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Written for the Banner of Light. HE SENDETH SNOW AS WOOL. BY MARY WOODWARD WEATHERBEE.

Canst thou find place for doubt or unbelief? Or hast distrust in overruling care? Then hast thou left unlearned one lesson there Where all must learn that Nature's every leaf Has an appointed angel; yea, the sheaf, Where sleep enfolds earth's myriad lives so fair Is left not desolate in the frosty air ; But mother love and father care unite, Sends show as wool to fold each drowsy head Covers all life: such ermine never lay On child of a king. Thou, dearer in his sight, How canst thou fear to trust thyself instead, Waking or sleeping in this heavenly way.

# The Spiritual Rostrum.

The Coming Psychical Congress; Its Work and Place in History.

A Locture delivered at Berkeley Hall, Boston, Sunday, Jan. 15th, 1893, by

HON. SIDNEY DEAN.

(Specially reported for the Banner of Light.)

LL races of mankind are fast coming to the comprehension of the law of neighbor-hood and neighborly relations.

A century ago, and anterior to that, as far as history teaches, it would have been practically impossible to call together races and peoples, with their industries, for a comparison of their respective civilizations. But in a late period, or during the last half of this century, Great Britain, France and the United States have held their mammoth exhibitions, to which representatives of every section of the world have flocked to exchange ideas, and to disclose to each other their different processes of embodying their ideas in practical form, and in the most economical methods, for the benefit of mankind as a unit whole.

We are on the eve of a still larger gathering of peoples and industries, in the city of Chicago, to which every race of earth, through their representatives, or by their people in masses, are invited. The invitation is general, broad, catholic. They are not invited to come and become Chicagoians, or Americans, but to bring themselves, their nationalities, their manners and customs, the peculiarities of their industry, modes of dress, locomotion and repose, their religions and modes of worship, and to freely exercise the latter, only conforming to And the President, himself a communicant of that great, comprehensive law, alike applicailized persons, to wit, equally to respect the rights of all others with whom as they are brought into contact. Some of our too zealous friends and fellowcitizens, the disciples of inclusive and exclu sive religious creeds and organizations, in their zeal of propagandiem, the observance of days and times and seasons-against the teachings of their own Book of Authority, and of the law-giver and master whose teachings they profess to acknowledge-seem to have forgotten both the universal law of neighbor right and privilege, and the foundation of the very civilization and liberties which we with them enjoy, and have set up a demand that all peoples who may accept our invitation to participate in a World's Exposition shall conform to their religious day, or Sabbath; and that every creed. every faith, every form of discipleship and worship, shall become subordinated to their conscience, and be made to observe the first day of every week as a sacred worship day; and on those special days the gates of a World's Exposition shall be hermetically sealed. Not that the day is of any special divine appointment. There is no "Thus saith the Lord," making sacred those hours of the week, in allthe book of creedal authority. It is simply and only a general agreement of the Christian world that this particular day of the week shall be observed as the Sunday, or rest day, and devoted to worship. The spiritual minded Jew-son of Abraham, Moses and David-who has, like the long lineage of his fathers, observed and worshiped on the seventh day of the week, takes the Book acknowledged by the Christian church, and finds therein his authority for the universal keeping of the seventh day as sacred, instead of the first. The Mohammedan brother is a unit in this faith with the Israelite; the millions of Buddhists, the swarming millions of Confucian disciples,-in fact, all the millions with faiths differing from the Christian, who are invited to this feast of the world's thought, industries, civilizations, arts, sciences and religions, are invited by the zealots of the churches of America to come and keep the Christian Sunday, and break their own Sabbath It is a very narrow and sectarian view of a project world-wide in its significance and farreaching in its influence upon the future of all peoples. It is the application of the must and shall of religious intolerance, and as such is out of harmony with the spirit of this century and the civilization which characterizes it. It might have been submitted to in the fifteenth century, when religious tolerance was an unknown phrase, and personal liberty and freedom of the individual conscience an unknown integer in civil or ecclesiastical government. That age could not have held a world's industrial exposition, either on the banks of the Tiber or the Thames. There were too many Sabbaths, Sundays and Saints' sition, so general in character as to make it a financial success. The Church would have council. been ready to station some canonized saint

their following to a strict obedience to the demands of the saint-worshiping church. One can hardly realize that in this day and age of a rapidly-progressing civilization, and in this free republic founded upon individual rights and their conservation-when not conflicting with the rights of others; with a perpetual guarantee in its constitution that the rights of the humblest citizen or visitor to his religious convictions and forms of worship should not be infringed, or abrogated, but that conscience and worship alike should be as free as the individual will-one would hardly credit even the possibility that the leaders of the minority of the people could obtain from Congress an edict to shirt the great gates of the world's representative genius, skill, industry, art and learning-an education and an inspiration to the world-on the first day of every week, to gratify the consciences of those who zealously aspire to make their consciences the

supreme autocrat of all the consciences of the world. And yet Congress did do that thing. This leads to the inquiry, of what is Congress composed? And we answer: The representative politicians of the country. The church, in her

robes of holy profession, humbled itself before the representative politicians of the country, and prayed them to do what the major sentiment of the country forbade, what the cultured brain and heart of the country denied to be right, proper or just to our expected visitors and guests, and against the highest and best education of all our industrial classes. And the church won. Not the whole church, for a respectable portion of the liberal-minded and broad-hearted in its membership, both clergy and laity, were outspoken in opposition to this attempt to obtain by political ledgerdemain what an enlightened and patriotic conscience forbade. But the church lobbyists, swarming in the corridors of the Capitol, obtained from the politicians and creedal bigots of the Senate and House, the passage of a condition, or proviso, which said in effect: "The American people, out of their common treas ury, will aid in inviting the people of all nations to come to us with their treasures of learning, art and handicraft to abide with us as guests, and each compete with the whole world, and learn all which the world has to disclose, provided they will conform to our churchly customs and usages. Money in plenty

under that condition; none at all without it. one of the pioneer denominations in demandble and alike acknowledged as just by all civ- ing religious freedom and tolerance, one whose by the force itself, or by the action of the unifounders had fled from the hot wrath of religious imperialists and tyrants in Europe, he signed the act, making it the law of the republic Since then there has been a cyclong! Now cyclones are terrible things. They disturb false conceptions of the nature of man, the scientist, as of the ordinary, untrained intellimatters in their path profoundly. And they are all the more dreaded by conservative natures because they are generally surprises This was a political cyclone, and it moved many politicians out of their places. To quote a ritualistic phrase: "The places which | should not be omitted, for a full and exhaustive now know them will soon know them no more forever." The public breath created this cyclone or political tempest. Nothing is injured, and the face of the nation came up smiling after it had passed, as nature's face smiles in its clean freshness after a stormy deluge has washed it. In the meantime, some men of broad gauge with level heads and clear vision, acting as the appointed Directors of this great World's Exposition, canvassed the situation\_calmly, as business men and patriots; as men comprehending the laws of hospitality; as men whose moral and religious natures were too great. too broad, to seek to put all the world into the nutshell of a denominational creed; and the conclusion reached by these representative Americans has startled alike the creedadist, the lobbyist and the politician, who says through law: "No Sunday elosing no appropriation, and no appropriation no Exposition." After full and free consultation these Christian Directors voted to keep the doors of the World's Columbian Exposition open seven days in each week, leaving each person to keep his Sabbath in his own time and method, in accordance with his education and conscience. They need the money to aid in making this Exposition worthy of the country and the age. The plain duty of the public now is to petition Congress to repeal this restrictive proviso, and let the donation of a generous tax-paying public go unimpeded to its mission, in the spirit of a true national gift. These Directors have done their duty; now let the American people meet their obligations. There are some features of this massing of the intelligence and genius of the world at Chicago in which we have a deep as well as lively interest. It is not as a barometer or thermometer of physics, showing the advance in agricultural and mechanical arts, in manufactures, inventions, educationary processes and facilities; not in the growth and quickening of the inventive genius in man; not in colossal machinery, nor in delicate appliances to amellorate the sufferings of mortal man; these are all subordinate. We are more interested in the proposed Congresses of cultured intellects which are to Chicago, must take the world of matter and discuss the world's thought, science and phi- mind, of the physical and spiritual, as it finds losophy, and to bring to these discussions clear- | it to-day; 'must take what is termed the pheer brains, riper intellects, and more critical days to permit the patronage of such an expo powers of observation and analysis than the of disclosure. It can and should trace the hisworld has ever heretofore seen gathered in

clergy would have held the consciences of proposed Psychic Science Congress, or in plain- | latent or developed, or in process of develop- | locusts in old Egypt, or on-the broad, green er terms, the Soul's Science Congress, in which the nature, powers and disclosures of the human soul are to have exhaustive examination under the light of this age, in connection with classes of phenomena which are alike puzzling to scientists who confine their . Indies to the purely physical plane, and to all who deny the soul's conscious existence independent of its material housing. An able coumittee has in charge the preliminary and formative processes, the topics to be discussed, the matters to be examined, in which the field of psychics and physics in their relations to each other is to have an exhaustive oultivation. The motto adopted for this particular Con-

gress is pert and comprehensive, "Not things, but men," and the public has a right to expect that the best minds and the highest culture of the world to-day will be turned to the study of man, his nature and relationships, and that scientific minds will exhaustively analyze both. The work should be impartially and well done. Such findings as may be reached

should be published in plain, terse English. Let theologians and sectarian' disciples of all creeds settle their theological questions to suit themselves, but this Congress should seek to determine what is fact, and then the law of the existing fact and its disclosure.

In studying causes this Congress, it seems to me, should break down the barriers which have hitherto confined scientific investigations to the realm of pure physics, and in admitting the presence of a force superior to matter and its laws, as heretofore acknowledged, should study that force with the law of its manifestation. and give voice to an intelligent opinion concerning it. In other words, the science of the soul should take its proper place; and those pioneers, who, as pure scientists, have already. in very respectable numbers, made public their conclusions and the evidence upon which those conclusions were based, should be honored with a hearing, and their investigations and conclusions thoroughly examined and reported

Among these, in earlier times, are Paul, 'eter, Luke and John, all of whom have been canonized as "Saints" by the pouncils of the visible Christian Church. Each has left written records of matter controlled by soul, or spiritforce, or a force so superior to ordinary life in matter as to evoke for it a confession born of ignorance, that all exhibitions of this force, as narrated and accepted by all Christian disciples, were "miracles," that is, that the laws of nature were suspended, held in check, eitber versal God, in order that this force might be disclosed. Out of this claim and its general

ment, inherent in the race. In this examination soul and spirit, as well as the material man, should have place and record. Intellect and its varied processes and powers, alike with emotion, conscious choice and will, should pass under review and examination of scientific minds.

Can the intellectual man consciously live and act without his material organism, the one in which and with which he was born? Can his moral or soul-nature thus exist? And do they? Do manifested phenomena, as established by scientific examinations, make this excarnate existence possible, probable or certain? If thus existing, are the intellect and the moral nature so unchanged by the act of separation from the body that they can manifest to those still occupying their own bodies in this mortal existence? What says Science in its examination of this triune spiritual and material structure called MAN?

Science is forced to enlarge the sphere of its investigations. It has hitherto largely confined its studies to matter and its laws. It must now enter the psychic field, and study the soul, or spirit, and its laws. The end of the lesson which matter teaches is the beginning of the real chapter of life, and of the forces manifested and controlling what is termed living matter. From whence does intelligence in the race spring? From whence the moral attributes of man's nature? We need to know more of the whole man nature, ts powers, laws of development and history. True scientists are the proper investigators They might study the evolution of the truly scientific mind and will, as occupying its standpoint of to-day, with great interest and profit to themselves, as well as to the outside world. Through what processes of law has the race evolved from the ignorant, superstitious nomadic tribes of the early race history up to such able, analytical, reasoning, scientific minds as lead the world of thought and knowledge to day?

The naturalist in studying the structure of the frog would not display either a scientific mind or methods if he only studied the perfect evoluted frog in his hand, and refused to go backward to the tadpole condition of its infancy. Neither would be be justified as exhausting all knowledge of that winged beauty of the air, the butterfly, if he considered it i only as it arose from its chrysalis condition, ere it burst the shell in which its repulsive worm-mother had entombed herself, and from which the winged beauty had escaped.

Nature does many strange things, but she does them regularly by design and law. In walled city of light, glory and ecstatic delight, this respect the wise man wrote wisely when acceptance by the creedal world, superstition he recorded the fact that "there is nothing has conceived and brought to the birth of new under the sun." If the design and de- duration, then the entire creedal structure signer are beyond the comprehension of the falls because of its own inharmony. gence, it does not follow that the skilled mental workman should not admit the fact. He walled city with gates and gate-keeper, and should go backward to where the mystery of spirit existence confronts him, and then study the spiritual, its laws and manifestations, upon other than mere material planes of observation and reasoning. Is science to day atheistic? Then let its disciples say so. Is it materialistic? Then confess to a godless. causeless universe of mere matter as the highest result of scientific investigation. Better the confession, honestly made, than the dumb silence of cowardice, or the prostitution of science to the prejudices which have governed and controlled the unthinking masses. If, on the other hand, scientific examination discloses the fact of spirit-existence and intelligence, independent of matter, then let that truth be honestly and publicly confessed by this great Psychical Congress of the world at Chicago. An increasing popular intelligence will examine for itself and reach its own conolusions. The ipse dixit of this Congress will settle nothing with the intelligent of the world who do their owurthinking. Facts and laws settle everything; and to the future, not to the past or the present, is the race to look for those revelations which must come in the regular order of mental, spiritual and material evolution. For its own sake, the Congress should be scientifically impartial, candid and courageous, and we believe it will be. The age is ripe for honest, unprejudiced work. Men are not receiving and accepting the ipse dixits of any one simply because claim of scientific training is made, nor because the conclusions given forth are venerable by reason of great age and their fortification by the allegiance of the leading minds of the past. All that the past knew we know, or may know The light and knowledge of the present is given us that the past may find a more perfect illustration and explanation. God and law are as much immanent in the moving machinery of all the universe, material and spiritual, to day, as they have been in all the past, back to the undefined and undefinable period when light appeared, ." the morning stars sang to gether," and this mundane earth assumed form and commenced its revolutions. If man was ever a monkey, he is not a monkey but a developed man to-day. There may exist dudish specimens of the man-monkey in fashionable society, but they are exceptions, not the rule. The field of investigation is large and varied. It is to be expected that we should find existent more theories than sound reasoning can bring to birth, establish or consistently defend. It is an age when the emancipated religious sense and intellect are, in many instances, like a detached locomotive "running wild," unrestrained by broad intelligence, careful study, close observation and well-defined. at its portals, forbidding entrance on nearly important in its sphere of work, we are the tionary processes through which the race has laws. False and unreasonable theories are as every day of the calendar month, and the most interested in the work and results of the passed, to find both the nature and the powers, prevalent as were the swarming myriads of prevalent as were the swarming myriads of ! The claim has been midd that the cause of

acres which fringe the Saharian desert. Philosophies, some old and revamped, clothed with modern and more euphonious titles, and some new, without a true basis of fact or of sound reasoning, are put forth to capture the credulous and those too lazy or indifferent to make their intellects work according to the law of acquisition. The emancipation wrought by evolution has also developed the positive. the pugnacious. Men can say "I do n't" and 'I won't" more freely and naturally than their ancestors did, when religious, moral or ethical matters are brought before them for acceptance or rejection. In this great tidal age of thought, of free thought, of the breaking of old fetters and the "green withes" which have bound Samson minds and hearts, there is, necessarily, danger to the untrained, the credulous and the superstitiously religious.

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It is the age of all others preceding it for the presence and work of the purely scientific, the close observers, the profound and careful thinkers, the courageous students of laws and of facts and their true causes. And the scientists have been born with the evolution of science out of the womb of superstition and its embodiment in old visible forms and antiquated religious and philosophical speculations. The age has given birth to the men demanded. It was a wise thought which brought to birth this Psychical Congress of the world to day, and we, as Spiritualists, think we understand from whence the inspiration for the gathering of this Congress emanated.

But the great, observing, popular mind and heart are intensely interested, and increasingly so, in certain classes of phenomena, specially neculiar to this age, and, because of an increased popular intelligence, are more interested in an understanding of their true cause. or causes. Scientists of great reputations have examined these manifestations, and have convinced themselves that they are beyond the orbit of matter and its laws in their causes, and have acknowledged the immanency of intelligent spirit and force-in mundane affairsjust such as is being constantly manifested by the race now living in the mortal. This solution of a great problem has not been received by the church, or by creedal minds, because it destroys the teachings of all old religions, and all former churchly conceptions of the soul's condition and relationships after its release from the body. A "heaven" and "hell," as habitations for the spirit after its mortal thition and the formation of character, are essential to all creedal philosophy. If the escaping from earth do not become inhabitants of a

And of all these proposed Congresses, each

faith a thousand and one irrational and utterly universe and its laws, and the nature of God, its author and director.

The record of the life of Jesus of Nazareth. through whom this spirit-force is credited with its greatest and most varied manifestations, examination of all the records could well be undertaken without trespassing upon the domain of speculative theology in so doing.

There are important questions of fact now claiming the attention of the popular mind, and for the proper solution of which the great heart of the world hungers. There are kindred phenomena to those of record, already referred to, not only claiming public attention and challenging criticism by both the agnostic and the Christian, but are satisfying millions of people, who, in accepting their cause or alleged causes, have as quietly cast aside the swaddling bands of a blind faith as unreasonable and unphilosophical. Theories born during the comparative infancy of the race, certainly before the sun of Science had arisen to dispel the ignorance, and the superstitions born of that ignorance, are being discarded; the yeast of vigorous thought is profoundly disturbing all the organizations based upon faith; theological assizes for the trial of heretics, who have sought to wed reason to their religion and their relations to a Supreme Deity, are becoming more plentiful and creating a greater popular interest; and the public mind is turning to these phenomena, which, like those of old, embody intelligence, and a personality without a human organism of its own, as not only the cause of this yeasty religious condition of society, but as the possible if not probable and reasonable solution of the whole religious question. The liberalizing tendency of the age; the increasing number who are proclaiming that each one ought to do his own thinking and reach his own conclusions from vigorous reasoning, and the forswearing of a blind allegiance to the dictum of others in religion, as in other matters, seems also to have been an inspiration born of this age of psychic manifestations. The great hegira from a former condition of loyalty to old orthodoxy and its church embodi. ment, and this loss of a firm grasp by sacerdo. tal hands upon the public conscience, is creating a profound popular disturbance.

A congress of men of scientific training and pursuits can hardly fail to take cognizance of these events-of this great modern and increase ing drift. This Science Congress, to be held at nomena of to day, and seek their cause and law tory of the race backward to the hour when the sun of history first illuminated its record. studying backward through the many evolu-

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or its antithesis, hell of fiery torture, a lurio "bottomless pit" of pain and woe of eternal

The presence of excarnate intelligences among their fellows in earth, destroys the those Plutonian caverns of "fire and brimstone," the penal prisons of the unbelievers in creed and dogma. It follows that the scientist who admits that modern phenomena are caused by intelligent spirits once clothed with mortal bodies, brings the full power of the visible church in array against him, for both theories are in direct antagonism, and both cannot be alike true. The organization known as the church, in whatever form or name, simply defends the fundamentals of its creed, in seeking to destroy the conclusions of science in tracing modern phenomena to their true cause, and acts consistently in seeking to destroy the reputation of the scientist.

The church is based upon faith; science upon fact and well defined law. Science is aggressive, and must be. Every disclosure through the evolutionary processes of growth and mental comprehension brings fact to the fortification, and stability of facts previously found. formulated and acknowledged. To science the world of to day credits all it knows of the planetary and stellar universe, each step in the unfoldment having been opposed by the church and its faith which embraced the teachings of old parchment writings as divine truth, as against divine law manifested in a material universe created by the same divine mind and will. Science gave geology and its authoritative teachings to the world, and as these teachings conflict with the alleged Mosaic account as recorded on the old parchment, the church fought the conclusions of science until forced to surrender, and admit to the schools the textbooks of geology as taught by science, and not by the bible or faith.

But to meet all claims, to consider all possible or probable causes of these modern phenomena which are so profoundly agitating the popular mind, both churchly and materialistic, this Psychical Congress should exhaust every probable or possible cause, and give every advocate, churchly or agnostic, a full and fair hearing.

