disdlaimer 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 by W. J. Colville-will be found on our second of content and soul-happiness which such com- | page.

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 concenrate themselves into two groups or more, now

aleeping and now waking, and again coördinate, coëxisting, and coöperative. 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 cues until three hundred years after the demise of that celebrated individual; whereas the photograph' in question represents him with a very nice cue 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 repudlated it.

Good advice for the New Year-as given

died three or four years ago. At the first statement the incredibility 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 se crets, 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 wo men 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 Astir!

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 prevential 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.

EF See report of the Christmas exercises of the

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.) Ragle -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 woman 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 milltary 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 forsleth year-extended from their thirtysecond; that the term of training in the navy and cav airy is ninety days as against the former forty-two the first year, but in the other departments sixtyeight days the first year and twenty-two the second During the training the soldiers are to receive thir-teen 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 becom-ing 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 va-rious universal suffrage clubs are electing delegates Lynn, Mass., Children's Progressive Lyceum, second to it. The political relations of Norway and Sweden are greatly strained, and there are those in Sweden

10 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 infernal 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 warnng, 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.

Lottie Fowler's Olairvoyancy.

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-numerous barges and a tug-boat being detroyed-no insurance.

ught.

JANUARY 14, 1898.

For the Banner of Light. 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 intergiew 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 table proofs," the fact of communication with excarnate persons whom the world calls dead, and of their natural, conscious, active exist-ence in their spheres of being, whither they went upon release from the mortal. Their im mortality, 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 rea-soning, enforced by the statements and reason-ings of those who have returned is to our soning, enforced by the statements and reason-ings of those who have returned, is, to our mind, conclusive touching that question, and eminently satisfactory. But why wait months for the tardy steps of some skeptical scientists, who seem to act as if all scientific authority was vested in them? They have said in effect: "I am Sir Oracle, And when I ope my lips, let no dog bark."

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

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; assumed authority and superstitious creating, men who acknowledge facts when they are clearly proven, and who confess that old scien-tific methods and limitations are not exempt from universal evolutionary processes. These from universal evolutionary processes. These men have scientifically analyzed the proofs of communion with excarnate, living, spirit per-sons whom the world calls dead, and whose bodies it has buried; those whom the church

sons 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 thesecular 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 manage-ment, as a whole it is cowardly, dependent and often slavish in its fawning before the opin-ions and prejudices of Society and Fashion. It will pay for, and publish, a cablegram from Europe, a prophecy, as an item of news, be-cause such will not offend the prejudices of its patrons. But when the prophecy has already been discounted by fact, and scientifically 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 dis-claimer, or be made a burden-bearer for all the opprobrious terms and obnoxious diatribes the opprobrious terms and obnoxious distribes which an unscrupulous reporter can concoct. If the scholarly and accomplished rector of

Trinity church in this city, the successor of 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-LT is, however, a consolation to all truth-lovers and those courageous enough to ac-knowledge facts established and even en-dorsed by scientific processes of investigation, that the same infinences which now seal the columns of the religious and secular press from fair and candid statements of contemporary facts, with just and houorable criticisms upon facts, with just and nonorable criticisms upon them, will unseal those columns when the old, conservative scientists are forced to yield their prejudices, and by reason of spiritual enlight-enment society shall make it fashionable to commune with the excarnate loved. Society is largely permeated with members who, in their family circles, are enjoying that pleasure and comfort new. A little further on both

NEWSY NOTES AND PITHY POINTS.

Take heed of your civilization, ye, on your pyramids built of quivering hearts; There are stages like Taris in '00 where the commonest men play terrible parts. Your statutes may crush, but they cannot kill the pa-tiont sense of a natural right; It may slowly move, but the people's will, like the ocean o'er Holland, is always in sight. "'T is not our fault," eny the rich ones. No; 't is 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 sods. Of course a good many doc-tors regard it as rubbish.¹ If h directly in the line of M. Brown Sequard's investigations, which were her-alded as being of the most wonderful value from the strange effects obtained by injecting organic extract 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 vears 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 birth day.

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 jourbals at this time.

When Dr. Livingstone, the African explorer, died near the southern shores of Lake Bangweolo, 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 kings 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, 1892; 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 Tllden 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.

- **111** Then I recollect the barn loft, Chucked full of clover hay; Mother used to send us there Mother used to send us there To pass a rainy day. But 1 often stole away from that, And while mother was u't there, Be silding down the banisters Of . the old back

LACONICS. NUMBER ONE.

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

BANNER

111 The Presbyterian synod is kicking against the com mon laws-natural.

††† Men play "policy" 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 incurdled. 111

As the world enlarges it builds bigger barges. 111

Human life is a thread. It spins out short and long. 111

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 me-diumistic 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 oreedal bondage and conventionality. 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 work-ers with a single alm-that of giving spiritual illumin-ation to each person with whom thry come in contact. My next point was St. Louis, and I still linger in the baimy air and the delightful social conditions of the great "Mound City." Moses Hull is lecturing to the First Spiritual Soci-ety during this month. I met blim on lise rostrum last Sunday morning [Jan. 1st] and listened to one of his Bro. G. V. Cordingly's Hall, on "The Gospel of Spirit-ualism," and in the evening at the same place on "Oh, Death, Where is thy Sting?" This was followed by George Cordingly's beautiful inspirational verses and remarkable tests, closing with Mrs. Hill's tender rendition of "Only a Thin Veil Between Us." Mr. Cordingly goes this week to Chicago, and thence to Louislana, Texas and Indian Terrilory. He is a tireless worker, and the sweetness of his nature, as well as his great gifts, give him influence everywhere. Our home here is with Mr. and Mrs. Goettler, de-voted workers in our Cause. My stay with them makes a green little valley where the feet of the weary traveler may rest. My letters are always forwarded to me from Minne-apolis. May, the glorious BANNER long wave over our vaning in the parlor of one of its members each Sunday, and dependent usually on local inspirational and me-

apolis

polls. May the glorious BANNER long wave over our van-guard! Yours for Spiritualism. guardt ABBY A. JUDSON.

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 plat form test medium this month in Grand Rapids, Mich. Geo. W. Walrond is creating a marked impression is

Miss 8. Lizzle Ewer, platform speaker and test me dium, (Portsmouth, N. H.) has recently awakened much spiritual interest in the "Old Granite State."

Lucius Colburn (Manchester Dépôt, Vt.) has accom plished much good recently at Stowe. Mrs. E. E. Hammon (Topeka, Kan.) is well spoken of as a speaker and platform test medium, by corre-spondents writing from Goodland-third page.

G. W. Kates and wife will serve the Spiritual Soci-ety of Colorado Springs, Col., during January. Ad-dress them 213 Cache La Poudre street.

Mrs. Adeline M. Glading (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.

May, to Anderson, Ind. E. J. Bowtell spoke in Plymouth Jan. 1st; in Low-ell, Jan. 8th—spoaks there again Feb. 12th; will be in Pawtucket, R. I., Jan. 15th; Salem, Mass., March 5th. Address 223 Shawmut Avenue, Boston. Bishop A. Beals's address is at 829 Clay street, Oak-land, 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 Sun-days, depleted many audiences. The Union Society of Spiritualists was affected with the rest, but in com-parison, represented more than its proportionate quota. Mr. J. Frank Baxter's services of Dec. 25th were duly reported; those of Jan. 1st were equally accept-able. After a song. "Hall this New Year's Day!" Keligio-Philosophical Journal. able. After a song, "Hall this New Year's Day!" he read an original poem, "The Old Year's Trea-ure," which was a gem. His lecture was replete with grand ideas forcibly expressed, and none listened without borade grand ideas forcibly expressed, and none inscence without benefit. The evening lecture on "Spiritualism's Gift to Hu-manity," clearly showed how great a boon and bless-ing Spiritualism is. The critic has often asked, What new offering has Spiritualism brought? What contri-bution to science? The fact that it 16, and is exerting a beneficent influence in consolation and usefulness, must slience such a critic, if disposed to be thoughtful. The usual séance followed, when positive demon-strations of a psychological or mental nature were given.

Notes from Cleveland, O. To the Editors of the Banner of Light:

LIGHT.