The only apparently reasonable solution of the matter, outside of the Spiritual Philosophy, is, that by some force or law as yet unknown, intelligent spirits still living in the mortal body are the authors of these conceded manifestations of spirit-intelligence. This claim must, naturally, lead to the study of the nature and powers of man, material and spiritual; not by old formulas and definitions, but in the light of to day. What is life, spirit, soul? And what their relationships, the laws of their union and action, separate or combined ? Do their distinctive natures permit them to act independent of each other? Have they duplicate or double powers, and can the same spirit, or soul, act without as within the orbit of its own consciousness?

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the phenomena, which embodies intelligence and knowledge of past events unknown to the living in earth-bodies, is to be found in an unconscious action of the intellect, registering thoughts and events alike, and subsequently, years after, bringing them into the orbit of the consciousness and giving them voice. In the public ignorance of the full nature and powers of man, this theory has seemed plausible to many, and has been greedily seized by\_agnostics and materialists, and even by some of the olergy, who do not seem to comprehend that if it be true their whole theological card-house tumbles in ruins about their feet.

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But, gentlemen of the World's Psychical Congress, please enlighten us as to the nature and powers of man, as he exists to day! Can he or does he act both consciously and unconsciously while in his normal physical condition? Is the human soul, or spirit, a double, a sort of "Dr. Jekyll and Hyde" affair, with power of receiving information unconsciously, and holding it thus, until in certain subsequent abnormal conditions of the body it can bring it forth accompanied with a force which moves. disarranges and disturbs matter without visible contact with matter, just as the intelligence and will of the unconscious agent may dictate? I do not profess an ability to scientifically discuss this theory, but I hazard the opinion that if the causes of these phenomena are to be found wholly in this material life, this is the most reasonable if not the only solution to be given. In the light of my own experience, a truer and more natural solution has already been given in the philosophy of Spiritualism.

Counterfeits, simulations, frauds have followed every disclosure of phenomena having a moral or religious setting and appealing to the superstitious in man. Science, of course, discriminates, and does not confound the true with the false. In admitting the true it condemns the false. In honoring the philosoober it condemns and ostracises the deceiving fakir. The repeated examples of history will afford sufficient light to lead this Congress to the condemnation of the fraudulent and simulated, as contemptible manifestations of greed in the race, as low and vulgar conceptions of the uses and value of immortal truth. Honest men shrink from those making a trade of falsity, and have neither use nor respect for hypocrites and deceivers.

There is another fact which the investigating public seem slow to comprehend, but which is proven true by the experience and observation of close observers of modern phenomena. And that is, that the gift of mediumship, through which phenomena are manifested, does not necessarily imply or carry with it a pure, exalted, unselfish and angelic moral pature. Neither does the development and disclosure of mediumistic powers necessarily work a moral reformation or regeneration of the nature. It ought to. One communing with angelic spirits, and becoming their message-bearers, should cultivate the pure angelic nature, filled with light, truth and a loving unselfishness. But alas! and to the injury of spiritual truth, it is not 'always the case. Often excellent natural mediums, proved such under the strictest test conditions, are detected in gross dissimulation and forgery for gain, or through the pressure of the greed in their natures. It is a painful confession to make, and it may be deemed impolitic, but the truth should be acknowledged, and cowards only suppress it. This great ministry of truth and life will yet be purged of these harpies who "make gain of godliness," and trade in the holiest sensibilities of man and womanhood. The day of deliverance from this shame and curse cannot come a moment too soon.

Is this new, strange and unnatural? No There are illustrations on record of such shameful prostitution of truth to human greed. found in the early records of the race; for psychic phenomena are not a new disclosure of the relationships and powers of the spirit. The are as old as history, and so are the examples of their prostitution by simulation and falsehood to the interests of personal greed. In the history of the conquest of Canaan by the Israelitish slaves of Egypt, who sought a home and country of their own, who made that memorable journey through the desert, and dispossessed the Canaanites of their land by force-the ancient parallel of the action of our pious Pilgrim fathers in the modern days, in driving our red brothers from their lands by sword, pestilence and famine-there is the record of a medium prophet, by the name of Baalam, called "the son of Bosor"-the medium who received a vocal lecture from the ass which he bestrode-who stood ready to take the princely bribe of Balak the king, but on three separate occasions found it impossible to fulfill his greedal contract, because thrown helplessly into the trance condition in each trial, where his "control" could speak the prophetic truth. The history, in its detail, is very interesting reading, and can be found in the Book of Numbers of the Jewish and Christian scriptures. I commend its reading to mediums and others with low conceptions of the value of truth and moral honesty, and an excess of the grasping spirit of greed. There is a more modern illustration found in the "Acts of the Apostles" in the New Testament, in the case of a sorcerer, or person credited with great powers as the special gift of God, who, listening to the teachings of the apostles, became converted, was baptized, and became a member of the traveling church. He saw the medium apostle cure the sick and heal cripples by the laying on of hands-something he could not do-and he went to Peter and offered him money for the gift, in order that he, the convert, might coin money by its exercise. The answer of Peter ought to sink to the depths of every greedal nature, whether medium or not. Gentlemen of the Psychical Congress, lift the truth out of this cloud of shame and distrust into which it has been cast by some of its own professed disciples and medium teachers! Give us scientific truth, and it will find welcome among all honest and intelligent Spiritualists, as well as among the disciples of free thought the world over. And, brethren and sisters in the knowledge and comfort of spirit-communion, is there nothing for us to do to exalt this great truth, in order to emancipate and bless others? Our philosophy of a spirit ministry is everything to the race to day, and all its future in earth, or it is nothing. It is the grandest truth yet disclosed in human history, or it is the veriest sham that ever puzzled the thinking brain or the credulous heart. From our standpoint of experience, it dissipates all fears touching our soul's future; it proves the continuity of conscious existence; the beneficent reign of law; discloses the foundation of character, and the secret of happiness and misery as attaching to the personality; gives both reason and faith their proper

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places in the moral economy of the universe; discloses the presence of a supreme intelligence and a loving moral force limmanent always in the whole universe, and all universes, as creator and law-giver; makes a unit family of all beings possessing souls and intelligent reason; discloses the laws which should govern their social union; and must control unities of individuals in the supramundane existence, and makes of the great cosmos of being, and all its relationships, spiritual and material, that which to our best thoughts is worthy man's conception of the infinite All-Father and First Cause, whom, with our finite and limited powers, we are unable now to comprehend or define.

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We are the more interested in the sayings, doings and results of this Psychical Congress because it will stand as a landmark, a milestone amid the ages, to which the minds of the future will look back in marking the steps of historic progress. It will stand of record as the highest expression of a cycle of progress just closing and giving birth to a new and higher evolution which will characterize the twentieth century of the Christian era, distinguished as an evolution from that other great landmark erected at the close of the Jewish cycle, which marked a nation in ruins, its peoples scattered and its religion absorbed in a later and purer spirituality.

Two features characterize religious history. The first is, that religion, being a spiritual condition, or heart-service, embracing man's relation to his highest conception of a supreme deity, and to his fellow beings as subjects of the creative and governing power, the voicing of these sentiments in material forms, organizations, rituals and outward ceremonies, leads to the absorption of the spiritual by the sensuous, and the consequent decline and death of the purely religious life. Thus fell and disappeared the faith and spiritual life of the Israelitish religion, buried among the débris of its fallen material city and temple. Thus also has the true spiritual life departed from the hearts as well as the mosques and temples of Mohammedanism and Buddhism, and thus is slowly dying the humble, vital, spiritual worship and heart-force of Christianity. Professors of the Christ religion are many; spiritual followers of the lowly "man of Nazareth" are comparatively few. The church is absorbed in its sensuous glory and progress, its earthly exterior, and does not seem to realize the fact of its spiritual decline.

The second feature is that the closing of any historic religious cycle, with its concreted earthliness, and the supremacy of dogma, creed and form, gives place to an opening cycle of increased spirituality. Christianity offered a heart of love and of spirit-communion in place of the old, bloody, filthy, smoking altars of sacrifice. 'Its spiritual founder declared: "The words I speak unto you, they are spirit and they are life." Contrast the old with to-day. Taken as a whole, the church founded in spiritual truth and life is more worldly to-day than the world itself; its creeds have become obnoxious to the evoluted intelligence of the age, it has lost its distinctive spiritual life--its real magnet of religious force-and to day is in internal throes over heresy and heresy trials, the 'mint, anise and cummin" of petty denomitional creeds and formulas of visible discipleship.

The spiritual the religious is a part of the moral nature of the race in earth, as it must be in its future spirit spheres. This feature of its nature must abide forever as essential to and passed on-spirits before being earth born, and the development of the whole man nature. This latest disclosure of an earlier manifestation of the continuous, though unseen, existence, this communion of the race dwelling in the visible with those in the invisible realms. is the reestablishment of a spiritual religion in the world. It is a religion in harmony with enlightened reason, with the quickened intellects and the heart-intuitions of the age, and supplants a blind faith in the old and dogmatic. Its disciples should lead spiritual lives; should welcome to earth the more exalted and pure of the heavenly estate by providing for them cleanly, sweet and loving religious natures. 'There should be a deeper soul significance in these visits of our absent loved than mere intellectual "tests" or startling phenom-There has been an irrational and useless antagonism between religion and science ever since the latter was sufficiently developed to perform its functions and find voice. The church has driven science from its pale because a true disciple of science accepts no dogma or claim without satisfactory intellectual proof of its accordance with law and fact. Their land. Through all our trials God sends his angels, formative lines of action have always been in opposition, never in unison nor in parallels. The church has demanded the supremacy of the heart, the credence of the soul; the scientist the supremacy of the intellect. Faith and reason have been kept in a state of forced antagonism. In the last half of this century both science and religion have been brought to the observation of the blending of spiritual, intelligent soul-forces with organized matter and the laws governing both. As ever in the past, so now and continuously, facts and laws will dethrone and execute dogma and creeds founded upon irrational dogma. A religion of reason, embracing the heart-natural because in harmony with the laws of the universe, so far as they are observed or comprehended-is arising to as sume supremacy over the old dead past and its creeds and dogmas. To properly meet it the créedalist should move up to this evolution of Truth disclosed in Spiritual Phenomena, and of vitality associable with inanition. the skeptical scientist should take a step forward from matter and its laws and meet his spiritual brother of the creeds upon the plane of spiritual as well as material life and laws. In the honest hand-clasp of these hitherto opposing forces will be found the embryo of a true religion for the whole race; one in harmony with the highest reason and with every law applying to spirit or matter in all the universe of an intelligent God. This will be the religion followed, it need not happen. Hence we are not of the future of an enlightened world. I have been called a religious Spiritualist, and such I am. I trust that the infinite, allpervading and all-loving Spirit, and my angel loved of earth and heaven, with those who still retain their old love for and desire to help suffering humanity through my life, will aid me in making that life worthy the confidence of my fellow-men and women. And this should be the desire and effort of all Spiritualists.

# Mrs. N. J. T. Brigham at Berkeley Hall.

N the morning and evening of Sunday, Jan. 8th, Mrs. Brigham occupied the platform of Berkeley Hall, Boston, and under the inspiration of her guides spoke upon subjects presented by the audience, the leading points of her remarks being as follows:

When we seek to know of God we are as much confused as is the astronomer when he seeks to know all about the starry heavens, for he really learns but little. The geologist never can know all there is related to the science of geology. Everything in pature is full of mystery, so when we approach the Infinite we are surrounded by mysterious influences. Btep by step in nature we seek to find creation, but we find that our word creation has become thin, and in its place we have evolution. God is the spirit of evolution. You ask, "Do you believe in God as Our Father in Heaven?" We reply that you may seek for God through all the future, and you will never find him as a personal being occupying a throne; neither will you find a heaven with streets paved with gold. Remember you love gold to-day better than you will a hundred years hence.

When you say "Our Father," you should use the term in a spiritual sense, and with it its concomitant, the brotherhood of man. You ask still further, "In what form can God be best understood?" In the old Hebrew Holy of Holles there was no image representing the divine being; the people were taught that God

is a spirit, and filled the temple with his spiritual pres-We can give you no form, for it takes in the whole universe. We believe in prayer, it rests us when tired with the perplexities of human life, and we are made better, peace and harmony reigns where all was unrest. Prayer does not alter the work of Delty. God is not changeable, neither/will his immutable laws be changed to favor any mortal. God does not come to us when we pray, but we are raised nearer him, feel the divine presence, and are lifted into a purer atmosphere. In the spirit world there are messengers who are ready to help you.

You ask: "Should we encourage the spirit of truth to the extent of becoming fanatical?" The truth never hurt any one, but the manner in which we adhere to and give out the truth has very much to do with it. Always give the truth, but remember that at times 'silence is golden." Always be true, yet cultivate the spirit of wisdom in dispensing and withholding truth.

We are asked: "Are we not now in the spiritworld?" Most certainly; we are as much in the spirit-world as we ever shall be, because it is all around us. People talk of "going into eternity," but we are in eternity now--spirits bearing the human form, only waiting in the bulb of to day to ere long come forth in greater spiritual beauty and life eternal. There is much that we cannot know until this mortal shall have put of immortality. As we enter the life beyond we shall learn more and more.

Phenomena are necessary; they have been and are given to convince mankind of the truth, yet are valuable only as they make men more spiritual. As to Spiritualism ever taking precedence over religious creeds, we would say that sometime it may; but we should acknowledge and bld everything God-speed that makes men better. There are men reached by other methods than ours, because not ready to accept Spiritualism.

Many a man has from his spiritual inharmony looked forth upon the shadowy form of himself. We believe in the boundless, eternal spirit of love, but the God of theology we know nothing about. You can think of an idea, but you cannot blot it out; it is an entity. Just as the artist pictures on canvas the ideas of his brain, so can we express our thoughts in various forms. When we think of the law that shapes all things in nature, we begin to realize something of the power that controls all things in the immensity of nature

Spiritualists have different theories in regard to the birth of spirit in this life; but according to the divine order there is no such thing as chance. Take such men as Washington and Lincoln; they came to the world when it needed them, have done their work spirits still

This is true of all; the life of an individual does not begin when the air is first breathed into the lungs. Look into the eyes of the child and you will find an expression of wonder as it looks upon its surroundings: it has no power to estimate distance, and will cry for the moon as quick as for some nearer object, and is full of questions until it looks within, and be comes conscious of its own existence. We should teach our children that there is life and consciousness after death.

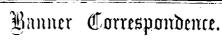
wealth has not been earned by its possessors, or at any rate where it has come into the hands at present holding it by what is commonly termed "accident of fortune." A single example suffices to point the moral.

In 1849 and immediately succeeding years the ploneers in California worked hard for the gold they easily obtained and soon disposed of. They crossed the plains amid many difficulties and dangers, and had to "rough it" preity severely when at the diggings. These men may fairly be quoted as having shown some stalwart characteristics, such as bravery, perseverance, industry, enterprise, etc. In 1886-7 boom" in Southern California, at which there was a ' time, particularly in San Diego, Los Angeles and their vicinity, people realized enormous sums of money simply by lucky ventures, and a species of very questionable dealing in real estate. How in the name of reason or justice can any one assert that the people whose speculations turned out successfully were industrious saints, while those who failed to make money were thriftless sinners?

As at present organized, society does not give all her prizes to the capable and her blanks to the incompetent and idle. Those who esteem poverty either a virtue or a vice are reckoning without their host. It is, as far as anything can be in a universe governed by law, a matter of chance. Crime and poverty go together, so do crime and idleness; and idleness is the vice of the millionaire's son oftener than of the pauper, unless it be the pauper who elects to be a pauper.

After subtracting the willfully idle and criminal, we have a large company whose circumstances appear wholly responsible for their degraded condition; how to reach these is the great problem of the age. It is unquestionably true that much can and ought to be done in the way of educating the children of the unfortunate, and one of the most hopeful features of modern thought is, that while it recognizes heredity to an enormous extent, it also testifies that from even the lowest slums children have been raised to positions of real respectability. Sentimental attentions paid by emotional ladies to notorious criminals cannot be the true means of reforming them, or of preventing others from becoming criminal; but this is only a rebound from the ferocity with which wrongdoers have been mercilessly hounded to their graves. A Christian community may cite the example of Jesus in behalf of tenderness, but it cannot without flagrant inconsistency defend retaliation. However closely connected various forms of misery and guilt may be, and however wise the decision that all distress and error have in ignorance a common mother, the reme-dy, which must the purely educational, is what concerns the philanthropist. Planos, Brussels carpets and bric-h brac are not needed in prison cells, but they are home furnishings, and their introduction into jails and penitentiaries need not be amiss. But the question immediately arises, who is to pay for them? That is the vital point. Honest people must never be taxed to keep criminals in luxury. Wrongdoers must be educated to self-support, and the real use of a prison is only fulfilled when it makes the idle work and teaches trades to the inefficient; it then becomes in nature as well as in name an Industrial School and House of Correction.

In a higher state of society than any we have yet realized, poverty will be unknown, as the earth is abundantly able to yield all that many times her present population can need to consume. Equity is born of love of right, and in so far as a spiritual revelation begets and intensifies this love, it operates to banish every form of misery. When wealth of character, rather than bank account, is placed at the premium if deserves, emulation will be on a very different plane than where it stands at present, and to the end of lift ing the moral standard of communities, education should be attended to far more than it is on its purely ethical side. Ethical culture differs widely from sec tarian theological teaching, as it enforces no dogma; it only presents high ideals, and seeks to stimulate divinity within.



### Colorado.

COLORADO SPRINGS .-- G. D. James says I was glad to read the open letter written by Mrs. Longley to the managers of the Ladies' Home Journal, in your issue of Nov. 5th, regarding their decision that there is 'nothing whatever in Spiritualism, and fully endorse the remarks therein given. With others in this city, I read the conclusion arrived at in the paper mentioned, which evidently was intended as a final disposition of the matter in

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more of these important truths, We have no more of these important truins, we have no cause for fear because of any innocent and harmless suggestion that our philosophy is an imposture; it always, has been proved that a little advertisement brings trade; so with the Spiritualist-founded on a rock, his knowledge can stand any blast of oppression, and the greater the force, if it stands the storm as it has in this and many childre cares the arcetar

greater the force, if it stands the storm as it has in this and many similar cases, the greater the proof of the solidity of the foundation. I should be sorry to learn that subscribers because of such ignorant remarks decide to discontinue their subscriptions to *The Journal*, as has been intimated by two in this city, for it is to me a pleasing and useful family paper."

# Maine.

AUGUSTA .- "H." writes: "It seems to the writer that quite an amount of information might be obtained and published, giving wellmight be obtained and published, giving well-authenticated instances of the possession of medial powers by children. It could hardly fail to be of interest to Spiritualists, and must, one would say, challenge the attention of mem-bers of the Society for Psychical Research. This thought has often occurred to me, and has been freshly suggested by a recent visit to that widely-known and most worthy medium, Dr. H. F. Merrill of this city, to whose pleas-ant home I occasionally go to pass a Sunday.

ant home I occasionally go to pass a Sunday. Harold Carville Merrill, not yet four years old, is the son of Dr. Heman F. and Fannie J. Merrill, and was born in Augusta. He is a bright, pretty child, of a somewhat nervous temperament. From the father's profession and the mother's sympathies and predilections, the little fellow may be said to dwell in a spir-itual atmosphere. I do not know that it is yet accepted that mediumship is in any degree a matter of inheritance; but it is hazarding lit-tle to say that there is scientific argument in favor of the probability. We find that some organizations are much more susceptible to organizations are much more susceptible to spiritual impressions than others, and organi-zation is of course largely a matter of heredity. The little fellow spoken of certainly possesses mediumistic gifts, both of clairvoyance and clairaudience. Raps are often plainly heard in whatever part of the house the child may hap-pen to be, and do not disconcert him in the least. He describes to his parents the spirits he sees, in a very matter of course manner. In some cases they are recognized, in others they are not. The stairs seem to be the most fa-vored by the spirits, and Harold will-often re-mark, 'I saw a man and a woman on the vored by the spirits, and Harold will-often re-mark, 'I saw a man and a woman on the stairs;' there's a big man up in our room, mamma; what does he want?' 'Who is the lady with the little child, over there by the sewing-machine?' An elderly lady of Gar-diner, a very dear friend of the family, passed to the other life some time ago, and had not communicated with them. One day the child was at play when suddenly he summer and was at play, when suddenly he sprang up, and running to his father, said with a pleased ex-pression, 'Oh, papa, Grandma Tobie is here, is n't she? I just saw her.'