A Christmas Festival was held by the Children's Progressive Lyceum in Royal League Hall on Sunday Progressive Lyceum in Koyai 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 pro-gram was opened with an overture by the Lyceum-orchestra, followed by a piano solo by Ida Levy; re-citations were given by Ruby Snape, May Leeds, Rose Russell, Henry Starr and Edith Chase; an orig-inal and very drimatic poem by Mrs. McCasilo was admirably rendered by her daughter Mabel; Miss Lily Root did well on "Four Hundred Years Ago." as also did Mr. Will E. Minerin two humorous read-ings; "The Merry Xmas Bells" was sung by twelve little boys and girts, accompanied by Mits Nellie Thayer, a Kindergartener, Leader of Fountain group; a creditable vielin solo was played by her sister Jen-nie Thayer, acompanied by Will Kritch; a clever sketch. "The Impecunious Artist," was given by Mr. and Master Collier, and provoked laughter from the little bores; "The Christmas Carols" by the quartet, Mrs. Annie Fellow, Mrs. Lizzle Emmerson, Mr. Coul-son Turabul and Mr. Samuel Russell, Sr. was well sung and added greatly to the enjoyment of the even-ing. The next and last number was an original and apevening. Dec. 25th. The children were made happy

son Turabull and Mr. Samuel Russell, Sr., was well sung and added greatly to the enjoyment of the even-ing. The next and last number was an original and ap-propriate sketch by Mr. Collier, introducing a Christ-mas carol, sung by the entire Lyceum, At the conclu-sion of which "Brother Jonathan." personated by Mr. E. Mapes, made his appearance, the orchestra-heralding him to the tune 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 Mc. Caslin, one of the most effective elocutionists in the Lyceum, and Miss Lillie Root, a young lady equally *au fatt* in sentimental and humorous pleces. 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 furnished the stage (Miss Georgia Cayvan), but the Cleveland Lyceum can uame 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 disser-tation 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 ses-sion, and lightened with astonishment to the words of wisdom-given through the organism of this gifted speaker. speaker.

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. 19th. MRS. J. A. CHAPMAN, Sec'y.

NEW YORK.

Albamy .- 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 Sar voted by Mrs. H. S. Lake to an explanation of Sar-cognomy as taught by Prof. Buchanan, and the prac-tical uses of Psychometry, or the science of the soul. In the evening her subject 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, com-forting those who are 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."

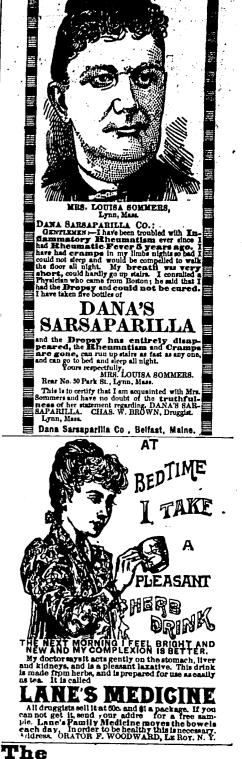
USE DANA'S SARSAPARILLA. IT 'S "THE KIND THAT CURES."

MR. GEORGE T. ALBRO will, for the next few nonths, give instructions for the development of mediumship in its highest phases - Providence, R. I., Tuesdays and Fridays : Boston, Mondays and Wednes days. Address 55 Rutland street, Boston,

MRS. S. S. MARTIN holds séances Sunday even ings, as per advertisement on seventh page.

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





THE KIND

THAT CURES

5

Spiritual Educational Movement AT SUMMERLAND, CALIFORNIA.

A GHEAT present is now well under way at Summerland, the Collifornia, to addure the Ortega Rancho (upon which the Colory is located), with its vast mineral resources, to build and maintain educational institutions to promote and despect the Course

build and maintain educational institutions to promote and advance the Cause. The matter is in the hands of a committee of citizens ap-pointed to represent them. Every Spiritualist should send to the Secretary for a free circular containing the plans, and acquaint themselves with a matter which is of greater im-portarce to the cause of Spiritualism than any which has ever before been undertaken. Address

W. D. WHEELER, Secretary Citizens' Committee, Summerland, California. Nov. 26. isl3w*

ARE YOU A PEG? That is, a Square Peg in a Round Hole? I Pso, you should know of your square corners, for success comes to those who know and are maders of themselvee both their strong and their weak points. For a character delineation to "know thyself," send \$100 to MRS. H. LOUISE KENRICK, 28 Chester Park, Boston,

OF

and comfort now. A little further on both the secular and religious press will feel an in-fluence 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.

Berkeley Hall, was read and approved. A motion of Mr. F. D. Edwards, that it is the sense of this meeting that the Board of Directors consider at once ways and means necessary to procure 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 Home would be obtained in the mear 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 in the proposed Home; 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. Mrs. M. T. Lambert, one of our members, submitted a letter favorable to the matter. Dr. Court said a Home for needy Spiritualists is

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 ob-ject at the front. If we concentrate our forces the angel world will help us; it will cooperate with us, and we shall succeed in procuring the much needed

And we shall success in present the Union was started the Treasurer Dole said when the Union was started the Union was end the most important feature of its work

Home. Treasurer Dole said when the Union was started the initial idea and the most important feature of its 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 re-lating to it from Spirit Greenleaf, formerly a Sweden-borgian 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 State. Such humani-tarian work is the practical religion of Modern Spirit-ualists, or at least one in every State. Such humani-tarian work is the practical religion of Modern Spirit-ualists. Waterhouse agreed with the previous speaker. She fully believed that the angel-world prompts us to perform noble deeds. She hoped the Veteran Spirit-ualists' Home, and that a banner, with its name thereon, might foat from its dome. Mrs. Buck, Mrs. Barker, Dr. J. A. Shelhamer and Dr. A. H. Richardson expressed tifemselves 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. Ridson, Dr. Shefully.

at their next meeting. Mr. Edson, Dr. Shelhamer, and Mr. Henry Lemon made remarks in relation to the establishing of auxili-aries or branches of the Union, and Mr. Lemon closed the meeting by reciting a poem entitled, "Just-toe and Rouality."

closed the meeting by reciting a point character, ice and Equality." Our Historian acknowledges the receipt, with thanks to the donor, of sixty-four numbers of, The Carrier Dove (Sau Francisco, Cal.), from Annie Lord Cham-berlain; also "An Account of the Ministry and Medi-umship of Rev. John Crapsey." in 1862 and later. Our public meetings are held the first Tuesday in every month, at the Banner of Light Hall, at 7:30 F. M. WM. H. 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 Quarantine." Dr. Subject: "The True Substitute to an and 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 ohemically treated cocoas, and they believe that the large and increasing demand for their goods has proved that the consumer appreciates this decision.

(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 (sic.) and mental capacity approximate nil."

It is frequently asked if we believe in a hell-i. c., a Christian hell. Our answer is No, as we don't be lieve 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 oplum den; the hell of the stirpiculture fad; 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. Gazam—"I hear you are going South for a visit." Mrs. Maddoz—"Yes, and while I am in At-lanta 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." C'ork-"They all tick like this, ma'am; there's no other kind." O. L.-"Bhoi I know better. I 've heard of them 'silent watches of the night' ever since I kin remember."-Black and White.

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

The New York Press has our thanks for a neat cal. endar for 1893.

WALKS OF POVERTY.

Is it well that while we range with science, glorying in the time, Olty children soak and blacken soul and sense in city

slimei

slime! There among the glooming alleys progress halts with palsied feet. Crime and hunger cast our maidens by the thousand on the street. There the master scrimps his haggard sempstress of her daily bread. There a single sordid attle holds the living and the dead.

dead, There the smouldering fire of fever creeps across the

rotted floor, And the crowded couch of incest in the warrens of the noor. - Alfred Tennyson.

On the morning of Tuesday, Jan. 10th, Hecht Broth ers' big wool building, situated on Federal street, Bos ton, 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.

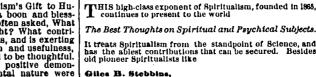
We should treat our friends as we do ourselves; for a friend is another self.—Artistolie, B. C. 384.

given. The subjects announced by Mr. Baxter for Sunday, Jan. 8th, were, forenoon, "Spiritualism as a Factor in Establishing Truth and Eliminating Error." Even-ing, "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 accepta b), and gave us two fue lectures. She is an inspira-tional speaker of rare ability. The evening discourse was followed by tests.—Sunday, Jan. 15th, Joseph D. Stiles will be with us. SARAH D. C. AMES, See'y.

Progressive Ald.-Wednesday evening, Jan. 4th, the Progressive Ald Society met at Columbia Hall for the purpose of electing officers-the following being purpose of electing officers—the following being chosen: President, M. C. M. Whipple; Vice-Presi-dent, Mrs. M. Prooter; Scoretary, Mrs. J. M. Chap-man; Financial Secretary, Miss J. M. Wood; Treas-urer, Miss S. D. O. Ames. After the business was transacted, adjourned to meet with Mrs. S. M. 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, See'y. 433 Friendship street.



ine, Joel Tiffany, and M. C. C. Church,

Younger thinkers, among whom are Rev. M. J. Savage,

Rev. H. W. Thomas, Prof. Elliott Coucs,

Dr. M. L. Holbrook, Mrs. E. L. Watson. Mrs. Sarah A. Underwood Eleanor Mirk. and Lillian Whiting

Contribute to its columns.