The Doctor had just been telling me of sev-eral instances of this sort, and I went out for a romp in the garden with Harold. He was laughing heartily, but ceased in a moment, a serious look came over the sunny face, and he asked, 'Who is she? I see somebody with you?' On questioning him he gave a very accurate description of one who has for some reason been with me at frequent intervals for above twenty years, and whom I have seen clairvoyantly a hundred times at least. Nor is this all, for in a few words, and in a form perfectly characteristic of her former comeral mediums, I was told what I have every reason to believe no human being knows save her and myself. Had I been seeking a test, I hardly know how one more convincing could ave been given.

This comes pretty near to being evidence out of the mouths of babes and sucklings

### New Hampshire.

WILTON .- Mrs. E. A. Batchelder writes: "1 wish to thank you for reproducing in the BAN-NER OF LIGHT that beautiful little poem, 'Mary's Dream.' More than fifty years ago my mother taught me to sing it. I remember the song perfectly, but some of the words had gone from my memory, and 1 have tried in vain to recall them; I was delighted when I saw them in THE BANNER.

in THE BANNER. I wish also to express my appreciation of THE BANNER. For twenty-six year 11 has glad-dened my home and broken for the bread of life; it has carried me through many a hard place, and I never take up a BANNER, old or new, but I find something to brighten my path-way. May 'you be spared these many years, good friend, to stand at its helm, aided and strengthened by the Higher Powers."

Seeds.

It is almost always impossible to distinguish the good from the bad in seeds by sight, and the only guide for the planter is the reliability of the seedsman. The reliability of D. M. Ferry & Co., of Detroit, Mich., is unquestioned. They issue a book annually which con-tains a complete digest of the very latest gardening knowledge by the best authorities. The 1693 edition is handsomely illustrated, and is mailed free to any one making application to the firm's address.

You ask what is spirit and what is soul? Look at the almond; take off its covering, and you find two leaves that hold the life of the almond. We have'a spiritual body, the counterpart of the material body only more beautiful. God is good, and it is the spirit of goodness that is the light of the human soul. When we leave these bodies we "shall know as we are known," and by a look or smile of recognition shall meet our dear ones, and though they may have changed through the lapse of time, we shall recegnize them. The law of all life is the law of evolution. The purpose of life is immortal, and the purpose of death is evolution. There is room to grow in the great hereafter. Those who have passed away are not lost: they are watching and waiting for you. We may not have understood each other here, and differed many times, but all differences are forgotten in that better who will guide us onward, and continue to do so until we clasp hands in that land of love and beauty. HBATH.

# The Spiritual Antidote for Crime and Poverty.

# BY W. J. COLVILLE.

HE above was the subject of Mr. Colville's lee ture in New Bediord, Mass., on the afternoon of Sunday, Jan. 8th. To class, he said, these two diseases in the same category, and prescribe an identical remedy for both, would, not very many years ago have been regarded as thoroughly sacrilegious; for does not the gospel teach that the poor man is blessed while the rich man is in torment in the life to come? If character be the essential excellence in all cases, then such an inference is most unwarrantable, for good and defective dispositions are in no way con fined to outward circumstances; still the extremes of wealth and poverty are both pathological states, the one resembling high fever and the other a low tone

In the Roman Empire, while it was undergoing decline, plebelans and patricians sustained dangerously unnatural mutual relations, for they regarded each other as enemies bent upon mutual extermination Ignatius Donnelly, in Cæsar's Column," has shown the possible outcome, even in America, of continued and ever-increasing hostility between a plutocracy and a proletariat; but while the disastrous contingency therein foretold might and probably would occur if the road leading to it should be persistently alarmists, neither are we pessimists, when our sele object is to prevent a disaster which, if it overtook us in violent form, might in its advanced stages be beyond relief.

The tendency to an accumulation of wealth is bal anced by a counter tendency to dispersion; so says Henry Wood in " Natural Law in the Business World," and so say many other writers on social and political economy. But while this is largely true and indisputable, we cannot rightfully shut our eyes to the fast that trusts and monopolies of every kind are becoming alarmingly powerful in many places. There are some salient errors in the creed of many defenders of class-distinctions, among which we cannot fail to note the supposition that rich people as a class are really better and wiser than their poor neighbors. It is often said by those who are called "friends of capital," that property holders are for the most part more industrious and respectable than the masses who are called laborers. Now is this assumption war rantable? It can only be to a very limited extent, and the limit is reached when we touch cases where

question. Yet Spiritualism survives the decisions of those who, it is generally found, do not seem to think it worth their while to inlaws in the universe. When such authorities as are quoted by Mrs. Longley give the results of their investigations, there is, at least, some-thing worthy of thought before final disposi-tion in made of the authorities thing worthy of thought before final disposi-tion is made of the questions of the day; but possibly the representatives of *The Journal* have not read of the researches of the thinking minds given as authority on this branch of thought. 'And why need we ever say that be-cause talented scientists and thinkers give their endorsement to a truth it is then worthy of investigation? Where are all the others who in silence arrive at such conclusions? Are they not likewise worthy of consideration? Happily, the vast' number in the present day who subscribe to the religion, science and phi-losophy of Spiritualism, who have because of beophy of Spiritualism, who have because of their thoughtful minds investigated for themlosophy of Spiritualism, who have because of their thoughtful minds investigated for them-selves before condemnation, ay, after condem-nation, of what is proved to be a grand truth-in fact the most ennobling truth of the age—is too great to be affected by insinuations of those who know not what they say, and who unconsciously condemn their own professed religion in so doing; for what religion is there the truths of Spiritualism do not pervade? Even the book taken as a standard by so-called Christians, and which all true Spiritual-ists revere, is full of Spiritualism, because Spiritualism in its highest sense is the doctrine of spirituality. Probably the writer was not sufficiently versed in the varied aspects of the philosophy to know that in addition to the phenomena and tests which are constantly be-ing hunted after, Nicodemus-like, by the mid-day revilers, the grandest truths of the age are discussed. Even attempts are being made, and very satisfactorily, too, to make clear the mists which gather around the brain of the reader of Orthodox teachings, who is advised, when ar-riving at the point where he or she can go no further, to exercise faith as the only solution. We have for a long time wanted some satisfac-tory landmarks to lead to a contemplation of the Divinx within and around, and Spiritual-ists, in spite of being termed impostors, are glad to say they are daily learning more and

#### New York.

ROCHESTER .- Mr. Latham Gardner after relating a recent and interesting experience in slate-writing through the mediumship of Mr. Mansfield, and incidents connected with his own clairaudient gifts, says: "There are some things I know; one is, that our friends after they leave the earth-state have a desire and the power to call on their friends here if they the power to call on their friends here if they put themselves in a way to hear their voices. My spirit friends tell me it does them more good than any one thing, and if their friends on earth would but leave the door ajar they would come in and sup with them. But if they close it and say they are dead and cannot talk, they go away in sadness, and say, We'll have to wait a little longer."

#### Massachusetts.

BOSTON.-Jendie Lord Webb writes: "I

BOSTON.-Jennie Lord Webb writes: "I have read with much pleasure the articles from the pen of Mrs. Lightarney Sayles, in which she pays a just tribute to our arisen sister, Mrs. Amanda M. Spence. I have known Mrs. Spence for thirty years, and in the early years of my mediumship she was indeed a true friend; her words of comfort and counsel I can never for-get. She was always kind and charitable to others. Like many of our old workers she will be greatly missed.

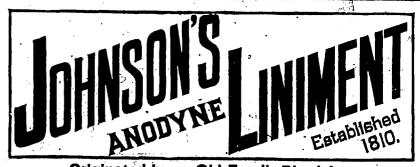
be greatly missed. Accept my best wishes and a 'Happy New Year' for the success of the BANNER or LIGHT."

#### For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children.teething. It southes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Speaking of the case of Dr. Smith, and his recent ondemnation for heresy by the Presbyterian conclave at Cincinnati, O., the Fox Lake (Wis.) Representative says, with truth :

"The world moves—even the theological world—not of its own accord, but is slowly dragged by its ad-vanced and iberal thinkers. Their expulsion or sus-pension only increases the effect of their labors."



Originated by an Old Family Physician,

# For INTERNAL as much as EXTERNAL Use.

I. B. JOHNBOY, ESQ. My Dear Sir-Fifty years ago this month your faither, Dr. Johnson, called at my store and left with me some Johnson's Anodyne Liniment on saic. I remember him distinctly foday, and could tell you just how he was dressed on that day fifty years ago. I have sold Johnson's Anodyne Liniment ever since and can most ruly say that it has maintained its high standard and popularity from that time to this. No medicine to day possesses the confidence of the public to a greater extent than Johnson's Anodyne Liniment to the and received it direct from his hand fifty years ago. Extending my kind wishes, I remain. FOR PURELY HOUSEHOLD USE, ALMOST A CENTURY.

Generation after Generation have Known and Blessed It. All who order direct from us, and request it, shall receive a certificate that the money shall be refunded if not abundantly matufied. Retail price, 35 cents, Bix \$2.00, express propaid, if you can't get it near home. Ask first Bold by druggists. Full information sent free. I. S. JOHNSON & CO., 23 Outcom House Street, Beston, Nam

# JANUARY: 21, 1898.

# BLANNERO OF LIGHT.

THEINEW, YEAR. Height I wonder, '03, What you may have in store for me? Perhaps a vein of better luck Than during '02 I 'vo struck. Perhaps you may, In some strange way, Break up the spell That's seemed to dwell In '92's adversity. In or stadyersity. Ohi no, of course, I can't complain, Although there's been more loss than gain— They say three meals a day, and health, Beat millionaire dyspeptic wealth. I've yet a friend Who'd glady lend Advice—or cash, To save a crash. Ahi no, I have not lived in vain. Sometimes I've thought the hand of fate Would crush me with its cruel weight. It may have been good exercise Whose strength I'll some day highly prize. Whose strongen x, in some strongen x, in some strongen x, in some x, in somex whose fight greates through the open
I stand upon your threshold now,
And consecrate high purpose's vow.
I scan, the newly-opened page;
Wilt) optimistic glance presage
Unstilled white.
Oh time, indite
The thoughts of men
With happler pen,
May virtue humankind endow! May virtue inimation and endow: 'T is true I leave behind great share Of woe, yet gladly leave it there, And set upon the journey new In lighter heart, led on by you, With firmer, tread, In lustre shed By faith—so clear Success seems near; Forgotten dread, unknown despair. —George E. Bowen, in Tallaposea, Ga., Journal.

# Spiritual Phenomena.

# J. Jay Watson's Occult Experiences. LETTER NO. II.

To the Bditors of the Banner of Light:

Shortly after the transition of my beloved son Emmons, I was spending an evening at the residence of Mr. Henry J. Newton, in this city. Mrs. Etta Roberts was present, also Mr. Wilson Macdonald, the sculptor, and George C. Bartlett. the well-known traveler and author of the book which is creating just now quite a talk among Spiritualists, entitled "The Salem Seer." Quite a discussion in relation to Mrs. Roberts's powers took place during the evening above-mentioned. With my wife I was quietly listening to the pros and cons., which at times became quite heated. Mr. Bartlett, whom I had never seen before, was sitting in the further end of the parlor. Mr. Wilson Macdonald made an animated reply to some remarks of Mr. Newton. Although not a regular séance, the "control" of Mrs. Roberts came in for a share in the argument from the cabinet.

When matters had assumed a rather excited condition, Mr. Bartlett quietly (but in a most efficacious way peculiar to himself) remarked that if Mrs. Robert's would simply step outside the parlor and materialize through the closed door the test would be quite as convincing as if she came through the wire cage. I immediately whispered to my wife: "That young man is a lawyer or a shrewd investigator. I'll step over and talk with him." Suiting the action to the word I was not long in ascertaining that my newly-found acquaintance was just the very man above all others that I most wanted to know. Before the company separated I invited Mr. Bartlett to call at our residence, which he did in a few days after, accompanied by Mr. Frank Carpenter, the celebrated artist who painted the famous "Emancipation Scene."

Our acquaintance thus begun soon ripened into friendship, and I was surprised and much enlightened by the superior intelligence which Mr. Bartlett evinced in relation to occult phe-

about by getting his feet wet at a game of lawn they might bo able. We knew that our darling was tennis, described his physician, and even the going to Massachusetts with my son's body, the cometery in which it was interred, and some of the other bodies that were in the same plat. She also minutely delineated a threestone diamond ring which I had presented to my son, and its loss before he passed awayeven giving minutely correct details as to the exact finger upon which he wore the ring, and of its being a little too large for the finger, which caused its loss. She described minutely the appearance of many of our relatives who had passed to the "Summer-Land," and then gave a correct description of my daughter's music apartment. Many other details of a minor character were also truthfully pictured by this remarkable medium.

It now became the turn for a sitting of the young lady who had accompanied Miss Watson (and who had been in an adjoining room during Miss W.'s sitting). Upon being seated, Miss Hahn at once described my son to the young lady, also other of her relatives who had passed to the spirit-world. Then came tests that almost surpassed be-

lief; and it is hardly to be expected that persons who have had no experience in these seeming "modern miracles" will believe them; still we give them exactly as they occurred, without exaggeration or comment : Just before leaving her home the young lady, whom we will call Miss S., decided to take something that had belonged to my son in earth-life. She selected one article, but changed it for another. also taking a little souvenir that had been presented to her by my boy. Both of these articles, which were secreted about her person, were mintuely described by Miss Hahn. Many other details in this relation I will

omit, as it will require at least two more letters to give even an approximate idea of Miss Hahn's wonderful powers as a medium. Every one of the cases of which 1 shall write can be verified by truthful and in every way reliable witnesses. I will close this letter with one more illustration:

A friend of our family, and a life-long friend of the late violinist Ole Bull, gave us a short time ago the experience with Miss Hahn of a noted professor; who has for many years been a prominent figure in one of New York's most famous universities. Some jewelry had been stolen from his home, and a visit to Miss Hahn was suggested. Among the jewelry was a pin containing an exquisite opal. Miss Hahn gave a description of the jewelry stolen, and how it could be recovered. She also told her inquirers that when the jewelry was found the opai would have been removed from the pin, and cut in two pieces, but would be joined together in such a manner as almost to escape detection. Implicitly following Miss Hahn's directions the jewelry was found, and the stone loose from the pin, as Miss Hahn stated it would be. The pin was afterward taken to 'Tiffany's to have the stone re-set. While one of the experts was examining the stone he remarked that it had been cut in two, and in order to verify his statement called a brother expert in the store, who, upon examination, pronounced his statement correct.

How Miss Hahn came by this strange powe is partially but not satisfactorily explained by her mother, who states that from a little child her daughter has been possessed of the singular gift of seeing into the future, as well as reading the past. Other members of the family on both sides, I understand, have been thus more or less gifted. Miss Hahn, in company with her mother and other friends, has twice visited our institution since our acquaintance began, about two years ago, After conversation, and a little sweet music upon the guitars, Miss Hahn seems to become entranced, and her as-

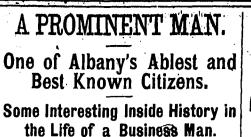
conversant when in the mortal with every phase of mediumship. She was herself often entranced and clairvoyant. Her former knowledge of the facts and phases of spirit-manifestation we believed would be to her of great advantage now. Tenderly, lovingly, hopefully we sat together, and saug "Nearer, my God, to Thee." Before the first verse was half sung my daughter was under control, and sang if full tones a beautiful tenor, which I at once knew. At was my old friend and co-laborer in the Methodisy ministry, Rev. Albert Gould. He claimed, he said, the right to speak to us first because he had attended the only other funeral ever in my own family line-that of a little grandson. He spoke beautiful words of sympa-thy and comfort. He told us Laura was present, resting in the care of her spirit-friends, and watching the proceedings with great interest. In confirmation she would rap on the wood-work of the upright bed in the room, which she did, and was distinctly heard by all the family and at once recognized.

Then J. Astor Broad, late of Worcester, and the composer of the Cantata of Ruth, and other popular music, came. We had most of us heard his beautiful tenor solos when he was in the mortal form. He said he was to sing to us for Laura, who was still too weak to sing. He would sing, however, a piece of her selection, and with such changes in phraseology as she would dictate. Then he sang " Only a Thin Veil Between Us," and phrased it so as to name every member of the family. It is proper to state here that my daughter, Mrs. Chapin, does not sing in her normal state, only a very indifferent alto. But the plece was rendered with all the pathos, tenderness and impressiveness of the cultured singer. It was indeed our old chorister, expressing most effectively the truth of the nearness and love of our spirit-child.

Then came my mother, and taking my wife and my self by the hand, she spoke such words of comfor and advice as only a loving mother, who had passed through many such experiences, could speak. Next came Theodore Parker, and expressed his gratification at the words Dr. Storer had spoken at the funeral. Then Donaldson, the English clergyman and my control in public speaking, offered a tender and comforting prayer. Then Alice Brooks sang for Laura to her husband only, "In the Gloaming, Oh My Darling," with a changed phraseology. Then Lucille Western sang for us, "All the Way the Angels Lead You." And Harry Montague began his address of explanation. He said:

"Your loss is our gain. We all loved Laufa on the spirit side, as all who really knew her did in the earthlife. We saw what was coming to her, but could not prevent it. We told you on the night of the 6th that you must be in Boston for a purpose. The necessity for your presence there is now revealed. We could not tell you beforehand what was coming to your darling, for it would have unperved you, and you could not have worked so hard to save her as you did. We on this side did all we could both to help her pass out as easily as possible, and also to sustain you in the affliction. The high spirits also lent us the aid of their magnetism, and that is why she went so quickly and gently. We all helped her, and when we could take her spirit away we gently bore it to a beautiful place, where she slept for a time, for she was very weary. And when she awoke she was in a bed of roses. [She was born in the month of roses, and always loved them. And thus almost all her friends in earth-life brought roses to lay upon her casket at the funeral. Her sister sensed her delight when they were putting on the last finishing touches in preparing the form for burial, as she heard her say, 'Oh! is not this lovely-lovely?'] She had large sympathy. and loved every good thing because it was good, and at the same time she had large individuality, which will give her great strength here, and she will soon be able to manifest to you very clearly."

Then others came, friends of her school days, to tell us how gladly they welcomed her to spirit-life. There was a moment of silence, as though the spirit-forces were in consultation. Then my entranced daughter rose and said: "We have resolved to make the attempt to help. Laura speak to you through her own sister. She is very weak, but anxious to make the trial." He then directed us to take hold of hands, and use our united power to will her back. He said, sing, "Jesus, Lover of My Soul." After we had sung the first verse, he said, "I shall have to step out entirely, and leave the medium, in order to help the young lady in." My daughter slid down in her chair until nearly horizontal. There was no sign of life, not even of breathing. We sang another verse, and after a little there commenced the labored breathnomena, and especially the phenomena relat- tonishing powers manifest themselves as nat- ing which attended the closing hours of the earth-life ing to Modern Spiritualism, of which subject urally, and with such child like simplicity that of our daughter. It was a perfect reproduction, and exceedingly painful to us for the infinite or two that i lasted. But presently she acquired strength to whisper her husband's name, then mother, father, every one of the circle by name, and we each in turn bastily answered her summons, and gave the kiss asked She whispered, "Do not cry. It hinders me. It makes me sad from sympathy. Rejotce, for 1 am very happy." Then she slipped away, and "Black Hawk," my daughter's control, said, "It is time to bring my medium back. Good night." We rose from our sitting feeling that we truly had sat among our own, as truly as if in the mortal form. We had been comforted with their presence. We had been purified, exalted by their influence and service. We could but rejoice. There was no room for tears. We had lost nothing, but had gained much. It was all so real and natural when we understood it. I have headed this article "Spiritualism "Pysted." Was it not so truly? Was it not a genuine once. And it stood it well. What other teaching can equal it? Surely no other philosophy known among mortals can shed such light upon the path, or bring such manifest proofs of its truth and its utility. Could my readers know all the manifest guidance connected with this bereavement-for I have mentioned only a few of the most salient points-they would not wonder that we see in it a practical providence more direct, tangible and real than any we had ever conceived of under a former system of belief. And can any think it otherwise than natural that my spirit, yea, my whole being, yearns for the opportunity to go forth to benighted, misguided, enthralled mortals, and publish this gospel of immortal life, and transforming, exalting love, at once so natural and so divine. E. ANDRUS TITUS. South Abington Station, Mass.



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he had been a close student for many years—i the wisest may well exclaim, ' having had the advantage of close investiga- stranger than fiction." tion in almost every corner of the civilized ( world.

One day, happening to meet Mr. Bartlett accidentally, after fumbling a moment in his pocket, he brought forth a card with the name and address of Miss Dora Hahn, 46 Clinton Place, N. Y. Handing me the card, he remarked: "I happened to find that card in looking over some old papers to-day, and it reminds me of a remarkable experience I had with this medium. Calling upon her, a perfect stranger, I had scarcely become seated when she said: 'Charley is here, and says he is glad you have written the book !'" This reference to Charley Foster and the book, accompanied by several other strong tests, made a lasting impression upon the mind of Mr. Bartlett.

Shortly after this I dropped in at Miss Hahn's home. I was met by her mother, a pleasantfaced, good-natured English lady. Miss Hahn's father, who is a merchant tailor, sat (as tailors usually do) at work, as I passed through his room to the scance-room. I had scarcely seated myself when Miss Hahn was controlled, and the spirit stopped at 53d street; as our residence was then and is now 43d street, in my over attempt at wisdom I took occasion to correct Miss Hahn (or the spirit), saying I thought she was "too far up town." She immediately dropped ten blocks, and landed at our Musical Institution on 43d street. She then rapidly gave a correct description of my wife and daughter, of the rooms which they occupied and the situation of the rooms and contents. She also gave me some most astounding facts in connection with my departed boy, the more astounding as we were utter strangers. Being convinced of her remarkable powers, upon reaching home I gave a detailed account of my experience to my family. "Why did you not let her remain in 53d street?" said my wife. This remark at once opened my eyes to the fact that a beautiful young lady, and niece of the late Dr. Gross, was residing with her aunt in 53d street, and it was to this young lady that my son was engaged, but his untimely death had prevented the proposed union. It was quite natural, therefore, that the medium should have been directed to 53d street, through the spirit of my child, for this was his favorite resort in earth-life, and I have often regretted that I was unwise enough to correct (as I supposed) the medium.

The next persons to visit Miss Hahn were my daughter and my son's flancee. My daughter first sat with the medium, both being parfect strangers to each other. As Miss Hahn entered the room she immediately remarked, upon seeing my daughter: "Have you ever been told you were mediumistic?" Upon being answered in the affirmative, Miss Hahn continued: "I see lights all around you; are you afraid?". To which Miss Watson replied, 'No; why should I be afraid?"

Miss Hahn after taking Miss Watson's handkerchief in her hand described my son, even to the giving of his name. She also accurately described his last illness, how it was brought i in form to manifest their love and sympathy so far as

' Truth is indeed J. JAY WATSON. 255 West 43d street New York. [To be continued.]

# Spiritualism Tested.

#### To the Editors of the Banner of Light

Undoubtedly one of the severest tests that can be applied to any philosophy of life; or of religion, as relates to this world and that which is to come, is its power to sustain and comfort at the time when that we call death breaks into a loving family circle, and bears one of its precious forms beyond the reach of sight or hearing. Such an occasion has come to my own family, so soon after our acceptance of the blessed truths of the life immortal as taught by Spiritualism. The blow came so sudden, so crushing, so remorseless in its severity, that I cannot conceive how we could have horne up under it, had not this blessed light of Truth dissipated the darkness of this our first family grave. But the consolation was immediate, adequate and even enrapturing. So fully indeed has this difeful stroke demonstrated to us as a family the great upholding power, under like circumstances, of this grand truth, that I have ventured to send to the BAN-NER OF LIGHT a few statements of facts as they occurred, in the hope that they may be instrumental of good to others, even as they have been to us.

On the evening of Nov. 6th we had a family sitting, during which my daughter, Mrs. W. B. Chapin of Worcester, was entranced, and many came to speak to us. My own guides informed me that my business would require me in Boston for a little time, for some thing entirely aside from business. When questioned they would only say that they desired me to be where they could lay hands upon me when wanted. My wife must also go. At that time my youngest daughter, Mrs. Laura A. Wellington of New York, was playing a two weeks' engagement at the Hollis Street Theatre-in "The Fencing Master." We had expected she would spend the Sunday with us, but she was prevented, and many of her spirit-friends expressed their regret at her absence. They spoke of her in a strange way-as though they were trying to ward off some threatening evil. Lucille Western and Harry Montague especially were impressive. We under-stand now why it was so, for on that Sunday began the illness which soon proved fatal. They saw what was coming. We could not.

On Wednesday evening they took her from the stage after the first act, and summoned a physician. Not until Saturday, however, did we know the real nature of her malady, and that it was usually fatal. All that love and human skill could do was done to hold her with us. But all to no avail. She gently slipped away from us at an early hour on Wednesday morning. It wrung our hearts to find but the dear form left in our arms. Yet we were not crushed. We sensed at once that she was better placed than ourselves. In her normal condition during her sickness she had often seen Harry Montague and Lucille Western standing beside her mother and looking intently at her. She had many times sat with them in materialized form, and held long and interesting conversations, especially with Montague. We sensed that they and many others beside were with her, to care for the excarnated spirit so soon as it should be liberated from the mortal form. And so it proved.

On Thursday, after Dr. H. B. Storer had spoken to us such words of comfort as only one inspired could speak to afflicted souls, we bore away the beautiful form with its smiling face to the cemetery at Brock ton. Then all the family repaired to our home at Whitman, and when the evening shadows fell we sat together to give an opportunity for our friends absent



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tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John

# Retrospect and Prospect; Resolves for a New Year,

An Inspirational Lecture delivered before the First Spiritual Society of New Bedford, Mass., Sunday, Jan. 1st, 1893, by W. J. Colville, reported specially for the BANNER OF LIGHT, will be placed before our readers next week.

#### Ague-Shaken Presbyterianism.

The remarkable trial for heresy of Dr. Briggs of the Union Theological Seminary, New York City, has been brought to a close-as we have previously noted-by the recent vote of the Presbytery : Dr. Briggs was acquitted of all the charges! The gravest one, alleging that he taught the inerrancy of the Scriptures, failed by a vote of 61 to 67.

It is alleged that the real motive of the attack on Prof. Briggs was to stop the movement in favor of the revision of the Presbyterian creed. He had been one of the foremost leaders of the revisionists in the previous General Assembly. The anti-revisionists thought that, if they could get him turned out of the Semi-

kind of a cheep criminal, met yesterday, and decided to appeal the case to the General Assembly, which meets in Washington May 19th. They have given Prof. Briggs a bad name, and are determined to having him if there is ecclesiastical rope enough in the denomination.

Right here is Prof. Briggs's opportunity. He has met and vanguished his accusers once in a square battle. Principle is vindicated. There is no call of duty for him to undergo another tedious and wearing trial. I his views are to be a constant bone of contention among the brethren, he would do best to withdraw at once from the denomination which he does not represent. There is much doubt whether he would pull off a victory before the General Assembly. Let him now cut the ropes at which his enemies are tugging. To drau them all forward is too great a task for one man. He can go his way, they theirs, and bickerings will cease, Who knows but that he will yet carry with him a see tion of the church, and found a new denomination? Powerful schisms have started on less grounds."

As another evidence of the widespread interest in this controversy, may be noted the fact that the Associated Press has sent out the following dispatch, wherein one prominent minister has already uttered his "Declaration of Independence":

NEW YORK, Jan. 15th, 1893. – Rev. Dr. Edward Clark, for twenty years the pastor of the Church of the Puritans, to day publicly renounced his allegiance to the general Presbyterian assembly.

" I cannot endure the tyranuy of the general assem Dr. Clark said. "It caunot dictate what I shall bly," think and believe; or, rather, I cannot think and be lleve what it may dictate. I am done with it."

Unanswerable Facts for Cremation.

Sir Henry Thompson is as high English authority as could be asked for on sanitary and related matters, including all that relate to the dietary, and in a series of papers furnished by him for the Contemporary Review in 1874 he maintained with argument and proof that the living were put in great peril from contagious influences by reason of the prevailing practice of the burial of the dead, and urged in conse quence the advantages and the safety of cremation. A cremation society was organized as the result of his warning exposure, and a crematory was erected. Both sentimental and legal obstacles interposed, however, so that it was not until 1884 that the first body was cremated in England in our times. The example was not lost on popular opinion, and in a brief time a number of cremations took place both in England and the United States.

The abolishment of infectious diseases, such as scarlet fever and diphtheria and smallpox, though persistently attempted in various countries and localities, has thus far proved a practical impossibility because of the burial of infected bodies. Even if the microbes that vitalize the disease die, their seeds or spores are known to possess an unrepressive vitality. It is demonstrated by Pasteur, the distinguished French pathologist, that earth-worms bring to the surface microbes from the bodies of infected animals that were buried many feet deep in the earth. Darwin demonstrated that in a single case to which he directed special attention, in fifteen years the earth-worms had accumulated a worm mold over three inches deep; and in another instance, in the course of eighty years, that they had accumulated an average depth of more than a foot.

Rasteur found, in a field in the Jura, where a diseased cow had been buried nearly seven feet deep, that the mold he collected two years afterward contained germs which, when inoculated into a guinea-pig, produced death from the same disorder as that caused the cow's death. It is stated on authority that in a village of Yorkshire, Eng., a part of a disused graveyard was taken into the adjoining garden of the rectory. The earth being dug over, scarlet fever in due time made its appearance in the rectory nursery, and from that starting-point spread over the village. And it nary and then out of the church, they could proved to be of the same type of fever as that make an example of him to frighten others | which, thirty years before, caused the death of who held the same views, and kill revision at the victims who were buried in that very part

or unrighteous than the operation of any other mechanism. He denies that the doctrine of evolution furnishes any foundation for morals. or can furnish any. To talk of the ethics of evolution is to make a misappropriation of the term "fittest" in the familiar formula. "survival of the fittest." By that term men mean in the ethical sense the best, whereas in the language of evolution the "fittest" means the best adapted to a given environment, and this may be and oftentimes is the worst.

It is interesting to note the readiness of those claiming to be the exclusive guardians of religion to appropriate every new force, element or discovery as their own. At evolution they first made faces; preached it down in their pulpits; ridiculed it as the wildest of all wild assumptions; and whacked at it generally with all the weapons in their possession as a godless theory which would soon enough blow over and be gone. Now they are claiming it as a moral affair, carrying an ethical treatise and catechism in its belly. The world moves, and drags them after.

Whittier.

### Now that the world has become more than ever familiar with the life and character of America's great poet JOHN G. WHITTIER, (late of Amesbury, Mass.) we may mention several town "episodes not before published, which were characteristic of him, and of which we have been informed personally.

Some time before his demise a house and lot of land were advertised to be sold at auction contiguous to his own domicil. The agent. who was authorized to dispose of said property, called upon Mr. Whittier, and also on a couple of his personal friends, assuring them that the property was to be a bona fide sale and Mr. W. had better purchase it. But they were in doubt about it. The gentleman offered to dispose of the property to Mr. W. for the sum of \$2,500, otherwise it would be sold at public auction. Mr. Whittier, with his econo mic ideas in view, declined the proposition. Consequently on the day of the sale an Irish resident of the town stood ready to purchase the property, with the idea of building addi tional tenements on the spare land.

This fact the agent of the property warned Mr. Whittier would unquestionably be the case. But his warning was of no avail; conse quently in due time the auction sale proceed ed, when several of Whittier's friends bid, as well as did the Irishman. But the latter, it seems, was bound to have the estate, and kept on bidding against them till the said house and land were knocked off to the Irishman for \$2,800--the owner getting three hundred dollars more than he had asked for at private sale! The result was, that the agent's warning voice then became apparent, and some hustling was the consequence, Mr. Whittier not wishing tenement houses erected so near his own premises. He finally got one of his friends to purchase the estate for him, paying the shrewd Irishman one hundred dollars bonus for the property; it thus costing Mr. W. four hundred dollars more than he could have got it for at private sale!

2. Mr. Whittier was very particular, in regard to his personal habits. He invariably shaved himself; but he always got his hair cut by the village barber, James Quimby, who was a singular mortal in many ways. One day Mr W, called, as he often did, to get statistics from this venerable tonsorial artist, who was an antiquarian in taste, and always carefully preserved such literary matter, or otherwise, which came into his possession. Among other things he preserved for many years Thomas's Almanac, which was authority to him in many ways. On the day mentioned Mr. W. called. and said: "James, I wish thee to put a sharp edge on my dull razor, and give me some points in the meantime in regard to the long-ago political statistics you have on file. And one thing, James, I wish thee to specially rememher and that is, do not allow locks of my hair whenever I have it cut by you. Do n't thee forget this, James." James did n't. It was not long afterward that Mr. W. had his hair trimmed, that cut falling to the floor; when a patron called to be shaved, and asked Mr. Quimby if the person who had just left was n't the poet Whittier. The reply was in the affirmative, when the gentleman commenced picking up locks of the dissevered hair. Mr. Quimby said nothing, but vividly remembering the admonition he had received, was determined his visitor should not carry away any of Whittier's surplus hair as a souvenir of the immortal bard. After the gent had gathered the amount he desired, he quietly wrapped it in a paper, and asked Mr. Quimby for a string to tie it up. The latter said "Hand it to me, and I will tie it up for you." But after Mr. Q. got it he put it in the stove. to the evident disgust of his visitor, who never afterward got shaved at Quimby's shop. 3. On another occasion Mr. Whittier was visit ing the family of one of his personal friends, when a man called to see the poet on business, he said. It seems he wanted some money from funds held by Mr. W., who was trustee for the caller's wife, in regard to which he had no claim whatever. Mr. W. of course very properly declined the request. This vexed the man so much that he became exceedingly offended, and berated Mr. Whittier in a very rude manner. After the disappointed applicant had retired, Mr. Whittier very quietly remarked: man l''

# Animals in Spirit-Life.

The Unseen Universe (Manchester, Eng.) for January opens an interesting table of contents with a consideration of the question: "Are the Spirits of Animals Immortal?" Quite à propos to this theme the editor, Mrs. Emma Hardinge Britten, relates the following, which -as all the parties mentioned are well known to many in this country-will be read with special interest:

In a letter I have recently received from Mr. W. J. Colville, an experience of his own is touched upon which necessitates a low preliminary words of explanation on my part.

Most of my friends and acquaintances, both in this country and America, will recollect a feathered companion which my husband and I brought with us from Australia, whose talents as a conversationalist. dancer, and actor, no less than his intelligence generally, contributed to make him a celebrated character in every circle in which he was permitted to appear.

His name was "Joe," and he was a bird of the Australian " Corilla " species, large as a pigeon, and snow white, except on his neck, which was encircled by a ring of beautiful scarlet feathers. This creature's love for me, like his singular intelligence, knew no bounds. He would follow me about like a dog wherever I went. His favorite station was on my shoulder, where he would sit for hours crooning soft words to me whilst I wrote. I am not ashamed to say I fully reciprocated his affection, and on more oc-casions than one incurred the anathema maranatha of some of my plous acquaintances by declaring that no place hereafter would be heaven to me unless I could meet "Joe" there. Mr. Colville, in our occasional interviews in America and this country, had formed Joe's acquaintance, and more than once had been invited by the said Joe to "have a cup of tea" with him. On Sunday, September the 18th last, my precious pet terminated his earthly career, pestled in the place he loved best-my arms.

I must state that, for reasons of my own, I never mentioned my loss either by word of mouth or writing to any one but my most intimate friends, and none but these have heard of the matter before this writing. For the first time I believe in my acquaintance with him, Mr. Colville wrote to me in November ast. He stated that early in October my darling Joey came fluttering around him, and the names of " Emma and Joey" were again and again impressed upon his ear. 'He seemed," says Mr. Colville, "as truly with me in my house in Pembroke street, Boston, and again in Baltimore, as when I last saw him with you."

It was not till November last that Mr. Colville went to New York, and there he met Mrs. Wallace, just after her return from England. Mr. Colville mentioned to her the curious and irresistible impression he had of my bird's visits, when Mrs. Wallace informed him, for the first time, of his departure-as I believe and think I know, to another and a higher sphere of being than earth. I should not care to dwell thus long upon a mere personal episode, were it not that I find amongst a large number of educated persons-and that not Spiritualists alone-a strong be lief gaining ground of the perpetuity of spirit being, even in the humblest forms grown on earth.

# Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond of Chicago, Ill. will visit this city during February and March. Mrs. Richmond will be remembered by the veterans in the spiritual movement as a lecturer of great power, persuasive eloquence and graceful manner. Her lectures delivered in the trance condition at Music Hall-in the course of meetings so successfully carried out by the late Lewis B. Wilson, and the committee -and other places, are still remembered with pleasure.

To the younger Spiritualists, of the present day, we would recommend Mrs. Richmond and her guides as worthy of the most extended hearing.

She will speak every Sunday afternoon at the Spiritual Temple, corner Newbury and Exeter streets, during the months above specified, and all schools of thought-Spiritualists and investigators alike-will find it to their interest to visit this spacious building and listen to her charmingly-delivered utterances.

Mrs. Richmond desires us to state that on week days there will be held two classes of six or eight lessons each-one class for teachings on "The Soul and Angel Life," by the guides, the other on "Psy.

# TOPICS OF THE TIME.

# The Millennium on its Front and Rear Bides.

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The ministers of Utica, N. Y., got together recently and tried to settle the question of the second coming of "the Lord." One speaker held that the millennium would precede the Lord's appearance, and another one insisted that his coming would usher it in. The majority of the ministers seemed to think that Ohrist's coming would be post-millennial; the minority holding that it would be pre-millennial. A returned missionary reported that the missionaries in India were in favor of the post-millennial idea. It took a good two hours to arrive at what was thought to be an understanding of this difference between tweedle-dum and tweedle-dee, after which arrangements were perlected for prayer week,

The speaker who opened the subject taking the pre-millennial view, was dreadfully dyspeptic in his deas concerning mundane and spiritual matters and things. This is the picture he drew of the deplorable situation the world is in: "Unbelief, skepticism, is rampant as perhaps never before; a time of self-will; a deplorable, laxity of parental restraint; a time of danger to every form of government upon the face of the earth; society honeycombed with every form of 'ism,' in order to subvert the present order of things-Russia, nihilism; England, Germany, France, America, socialism, communism, anarchism and Spiritualism [?]-everywhere the material at hand to bring upon us at any time such tribulation as was never known before." These are some of the signs, he said. of Christ's second coming. Now if, in place of a child's nightmare like this, he would but make a study of sociology, he might comprehend what all these things really signified in the progress of the evolution of the human race. But he prefers, like Ephraim, to be "joined to his [creedal] idols," instead.

# Confession is Good for the Soul.

As stated by THE BANNER last week, Rev. Dr. Joseph Parker, of the City Temple, London, who was a great personal friend of Henry Ward Beecher, and for a time considered a candidate for the vacant pulpit of Plymouth church after Mr. Beecher's decease is reported to be making ready to enter on a new departure in connection with Spiritualism. He recently said in London, to a meeting of business men: " What is called Spiritualism should be rescued from the unholy and frivolous uses to which it has been put by some fanatical and even vicious persons. I believe in Divine Spiritualism. We ought to speak as the spirit gives us utterance. We should retrace our way to Pentecost. 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." True enough; each school of belief in the church has invariably turned its back upon the ladder of spiritual revelation upon which it had aforetime mounted to material acceptance and wealth, and Dr. P.'s pet Congregationalism is no better than the rest.

# Another/Preacher Knows Just How it Ought to Be.

Prof. David Swing of Chicago is acknowledged to be a man of rare intellectual force and ability, and one who entertains advanced ideas on the subjects of the time. He delivered a New Year's discourse in the line of this description, touching on pain and pleasure, municipal legislation, evil and good, literature, spirits of the dead, flying machines, working out ideas, polltics, abstract theosophy, man and his path, and a great day. But when he comes to touch on Spiritualism, we must say that he is *silly*, not to characterize It by any harsher term. He ought to know it, too, when he speaks of "rapping on the wall," and charges that "the phenomenon was not handed over to science," Spiritualism notoriously always inviting and challenging science to an investigation. He says Margaret Fox, when she married Elisha Kent Kane, found no difficulty in "giving up forever the rappings which had so instructed and so delighted the Americans for six years," and that "we are to believe that the souls of our dead used the rapping language for six years, and then exchanged it for the dialect of some Indian tribe." That is trying to be smart, and nothing more. "Ah! no," he exclaims, "there is no such a dialect in that vast realm "-the land of eternity. Prof. Swing seems to believe in some sort of Spiritualism, however, for he says that " when it shall come it will come "-" a *true* Spiritualism "-" in some shape worthy of all our transfigured dead." That is only the old superstition, the holy cant of old theology, from whose shackles Prof. Swing need not yet boast that he is free.