The **Journal** gives translations of the most significant articles in regard to Spiritual Phenomens that appear in German, French and Italian papers. It is the

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Miss M. Stuart,

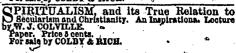
MAGNETIC Physician. Vapor Baths, 181 Court street, Room 8, Boston. Hours 10 to 10. / 1w* Jan. 14. A STROLOGY. Send time of birth, sex, locts, and stamp for Prospects coming year, with char-scier. PROF. HENRY, & Washington street, Lynn, Mass. Dec. 24. LEW*

Gleanings from the Rostrum.

BY A. B. FRENCH.

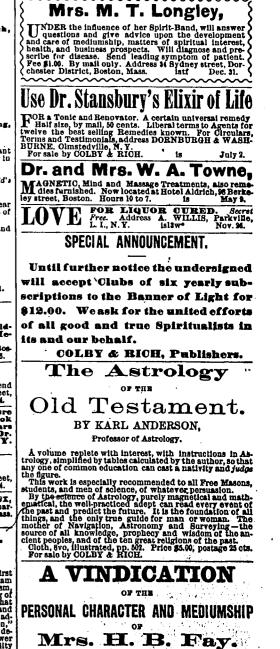
BY A. B. FRENCH. These "Gleanings" consist of twelve addresses, the first being a memorial one delivered at Lily Dale, upon William Donton. The two that follow are tinged with Orientaliam, one being upon "Legends of Buddha," the other treating of "Mohammed; or, The Faith and Wars of Islam"; and that the two are marked with an ability historically correct and poetically beautiful need not be told. The remaining ad-dresses are: "Joseph Bmith and the Book of Mormon," viewed from a spirituial atandpoint; "Conflicts of Life," de-livered before a graduating class at Olyde, O; "The Power and Permanency of Ideas," "The Unknown," "The Pobability of a Future Life," address at the Thirty-Seventh Anniver-sary of the Advent of Modern Spiritualism, "The Egotiam of. Our Age," "What is Truth " the clasing address being that delivered at Cardington, O, upon Decoration Day. 12mo, cloth, pp. 299. With Portrait. Price 51.04; postage 10 cents. For sale by COLBY & RIOH.

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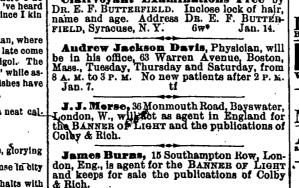


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SPECIAL NOTICES.

BANNER OF GLAGHT.

Message Department.

ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings are held at the Mall of the Manner of Light Establishment, free to Abe public, commencing at 8 o'clock P. M., J. A. Shei-hamer, Chairman.

At these Bdances the spiritual guides of MHS. M. T. LONG-LEY will occupy the pistform for the purpose of answering questions propounded by inquirers, having practical bearing typon human life in its departments of thought or labor, Ghestions forwarded to this office by mail, or handed to the Onairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

have an opportunity to do so. The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives-whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-nally progress to a higher state of existence. We ask the reader to refeive no doctrine put forth by spirits in these columns that foet not comport with his or her reason. All express as much of truth as they perceive-no more. The is our earnest dedire that those who recognize the messages of their spirit friends will verify them by inform-ing the publishers of the fact for publication.

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

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

Report of Public Séance held Nov. 18th, 1892.

Npirit Invocation. We offer up to thee, oh! Infinite Spirit of Light, our praises and thanksgiving. We open our hearts to the resphere and magnetic ministration that we may be baptized the glory of spiritual things, and be uplifted in sentiment 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 also for a continuance of that heav-enty inspiration which thine augels bring from immortal life to cheer, encourage and bless the hearts of mankind on earth. We know there is much ignorance, superstition and fully yet in human life; we know there is much miscon ception, bigotry and error. for humanity has not yet reached the heights of progress whence 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 t 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 places, and amid the mists and clouds, toward the grander and nobler conditions of unfoldment.

We feel, oh! thou 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 grow 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 Huminated with a higher light, that we may be led to read more closely the lessons set before us, that we may see thy hand in all the experi ences of life, guiding each one toward a grander and higher state, that we may behold the stars shining in the heavens as a beacon pointing, us onward to that which is uplifting and strengthening to the interior life. To this end may we come into symplithy with each other, may we draw into close comminion of soul-life with those who are here in the mortal, and with those who throng back from the immortal to meet with us, and blending our forces and sympa thies may we generate a grand and helpful atmosphere that shall prove a benediction unto all

OUESTIONS AND ANSWERS.

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

QUES. - [By H. E. T., Atlanta, Ga. Is it true that spirits who have not atlained 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 cruelty they meted out to others while they were in the mortal form?

ANS. - 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,

preciation 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. That spirit is interested in the affairs of this nation, and naturally he is concorned with all that takes place upon these shores, and it is our belief that he with a band of intelligent spirits have many times exercised an influence in regard to the sifialrs of this country which has yielded good results.

INDIVIDUAL MESSAGES.

Andrew T. Foss.

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 thought 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 spirit-ual country, dwelling upon the past and its works in relation to human freedom, and he has been asking concerning the condition, the life and the attitude of those who have gone on beyond the river who were, in years gone by, in the vanguard of the workers for free-dom and for humanitarian reform. I have been attracted to the atmosphere of my friend, but I doubt if he can receive any mental im-nulation for mental that and here here the applied to the start of the op-tion for the start of the set of the op-been attracted to the atmosphere of my friend, but I doubt if he can receive any mental imbut I doubt if he can receive any mental im-pulsation from a spirit-intelligence that can be understood; and so, sir, I come here to day. I come with my friend (farrison and with others who are interested in human welfare. They do not desire to speak, they tell me, but we are here to keep track of the movement in relation

here to keep track of the movement in relation to spirit communication as well as the move-ment of human progress generally. While here I wish to say to my friend: Those whom you have mentioned in your mind, whose works you have so recently pondered over and over again, and whom you sadly think have passed beyond human ken on earth, and 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 ameli-orate human suffering and bring happiness and comfort to mankind is strong within them. You are not to feel that this life of earth, with its limitations, barriers and environments, You are not to teel that this life of earth, with its limitations, barriers and environments, presses upon humanity so hardly and so close-ly that it will have no opportunity and power to reach out to higher conditions and grander opportunities for expression and unfoldment. That is not so, my friend. The human spirit broadens out and leaps all boundaries and bar-riers, reaching into a spiritual world that af-fords inducence and onnortunities for the exfords influences and opportunities for the ex-pansion of mental powers and the manifesta-

pansion of mental powers and the mannesta-tion 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 held down and subjected to tyrannical oppression; we know where human hearts cry out under the lash of persecution; we know that all slavery is not abolished; and we realize that slavery is not abolished; 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 tfuly find human ignorance, hu-

that we may tfuly 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 full 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 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.

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 gratifica-tion of some personal desire, are what we have been wontho call earth bound spirits. That is, they are weighted with the elements of pas-sion and of selfish desires, which hold them to the conditions of earth. They are of the earth plane of being. Such intelligences, however gifted they may be mentally, are not capable of enjoying and appreciating the conditions of the spiritual world. They are not prepared to light and beauty of freedom, hope and happi 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 freedow of action and to fill almost even mo 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 earnestness is put into the various efforts of men and women in regard to the various enoris of men and women in regard to the franchise, I feel most strongly attracted to my former associates and co-workers, and it seens as if I stood here with them to send out what little influence and cheer I could in this same line of labor. I feel 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. l 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 the binn of the provide the second state of th 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 accord-ed to them, they are only preparing themselves to understand the workings of the franchise, and also to exercise intelligently the full privilege when it is afforded to them. The starring man who would reject a slice of bread because he could not have the whole loaf would be con-sidered very foollah indeed, and the man who finds himself at the mercy of the world, and iinds himself at the mercy of the world, and without any remunerative employment, would be unwise were he to reject the offer and priv-ilege 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 those advantages that are ours, thus strengthening our minds and lives for the accomplishment of greater work and the exercise of grander privileges when thoy are opened to us. The exercise of granuer 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 us his equal, with the privilege of exer-cising her reasoning power, her sense of jus-tice and freedom in intelligent ways. 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 weal 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 are opened to us. This is my word to my sisters, not only of them with kindly realing and the desire to do them good. Massachusetts, but of all the States of this i believe that the time is not far distant when grand and glorious Union. You are endowed with intelligence; you are creatures of the live meet me face to face. We are getting ready for

ing God, given cortain faculties and qualities of heart and brain that can be developed into beautiful expression. See 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.

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 have made myself known as a spirit to friends there.

San rrancisco, and nave made myself known as a spirit to friends 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 tidings of immortality to mourning hearts; 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.

come to me and to mine. I did not come to make a speech, but 1 came to give my greeting to my relatives and filends. To my friends in Springfield, Mass. I sond 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, 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, many of which were very strange in my life, 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.