#### one stroke

The contest is not a narrow one. It is not limited to the Presbyterian, but affects the creedal orthodoxy of the whole Christian church. It is a conflict between the theological remains of a dead age, with its ignorance, bigotry and superstition, and the present age characterized by its progressive, liberal thought and higher education. The step taken by Dr. Briggs and his friends toward the emancipation of the intellect from old and unreasonable dogmas, and from the slavery of both the reason and conscience, has been short, a child's step, but it was as long as it was safe for Dr. Briggs to take and retain his position in the ohurch. He has made a brilliant defense, has taken no backward steps, has retained his manhood and the right to use his own reason and to listen to his own conscience in spite of the demand of the church, which assumes the infallibility of John Calvin, and the supreme authority of a book interpreted solely by church councils.

A verdict against Dr. Briggs would not have stopped the march of liberal thought in the Presbyterian or any other orthodox church, neither will his acquittal augment it. The movement belongs to the age, and it is beyond the power of any and all churches to even check it. The next victim of a heresy trial will take a longer and more vigorous stride freedomward. These struggles through which the church is passing are doing more for the liberalization and emancipation of its members and attendants than a century of sermons filled with doctrinal platitudes respectably musty by reason of age.

We regret the manifestations of personal bitterness which have characterized these trials for heresy. The secular press has given them voice, but thus far Dr. Briggs has been reported as retaining a kindly spirit and speech in dealing with the individuals who have felt it a duty they owed to the church not only to characterize his doctrines with vigorous temper and speech, but to make him personally feel the sting of their tempers. The unchurched world would be glad to hear a sermon upon charity or love from the lips of Dr. Briggs addressed to his brethren, the ministers and elders of the Presbyterian church. And even we, ostracised because Spiritualists, would join in the amen heartily.

The case will probably be taken up on appeal by the prosecuting committee to the General Assembly of the church: And to show how clearly the public press feels the pulse of the movement, we copy the subjoined from the editorial columns of the Boston Daily News of Jan, 11th. The words are to the point, whether the Professor takes the advice or not:

"Prof. Charles S. Briggs, after having won a signal viotory over his enemies in the New York presbytery. must go, through the dreary slege of another longwinded and vexing trial for heresy. The prosecuting cosmic process, chiefly by means of the strug-committee, so called, as if the professor were some gle for existence; and this is no more righteous

of the churchyard. A smallpox burying ground one hundred and fifty years old, in Quebec, was opened after this very long time, and the smallpox at once broke out among the workmen.

All of which of course inculcates the lesson that the grave of a person who died from an infectious disease should never be disturbed. But does it not teach the much more impressive sanitary lesson that the practice of burial should be discontinued 'and discarded altogether? Long after all sentiment arising from kinship has disappeared in the distant years, it is possible for a buried body to disseminate the deadly seeds of disease and spread contamination among those to whom the owner of such an infecting body was wholly unknown, or by whom he or she has been forgotten wholly. It is a costly sentiment to be indulged. When we pause to reflect on the countless ages during which our earth has been passing through its slow changes to reach its present condition and state, we ought to regard our comparatively childish burial custom as too entirely insignificant to entitle it to be cherished with such superstitious respect. It is best to change to cremation in spite of inherited sentiment, and it is full time it was done.

# Huxley on Positivism and Evolution.

. In a recent number of the Fortnightly Review Prof. Huxley shows up Mr. Frederic Harrison and his disciples as not being Positivists in the original Comtean sense at all. He charges that they throw away the substance of primitive positivism, and content themselves with taking up with its shadow. They are trying to get rid of the "worship of humanity," and taking up with "cult," or worship of those 'regards for" their fellowmen which they profess to inculcate.

Taking up the questions addressed to him by Mr. Harrison, in place of the "clumsy anthropomorphism of special creation" he asserts the doctrine of evolution. Prof. Huxley believes in the doctrine of providence, provided there is no nook nor corner for such an element as change to hide in. His faith is in the reign of unbroken order in the universe throughout duration. He admits that the rational order of the universe is responsible for the phenomena of human existence, and that it may be said that "Providence" operating through men has generated morality, so far as mankind has acquired the conviction that the observance, of certain rules of conduct is essen tial to the maintenance of social existence.

Prof. Huxley denies that there is any moral purpose discoverable in the universe. Within the limits of a fraction of the living world. that is, within the limits of human life and relations, there is a moral providence, a stream of tendency toward righteousness; but outside of these limits there is nothing but a stream of tendency toward the consummation of the gle for existence; and this is no more righteous

ET Massachusetts "Regulars" may make a raid on the Legislature now in session on Beacon Hill for the passage by it of a "doctors' trust law." In such a case it will be well for the members to re-member as an evidence of the impracticability and injustice of such a course that, as set forth in the daily papers of Boston for Jan. 14th, the finding as to the cause of the death of George L. Harlow of Revere, which occurred on Aug. 30th last, has just been filed in the clerk's office of the superior criminal court, and Judge Bosson of Chelsea, who held the inquest, condemns the way in which Harlow was treated by the doctor (a "regular ' of course) in charge of the Emergency Hospital and a druggist who omitted part of his recipedirections. Let us have in these matters a free field, and no favor, gentlemen!

"DEATH AND THE AFTER LIFE Was the theme of a lecture by Mr. George A. Bacon before the "Seekers after Spiritual Truth," at their Temple, 425 G street, N. W., Washington. D. C., last Sunday evening.

Thoughtful sentences on a vital subject will be found in the digest of W. J. Colville's lecture on "The Spiritual Antidote for Crime. and Poverty "-second page.

BT Read the call for the Vermont Convention, sixth page.

chopathy," or Spirit Healing; with illustrations by Spirit Dr. Beni, Rush. Admittance to these classes will be by membership only. Tickets will be ready for members, and time and place of holding classes will be announced hereafter. Those who wish to be come members of either or both classes will address Mrs. Cora L. V. Richmond, care Colby & Rich, Banner of Light Office, 9 Bosworth street, Boston, Mass.

### Sidney Dean's Lecture.

We call special attention to Mr. Dean's interesting address before the Berkeley Hall Society of Spiritualists in Boston, Jan. 15th. It will undoubtedly awaken peculiar interest among thinkers everywhere.

We shall publish this timely lecture in pamphlet form for extensive circulation, and place it on sale at a very low figure, to enable Spiritualists everywhere to scatter it all over the world. Five cents per copy, only, will be charged-to cover the expense of printingand a less sum if taken in large quantities. Spiritual societies and others are requested to send to this office orders for this grand discou rse.

A correspondent writes: "You have, Messrs. Editors, been printing a number of very pat editorials of late-relating to immigration for one subject-citizenship in the Repub lic-labor and its remedies for labor troublesas well as Spiritualism proper. All these are comprised in Spiritualism, certainly. Success to your efforts in the cause of humanity. You "I am very thankful that I am not a married ought to have one hundred thousand subscribers, if not more.

> BT Spiritualist meetings in SARATOGA, N. Y., BALTIMORE, MD., and TAUNTON, MASS., are noted on our sixth page.

> 12 Interesting experiences of a medial nature are set forth by our New York correspondent. Prof. J. Jay Watson, on the third page.

Henry Lacroix, our European correspondent, has just arrived in this country from Paris; he is at present a sojourner at "the Hub."

107 "Test phenomena" through a four-yearold child-medium are described this week in Banner Correspondence.'

"Cassadaga Notes," eighth page.

EF-Addison D. Crabtree, M. D., whose card has appeared in the BANNER OF LIGHT during many months, and whose specialty is the diagnosis and cure of diseases at a distance, assures us that no other paper ever has attracted so many patients and covered so wide a domain as this, bringing him a large and most respectable class from Maine to California Dr. Crabtree is worthy of confidence, and his simple card on page seven speaks for its sincerity.

mr. Miguel Castanola has returned to his home in San Antonio, Tex., on a visit, after a stay of several years in New, England. He is accompanied by Mrs. M. D. Colran. a noted magnetic healer, who has done much toward his restoration to health. 6 :

# **Doubt Ended by Declaration !**

The last page of a recent discourse by Rev. M. J. Savage in Unity Pulpit, Boston, contains for us the gist of the whole sermon. The subject of the discourse is "Night and Morning," and it all breathes the noblest spirit. "Why it is," finally observes this most worthy preacher, "that for some life is a sort of kindergarten, where prizes are given for easy successes, in playing with toys, it may not be easy to say. We may guess, however, that the real work of such scholars will come by-and by-beyond. Such a guess has the sentiment of justice in its favor. It assumes that life is, in the long run, fair to all. It assumes that God is not partial; and it involves the principle of personal action and responsibility. In the long run each life has its trial of the twilight and of tears; and awaiting each is the morning, and its songs of joy." We may guess, says the preacher, that the real work of the scholars who bear off what are called the prizes for easy successes will come by-and-bybeyond. Why remain contented with a mere guess on this most vital of all subjects, when we have declarations innumerable on it made by returning spirits themselves? Happily for us all the days of doubting are over.

# A Letter by Spirit Dictation.

In a recent number of the Review of Reviews, Mr. W. T. Stead, the editor, and formerly the editor of the Fall Mall Gazette, published a statement to the effect that the complete text of a letter he had recently written was supplied by spirit dictation. On the 30th of December last he produced such proofs of the source of the letter that his partner, who had previously questioned the truth of his statement, and who is far from being a Spiritualist, conceded that the letter must have come from the spirit world. Neither of them have since been inclined to say much about the matter, Mr. Stead himself merely adding: "further skepticism is impossible after a man has seen the proofs in my possession." And so the work goes on, no one being able to controvert or deny facts that are silently but effectually forced on his conviction. ...

# Decease of Gen. Butler.

Benjamin F. Butler, lawyer, statesman, politician and millionaire manufacturer, entered spirit-life from his Washington residence, No. 220 New Jersey Avenue, Southeast, at 1:30 on the morning of Jan. 11th, aged seventy four. His sudden death removes from public view a character than which none has been more unique, energetic and original at the bar, in party politics, in the military profession, or in public life, in all America. He was born in Deerfield, N. H., Nov. 5th, 1818. He was a graduate of Waterville College (now Colby University); Me. His obsequies were largely attended by the public, also city, state and national dignitaries, at Lowell, Mass., Jan. 16th.

## The American Idea Illustrated.

Speaking on this subject, an influential Cardinal is reported to have made the remark that " the monar chic era of the adminstration of ecclesiastical affairs is passing away, and is being succeeded by the popular and democratic era." It is believed that the diffusion of the American idea has in no small degree contributed to this result, the consequences of which are incalculable as regards the development of European civilization.

Archbishop Ireland states that Mgr. Satolli was sent here directly by Pope Leo to speak to archbishops assembled in New York the mind of Leo on the school question, which has agkated the Catholic

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church in this country for a year and more. The address on this question covers the whole ground and marks out the provinces of Church and State. To the Church alone belongs religious instruction, and there can be no objection to the State's laying claim to busy itself with the secular part. No room is left for the did time accusation that the Church opposes instruc-tion or deprecates the efforts of the State to remove ignorance from the oblidren of the people. Archbishop Ireland says of the Pope: "His grandeur of mind, his large views, his knowledge of his times, his appreciation of learning and of liberty, his intelligence of modern democracy, no thinking, unprejudiced American will fail to admire." .....

# Equality of the Sexes.

In replying to a correspondent of the London Vegetarian, regarding the sexes and their equality. Lady Bowyer insists that the mutual preportioning of power by the two has not yet been mastered by the human understanding. Truth, she justly holds clearly reveals to us the empire of woman, supported by man, whose muscular frame marks him as more distanced from spirit, more prepared for the administration of service, while woman presents the calmer sovereignty of reigning; yet this reign is in harmony with man, not without man. Though both were granted dominion, the qualities and gifts possessed by woman proclaim a higher expression of human dominion. Therefore, yielding by woman should be from realizing the height of power and glory awarded to her. Owing to woman's elevation, she holds her sceptre higher than man's, it reaches nearer to the heavens, is of more exceeding loveliness; while in her perfections nature blends the confines of each dominion.

# The American Humane Education Society,

Of which George T. Angell is President, has the past three months been advocating an "International Humane Congress" at the World's Chicago Exposition. to discuss four great questions, among which are: (1) The best means of preventing wars. (2) The best means of humanely educating all nations for the prevention of every form of cruelty both to our own and to the so called dumb races. Such a Congress at the time of the Exposition would be one of the most important that can be held. Efforts for the consummation of the plans proposed should receive the hearty cooperation of every individual, and especially of every Spiritualist throughout the world.

#### A Spiritualist Marriage.

The marriage of Mr. C. L. Snyder and Miss\*Eva Jullin in Metzerot Hall, Washington, on the evening of Sunday, Jan. 8th, differed materially from the ste-reotyped forms usually observed. The contracting parties were Spiritualists. Prof. W. F. Peck performed the ceremony, at the close of which, upon presenting the ring, he said:

ing the ring, he said: "This golden circle is the emblem of eternity. May it also be an emblem of your love and of the conjugat union you are now entering. And now, in the presence of these witnesses, in accordance with the laws of the District of Columbia, and hy virtue of the authority vested in me as a minister of the gosp 1 of Spiritual-ism, 1 pronounce you husband and wife. And those whom hove hath foined together let not discord put asunder. May the angels of peace, plenty and har-mony shed their benign influences over your united lives. May your union be a means of mental, moral and spiritual growth. May it give you added strength to develop the possibilities of your nature, and may the dear immortals ever find in your household that peace and harmony which will invite and permit their constant, though invisible, presence in your midst. May an abundant portion of the Divine Spirit rest and abide with you now and evermore. Amen."

## Mrs. Sara A. Underwood.

A half-tone likeness of Mrs. Sara A. Underwood, printed on super-calendered paper, accompanied the Religio Philosophical Journal of Dec. 31st, and will be highly prized by her many triends. This lady has a wide reputation as a writer of taste and ability. During Mr. Underwood's connection with The Inder. formerly published in this city, and later as editor of The Open Court, she did much to render those publications entertaining and instructive. Within the last few years mediumistic gifts have been largely developed in her organism. Her hand has been moved to write without volition or muscular effort on her part, and many times have been thus written, statements of which neither she nor any others present could have known anything; statements which were afterward ascertained to be true. Many essays full of deep thought, and written in a style showing a masterly command of English, have been written by her hand

# BANNER OF LIGHT.

# NEWSY NOTES AND PITHY POINTS. CF New is the best time-the commence-

ment of the new year-to subscribe for The Banner, the beat family paper in the world.

A CERTAINTY. All we have willed or hoped or dreamed of good shall exist; Not its semblance, but itself; no beauty nor good

nor power, Whose voice has gone forth, but each survives for the melodist

When detrnity affirms the conception of an hour. The bigh that proved too high, the heroic for earth too hard, The passion that left the ground to lose itself in the The

sky. Are music sent up to God by the lover and the bard; Enough that he heard it once: we shall hear it by-and bye. -Browning.

The mayor of a New Jersey city issued a proclamation calling on all the citizens to attend the revival services of a preacher, in order that their souls might

receive benefit. Some of them protested that he had gone a little too far.

The first of Gustave Dore's paintings, the " Death of David Rizzio," was destroyed by fire last week in New York.

New York. While the East has been edified by the acquittal of Prof. Briggs-an acquittal which practically nullifies the creed of Presbyterianism—the Middle States have been grieved by the conviction for hereay of Prof. Smith—a conviction which has worked something like a boomerang, for the Executive Committee of the. Board of Trustees of Lane Theological Seminary have given Prof. Smith notice that he will be expected to retain his chair in the seminary in spite of the action of the presbytery, and Prof. Roberts, who was active in the prosecution of the "heretio," has been informed that his resignation at the end of the year would be acceptable. Truly these be queer times among the brethren.—The Truth Seeker (N. Y.).

Royalists as well as Republicans of France are involved in the Panama scandal, it is said.

Chairman Grant of the water board insists that Boston water is pure. But it don't look nor taste that way.

Hostess-"What has become of Sandy Smith, who stud so high in your class?" Alumnus-"Oh: he's taken orders." Hostess-"He's in the ministry, then?" Alumnus-"No; hu a restaurant."

The British government is being urged to secure tracts of land in Ireland and divide them into small farms, tor be rented to tenants at a fair rate, as a means of caring for the unemployed of Dublin.

There are eleven barkeepers on the New York board of aldermen. When a corporation applies for a franchise it will be very natural for them to join in a 'What'll yer have" chorus. This is how that city is mis governed.

Illinois farmers have decided to organize to fight the twine trust, with which they are not in a cord.— Siftings.

That prophet who has been bewalling the alleged smallness of American families should be introduced to Mrs. Yates of Springfield, O., who has just given to the world her twenty fourth offspring!

One thousand dollars a day is, in round figures, the tribute paid by the consumers of gas in Boston to the monopoly which makes gas at a cost of 53 cents and sells it for \$1.30.

Chicago is to have a gigantic elephant, larger than the one at Coney Island, which is one hundred feet high, it is said. Bah!

A careful West Philadelphia man will not shake hands with a Mason for fear he will take the grip.— Philadelphia Record.

The "fire flend " has been so active in Boston-and in fact all over the United States-of late, that we leave to the daily press to record his sad ravages in the destruction of human life and property. We would record, however, that Rev. John Pierpont's old historic church in Medford, Mass., (the First Parish Unitarian, where he spoke 1849-1858) was totally consumed on the afternoon of Sunday, Jan. 15th. The fire was the largest in the history of Medford. The building was valued, with its furniture and fixtures, at about \$35,000-mostly covered by insurance. The historic plate, dating from 1719 toward our day, was saved.

At Sveasalem in Stockholm 700 women recently held a meeting in the interest of universal suffrage. The editor of Dalmasen, Miss Rathou, made a stirring speech, advising the Swedish women to stand by the men in the fight for justice and the rights of the peo-

were ice-bound in the Zuyder Zee, and that the ice was thick enough to bear horsemen. The French hussars were at once sent galloping over the ice, and succeeded in canturing the Dutch men of war-probably the only case where horsemen have captured an enemy's fleet at sea.

The new year opens gloomily for Germany, says the Hartford Times: منند

Harford Times: The military bill, which increases the army by 90,-000, and calls for \$15,000,000 more annually, bedda \$15,000,000 at once; the anti-Semitic movement, that disturbs all classes of society; the socialists, who walt for every opportunity to increase the confusion; the veteran Bismarck, who laughs at the marked difficul-ties of his youthful Kalser; all these bring about a feeling of general discontent and dismay.

THE KEY is the name of a monthly journal published in London, of which Alan Montgomery is editor, devoted, it states, "to the study of all branches of spiritual science." Office 61 Marylands, Paddington, W.

Mr. J. J. Morse, Mrs. and Miss Morse, and Bro. Walter Howell, will please accept this (rather belated) acknowledgment of their "New Year's " good wishes to-us-ward.

(JUST THE "OASH"])—The **CF** IF of the Nashville girls of the . are small, white and tapering, their i are like \*\*, their frown a + and their form excites i ! of suc. prise and a hankering to em --- them. -- Mashville Neus. F U would — Y R opportunity U would not B put N in such a Tas the above. We don't allow it in this § of country.—Little Rock Life.

Our neighbor, the Somerville Journal, has a paragraph which may be applied to this case. Its crafty scribe is on record as saying: "A man should always tell the truth if he says anything at all; but there are

times when it is advisable to keep dead still." THE OLD BACK STAIR.

~ IV. I have grown into manhood now, And often wander home; The ald folks always welcome me— They ire glad to have me come. But while they are not looking I 'm tempted, I declare, To slide down the banisters Of Öľ

# the old back stair. -ñ. C. J.

The oft repeated Chinese word "joss" is a corruption of the Portuguese " Deos," meaning God.

It occurred to Mrs. Partington that "truth is strang-er than friction." The friction can be removed by oll, while truth is immortal and stays forever.—The N. O. Picayune.

President Diaz, of Mexico, has inaugurated a campaign against the ignorance of the Mexican Indians. Fully three fifths of the 10.000,000 luhabitants of Mexico are of pure Indian blood, and the general ignorance of the masses is almost impossible to realize. The plan-looking toward improved social and political conditions, embraces compulsory free public schools, and the giving the Indians an opportunity of acquiring title to such lands as they will put and keep in actual cultivation.

"Johnny." said his mother, "do you know who ate those cookies I left in the pantry?" "I do, mamma," replied the noble boy, his eyes filling with tears, "but it would not be manly to tell." And that is how it came that Johnny's brother received two undeserved spankings—one for the cakes he did not steal, and an-other for his truthful denial.—Indianapolis Journal.

As a practical precaution, why don't those who are most interested prevent the damage done every winter by the immense ice gorges on our rivers? A liberal quantity of dynamite applied in season would prevent many disastrous results.

[SEASONABLE, BUT A SELL!]-Mr. Timothygrass —"Maria, just take a peek out of that window at the thermometer you brought back from Roston." Mrs. Timothygrass-"Ah. Mr. T., I thought you'd find my little bargain counter purchase useful before long. Why, I do declare it's 65 below zero." Mr. Timoth-grass-" Great heavens! Maria, if you had n't bought that thermometer, I'd never have guessed it."

San Francisco, Cal., dispatches aver that early last month a band of robbers attacked the village of Kam L4, in the Shin Hing district-about fifty miles from Canton, China-and set fire to the outbuildings of a crowded temple, whereat a panic ensued among the vorshipers, and about two thousand persons were killed.

The infanta Isabella is to sall for the United States in April to open the World's Fair.

. Holbrook's Journal of Health contains the first number of a series of interesting essays on " Healing

# MEETINGS IN MASSACHUSETTS.

Worcester .-- Sunday, Jan. 18th, Mrs. Emma Miner (Clinton) spoke here. Her exening lecture, on "The Relation of Physiognomy to Spiritualism," was a very

Relation of Physiognomy to Spiritualism," was a very fine effort, and was favorably reported in The Tele-gram. She imprivised a poem, and her readings were clear. Next Sunday Mrs. Clara H. Banks occu-ples our platform. Friday evening, Jan. 13th, Mr. Edgar W. Emerson (Manchester, N. H.) held a seance in U. V. L. Hali, under the auspices of the Woman's Auxiliary. The seance was well attended, and the tests were all rec-ognized. GEORGTA D. FULLER, Cor. Sec'y.

Lymm. - Mrs. Kate R. Stiles (Boston) occupied the platform at Cadet-Hall on Sunday, Jan. 15th, at 2:30 and 7:30. Subject, afternoon, " Right Thinking, 2:30 and 7:30. Subject, alternoon, "Right Thinking, or the Power of Thoughts on this and the Life to Come," upon which her guides gave an interesting lecture, followed by tests and communications. In the evening she lectured on questions sent up by the audience, and followed with a large number of tests. Appropriate music, Geo. N. Churchill, — Next Sun-day Mrs. J. F. Dillingham and Mrs. Nora J. Dowd of Hartford, Conn., will be here at 2:30 and 7:30. 88 South Common street. T. H. B. JAMES.

Malden .- Mrs. E. R. Nickless interested the audience Jan. 15th (eve) upon spiritual subjects, and gave fine psychometric readings; enjoyed by all .---- Joseph

D. Stiles is engaged for Jan. 22d; Mrs. Harding Jan. 29th; Mrs. Kate R. Stiles Feb. 5th. 3 Grient street. MARY E. THOMPSON, Sec'y. Children's Progressive Lyceum opened at 2:30 P. M.; singing by school; invocation by Mrs. King; lesson explained by Mrs. Allen; speaking by Master Henry Affelhoy, Rosabel Wentworth; dialogue by three of the infant class; solo by Florence Willard; a song by Miss Sturgeon. Singing by the school. Benediction by Mrs. King. E. M. DODGE, Sec'y.

Chelsen .-- Developing circle at 2:30 well attended many tests given. Evening at 7:30 opened with a song by the Chairman, Mr. W. Anderson, followed with speaking and interesting remarks; also a number of readings; song, Mr. Anderson, followed by "Bright Eyes," (controlling Mrs. W. Anderson) with tests and readings. Music, Mr. and Mrs. Anderson. Next Sun-day Mr. John Coombs will be with us.

Haverhill and Bradford.-Prof. J. W. Kenyon delivered two exhaustive addresses last Sunday he fore the Spiritual Union in Brittan Hall, on character development, and evolution in religious beliefs. Next Sunday Edgar W. Emerson (Manchester, N. H.) will speak and give exercises in mediumship, which will be a supplement to the important exercises in mediumship so interesting to his audience here two weeks ago. E. P. II.

Quincy .- Mrs. Hattie C. Mason (Boston) spoke on the evenings of Sunday, Jan. 8th and 15th. Her remarks were of an interesting nature; the tests and readings which followed were very satisfactory; her music, instrumental and vocal, added greatly to the pleasure of the meeting. MRS. M. A. BONNEY.

Taunton .- Mrs. Abby N. Burnham (Boston) was with us again Jan. 15th. Her lectures were intellectual and inspirational. At the close she gave many remarkable tests. We hope to have her here again in February. MRS F. E. MORSE, See'y.

Leweil.-Dr. Willis Edwards (Lynn) lectured and gave satisfactory tests to good audiences Jan. 15th. This is his first visit here.—Next Sunday Dr. Nelke will lecture and give tests. E. PICKUP, Hon. Sec'y.

## To Correspondents.

"A SPIRITUALIST AND SUBSCRIBER, BOSTON."- YOU ATS doubtless mediumistic, possessing the phase of clairvoyance. Probably why your sittings have not resulted favor ably is because you need to hold them with a few friends "who are congenial and magnetic. You may not have the right environments and conditions for such seances.

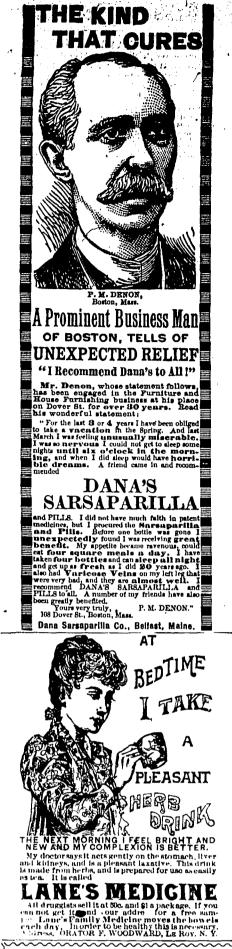
MRS. C. E. C., WEATHERFORD, TEX .- We do not think it would make any difference in getting a message about sending hair or writing as mentioned; although we believe some mediums claim to be assisted in their line of work by this course.

In regard to the reliability of the Banner of Light Message Department, we have had hundreds of testimonials from strangers who have received communifications from deceased relatives and friends through this channel, attesting to the 8312126

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

# Horsford's Acid Phosphate.

Dr. W. S. Leonard, Hinsdale, N. H., says: "I have used Horsford's Acid Phosphate in my practice for the past eight or ten years, and have been much grat-fied with the results obtained from its use. In various forms of dyspepsia it reaches a class of cases that no other medicine seems to touch, and I have repeatedly seen patients where oplates were contra indicated, ob tain refreshing sleep and rest at night from a single



5

Mrs. W. P. Thaxter, TRANCE MEDIUM No. 3 Berwick Park, Boston,

At the earnest solicitation of her numerous friends, will give **Two Sittings** (by appointment only) Tuesday and Thursday of each week. Diseases diagnosed, with advice. Also Spirit Commu-Oct 1. nications given. 7teowis

# Mr. Colville's Work.

On the evening of Sunday, Jan. 15th, W. J. Colville lectured to an appreciative audience in Waltham, Mass., in answer to a number of important questions propounded by the audience.

pounce by the audience. Sunday next, Jan. 22d, he will speak in Lawrence, Mass. under the auspices of the Spiritualist Society, at 2:30 and 7 P.M; on Wednesday, Jan. 25th, in Brock-ton, and on Sunday, Jan. 20th, in Haverhill. He will also give five lectures in Unity Hall, Hart-ford, Ct. Thursday, Friday and Saturday, Jan. 26th, 27th and 28th, at 2:30 P.M., and Jan. 26th and 27th at 7:45 P.M. His lectures on Spiritual Science in Details but

His lectures on Spiritual Science in Boston have drawn large and ever increasing attendance at Suite 4, 18 Huntington Avenue. The remaining lessons close Friday, Jan. 20th, at 7:45 P. M., Jan. 21st, at 2:30 P. M.; Monday and Tuesday, Jan. 23d and 24th, at 2:30 and 7:45 P. M. Last lesson Wednesday, Jan. 25th, 2:30 P. M.

Frank B. Dodd, only son of the well-known medium and magnetic physician of this city, Mrs. Fannie A. Dodd, passed to spirit life last Sunday, after a long illness, at the age of thirty-five years.

# LACONICS.

# NUMBER TWO.

When you wish to see a play, always pay or stay away. +++

Monte Carlo is a "musical conservatory"-in a sense-as it is carried on by "flats" and "sharps" the sharps holding the keynote to the tune of \$5,000,000 a year.

111 After wood is dressed it still bare! - **†††**-

Why is Boston Cochituate water supply like the features of the Chinese? Because it is yellow. **†††** 

An ingrate is a dastard elf, Who cares for no one but himself. **†††** 

Why is it that sensationalism is the stock-in-trade of some of our daily papers?

#### Miss Fowler in Washington. To the Editors of the Banner of Light:

Miss Lottle Fowler has recently removed to Washington, D. C.-her address being 27 3d street, N. E. Her clairvoyant powers-as other correspondents Her clairvoyant powers—as other correspondents have testified—are wonderful. I wrote her inquiring about a party in business, and she gave me details which were correct and convincing. While these things seem strange to the unbelieving, they remain clear to me, through actual experiment. Let those in doubt consult her either by writing to or visiting her at her Washington home. M. S. New York City, 513 West 50th street.

We speak of circles "broken" by death, but a circle is really incomplete until some of the friends sit out of sight. It is that vanished one who changes all things so for us by adding his goodness to the unseen side of things. -WC. Gannett, in "I Had a Friend."

#### Notice.

After February 1st, MRS. HATTIE C. STAF-FORD STANSBURY will discontinue her Saturday séance, and give one on Sunday at 2:30, for the accommodation of regular patrons.

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

Nitro-glycerine is made by treating glycerine with concentrated sulphuric and pitric acid. It is clear, oily, odorless and sweet, insoluble in water, but soluble in ether and methyl alcohol.

It is not at all strange that most of the prize fights which have a great number of rounds are not square. -Buffalo Express.

The United States Senate has passed a national quarantine bill, but it has the defect of failing to provide for a complete federal system, independent of all State regulations. It creates a concurrent rather than an exclusive national system.

Cholera still continues to show itself in Hamburg and Amsterdam. Two or three cases broke out on a steamer for New Orleans from Hamburg.

All the moments of life have a series of conse-uences to eternity.—Swedenborg.

"To think his own think," very pertinently remarks the Ram's Horn, "a man need not prevent his neighbor thinking and enjoying his."

A dento-geographic want-a set of artificial teeth for the mouth of the Mississippi.

A man is a great bundle of tools. He is born into this life without the knowledge of how to use them. Education is the process of learning their use, and dangers and troubles are God's whetsones with which to keep them sharp.—*Appleton's* "Proverbs from Ply-mouth Pulpit."

The great coal combine is reported to be broken up, and the Chancellor of New Jersey has appointed a receiver for the New Jersey Central Railroad because of its combination with the Reading Railroad and Reading Coal and Iron Company to arbitrarily fix the price of coal. So that odious monopoly is apparently dissolved.

A National Ship Canal Convention has just been held in Washington, to agitate the project of a deep water canal from the great lakes to the Atlantic sea-board. There are three plans, all of which cross New York State.

Ear rings-the jingle of the telephone bell.-West chester Standard.

FOR CLEANING PICTURE FRAMES, FURNITURE, ETC.:-A mixture of three parts linseed oil and one spirits turpentine. This not only covers the disfigured surface, but restores wood to its original color, and leaves a lustre upon its surface. Put on with a woolen cloth, and rub dry with woolen,

The first business lie is the poorest investment that can be made.-Ricardo's Maxims.

Jerusalem is to be represented at the World's Fair. A concession has been granted for the erection of a reproduction of Solomon's Templé. In it will be in: stalled a panorama of Jerusalem, consisting of a bird's-eye view of that city as it was at the beginning of the Christian era, and also as it now is.

"Men may come and men may go"— So runs the poet's lay; Men must go is better, though, For men must fate obey; Unlike the country press, you know, Man does not " come to stay."

An unsuccessful pugilist with an optical adornment is now said to have "an eye dressed for the dead."

In the February St. Nicholas the frontispiece is an engraving of a painting by Delort, owned by S. P. Avery, Jr. It represents that remarkable occurrence in history, the capture of the Dutch fleet by French Avery, dr. It represents that remarkable accurrence in history, the capture of the Dutch fleet by French husasrs. During the invasion of Holland by the army of the first French Republic, in 1794, word was brought to the invaders that some of the Dutch ships brought to the invaders that some of the Dutch ships

by Music," begun in the January number, by Prof. J. Jay Watson of New York.

Frank Vining, a churchman and Sunday-school superintendent of Georgetown, Mass., is under arrest, after confessing to a life of deceit and forgery. Is n't it shocking?

Mgr. Satolli has been made by the Pope " first apos tolic delegate to the United States."

MEDICAL RASCALITY EXTRAORDINARY .- It has just been made public that a systematic plundering of graveyards is going on at Washington, D. C., in order to supply the four medical colleges located there with subjects for dissection! The employed ghouls rob the graves of the whilom rich, as thereby they may prooure valuables buried with the bodies; but " Potter's field" is also utilized for the surgeou's dissectingrooms. Let cremation become universal; then graveyard ghouls and medical scamps will cease their dese crations.

No man ever succeeds in life except on the broad platform of honesty and truth.—*Ricardo's Maxims*.

A Chinese oplum joint and fan-tan gambling den has just been raided in Lawrence, Mass. Most of the arrested were Sunday School scholars! All a game. These "yellow boys" should be cleaned out of the country forthwith.

LONDON, Jan. 16th.-Frances Anne Kemble (Mrs. Plerce Buller), the well known actress, died to-day. Mrs. Butler was the daughter of Charles Kemble, and niece of Mrs. Siddons. She was born in Newman street, London, Nov. 27th, 1809.

#### Movements of Platform Lecturers.

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

Edwin S. Straight, inspirational speaker, box 771, East Providence, R. I., states that fie will accept calls wherever his services are desired.

E. J. Bowtell speaks in Lowell, Mass., Feb. 12th; spoke in Pawtucket, Rt I., Jan. 15th; will be in Ply-mouth, Mass., Feb. 19th; Salem, Mass., March 5th. Address 223 Shawmut Avenue, Boston.

Dr. Mary A. Charter, by request of many friends, remains in Brooklyn during January; Sunday, Feb. 5th, will be in Newark, N. J. Address, 260 Fulton street, Brooklyn, N. Y.

street, Brooklyn, N. Y. Mr. J. Frank Baxter speaks on the evenings of Jau. 17th, 18th, 19th and 20th in Columbus, O.; and on Sun-days Jan. 22d and 20th continues and concludes his work in Cincinnati. He will occupy the rostrum morn-ings and evenings of the Sundays of February in Berkeley Hall, Boston, under the auspices of the Bos-ton Spiritual Temple. Parties in New England desir ing week evenings, address him till Jan. 27th at 468 Baymiller street, Cincinnati, O., or at 181 Walnut street, Chelsea, Mass. Mr. W. J. Colville will devote February and March

Mr. W. J. Colville will devote February and March to Chicago, Ill., and will lecture on the Sundays and Thursdays of those months for the First Society of Spiritualists.

Spiritualists. Mrs. E. M. Shirley, inspirational speaker and psy-chometrist, is open for platform engagements for the month of February. Mrs. Ida P. A. Whitlock has spoken thus far this month for the First Society of Spiritualists at Car-negie Hall, New York City; she will continue to serve the Society the remainder of the month. She will speak at Lynn, Mass., Feb. 5th; Providence, R. I., Feb. 12th; Fitchburg, Feb. 19th, and Salem, Feb. 26th. There are a few Sundays yet untaken, and she would like to correspond with reference to filling them. March 19th, April 3th, May 14th and 28th, June 4th and 18th are open. Please address Station A, Buston, Mass. E. Andrus Titus (to whose article on our third

Mass. E. Andrus Titus (to whose article on our third page attention is directed) would fill a few more en-gagements for Sunday lectures during March and April. Address South Abington Station, Mass.

dose at bedtime."

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

# For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Roligiou and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL's JOURNAL OF REALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy 10 cents.

copy, 10 cents. THE CARRIER DOVE. Hiustrated. Published monthly in San Francisco, Cal. Single-copy, 23 cents, with Answers in THE BIZARRE. NOTER AND QUERRE, with Answers in all Departments of Literature. Monthly. Single copy, 10

RELIGIO-PHILOBOPHICAL JOURNAL. Published weekly

RELIGIO-FHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents. THE WATOHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE TRUTH-SEKERE. Published weekly in New York. Single copy, 8 cents. THE FROMLEM OF LIPE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

rents. THE THEOSOPHIST. Monthly. Published in India. Sin-

In BORGPHIST, Monthly, Fuchabled in Huls, She gle copy, 50 cents. LIGHT OF TRUTH. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents. ALOYONE. A Semi-Monthly Journal devoted to the Phe-nomena and Philosophy of Spiritualism. Single copy, 5 cents.

New THOUGHT. A Monthly Magazine. Edited by Moses New THOUGHT. A Monthly Magazine. Edited by Moses Hull. Published in Chicago, Ill. Frice 10 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy/ Single copy, 20 cents. THE FIGG RESSIVE THINKER. Published weekly at Che cago, Ill. Single copy. A cents. THE SowBR. A Monthly Magazine devoted to the inter-ests of Mediumahip, Spiritualism, Liberalism, etc. Single copy, 10 cents.

# SPECIAL NOTICES.

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

**Olairvoyant Examinations Free** by DR. E. F. BUTTERFIELD. Inclose lock of hair, name and age. Address DR. E. F. BUTTER-FIELD, Syracuse, N. Y. 6w<sup>o</sup> Jan. 14.

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

J. J. Merse, 30 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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

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

Containing underliable proof that the so-called "dead" live, any can and do become visible and converse with friends on earth; more than fifty unsolicited testimonials to the fact being given from many bundreils received from those who have sitended seances held by Mrs. Fay the last fifteen years in publichalls, and at her home and the homes of others. In this city and elsewhere; the ubnomena and the conditions under which they occurred (uby described, A brochure for every Bpirtualist, investigator and Friend of Truth: With a purchait of Mrs. Fay, Pamphlet, 12mc, pp. 50. Frie 28 easts which is at him For sale by COLMY & RICH. EF Send for our Free Oatalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in

Construction of the state

# The Spiritual Educational Movement

# AT SUMMERLAND, CALIFORNIA.

A GREAT project is now well under way at Summerland, California, to secure the Ortega Rancho (upon which the Colony is located), with its vast mineral resources, to build and maintain educational institutions to promote and advance the Cause. The matter is in the hands of a committee of citizens 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-portar ee to the cause of Spiritualism than any which has ever before been undertaken. Address

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

Mrs. M. T. Longley, UNDER the influence of her Spirit-Band, will answer questions and give advice upon the development and care of mediumship, matters of spiritual interest, health, and business prospects. Will diagnose and pre-scribe for disease. Sord leading symptom of patient. Fee §1.00. By mail only. Address 24 Bydney street, Dor-chester District, Boston, Mass. 18w Dec. 81.

Use Dr. Stansbury's Elixir of Life FOR a Tonic and Renovator. A certain universal ramedy Half size, by mail, 60 cents. Liberal terms to Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASH-BURNE, Olimatedville, N.Y.

ale by COLBY & RICH. 18 July 2. Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also reme diss furnished. Now located at Hotel Aldrich, 96 Berke ley street, Boston. Hours 10 to 7. is May 9.

Miss L. E. Smith,

M EDIUM, 256 Columbus Avenue (near bridge), Suite 6, Private Sittings daily. Will go out to hold circles. Jan. 21. 2w\*

Mrs. Bickford,

MASSAGE and Magnetic Treatments. 102 West Spring-field street, Boston. Hours 10 to 7. 2w Jan. 21.

# Dr. Fred Crockett,

TREATMENTS and Sittings. Circle Sunday, 7:30P. M. 263 Shawmut Avenue, Boston. 2w. Jan. 21. LOVE FOR LIQUOE OURED. Serret Free. Address A. WILLIS, Parkville, L. L., N.Y. islaw Nov. 26.

STROLOGY. Send time of birth, sex 10 cts. and stamp for Prospects coming year, with char-br. PROF. HENRY, 62 Washington street, Lynn, Mass. eo. 24. Dec. 24.

TO LET.