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 its physical weaknesses, and it seems to be their work and duty to direct forces and exer-cise powers in the direction which shall afford relief to the suffering mind and body of those who have diseased organisms 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 predilection and training, and that, through the agency of my atmosphere, 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, although it will very soon be one year since I passed from the body. How strange it all seems to me now! I have

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 usefulnesss 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 opportu-nity, and such a field for action!" But as I for the best; because, sir, my physique was for the study and the practice which were so 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 earth, are of a line and sim various localities upon the earth, are of a line animal than to the higher types of human family; and they are susceptible to favor-able conditions, and capable of development into higher and still higher forms of human because I could not hold on to the body with 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 physical life. We have had experiences and ob-servations in this line. We have seen individ-teel that in company with others, even on the undividualized and they are suce and befeel 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. nuch that I anticipated when I was here. I desire to give my good friends a warm and hearty 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 outwrought for the benefit of humanity. I direct my thought and my message to good friends in 'Newburg, N. Y. You may call me Dr. L. O. Wiggin.

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 alread with confidence in the higher powers, and he will step over and find himself safe and sound in a very good place, for I think he has done about as near right as

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.

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 spirithome, 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 think this is so, for sometimes when they are weak and sad, I see them brighten up under the ministration 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 loculd 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 spirit-world, and my sweet mother and many dear

did not take me long to learn of it in the spirit-world, and my sweet mother and many dear friends were there to tell me of it and of the many wonderful things they had found since they passed from earth. When I saw how real the life was and how easily they got along to-gether without inharmony and 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. 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, weary form that tried me so through years of mortal life.

Report of Public Séance held Nov. 22d, 1892. QUESTIONS AND ANSWERS.

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

ANS.-Personally we have had no experience with elemental spirits, so called. We have not learned nor do we know of any such forms of oreation 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 localiforms 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 animal form, invisi-ble to the eye, and yet possessed of power suffi-cient to make active demonstration when oc-caslon demands; your forests, and the caves therein, are inhabited by creatures of a like character; and even the banks of the rivers and lesser streams are thus peopled. We live in a practical age, and we as spirits

We live in a practical age, and we as spirits deal with practical people on the spiritual side deal with practical people on the spiritual side of life just as surely as we do upon the mortal. We have seen no beings of an order below that of humanity, and yet above the anival, although many specimens of the human race that we have beheld in the spirit-life, as well as in various localities upon the earth, are of a low order, and some of them are more akin to the animal than to the higher types of human

servations in this line. We have seen individ-

JANUARY: 14, 1898.

may be placed in more favorable conditions for the outgrowth of his best qualities of mind and heart and the suppression of these traits which are impure and unlovely; and so, be-cause of these conditions and because of the assistance magnetically and mentally afforded to him by ministering spirits who desire to see all humanity grow to a higher and better plane, he will be given an impetus or stimulus to reach out and to grow, to rise to higher con-ceptions of life, to grander unfoldments of a spiritual nature, to a more perfect perception of the spiritual condition. Therefore, as he sees more clearly that it is wrong for him to injure his fellow-creatures, that it is wrong for him to deprive another of any right which belongs to that other, and that it is certainly unjust for him in any way to oppress a human being, however lowly that individual may be, a sense of justice and of right doing will be un-folded in his soul, and he will desire to reach a is co-curied by other infelling near folded in his soul, and be will desire to reach a plane of moral purity and beauty such as is oc-cupied by other intelligences who approach him to give him assistance. Thus as the de-sire is awakened in his soul, the opportunity will be given him to reach out and grow, and he will obange—not all at once, but by natural and beautiful degrees—from a condition of weakness, moral turpitude or selfishness to one of moral sensibility, of justice and un-selfishness. The law of progress is the law of spirit-life, and none are so vile but what they may reach upward and grope onward, rising higher and higher through every call of the spirit for help, through every effort made for self.conquest and advancement, and all the while the assistance and the love of pure and beautiful angels will be afforded to the spirit who thus desires to grow and be aided on his

INDIVIDUAL MESSAGES.

way.

who thus desires to grow and be aided on his

Ella Ransom.

Ella Ransom. My name is Ella Ransom. I have many friends in the spirit-world, yet I do not forget those who are on earth, and my thought turns to those in Waterbury, Vt., as it has done very often for a long time, wishing that I could give them some token of love and friendship from my spirit-home. Beautiful flowers grow around me there. Crimson and snowy white are their petals, and filled with incense. I sometimes gather them to take to my friends on earth with the desire to bless their lives, wishing so strongly that they could scent the flowers and feel that some invisible presence had brought

strongly that they could scent the flowers and feel that some invisible presence had brought them a gift. I do not think this has ever hap-pened, but I keep on hoping and working to have my friends know in some strong manner that the good and the dear ones who have passed to the other life, love them and watch over their welfare. I am gratified with the life of the spirit. I feel that it is just what I needed to bring out certain qualities of my life. I could not ex-press myself here at all as I wished. I some-times felt that, within me that ought to be brought out, but I did not understand it, and did not know how to go to work; but in the spirit-life the kind and beautiful friends are so willing to teach us and to show us the way. willing to teach us and to show us the way, and all is so harmonious, that study there becomes a pleasure, and every effort we make to accomplish something of use only seems to give us new strength instead of taking from our lives. I wish to tell my friends that I am happy in coming to them, even if they do not know I am

by, for every time I seem to see more clearly and get more knowledge of the life here, as well as gain more power to go on in my spirit-work and make the most of those things which are given to me.

Dr. Hook.

[To the Chairman:] Good afternoon, sir. I (10 the Chairman;) Good afternoon, sir. I stood very near to your preacher as he an-swered your questions, and I almost took pos-session of the little woman; but I saw that spirit who has just spoken standing by, and she seemed so frail and delicate—as she must have been here—that I felt that a little of my magnetic force would help her to have her say. I did not think until almost the last minute I did not think until almost the last minute of coming in here to give a word, but the thought struck me to say that old Dr. Hook, who, years and years ago, was well known in Lawrence and vicinity, has stepped into your circle to announce himself. I shall probably not be known by the present generation of young people; it will be their elders that will

young people; it will be their elders that will have to put on their thinking caps to remem-ber the old man who plodded along with his work; but I think it is just as well for the old-timers to come back once in a while as those belonging to the present; because I do not want those here to think that we are old fogies and do not know enough to get back over this road or that we have one to sheav and forgat road, or that we have gone to sleep and forgot-ten all we ever knew.

I was and I am aware that I was thought to be an eccentric old fellow, but I followed my profession just as I thought best. I do not

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 many times because of their restlessness Such spirits will be attracted to those mortals whom they can use for their own purposes, or who will provide them with the conditions of gratifying some appetite, habit or passion which still clings to them because of the earthly tend-

ency. While in this condition these spirits generally do not try to make their lives higher and no-bler; they only seek to gratify their own desires, or in some way to satisfy the restless craving of their own natures; but, like all others who continue to delve or to live in one line alone, become satiated, become disgusted with themselves and their surroundings, because their spiritual being is alive, even though it has been repressed, but it will not always re-main so. It will gut forth its powers and de-mand recognition, and when the time comes, wherever that soul may be it will experience the stings of an awakened conscience. Then the spirit begins its upward journey of pro-gress, and then will it be attracted to an atmowill 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

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 its own soul and will-power 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 solvation by seeking to 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 Co-lumbus 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 se 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 is your more material of-farings 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 had prepared the way for him to come across the waters to these American shores, and he understands how he was influenced 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-

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 meet of my friends look upon the

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 nlace where does it lead the soul into a far-off place where must stay forever and never know of its mortal friends.

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 medlum-ship will be developed among them, and if it is, I will do my best to take advantage of it. I am Marion Grav. 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 if I had found the way, but I did not. "I knew where it was, but I did not find it open to my advance. I come to day 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 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 to know that a friend 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.

side of life. [To the Chairman:] I was not an idle man:

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 sphere and the environment of mediums for the purpose of producing manifestations of in-telligent spirit power. We have seen some of these spirit men and women as they entered a cabinet erected by mortals, and watched them as they operated upon the plastic material they had collected for the purpose of making it sub-servient to their will. We have seen these in telligences build up a form resembling that of a human being on earth, and we have seen them mold that form into the semblance of some spirit who once walked the earth that. some spirit who once walked the earth that, through its agency, positive evidence might be through its agency, positive evidence might be given of the power of spirit over matter, as well as the identity or personality of individu-als 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 unseen power, and presented to mortals for their study and entertainment, it has been the work of spirit intelligences who belong to the

work of spirit intelligences who belong to the human family just as much as any of us do who are present here to-day. 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-telligence and presence of spiritual beings; but we believe that always when manifestations have occurred in any such place, or in any age, have occurred in any such place, or in any age, showing intelligence, power and capacity for growth, they have been produced by excarnat-ed 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 f

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

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; an uninformed and unformed orea-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 the tendencies toward goodness and good works will be developed. Consequently, as time passes, the man becomes better and bet-ter, so that he develops a strong and beautiful oharacter. Such things have been and such experiences are being passed through daily upon the earth. A soul entering the spirit ife possesses th same attributes which were his There; but h

altogether pursue the same lines that I did here, but as your preacher said, I have been here, but as your preacher said, I have been following the rules of progress and rubbing up my ideas a bit, so that I am quite ready to fall into line with the new school and help it along in its practice as fast as I can. I do not think it is quite wise for the profession of the pres-ent day to hold on to the old rules altogether. We had a great deal that is good to go by; our knowledge of the human system will perhaps compare favorably with that of to day; but I for one am ready to take up something of the new method of bealing by the impartation of magnetism that will fill out the veins, tissues and the various parts and organs of the body and the various parts and organs of the body with new life and energy, and give a little of its surplus stimulus to the mental action of

our patients. Perhaps they will say I am a garrulous old fellow. Well, that is characteristic, and I feel to come just as I am. I hope to wake up some of those who are inclined to nod along the way, and have them know there is no time for nodding, but that it is best to be up and doing whether you are in spirit life or upon the earth. Well, sir, I feel very much better for having given these words, and I will now step back that others may come and have their say. I thank you. I feel that I shall be recognized if a good many years have passed since I went from the body.