A Large Front Room in Banner of Light Build-ing, admirably arranged for Physician or Me-dium's effect. For particular and terms, apply at Bookstore No. 9 Bos-worth street, Bolton, Mass. Har. 28.

# **A VINDICATION** OP THE

PERSONAL CHARACTER AND MEDIUMSHIP

Mrs. H. B. Fay.

in the state of the second second

# BANNERO OFFILLGHT.

# Message Department

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ON TUESDAYS AND FRIDAYS

each week Spiritual Meetings are held a the Hall of the Banner of Light Establish. Őſ ment, free to the public, commencing

at 8 o'clock P. M., J. A. Shel-hamer, Chairman.

At these Béances the spiritual guides of MBS. M. T. Long-Lay will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing spon human life in its departments of thought or labor. Ghestions forwarded to this office by mail, or handed to the Obsirman, 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.

Interesting to the product of the second seco

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

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

Report of Public Scance held Nov. 22d, 1892. [Continued from last week.]

# Joseph A. Alger.

Joseph A. Alger. I have only a few words to say, but as I have tried to come here a number of times, I am afforded the opportunity to-day to give greet-ing to my friends, and to tell them that I have remembered them and their works. Some of my friends have been asking men-tally what of the condition of their spirit-friends after they leave the body, and if it is true that they can see and know the conditions of earth-life. Well, I will speak for mayself, and in doing that I shall be speaking for many others. My state in the spirit-world is a pleas-ant and progressive one. I can take hold of the affairs of life in a practical manner, and ant and progressive one. I can take hold of the affairs of life in a practical manner, and exercise my judgment, thought and energy just as surely as a man can do on this side. We do know and think of what is taking place here. We are pleased when our friends are

here. We are pleased when our friends are happy and prosperous, and we are sorry for them when they are in trouble and have diffi-culties to meet and overcome; but all these things are a part of the experience which pre-pares one to understand the life beyond. I lived a long time-I feel as if I did -on the mortal-side, and yet it is as nothing compared with what I shall live on the spirit-side. I was an old resident of Brockton, Mass., and it is to that place that I turn in sending my words, re-membrances and regards to the good friends who are here. Joseph A. Alger.

# Lottie Cummings.

I am invited to speak, for I have been stand-ing here, looking on, listening to the other friends who were here, and wishing that I could have even a moment in which to send just a few words to my friends in Ohio, some of whom are in Steubenville, and others near by there. I hope my friends will take an interest in

Spiritualism, and try to know all they can about it. Some of them are learning a little of mediumship, and they are trying to get man-ifestations among themselves. I hope and I think they will be rewarded if they do not tire too soon. I am afraid that their patience will give out before anything can be given from the spirit-side, for they do not know about these matters, how one must sit a long time, get into the right condition and draw around him the

and all the while we are preparing for the time when the dear friends will meet us and find a pleasant home awaiting them in the spiritworld.

### Henry Loring.

[To the Chairman:] I trust that I do not in-trude, sir. I am Henry Loring, from Port-land, Me. I feel that I can say that, although it has been a little while since I walked the

thing if we were obliged to stay here through years and years of trial, keeping in our cor-ners, and feeling the weight and depression of time upon us. To my mind death is a deliv-orer that enfranchises the spirit, and gives it freedom to express itself to the best of its ability. ability. So I wish to tell all the good friends in Lee,

N. H., and in adjoining places, that have ever known anything about the old man who speaks to you, that they will do well not to shrink at the approach of death when their time on earth comes, but to feel that it is a friend come the approach of death when their time on earth comes, but to feel that it is a friend come is user them into a bright and a pleasant ex-istence, where it rests with themselves wheth-er they come out beautiful and strong and full of usefulness, or remain in the shadow as of little account. When one has got this convio-tion he may press on with all the more heart to make the most of himself here, and to de-velop the most spiritual part of his nature in expression toward his fellowmen, and so get ready to take the best place in the other life. Well, sir, I think I had an extended expe-rience. I had a good many things to attend to during the years of my life. I was called into offices that demanded the exercise of my best powers, and I tried to express my thought and conviction to the best of my ability. I wanted to see the welfare of my fellow.citizens in-creased and ministered to, and wherever I could give an opinion I tried to do so, accord-ing to my highest light. I have not forgotten the old days nor the honors conferred upon me by my friends. I have not forgotten the days of usefulness and the nights of painful experience that came to me as they come to all others; and I just sum them all up, not only as a part of the past, but as a link binding me to the present and giving me something of

all others; and I just sum them all up, not only as a part of the past, but as a link binding me to the present and giving me something of the knowledge I now possess, which I can turn to account in my work on the spirit-side. I am ('harles Allen, and I hope I have not intruded upon you.

Report of Public Séance held Nov. 25th, 1892.

Oh: thou infinite Spirit Invocation. Oh: thou infinite Spirit, thou who doft rule over the universe with law and justice, thou who art the All-in-All, embrachag, by thy power and the majesty of thy presence, every department of being, we recognize thee as the founda-tion of all life, as the Orgator of all systems and of all worlds. We do not how before theo as children worshiping at a shrine before a graven image, nor does lip service breathe the aspirations of our souls; but we come to thee as children come to a trusted parent, confident that we shall receive the love and beneficent care vouchsafed unto all mankind, and that we are held in thy keeping even as the little ones of a mortal household are held in the keeping of a loving father, mother and guide. We realize that in our finite condition we may not be able to comprehend thy infinitude, but we know that wherever there is law and order displayed there must have been some intelligence to enact that law and bring forth that harmony and order; and so we feel that thou art intelligent, and that design and wisdom and skill are summéd up in the words " Infinite Spirit.

We desire at this time to breathe in inspirations of spirit-ual force and influence from the higher life. May our hearts be touched upon by angelic ministrations, that they may re-spond in tender and loving thought to those pure and beau tiful beings who come to us from the spiritual world; may our minds be filuminated by the light which exalted souls bring, that we may be quickened in perception and be able to understand more clearly the truths revealed to us from the upper heights; and may we be so environed by the atmosphere of purity and peace brought by such beautiful souis as live in harmony with thy laws that we shall not only generate an influence that is bright and pleasant from our own lives, but also cultivate a sympathy and kindliness of feeling which will be helpful to our fellow-beings, making them feel and know that we recognize them as our brothers and sisters and desire to do them good. To this end, oh! Heavenly Parent, and oh! ye bright and beneficent spirits. be with us, harmonize and bless our lives, even as we desire to bless and uplift others who may be in need of our minis trations.

# QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. You may now preent your queries, Mr. Chairman. QUES. 'By J. F. H., Somerville, Mass.' What relation, if any, has the science of astrology with human life considered from a spiritual view t

the right condition and draw around him the spirits, who will have to magnetize the place before there can be any tangible results; but I trust all will come right, and that my dear friends will by and-by get such evidence of spirit-life as will be satisfactory and helpful to I bring my love. My name is Lottie Cum-mings. Rosie sends her love, too, as do all the others, who are ready to do their part in help-ing their mortal friends along as best they can, and all the while we are preparing for the time

eternal punishment. Yet we know of some of these individuals who are honest. You can trust them with your pocketbook, and they will give you a correct account of their deal-ings, while the man who is a hypotrite, who pretends to be your friend when he is your for, who smiles upon your face and frowns be-hind your back, you cannot trust in any way, and if you do place confidence in him you are likely to find if misplaced. He who is thus burdened with dogmas and opinions may be obliged to face himself in the spirit-world, but he will find his burden drop-plng from him as the true light of spiritual rev-elation pours into his soul, and he will then be anxious to help others to see the road of truth. The hypotrite will also be obliged to face him-self, but he will have to return or in some man-ner come in contact with those whom he has in any way injured and mole accounting to be ut defrauded or with those whom he has in any way injured, and make reparation to the ut-most extent. The law of retribution knews only the just and exact road to reparation, and it makes no compromise.

# INDIVIDUAL MESSAGES. Henry H. Gilmore.

Henry H. Gilmore. I felt, Mr. Chairman, that I should be untrue to myself did I not attempt to manifest my presence through some public mediumistic channel, and announce to my relatives and friends that I am a living man. I count my-self more fortunate than many other spirits in being permitted by the wise Overruling Power of the universe to return in such a com-paratively short time after my decease, for I learn that many are waiting and have been waiting for years for the moment to arrive which shall give them this privilege. I, sir, was well known in the city of Cam-bridge, having, at a former period, been hon-ored with its highest executive office. I do not mention this because of any desire to boast, although I am pleased with this evidence of the regard and confidence of my fellow-citizens, but because I wish it known that I expect to be recognized by some of the many who knew me and to have it believed that I as a spirit return from the graet baycad to give

where to be recognized by some of the many who knew me, and to have it believed that I as a spirit return from the great beyond to give testimony of this grand truth. I have been with my companion, who was left upon this mortal side to take charge and to

press on with the affairs of our life, and I have many times felt it strange that she should not respond to my word or to my touch, so real did they seem to me and so strong did it appear that I manifested them. Yet I am a spirit, and somehow the ear and the other senses of mortals are dull to spiritual things and presences, and they do not know many times when the nearest and dearest ones who have preceded them to another life are close beside them.

I bring my greeting to my dear friends. I wish them to know that it is a safe and pleas-ant passage that one takes to the other counant passage that one takes to the other coun-try, and they need have no fear. I found noth-ing to tremble at, nothing to cast reproach upon my life, yet I have looked over the past and seen many places where I might have done better, have seen where I might have done something that I neglected to do, and I have thought: "Had I the power of returning into carth life and taking up these expectatories." earth life and taking up those opportunities, how gladly I would make the most of them!" The shadows come as well as the sunbeams to our spiritual life, and we meet them all as a reflection) from the past. How glorious it is that a continued life is given us through which man may make stronger efforts for the achievement of works that are important, and by which he may unfold more and more of per-sonal power for the accomplishment of wise purposes and ends. Well, Mr. Chairman, I thank you. I will not

tarry. I announce myself as Henry H. Gil-more of Cambridge.

"I would like to meet my Boston friends and friends from the sister city, if they will give me the privilege of conferring with them through private ways.

# Dick Williams.

[To the Chairman:] You can call me just plain Dick Williams. I'm more at home in Kentucky than I am in Massachusetts, and I have friends in Princeton that I would like to meet. I feel that I left a good many friends on this side, for somehow I was fortunate in respect of making friends, and I appreciated them, too. Well, I think, sir, that may have been because I put my energies into my life. Whatever I had in hand I executed to the best of my ability. I didn't believe in half-way and filled with more knowledge than any mor-

idea of the spirit world and what it is like. I suppose they have n't much of a thought of that other world. They do not know that it is full of active men and women, just as alive to their affairs and to the affairs of earth as you people are here. I don't know as we have horse-racing over there, but there are a good many spirits who are interested in it, and who come back here to take a view of it; but I can tell you we do have plenty of musicians and singers and dancers, and those who give ex-

at some future time.

# Emma Harrington.

[To the Chairman:] My name, sir, is Emma Harrington. I used to live in Boston, toward the South End, but I have been gone away a number of years. Some of my friends have moved, but others, as well as some of my rela-tives, are still in this city, and I hope they will know I have come back to your Circle-Room. I did not believe in Spiritualism, and I did not know anything about it when I was here

not know anything about it when I was here. I do not think it was as well known in my I do not think it was as well known in my time as it is now, for my people never talked about it, and now sometimes when I come back among those of this life, I hear even those who do not understand it talking of Spirit-ualism, wondering if it is true, and all that sort of thing. When I passed to the spirit-world I had no idea of what I should meet or whom I should see but Hattie was the first to give me great

ldea of what I should meet or whom I should see; but II attie was the first to give me greet-ing and to tell me of the home she had helped to prepare for me. She said that the friends there knew sooner than the friends on earth

there knew sooner than the friends on earth that my time would shortly come to pass on, and they were ready to receive me. It all seemed so pleasant that I could not for a mo-ment feel gloomy because I had left the earth-ly way, besides I had parted with the weak body that was so often filled with pain. I have tried a good while, sir, to come back to my friends, bring my love, and tell them I am happy in my home. We are not idle there. We find plenty to do. Every day brings its work and duties to be performed, and if we neglect them we feel restless and unhappy, so we find our happiness in doing that which is brought to us from time to time, and in doing it well. it well.

My people are not wealthy. They have to work for a living on this side of life, and they have known hardships and want more than once. I have been aware of this since I went from the body, as I was when here, but I want them to know that they are just as well off in spirit, I think, just as strong and capable, just as happy as if they had plenty of worldly things, and perhaps more so, because the spirit does not always grow sweetest and brightest under the conditions of affluence and ease on the earthly side. I know there are many wealthy people who are kind, and beautiful, and spiritual, by nature, but I know, too, that sometimes wealth and the opportunity to live at ease and without labor foster selfishness and ac create a hard material atmosphere around a human being. So I tell my friends for their comfort that I think they will do just as well in the spiritual as they might have done had their pathway been more beautiful and prosperous in a material sense.

### Elizabeth Palmer.

[To the Chairman:] I am an old lady, or I was an old lady when I went from the body, and I was glad to go home, glad to reach out of the clay into the light and fragrance of the immortal state. I felt that whatever came to a human soul after death would be the best for the soul because sir it seemed to me that inan beings who are most accurate in their as-trological readings and predictions are sensi-tives who may be operated upon by unseen in-tellgences who thus aid them in their work. -We are informed by spirit-minds who have study, that the movements of the planets do have a decided effect upon each other, and that the earth is affected, and all that dwell upon it, by the action of certain planets in conjunction , with it. We are further informed by these spirit intelligences that every human being idea of the spirit world and what it is like. I felt that whatever came to then, too. Well, I think, sir, that may have been because I put my energies into my life. Whatever I had in hand I executed to the best of my ability. I didn't believe in half-way into very well used to this line of com-thave a decided effect upon each other, and that the earth is affected, and all that dwell upon it, by the action of certain planets in conjunction with it. We are further informed by these

Therefore I feel in communicating with you as one may with you as one may with the segment of the the segment of the segmen ter, Mass. talking over Spiritualism and mak-ing fun of it. I do n't like that exactly, but I might have done the same thing myself, for I had n't much faith in anything that savored of the supernatural or of the ghostly. I suppose my friends think of Spiritualism as I even might have done had it been brought to my attention as something in that line, but to me it is nothing of the kind. There is not the least particle of ghostliness about it, and I 'm sure that nothing as real and reasonable as the communication between human beings that dwell in one world and those that live in another can be called supernatural. It is nat-ural and within the bounds of reasonable con-ception and study, and so I come back to tell my friends that by the time they have looked into this a year or two, and have come in con-tact with not only those who believe from evi-dence that spirits do return, but with those mediums that can give manifestations or com-munications from the other life, they will look back to the present time and think what fools they were, and realize that they knew nothing whatever of the subject. I do n't say this in a spirit of criticism. I do n't come to censure my friends because they are laughing at this Spiritualism, but 1 come

don't come to censure my friends because they are laughing at this Spiritualism, but I come with a friendly feeling to give them a lift if I can, and to help them to know more than they

with a friendly feeling to give them a lift if I can, and to help them to know more than they know at present. I'm very well situated in the spirit-world, better than I was when I went over first. I can see a little clearer, and my outlook is broader. I had a good many things to get rid of, I certainly did, but I'm dropping them off one by one as I come to a clearer understand-ing of this life. I did n't do all I ought to have done on earth, and if I had the same road to go over I would try to do some things differently and some things better; but I'm trying to do the best I can in the spirit-world. It just came to me, Mr. President, as I was listening to these old associates of mine talk-ing about Spiritualism, laughing at it, and wondering how folks could be so foolish as to believe it, that perhaps a part of my duty lav in the line of saying something in regard to in, and just asking the people who have known me to try and study into this thing. I would also request those who see my words, whether they knew me or not, and who say that Spirit-ualism is all a fraud, to look into it a little, personally, and see if they don't find there is more in it than they have dreamed of. I am simply John Lucas.

# INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WESSA GES TO BE PUBLISHED NEXT WEEK. Nor. 29.--Warren Chase; William G. Moody; Napoleon Harvey; Jay Westinghouse; Ellen Hardy; Slins Ruggles, Dec. 2.--Pather Fransioli; Edward Faik; Hannah Atwood, James Sargent; John Jay Bangs; Lucy Cutler.

Messages here noticed as having been given will appear in due course according to routine date. Jan. 6. – Stanley Holt; Danlel Newhall; John McLeod. Nettle Savage, Mrs. Lizzle Knox; William Jacobs. Jan. 10. – Nathan Chase; Mrs. Theresa Agar; Major Frank-in Morgan; Mary Sterling; Slas Sawyer; Dunbar Price, Fannie Hart.

# Verifications of Spirit-Messages.

I recognize the message from JESSE B. FER-GUSON in the BANNER OF LIGHT of Oct. 29th. He has been the President of our Spirit Band He has been the President of our Spirit band for a number of years. I never knew him in mortal life, although he is as familiar to me as my own spirit-friends. I suppose I am the friend to whom he has reference, as I have been asking him for a message through your paper. His words have been a source of com-fort to me in my mediumship, and were so fa-miliar to me that I could not mistake them. He is a noble and bright sujrit.

He is a noble and bright spirit. I an very grateful for the communication, as 1 feel it was given direct to me. Many thanks to you and the medium through whom it came. HARRY E. VENDENHOUR. Phalen, Ky., Oct. 4th, 1892.

The communication of MERVIN R. PITMAN in the BANNER OF LIGHT of Nov. 12th is fully recognized by his friends here as characteris-tic; the names given are all correct. CAPT. JACK ABBOTT.

2 Gravier strect, New Orleans, La.

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

streets of Portland, or traveled to and from you the road, but, somehow, I feel identified with this earth-life almost as much as I did when in the body. My taking off was sudden. I did not realize

My taking off was sudden. I did not realize that I should so soon pass out of the body, in which I hoped to have some years of experi-ence on this side with my dear ones; and when I entered the spirit world I hardly felt as if I was prepared to understand it, and take up its lines of life; but things have been very pleas-ant after all; life has been very good to me, and I can only speak in high appreciation of 'this wonderful existence belonging to the spirit. I am very thankful that I can come back in this way, and enter into close association with

this way, and enter into close association with the dear ones of this life. It seemed to me the dear ones of this life. It seemed to me that as Thanksgiving day is approaching, which you on this side recognize, it would be a good time for me to manifest myself, and send my love and remembrance to my dear ones and my friends on earth. Tell them that Jam sat-isfied with the change. I was not wholly so at first, but I am now, and feel that it is all right. True, there were affairs that I would have liked to attend to here; true, there were matliked to attend to here; true, there were mat-ters connected with those near me that I would have liked to guide; but it is all for the best, and I feel that I have no right to make com-

plaint. I am not connected in any sense with the white lead industry at the present time. Those matters which engaged my attention materi-ally on this side have been laid away with the past, but I am the same man of energy that I was here. My friends may believe that I will not allow those energies to go to waste, and that I am actively interested in various lines of employment which they might not understand were I to try to explain them, because you have to think of matters according to your rules and lines of life here, and some of the affairs of life there do not have their parallel on this side.

on this side. I was not at home when I passed away, and that was a source of grievance to me. I want-ed so much to be with my own when the sum-mons came. However, it does not matter really, because I found myself a living man on a tan-gible shore after I went out of the body, only we have our natural feelings in this respect, and I would have liked to be among my own we have our natural feelings in this respect, and I would have liked to be among my own, and to have the call come less suddenly than it did. I only mention this now because my friends might wonder that I did not speak of my going out. Not that it distresses me in the present hour; it is only an experience of the past, and I am now engaged in the concerns of the present. the present.

#### • Charles Allen. •

" [To the Chairman :] You will permit an old man to step in? [Certainly.] I say an old man, and yet I do not feel the weight of years bowing me, down at the present time, for shortly after I entered the eternal life I felt shortly after I entered the eternal life I felt as if a weight had been lifted from me, a weight of years and of, I was about to say, de-creptinde, I felt, as one does who is in the. prime of life, vigorous, strong, erect, and full of that power which is given us when the best conditions of life are ours. That was truly a happy experience, and I have not felt it pass-ing away from that day to this. Oh I what a blessed thing death is to the hu-man family if we only understood it aright.

Why, my dear sir, age creeps in upon a human being; the faculties grow dim, the powers of ex-pression fade, and we must be content to step one gide, let a younger generation take our places and do the work. Well, that is natural and as it should be; but it would be a terrible

spirit intelligences that every human being who comes into mortal existence contains within himself certain elements derived from the planet upon which he lives, and also mag-netic qualities derived from the planet which

netic qualities derived from the planet which indy be in the ascendency, or nearest to the earth, at the time of his birth upon this planet, and that these qualities or elements within him are acted upon by the planet on which he lives, and also by that under whose influence he was born, so that he may in various ways be strangely affected, and differently, perhaps, from what any other member of the family is of which he is a member.