John Davies.

John Davies. [To the Chairman:] That's a good busy cort of a follow, and I like him. I like those that are up and stirring; they keep right on the move. I was something that way myself. I've not been out of the body very long; it seems buta very short time to me since I closed my eyes on this earthly scene, but time flies. It never did lag very much with me, for if I was n't in one place I was in another, getting along, and making myself heard there in one way and another. I was a very material kind of a ohap, not much spirituality about me, but what I could n't tell you about the quality and value of a mine was depended upon by more than one to give my opinion concerning the various mining ven-tures of the West. Now, my good sir, I shall be known in Lead-willo and Domit and chain one to given time and Domit and conternet of the west.

tures of the West. Now, my good sir, I shall be known in Lead-ville and Denver, and various parts of Colorado, as well as at other points West; then I have good friends in Illinois, but especially in Chica-go, that I would like to reach mighty well through some such line as this. I do n't expect to take your little instrument out to the West, and make use of her to reach my friends, but to take your little instrument out to the West, and make use of her to reach my friends; but I know there are very good medlums in that section; I know there are slate-writing medi-ums that I can handle, and I want to get to my friends in that way. I've been practicing in that manner for the last few months, and think I can produce something that will be understood. I won't speak of some of my speculations. Perhaps that sort of thing would n't make you preaching people think much of me, but those on the spiritside that have seen me to day seem to give me welcome, and they do n't ob-ject to my making myself heard. [You are wel-come here.] I thank you. I rather like this, but I have n't a great deal of money, and I have n't a hickel to give you in payment for this. [That is all right.] That's good, too, and I tell you what it is, sir, I've had plenty of money, but it's gone one way and another, and I that I hardly knew where to turn for a dollar, too. But it's not that kind of each we want in the too. But it's not that kind of each we want in the

JANUARY 14, 1898.

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 preachers say here that there 's no chance for a man on the other side unless he 's been a goody-goody, wishy 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 raise any 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 did n't want to go, I did n't expect it, but I went just the same, and it's all right.

and it's all right. [To the Chairman:] 1'm John Davies, and I'll try to give you a helping hand, pardner, when you come to the other side.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Now 22 (Continued).- Josoph A. Algor; Lottle Cummings; Honry Loring; Charles Allin. Nov. 25.-Honry H. Glimore; Dick Williams; William M. Daniels; Emina Harrington; Elizabeth Palmer; Joseph West; John Lucas.

Messages here noticed as having been given will appear in due course according to routine date. Dec. 30.-Thomas Starr King; George Constantine; Lydia Walker; Judge Nathan Cleaves; Carrie Chase; Col. S. P.

Summer, Jonge Retrian Cleaves, Carrie Chase; Col. B.F. Jan. 3.-Samuel Bogert; Ida J. Whitman; Mary L. Mather; N. T. Adams; Amabel Lloward; Jeremiah Cabili; Laura Rathburn.

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 all 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 spir-itual world, comes with all the force that has sent it forth; and, Mr. Chairman, it comes to me only as to one of many who are enrolled upon the side of freedom, and upon whose ban-ners is emblazoned the one electrical word, "Liberty!" ' Liberty !

I, as an arisen spirit, feel all the impetuosity of an exhilarated life stirring my entire being. Here the years came and went, each one bring-ing its weight of duty and of responsibility, but not one robbing my heart of the fire which possessed it through all those active days. my friends and coadjutors who remain in mormy triends and coadjutors who remain in mor-tal 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 take an ready to answer. Becently my friends 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 respond-ing to every earnest speech, and giving my in-fluence 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 unperthem and their cornest expression, but unper ceived by mortal eye; we did not mind, for we know that those who are on earth have their experiences to reap, their work to perform, 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 needful 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 liberat-ing the slaves and of benefiting the freedmen. I say the work has only commenced of protect-ing the oppressed and seeking to remedy the



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A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century.

those who are helpless or forlorn; and I behold those who are helpless or forlorn; and I behold in the coming years a larger sense of tolera-tion, agrander degree of justice, of liberty, ex-tended by the people in power of this land to-ward all their wards and their associates. I see that in the coming years man is to be enlight-ened as to his obligations to his kind, as well as to his deficiencies and his own ignorance. Education is to come, and he extended unto all people. It must be so, if we would be a pros-perous nation. Only those countries that are steeped in the shadows of ignorance and of in-tolerance, 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 intel-lectual might, and by the lever of the broad spirit of tolerance and of justice extend their hands of protection and of assistance to the oppressed and the needy-giving education to the integration and the needy-giving education to 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, there is intol-erance and ostracism, and there is much of erance and estracism, and there is much of hardship and pain and injustice within your domains that must be eliminated before the world is free. Lewis Hayden.

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- Contraction

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

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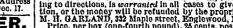
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BANNER LIGHT. OF

Banner of **Dight**.

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:

d. 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 din of ingratitude which oftenest greets your ear, the ring of true friendship and fraternal sympathy is constantly in the air, and loyal hearts throb in grateful appreciation of your unprecedented labor."

Mrs. C. W. Whitney, Chicopee, Mass., says: "We wish to thank you for your noble work-and that of Father Plerpont-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 communion."

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 if it gives as much spiritual sustenance to others, as it surely must, you have not published it in valn.'

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 elotrocution 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: "J feel that I can never repay you for your kindness to those poor friendless Indians, and that God-like man, under in Stand Region and Stand Region Col. A. B. Meacham, at a time when the world seemed entirely oblivious to the terrible wrongs inflicted

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 na-ture that you will not disdain to recognize your brother man. There is a intellectual growth that's wholy material. There is a spiritual intellectual growth that is far greater. Next Sunday the school will meet at 11. W. J. Col-ville will speak at 2:45. K. B. First Temple Fraternity School opened with sus-

ville will speak at 2:45. E. B. First Tomple Fraternity School opened with sug-ing, remarks by the Conductor, and the reading of a poem by Miss Grace M. Dyer; able essays by Miss Hattle M. Dodge, Measrs. A. C. Armstrong and Ben-jamin Russell, and valuable thoughts by Messrs. Packard and Frant: Hall were given on the question of "The Sunday Closing of the World's Fair;" Sir. Armstrong also read an editorial from the BanxEn of LIGHT on the same subject. The discussion was followed by a lesson from The Sows on "Our Coun-try and its Government," and the relation of Spirit-ualism thereto. Next Sunday "The Use and Abuse of Money" will be considered. M. H. O.

Borkeley Hall.—The morning service opened with Mr. Longley's song, "Only a Thia Vell Between Us," finely rendered by Miss Davis, accompanied by Mr. Will Boyce upon the plano. After a sublime in-vocation from Mrs. Brigham, Miss Davis sang "I Trace the Little Footsteps in the show." Several questions were presented by the audience, among them the following: "Is there's Father who art in heaven?" "In what form shall God be best understood by mor-tals, and how is he affected by prayer?" "Should we encourage the spirit of truth to the extent of becom-ing fanatical?" "Are we not in the spiritworld as spirits now, and governed by the same spiritual laws that govern the spirit world proper?" "Do you be-lieve that the time is not far remote when Modern Spiritualism will take precedence over religious creds and Salvation Armite?" "Is God, in the correct sense of the word, a Creator? Did God ever create anything?" "Would there be any Spiritualism with-out phenomena?" Mrs. Nellie J. T. Brigham was the speaker, [a synopsis of whose romarks, under the influence of her guides, also those of the evening, are unavoidably deferred until next week.] Mrs. Brigham closed with a poem upon: "Watchman, tell us of the night, What it a signs of promise are." Berkeley Hall .- The morning service opened

Introductory deterred infinitext week.j
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 Allston, entitled "Home of My Beautiful Dreams," and an Invocation by Mrs. Bright, ham, who spoke upon the following question suggested by the morning discourse: "This morning you spoke of Evolution, or Spiritual Evolution, as being a better term for Creator or God, yet in answer to another question you said nothing can thwart the Divine pur-pose. Now how can there be purpose in evolution, or anything that has not consciousness and will?" Mrs. Brigham closed with a poem.
Sidney Dean will occupy this platform the remain-ing Sundays of this month, to be followed by J. Frank Baxter in February. The Helping Hand Society to the Boston Spiritual Temple met Wedneśday, Jan. 4th, at 3 Boylston Place.

Temple met Wednesday, Jan. 4th, at 3 Boylston Place. Business meeting, 2:30. On that evening there was "Glum Supper," which was largely attended; in the evening the regular informal Social. Some very fine music was rendered by Miss Marie Pushee; songs by Dr. Beals and Mrs. Mary F. Lovering; readings by Mr. Varcoe and Mrs. Abby N. Burnham. This So-clety meets every Wednesday afternoon and evening.

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 at tention 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, peinted to the beauty and progress-iveness of unselfish lives. Conductor J. B. Hatch, Jr., made an earnest address, and gave credit to the med-leal guide of the Banner of Light medium for his recovery from his late dangerous liness. Assistant Conductor C. T. Wood made a stirring speech in rela-tion to "Old Giory," the American flag which floats over us all. Prof. Schaller and his pupil. Charlief Hatch, rendered a fine selection upon their violins; Mrs. W. S. Butler made effective remarks; Louise Horner sang brilliantly; Flossie Butler gave one of her inimitable readings; Eloise Morgan executed a plane solo with much taste; Eddle Hatch, Wille Sheldon and Mabel Hall gave appropriate recitations; Eddie Hill delighted all with his charming songs. Lyceum meets Sunday at 10:45 A. M. at 514 Tremont street. Boston, as is well attested by the attendance and at

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its moet-ings in a now and spacious hall in the Carnegio Music Hall Building, between 66th and 5th streets, on Beventh Avo-nue; entrance on 5th street. Bervices Bundays, 104 A.M. and 74 F.M. Henry J. Nowton, President.

and 75 P.M. Henry J. Nowton, President. Knickorbocker Hall, 44 West 14th Street.--Moetings of the Ethical Spiritualists' Society each Sunday. Mrs. Helen Templo Brigham, speaker. Adelphi Hall, 53d Street and Breadway.--Lectures and clairvoyant tests overy Sunday at 3 and 8 P.M. Mr. John William Fletcher, regular speaker. A. E. Willis Secretary, 288 West 43d street. The Parchical Secrets meets in Spancer Hall 114

Secretary, 288 West 41d street. **The Psychical Society** meets in Spencer Hall, 114 West ith street, every Wednesday evening, So'clock. Good speakers and mediums always present. 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 oriticism, and remarked that what he had to asy was merely in the way of adding to what has already been well said. Referring first to the statement that "Spiritualism has no theologi-cal bearing," etc., he said: Spiritualism, however widely divergent their views as to details, do not widely divergent their views as to details, do not widely differ upon the essentiate of Spiritualism. The Spiritualist has also his central ideas, which are, a bellef in God as a supreme spirit, individual responsi-bility, and progression after death, with the demon-strated communication between the two worlds. These ideas being accepted have every theological bearing imaginable—in fact, they are slowly reforgan-izing and chaoging the entire religious thought of the community. No stronger evidences can be found than in the restless state in which all theological teachers are at the present time. A trial for heresy and an acquittal show the growth inside the church, where progression is supposed to be wellingh impos-sible. Secondly, said the speaker, we are told that there is " no scientific bearing to Spiritualism." Is there Mr. Fletcher's guides undertook on Sunday afternoon.

where progression is supposed to be werning impos-sible. 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 or of nature could ever accept Genesis, and chemis-try and astronomy are both the foes of theology. This leaves no ground for any religious belief what-ever to those "who prove as they go." But when Wal-lace and Crookes took up the spiritual phenomena, and Zoellner discovered the fourth dimension, as re-corded in "Transcendental Physics," a natural relig-ion was found capable of proof susceptible of demon-stration. Spiritualism has done more to unite science and religion under one common banner than all the "ologies" put together.

and religion under one common banner than all the "ologies" put together. "The communications do not always agreë." This is no argument against them, since they come from spirits of different degree of development in the spir-itual world, and are consistent so far as they go. All agree that all the heaven there is "one brings along"; 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. Tests followed. In the evening "Spiritual Powers and what they Mean" was an interesting theme, aud many tests were given.

The New York Psychical 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. Beach, on sex dispara-tles; by Mr. Johnson, on Judge Edmonds; and by the President, on press progress and psychical phe-nomens

nomena. Miss Dora Hahn, a valuable worker with the Soci-

Miss Dora Hahn, a valuable worker with the Soci-ety four of five years ago, and Mr. Tetlow, well repre-sented the medial contribution, and gave some excel-lent 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, solid, sin-cere, and the public tests are eminently satisfactory. J. F. SNIFES.

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 clerture by E. A. Titus, for many years a Methodist cler-gyman, subjects from the audience, among which was the following: "Please tell us how you became 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 held the large audi-ence in close attention for an hour. He was followed by Joseph D. Stiles, who gave two hundred and thirty-one names and messages from spirit friends—all recog-nized.—Next Sunday Kate R. Stiles will occupy the platform at 2:30 and 7:30 p. M. T. H. B. JAMES. 88 South Common street. Ladies' Aid Benefit.—Dr. Willis Edwards, assisted

Ladies' Aid Benefit .- Dr. Willis Edwards, assisted by Mrs. Wilson (Boston), gave a benefit to the Ladies' Spiritual Aid Society, Mrs. M. C. Chase, President, on Wednesday evening, Jan. 4th. A large and appre-ciative audience was present. Dr. Edwards gave a short address, followed by tests that were many and conclusive-every one being fully recognized. Mrs. Wilson read articles laid upon the table in a correct and pleasing manner; Mr. Selgar gave a fine recita-tion; Mr. Geo. Churchill furnished good music, and all expressed themselves well pleased with the entire

Chairman, Mr. Anderson; music by Mr. and Mrs. An-

Worcester.-Our platform at Arcanum Hall, 566 Main street, was occupied Bunday, Jan. 8th, by Dr. Geo. A. Fuller. His subjects were as follows: After-Geo. A. Funior. This subjects were as tonows. Attor-noon, "Growth," and evening, "The Saviors of the World." The Morning Telegram gave an excellent: synopsis of his evening lecture.----Next Sunday Mrs. Emma Miner of Clinton will be here. GEORGIA D. FULLER, Cor. Sco'y.

Salem .- Mrs. E. C. Kimball (Lawrence) occupied our platform Jan. 8th, in Cate's Hall. The subject of the afternoon's discourse was "Mother, Home and the alternoon's discourse was interior, from the Heaven." The evening was given entirely to tests, which were many and readily recognized.—Mrs. Nettie Holt Harding of Somerville is to be with us Jan, 15th. MRS. N. H. GARDINER, See'y.

Everett.-Mrs. A. E. Cunningham and Dr. Franks officiated at Society Hall, Everett Square, Jan. 1st. Jan. 8th Mrs. J. Woods gave clear tests; Mrs. A. Wilkins, trance medium, made interesting remarks. The formation of a spiritual society was commenced Jan. 11th with many applications for membership. A. D. HAYNES, Chairman.

Brockton. - Jan. 1st (evening) Mrs. C. Fannie Allyn took her subject from the people, and in her own comprehensive manner discoursed to the edification of a large audience. EMMA BOOMER COOPER.

INDIANA.

Fort Wayne.-On the evenings of Dec. 27th and 28th, Mr. J. Frank Baxter, under the auspices of the Occult Science Society, was given a hearing in this city. All the papers spoke well of the service he rendered.

city. All the papers spoke well of the service he ren-dered. The Daily Press said his tests were probably the best ever given in the city. The News said. "That the subject of Spiritualism is attracting deep and widespread interest in this city was abundantly at-tested by the presence of several hundred people (twenty five cents admission) at the Rifles Armory Hall last evening to hear J. Frank Baxter. The theme of the lecture was that the bible teaches Spiritualism, and in a very forcful address, in which he held the close attention of an interested audience, he charged the Christian world with inconsistency in accepting all the stories in holy writ of spiritual visit-ors and visitations, and then denying, without honest investigation, the claims of Spiritualists that spirits still visit the earth and communicate with mortals. He accounted for the common phenomena of table-tipping and rappings, which are criticised as undigh-fied and silly for spirits, as being the means chosen were by spirits made, and men, by chance, noting an indication of intelligence, took advantage of the lat-ter, and resolved the former into raps and moves of definiteness. "After the lecture Mr. Baxter interested his audi-ence by a series of clairvoyant and clairaudient tests, in which he brought messages from numerous al-leged spirits, which were generally recognized by par-ties present. "Mr. Baxter is a typical Bostonian, intelligent,

leged spirits, which were generally recognized by par-ties present. "Mr. Baxter is a typical Bostonian, intelligent, highly educated, and very fluent of speech. His dem-onstrations, which are made in the full glare of a well-lighted hall, appeal strongly to the interest of thoughtful minds, but would not be so popular with the masses as the more sensational phenomena pro-duced in darkened rooms." The Times, in a two and a quarter column article, gave a very clear and favorable account in certain de-tail of the séances given by Mr. Baxter at the close of this lectures, as well as many tests and particulars of Dhenomena.

phenomena. Deeming these unsolicited reports from the disin-terested secular press the best reports that can be made for Spiritualists' eyes, and as they mark the era of progress in reporting so extendedly and truth-fully the facts, they are sent as the report from CITIZEN.

COLORADO.

Colorado Springs .- We began our services here Sunday, Jan. 1st, to continue one month.

If a good beginning is an angury for success during the entire year, then we have certainly a promise that 1893 will be propitious for us. We were well received here; our audiences were receptive and harmonious, and our hosts gave us a home to rest in and enjoy the pleasures of a babitation conducive to mental and entirtual reacc

and our hosts gave us a home to rest in and enjoy the pleasures of a habitation conductive to mental and spiritual peace. The local Society meets in a beautiful and commo-dious hall. The audiences are composed of intell-gent and refined people. Dr. E. C. Kimball is the President, and is enthusiastic in his efforts to pro-mote the Cause. We are the guests of his family, and, we hope, will be an aid to his earnest efforts to achieve a home and perpetuity for the Society. We spent a few days visiting friends (Mr. and Mrs. Thompson) at Manitou. This summer resort, where nature has provided such grandeur of scenery and prolific medicinal waters, is full of healtb-giving to both body and spirit. The sunny slope of life seems to be here. Such a climate is rare on earth. A spir-titual life should unfold here, and more than likely a grand spiritual work will develop. With high hopes that all mankind will arise to the perception of earthly beauties, and thus be able to better comprehend the spiritual, and trusting that all Bpiritualists will put forth added zeal in 1883 to demonstrate truth and bless humanity, I add for all best wishes that prosperity, happiness and growth may be continuous. Jan. 2d, 1803.

JANUARY 14, 1898.

LOUISIANA.

New Orleans.-Our regular Sunday meeting New Year's night was opened by Mr. Mullen with a fa-

New Orleans.-OUP regular Bunday meeting New Year's night was opened by Mr. Mullen with a fa-vorite song; followed by the congregation singing "Nearer, My God, to Three.", Bro. Ladd, our speaker for this month, gave an invocation; song, Mr. Mullen; a poem entitled "My Spirit Home," was read by Mr. Ladd; Bro. Ladd lectured on questions sent up by the andience-which he did to the satisfaction of all; song, Mr. Mullen, "Only a Thin Vell Between Us," accom-panied by Mrs. Wm. Kline, alto. Mrs. Waite of San Francisco, Cal., a remarkable test medium, arrived here Sunday morning, after a long journey. Although tired and exhausted, she gave some wonderful tests from the platform Sunday night, which greatly astonished the public. The hall was well filled. The meeting was closed by a blessing from Mr. Ladd. Mrs. Waite will remain here a short time. On Monday, Jan. 2d, 1893, quite a number of Spirit-ualists gathered at the home of Dr. Benson, President of the Society, in honor of his sixty-second birthday. Among the guests present were: Judge Carr, Mr. and Mrs. Ketler, Mrs. Waite and daughter, Mrs. and Miss Betz, Wm. Brodle, Mr. Mullen, Hro. A. O. Ladd, Mr. and Mrs. Massy, Capt. Jack Abbott, Wm. Kline and daughter, and a great many more too numerous to mention, beside Dr. Benson and family. Wm. Kline was appointed Chairman for the even-ing. Mrs. Waite was requested to present to Dr. Benson

a bouquet, with a presentation speech. Bro. Ladd made appropriate remarks. Bro. Carr and others also participated in the speaking. Supper followed; after which all assembled in the scance room to re-

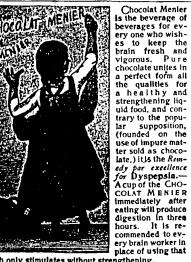
A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service-but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion stands alone in the field

of fat-foods. It is easy of assimilation because partly digested before taken. Scott's Emulsion checks Consumption and all other wasting diseases.

Prepared by Scott & Bowne, Ohemista, New York. Sold by druggists everywhere.



which only stimulates without strengthening. COCOA and CHOCOLATE can no more be com-pared with each other than Skimmed Milk to Pure Cream.

CHOCOLAT MENIFER offers what the most particular epicures seek and all medical men desire: a whole-some, agreeable food of a decided renovating power. A sample of this incomparable chocolate—CHOCO-LAT MENIER—will ABE YOUR agreese ros



ing. Mrs. Waite was requested to present to Dr. Benson Bro Ladd twelve o'clock before any one made a motion to ad-journ. MABEL KLINE.

Bathbone Hall, **694** Washington Street, cor-ner of Kneetand.-Spiritual meetings every Sunday at 11 A. M., 31 and 73 F. M. (15 F. M. meeting in Commer-cial Hail) Thursday at 24 F.M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2% and 7% P. M. Every Tuesday, at 2% P. M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladics' Ald Society, 1031 Washington Street. - Business meetings Fridays, at 4 P. M. Public meeting at 7% P. M. Mrs. A. E. Barnes, Presi-dent.

The Ladies' Industrial Society meets weekly Thurs-day afternoon and evening, corner Washington and Dover streets (up one flight). Ida P. A. Whitlock, President.

Ladies' Aid Parlors, 1031 Washington Street.-feetings are held every Bunday at 11 A. M., 2% and 7% P. M. . E. Hall, Conductor.

Harmony Hall, 724 Washington Street.-Meet-ings are held every Sunday at 11 A. M., 24 and 75, P. M.; also Tuesday at 3 P. M. and Friday at 75, P. M. Dr. F. W. Math-ews, Conductor.

Tuesday as a rate and respectively and respectively conductor. Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs. 0. A. Smith, Conductor. Irving Hall, 1195 Washington Street.-Sunday meetings II A. M., 24 and 74 P. M. Mrs. Shirley, Conductor.

Pilgrim Hall, Cheisea.—Spiritual meetings held Sun-ays; developing circle at 2%; evening meeting at 7%. Mr. V. 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 wit nessed 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 Hydes-ville until the present time the spirit-world has been constantly giving proofs of the continuity of life. If you would know that spiritual side of the question, you must so ilve the spirit world has been constantly giving proofs of the continuity of life. If you would know that spiritual side of the question, you must so ilve the spirit side of the question, you call the beauties of the spirit-world. Those beauties—what are they? Life everywhere is beauti-ful only as harmony reigns. The rich do not relieve suffering as they would if they knew the beauties of the spirit-world. When you enter therein you will find, as Judas found, your "own place"; you cannot caist in any other; you cannot pass beyond the boun-dary 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 cocupy on earth. What is the most beautiful thing there that I can call your may not find the boundless opportunities for spiritual and intellectual growth here, io the degree that you find them there; but should you say I have no opportuni-ties, when the very air is crowded with them? Too many Spiritualists have stopped. on the highway with foided hands, thuking they know sill there is to it. I say to every one, if you will trust your guides as you would yourself you will have no complain. You will know that if they do not prevent some great tr, uble coming to you that you needed the discipline. Pointing to the demonstrations of spirit-power wit nessed during the last forty-four years, no one who

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The annual meeting for the election of officers was held in the Ladies' Aid Parlors, 1031 Washington street, Jan. 6th. The following officers were elected for 1893:

Jan. 6th. The following officers were elected for 1893: President, Mrs. A. E. Barnes; Vice-President, Mrs. A. F. Butterfleid; Secretary, Mrs. E. D. Mayo; Treas-urer, Mrs. Mattle Allbe; Directors, Mrs. A. S. Water-house, Mrs. — Kemp, Mrs. Sarah Stone, Mrs. Abbie Foster, Mrs. Karcher. The evening exercises consisted of music finely ren-dered by Mrs. Staples, Mrs. Lovering, Mr. Baxter and Dr. Lathrop; addresses by Mrs. A. S. Waterhouse, Mrs. Chandler, Mrs. Mass. and Mrs. Nickless. The remarks of the speakers were highly appreciated by the audience. Mrs. E. D. Mayo, Sec'y.

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

tests and readings given. Sunday, Jan. 8th, the morning developing circle was largely attended. Atternoon.-Invocation and remarks by the Chair-man; Dr. O. F. Stiles, Mrs. W. H. H. Burt, Mrs. A. Wilkins, Mrs. J. K. 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 read-ings, Mrs. J. E. Davis, Mrs. Bobbins, 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 gach service.

The Ladics' Industrial Association metan enjoyed a pleasant social time on Thursday, Jan. 5th : after supper a Suip Party furnished amusement for an after supper a Ship Farty furnished amusement for an hour. At 8 P. M. several well-known Spiritualists en-tertained the audience with speeches, music and me-diumship; the tests by Mrs. Wilkins, poem by Mr. Turner, recitation by Mrs. Wethore) and one from "Laughing Water," an Indian maiden from the other side, and the music, vocal and instrumental, by Mrs. Field and Mrs. Bhepley, were all very much enjoyed. Prof. Willis made sport for all, and told some truth in two phrenological examinations.

Lincoln Hall, 102% Warren Street, Charles town District .- Progressive Spiritual Union held healing and developing circle 11 A. M. 2.90 and 7:80 P. M. services, consisting of remarks, tests, psycho-metric readings, poems and songs. The following talent participated: Osgood F. Stiles, Mrs. Taylor, Drs. Fuller and Sanders, Miss Williams, Mr. Bemis and Mrs. Moody. The meetings were well attended. Good talent secured for next Sunday. PANSY.

Rathbene Hall .- Jan. 8th services were well attended here 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. In the evening, at 7:30, a large and interesting meeting. A. J. WEBSTER.



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affair. A neat sum was netted for the Society MRS. M. C. CHASE, Pres.

New Bedford .- Last Sunday W. J. Colville at 2:30 addressed a large and deeply-interested audience on 'The Spiritual Antidote for Crime and Poverty." An

"The Spiritual Antidote for Crime and Poverty." An abstract report of his remarks will be given next week. A very pleasing poem ended the exercises, after which a large portion of the audience heartily congratulated the speaker. In the evening, when there was a still larger at-tendance, seven subjects presented by the audience suggested topics for an address of rare power and wide reaching tendencies. The poem following was prophetic, the subject chosen being "Events that may be Expected in the Next Ten Years." The predic-tions made were that though strife will not be absent, either at home or abroad, the general outlook might fairly be considered bright and promising.

Malden.-Mr. 8. L. Beal (Brockton) gave us a discourse Jan. 8th-evening. A question asked by the writer, regarding his experiences as to individual apirit presence, called forth remarks which were very entertaining. He comes again to Malden Feb. 19th, —Jan. 15th Mrs. E. R. Nickless will be present Jan. 22d—evening only—Joseph D. Stiles. —MARY E. THOMPSON, Seo'y.

MARY E. THOMPSON, Seo'y. The Progressive Lyceum opened at 2:30 P. M., Mr. Potter in the chair, twenty-nine children present; reading by Susie Wentworth, Winnie Potter, H. Wentworth, Ethel Dodge, Ruth Parker, Bertha Wil-lard; singing by Jennie Potter; instrumental music by Gussie Potter. The school was addressed by Mr. Fernald (Everett) and Mr. Spiller (Stoneham). **U7**

Maverhill and Bradford.-Edgar W. Emerson

Manchester, N. H.) spoke before the Spiritual Union in Brittan Hall last Sunday, his first aprearance in the present course. In the evening a great audience listened to his very interesting account of camp-meet-ing life during the past year in the West and South-west. In the afternoon and evening exercises in me-diumship were given, with general recognition by friends and acquaintances.—Next Sunday Prof. J. W. Kenyon will occupy the platform. E. P. H. The Indies Souther States had a New Yearth curve

The Ladies' Spiritual Union had a New Year's supper in Brittan Hall Thursday evening, Jan. 5th, fol-

lowed by the distribution of presents from a "tree." MBS. INEZ WOODBURY, See'y. 7 South street.

Cambridgeport .- The Woman's Spiritual Industrial Society of Cambridgeport met at 37 Norfolk street, Jan. 5th. Officers chosen for '93 as follows: street, Jan. An. Onicers chosen for 'to as follows: Mrs. E. I. Smith, President; Mrs. A. F. White, Vice President; Mrs. M. E. Simons, Sceretary; Mrs. E. Chandler, Treasurer; Mrs. E. A. Litchfield, Chairman Directors; Mrs. E. I. Smith, Chairman Trustees. We invite all who are interested in the cause of Spiritual-ism to join us in the good work. M. E. SIMONS, Sec'y.

Saugus.-Meeting opened in Sons of Temperance Hall Jan. 8th. Lectures and tests by Mr. and Mrs. Atherton; Mr. John Irvine furnished vocal and in-Atherion; Mr. John Irvine furnished votal and in-strumental music. Meeting next Sunday evening at 7:45, with lecture and tests. Music by Mr. Irvine. All mediums invited to take part in these meetings. Mr. and Mrs. F. M. Atherton, Box 76, East Saugus, Mass., are the conductors (either of whom will answer calls for platform work)

Lowell.-Jan. 8th Mr. E. J. Bowtell (Boston) spoke to good audiences. In the afternoon his subject was 'What is Truth?" and in the evening, "Faith, Hope

Ohelsen .-- Developing circle at 2:30 P. M., very interesting. Evening at 7:80 was largely attended. Song by the Chairman, Mr. Anderson, followed by Mr. John Coombs with speaking and recognized tests; song, Mr. Anderson; "Bright Eyes" (control of Mrs. Anderson) gave tests and readings; readings by the

11. K. 11.

OREGON.

Portland.-W. Cline writes that the meetings held by the First Spiritualist Society are creating much enthusiasm and awakening an interest in Spiritualism in this city.

"The Society has among its members able workers The Society has among its members able workers who are striving to promulgate the truth. Meetings are held weekly in the G. A. R. Hall, two on Sunday and one mid-week. The Sunday evening meetings are of special interest, and well attended. The officers of the Society have worked hard to have good talent on the pletorm

of the Society have worked hard to nave good tatent on the platform. There have been four speakers during the last three months who have delivered good lectures, followed by tests by Mrs. Addle R. Smith, a medium who has late-ly developed for public platform tests, which are given in a rapid, pleasing manner. I hear she is a very suc-cessful medium, having come to this city seme two years and a hait ago, and through perseverance has won for herself a place in the ranks as spiritual teacher.

won for herself a place in the ranks as spiritual teacher. Some three months ago the city officials here caused the arrest of six mediums who were advertising, and obliged each to take out a license of \$25 a quarter for practicing their mediumship. There has been a great deal of talk about getting up a petition to have that ordinance repealed, but so far as I can learn nothing has yet been done in that direction. There is a Ladies' Auxiliary connected with our or-ganization, a band of earnest workers whose a im is to raise a fund to be used in building a temple wherein this Society can worship. The ladies hold socials twice a month."

TEXAS.

Fort Worth .-- I feel it is due to Mrs. Mattie E. Hull—and that I am expressing the opinions of our Association-when I write you of the beautiful and in-Association—when I write you of the beautiful and in-structive lectures she has given us; and that not only Spiritualists but ohurch-members, Materialists and Agnostics, gather in our ball to hear her broad and liberal spiritualistic teachings. She has given us three lectures and one good "talk," and proposes to give us some *class* lectures, beginning Thursday night at my residence. I feel she is doing us great good, and we hope to be able to keep her with us sev-eral weeks longer. With many good wishes for the success of our beautiful religion and philosophy, I greet on this opening of a new year the editors and readers of THE BANNER. MRS. H. C. L. GORMAN, *See*'y and Treas. United Spirituali sts. Jan. 4th, 1803. Jan. 4th, 1893.

If afflicted with scalp diseases, hair falling-out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 399-392 Fulton street, every Saturday evening, at 6 o'clock. Good speakers and me-diums always present. Scats free. All cordially invited. Conservatory Hall, Bedferd Avenue, corner of Fulton Street.-Bundays 11 A. M. and 7% P. M. W. J. Rand, Segretary.

Buritusi Moetings are held in Mrs. Dr. Blake's par lors, 451 Franklin Avenue, every Sunday evening at 5 o'clock Fraternity Booms, corner Beeford Avoice and South Second Street. - Services hold under the auspices of "Beacon Light Ladies" Aid." Meetings Studay evenings, 74 o'clock. Good speakers and mediums. Mrs. Kate Schroe-der, President, 12 Union Avenue.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at Grand Assembly Hall, Ninth street and Girard Avenue (en-trance at Hutchinson street). President, Benj P. Benner; Vice-President, James Marior; Becretary, Frank H. Morrill, 221 Onestnut street; Treasurer, James H. Marvin. Services at 10% A.W. and Thr.M. Lycoum at 2% F.M. Keyston Spiritual Conference every Sunday at 3% F.M., Southeast corner joit and Spring Gardenstreets. WH liam Bowbottom, Chairman.

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"What is Truiny" and in the organized per-and Charity." Evidently the audiences greatly appre-ciated his scholarly and eloquent discourses.—Noxt Sunday Dr. Willis Edwards (Lynn) will be with us. E. Plokue, Hon. Seoy.