Therefore we have reason to think that as-trologers are correct in their conclusions, at least to a large extent, and in their observa-tions, and that there is much in this science relating to human life and its experiences not yet understood by man; but we think that, through the assistance of revelation, as well as through the more complete study, under better

Q. = [By J. C.] Which, in your opinion, stands the best chance for advancement in spirit-life, the hypocrite or the bigot?

the best chance for advancement in spirit-life, the hypocrite or the bigot i A.—This is a question that is hard to decide. The hypocrite is a man who pretends to be what he is not; he is a sham. The bigot is one who is self-opinioned, who clings tenaciously to old ideas and dogmatic assumptions, so that he is very loth to let them go even though evi-dence of their error is brought to him; yet a bigot may be a very conscientious man; he may be one who is sincere and who does the best he can according to his light, and therefore he will have an opportunity in the spirit-world to see more clearly, perhaps, than he could on earth—because of early training, or perhaps be-cause of acquired habits of thought—wherein he has been wrong, and be able to follow the road leading to truth in a more acceptable manner than he could have done here. We shall take it for granted that the hypo-crite, or he who pretends to be what he is not, is an intelligent person, one of responsibility, who would be adjudged so by any court of law in the land. If, then, he is a rational being, and can decide clearly between the standards of right and wrong, he is morally a criminal in remaining a hypocrite or a sham, and therefore when he passes to the spirit-world he will not only see himself as he has been (and the sight will be anything but a pleasant one), but he will have the full consciousness that others now see him without his mask, which will then have been stripped from before his face. His road, consequently, will be an unpleasant one; he will desire to withdraw within himself from the inspection of mankind, but this he will not be able to do, and he will then be anxious the inspection of mankind, but this he will not be able to do, and he will then be anxious

to be able to do, and he will then be anxious to retrace, as soon as possible, the steps he has taken along the road of hyporisy, and to be-come an honest, conscientious individual. Of the two we think we should prefer to co-cupy the place of the one who is self opinioned, even so much as to be called a bigot by liberal-minded persons, than to occupy the position of a hyporite. The first you may be able to trust. We know of people right here on this earth who have been trained in theological schools and given such severe discipline that they become conscientiously bigoted in their opinions; they cling to di deas and erroneous lines of thought; they cannot see light outside of their own theological fold; they cannot see any truth beyond the pale of their own envi-ronment, and they fear that all 'others who do not believe as they do will be consigned to

pression to their natural talents, thus perfect. ing themselves in whatever line they are most interested. If you could look into the spirit-world you would see a race of men, women and children that are full of vitality and force

that they put forth in many useful ways. I do n't know as I can come to any medium in Kentucky. I do n't know of any there, but I'm going to hunt one up if it is possible, and if I do not find one I'll try to develop one, for through the more complete study, under better circumstances, of the planet by your scientific minds, something new in connection with this subject will be unfolded to human understand-ing in the century to come.

Tell my friends that I've seen my brother since he came over. He is strong and well now, and getting all over the weakness that held him here, and he is as much rejoiced with the spirit-world as I am. Good-day, sir.

# William M. Daniels.

William M. Daniels. [To the Chairman:] I would like to insoribe my name-on your books as William M. Daniels. I have a large acquaintance, and I may say friendship, in Milwaukee, Wis. I shall not claim any title in coming here; those things belong to the mortal side, and we do not recog-nize them in the spirit-world. We do not call one man "Judge," another "Reverend," and still another "Colonel" or "General," but we call each other by those names that are appro-priate, and that mean something in relation to

call each other by those names that are appro-priate, and that mean something in relation to the spiritual kinship or affectional life. I do not feel that I am qualified to speak through your instrument. I do not feel that I know enough about these things to give any elaborate description of the spirit-world or of the methods of spirits in communicating with earth, and I have so much to learn. My expe-rience on this side was of a material character more than of a spiritual. I did understand something connected with the external affairs of man, because, through the years that I passed on earth, I came in contact with a good many people, and I gained much personal experience. I had discipline to pass under, but I think it did me good.

I had discipline to pass under, but I think it did me good. As to the spiritual life and its conditions I am interested in all that is taking place around me. I feel that I can understand these things, but I see so much to study, so many lines of employment to learn something of, so many questions and measures pertaining to human happiness and welfare opening out before my mind in the spirit-world, that I feel I am like a child beginning to learn the first principles of life, and that I am not qualified to speak at length upon these things. Yet my friends may know from me that the spirit-world is no in-tangible place, no vague condition. It is a real know from me that the spirit-world is no in-tangible place, no vague condition. It is a real world, peopled by rational and intelligent hu-man beings, and they are certainly able to ex-press their thought in vigorous ways. They ex-change ideas, and reap benefit thereby; they undertake to accomplish certain works that are practical and useful for themselves and others, and they are happy in their pursuits; they have established laws in that other world that certainly are very far in advance of our legal enactments on this side.

bustle around, it is about time for him to be

busice around, it is about time for infinito be moving on. So I was glad, indeed, to find a country where the air that blew across my traine seemed to give me strength; and as I took it in I felt the marks of age wearing  $\pi way$ , and a sense of power and new life coming to me which was very sweet. Then, sir, to find my husband on the spirit-side, and so many dear ones that had been laid away in the physical form will a source of grant comfact to not the form, was a source of great comfort to me; the

form, was a source of great comfort to me; the reunion was very joyous, and I have never felt that it was possible to express my happi-ness at this home coming of mine. But, sir, I have dear ones on this side. I left children here to press on with their burdens and with the duties of life, and some of them are here now. My girls, sir, live in 'Dayton, O, and I often turn to them with a mother's love to give them what I can of my spirit-influence, and to make them feel as much as influence, and to make them feel as much as possible that this world is only a beginning, a sort of preparation with its experiences for the world that follows, and that the soul has to

enter. Now, sir, I thought if I could just say a few words and send my love to the dear ones here, it would do me a heap of good, and it might not do any harm on this side. That is why I come, and the good friends standing about in the spirit have kindly helped me to step along

nd say my say. My name, sir, is Elizabeth Palmer.

### Joseph West.

I have heard those who have been speaking to you expressing their joy at having parted with the body. I can do that also, for my physical form became diseased, it gave me distress, and I had many hours unknown to any one of uneasiness of mind and body occasioned by that same disease, so it is a relief to me to be sepa-rated from that flesh.

rated from that flesh. Such a sense of release came over me when I found myself entirely apart from the external form that it seemed as if a heavy weight had been removed, and I was like one springing up into the light, the sunshine and the joy of lib-erty. Yet there was much to attract me, and is to-day, to the mortal side. Could 1 have re-mained here in health I should not have ob-jected by any means. I had interests, I had social and family relations to hold me to this earthly state, and these have, by no means, lost their attractions for me. That is why I come here to send my greeting and good word to my there to send my greeting and good word to my dear ones, to my friends and former associates, and to assure them that Joseph West lives in an immortal state, that he has not been con-signed to dust, but all that is of him by way of

an immortal state, that he has not been con-signed to dust, but all that is of him by way of intelligence and conscionsness is alive still, and that he is more actively engaged now in trying to express his individuality than he was for quite a while before his decease. That is my word to my friends. I come here taking it for granted it will be accepted, at least 1 hope as much. Possibly I shall not be received as a spirit from the other world, and if I am not, I shall wait until the way is opened for me to give some other thought that may reach the hearts of my friends. If I am re-ceived, I trust that those recognizing me will deem it a personal duty to try to ascertain as much as possible concerning the spiritual life and its conditions--whether a man is engaged in material pursuits or spiritual on that other side, whether he is a dealer in household effects and furnishings, or whether he has the oppor-tunity to branch out and utilize his natural energies in such ways as will increase them still more fully, and at the same time enable him to create something of a practical and ex-ternal form which shall stand as a type and a

# SPIRITUALIST MEETINGS.

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

frieuds of Spiritualism in various quarters: Marntoga, N. Y.- I am this month engaged under the auspices of the First Association of Spiritualists of Saratoga. Fine audience have greeted me at each session. Mr. Mills, the President, is an efficient Chair-man. There is a grand awakening at this place, I find an increasing earnestness taking possession of the people everywhere to labor for the success of building up societies, presenting the best thought from our rostrum, and protecting all phases of medium-ship. MRs. MARY C, LYMAN. Builtimore, Md.-The Psychic Spiritualist Soci-

ship. MRS. MARY C. LYMAN. **Baltimore, Md.-** The Psychic Spiritualist Soci-ety had a very interesting and successful meeting on Sunday night, Jan. 8th, ably conducted by the speaker. Mrs. R. Walcott; her remarks were impressive, but brief-owing to the kind services of Dr. Roberts, one of our finest test mediums. The hall was crowded, and the tests were wonderful; every one recognized, and truly, as our speaker remarked, " if these tests did not convince us of the immortality of the soul, of the re-ality of the spiritual world, what could?" M. I. C. **Truuten. Mass.** – Mrs. Jennie K. D. Consut

Transon, Mass. - Mrs. Jennie K. D. Consut. (Boston) addressed the Spiritualist Association Jan. 4th; also, gave tests and psychometric readings, which were all recognized. Her audience was much pleased. She visits us again Jan. 18th. MRs. F. E. MORSE, Seo'y.

The blood-cleansing qualities of Ayer's Sarsaparilla render it invaluable in skin disorders.

# Passed to Spirit-Life,

From Charlestown, Mass., Jan. 7th, 1893, Mrs. Nancy L. Weymouth, aged 68 years.

Weymouth, aged 68 years. Mrs. Weymouth resided in Boston for many years. She was a devoted, uncompromising Spiritualist, and for a long time attended the gatherings at Berkeley Hall, where she was well and favorably known. She had been for some months a great sufferer with malignant canter, but no com-plaint was made-bearing her intense suffering with heroic womanly fortitude. Her remains are to be taken to North Anson, Me., for interment beside those of her late husband, W. G. Weymouth. She formerly resided in South Water-ford, Me. Boston, Jan. 9th, 1893.

On Sunday, Jan. 8th, Elbridge Cheney, aged 77 years 3

On Sunday, Jan. 8th, Elbridge Cheney, nged 77 years 3 months and 23 days. Bro. Cheney was an earnest exponent of our beautiful faith, having maintained and advocated its eternal princi-ples for upward of thirty years of his active and useful life. On Tuesday, Jan. 10th, a large circle of frit and assembled to pay the last offices of affection to his mortal remains. The services were conducted by Bro. Henry Lemon, who used the Ritual on the occasion. Sisters S. E. Buck and D. A. Dearborn made appropriato remarks, Sister Buck volcing the sustaining and comforting words of the translated spirit to his beloved pariner. To some of these present the fea-tures of the lowing husband and father were distinctly ro-vealed as with tender emotion he gave this tangible testi-mony of the reality of the life beyond.

Obituary Notices not over twenty lines in length are pub-lined gratuitously. When exceeding that number, twenty cents for each additional line will be charged. The words on a aver-age make a line. No poetry admitted under the above heading.]

#### , ii **Convention** in Vermont.

Convention in Vermont. The Twenty-Fourth Annual Convention of the Vermont State Spiritualist Association will be held at Waterbury Friday, Saturday and Bunday, Jan. 27th, 28th and 28th, 1893. The Convention opens at 2 o'clock r. M. Triday in the Wa-torbury Hotel Hall. Speakors to be present: A. F. Hubbard, Mrs. Barah A. Wiley, Mrs. Abble W. Crossett, Mrs. E. L. Paul, Mr. Lucius Colburn. Other speakors and mediums are Supecced. Board at Barrett's Hotel at \$1.00 per day. Good music by

"Board at Entrati's Hotel at \$1.00 per day. Good music by the Turner Family." The Contral Vermont Railroad will sell tlokets for PARE ONE WAY from the following named stations: East Gran-ville, Braintree, West Randolph, White River Junction, Windsor, Ludiow, Beilows Falls, Rutland, Brandon, Middle-bury, New Haven, St. Albans, Cambridge Junction. Tickets will also be on sale at the following stations, at two OENTS FER MLE, each way: Burlington, Essex Junction, Rich-mond, Montpellor, BETTS, Northfield and Roxbury. A condition extended to all. "Those having dues, Dickse remit to the Treasurer, Janus Crossett, Waterbury, Vt. Per order Board of Managers. JANUS CHOSSETT, Sery. Waterbury, Vt.

# JANUARY 21, 1898.5

# The Formation of Veteran Spiritualist Union Clubs.

To the Editors of the Banper of Light:

T/INDLY grant me space in your columns to inform the Spiritualists of the country - how to form a club or branch of the Voteran Spiritualists' Union in their own neighborhood. I am in receipt of a number of letters from correspondents who are interested in this movement and who desire information in regard to it,

As Corresponding Secretary of the Veteran Spiritualists' Union, I am authorized to state that three or more Spiritualists in any town or village in this country can join together, and by sending one dollar each to the clerk of our society in Boston, Wm. H. Banks, 77 State street, they will be duly received as members, given a certificate to that effect, and be authorized to constitute a club or branch of the Veteran Spiritualists' Union. This branch of the Veteran Union will then be provided with circulars stating the aims and purposes of the organization, copies of by-laws, and all necessary documents for the pursuance of its work, free of expense, on sending ten cents to pay for postage, to the undersigned.

After the three or more friends have, by sending their names and dollars to the Clerk of the Veteran Spiritualists' Union, become members of the Boston parent Union, and have thus formed a branch society, they will be au thorized to admit members to their club without further payment into the parent organization. The Veteran Spiritualists' Union claims no royalty, nor any part of the fees, annual dues, or other receipts accruing to the clubs formed, after the first three or more dollars for membership are paid in by the founders; all receipts from new members, etc., to the club shall be held for its own use by the same, although if at any time any branch Union should desire to make a donation to the parent Union. in aid of its benevolent work, the same would be gratefully received and acknowledged.

It would seem desirable that clubs to be formed in towns or villages hold weekly meetings in parlor or hall, for the purpose of promoting social harmony, the discussion of matters pertaining to the Cause of Spiritualism, and for mental culture and growth.

The advantage to such clubs, of selecting the best reader from among the members to read aloud articles from the best current literature of the day, will be seen by all, and I have already written to the publishers of some of our best and most progressive magazines to learn of their lowest subscription rates to clubs of this character. Two or three magazines. such as The Popular Science Monthly, The Arena or The Atlantic, might be taken by one club, in a State, and when read they could be exchanged with some other club for other reading matter, and in some such way as this an intellectual feast could be partaken of at a very small expense.

In the formation of Veteran Spiritualists' Union Clubs the founders can draw up their own By-Laws-keeping in accordance with the rules and regulations of the parent society; or they can adopt the By-Laws or any part of them of the original Veteran Spiritualists' Union. The object and purposes of our work are plainly portrayed in the documents that we are now ready to send to any one desirous of entering this movement, who will remit postage as above mentioned.

Perhaps it will be well to explain that the reason the Veteran Spiritualists' Union claims the membership fee of the first three or more who form the nucleus of a club is, that it is necessary they should become members of the original Union in order for them to be qualified to start a branch society. Any three persons of any town outside of Boston who already belong to the Veterau Spiritualists'



# Dr. Dumont C. Dake.



231 West 42d Street. New York City, New York Oity, Magnetic Specialist for Nervous and all Ohron-ic Diseases — Throat, Lungs, Heart, Blood, Stomach, Liver, Kid-neys, Rheumatism, Paralysis, Diseases of Women cured by our method. Our Specific Remodies sent by mail five dollars per month. Diagnosis, with advice two dollars. Send for Olrcular.

# Dr. Paul H. Collins,

Specialist in Chronic and Nervous Diseases, Office 200 West 41st Street, New York City. CONSULTATION or Examination by letter or in person. In making examinations at a distance, all that is neces-ary is the name, sex and correct address of the person. DR. COLLINS has elaborated an entirely now and com-pletely successful plan for the treatment of showing diseases. The treatment is based, with scientific accuracy, on the haws governing the psycho-physiological romsitue diseases. The treatment is based, with scientific accuracy, on the haws governing the psycho-physiological romsitution of man, and has proved, and is constantly prov-ing, invariably successful. In addition to his own natural powers and special training for the work, the Doctor has in consultation the greatest living psychic. DR. COLLINS has also a positive specific and radical cure for the symbilitic taint in all its varied stages, and especial-by prompt in the secondary, tertiary and her editary forms of the disease. Correspondence solicited. Jan 21. Specialist in Chronic and Nervous Diseases

John Wm. Fletcher,

CLAIRVOYANT 'MEDIUM,

268 WEST 43d street, New York City. Private Seances daily. Public Circles Thursday evenings. En-dorsed by Florence Marryat, Alfred Russel Wallace and the Spiritual Press. If Jap. 7. Mrs. Stoddard-Gray and DeWitt C. Hough

HOLD Materializing Séancès Sunday, Wednesday and Friday evenings; Tuesday and Saturdsy, 2 o'clock. 323 West 34th st., New York. Written communications daily. Day 31

Mrs. H. L. Woodhouse, TEST Medium. Diagnosing disease a specialty. A Magnetic Practitioner in attendance. The sick accommo-dated with board and attention. 4w Jan. 7.

Astrological Medium, MRS. WEBB. Consulted by mail or otherwise. 12 quea-tions 52 00. Health and Business a speciality. 154 West 22d street, New York City. Jan. 7. **PILESS ELECTROBOLE** the great gives quick rollef, cures in a few aslve, no empository, no indelicary. Mailed free. Ad-drose, J. H. BEEV ES, Box 2200, New York Olty, N.Y. Dec. 31. 26w

46 Avenue B, Vick Park, Bochester, N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seres. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others bad failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 2.

Union can form a club in their vicinity without further delay.

M. T. LONGLEY, Cor. Sec'y V. S. U., 34 Sidney street, Dorchester District, Boston.

# Jañuary Magazines.

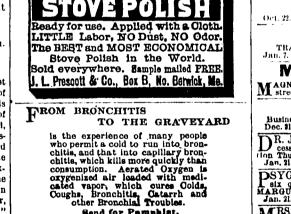
THE ARENA,-Mrs. Helen Campbell gives the first of a series of articles upon "Women Wage-Earners of America and Europe," and a portrait of the author is the frontispiece. Rabbi Schindler argues in favor of the nationalization of railroads. Alexander Salvini, the popular actor, is the subject of an interesting illustrated paper by Mildred Aldrich. Rev. O. P. Gifford expresses reasons irrefutably convincing, "Why the World's Fair Should be Opened on Sunday," remarking that "Jewish legislation is not binding upon the Christian church, the Mosale code is out of place in the American Republic." The editor, B. O. Flower asks the question, "Are we a Prosperous People?" and presents facts that will startle all who are disposed to reply in the affirmative. He also gives re-"Some Interesting Psychical Phenomena." ports of Ella Wheeler Wilcox contributes a poem, "The Oreed to Be," replete with vigorous thought, and Miss Dromgoole a character sketch of Southern life entitled "A Day in Asia." Boston: Arena Pub. Co.

ST. NICHOLAS opens with greetings to the New Year in a charming frontispiece, and a poem by Helen Gray Cone. "Boston" is the title of a pen and pencil sketch, the illustrations being specially fine of wellknown buildings and localities, including a view of the city in 1767. This is appropriately followed by a poem by Nora Perry, "The Spinning on the Mall," an incident of the history of over a hundred years ago when, as shown in the engraving, all the young ladies carried spinning wheels to Boston Common and used them. An illustrated contribution by J. O. Davidson describes "Battle Ships and Sea Fights of the An "The Columbian 'Naval Parade" in New cients." York harbor last October is the subject of a paper by Mr. Judson, Hustrated with finely engraved full-page engravings. Several excellent poems are included in the contents of this number, and Jack-in-the Pulpit is as bright as usual. New York: The Century Co.

MAGAZINE OF AMERICAN HISTORY. - A Paper read before the New York Historical Society, relating to the first celebration of the discovery of America, held in New York October, 1792, is the opening article the illustrations of which include a view of Tammany Hall in 1830, and a view of the city of Genoa. The remarkable farewell speech of Blackhawk on the occasion of his surrender at Prairie du Chien in 1832, is given in a metrical version by Eugene Davis. "A Glance at the Age of Queen Elizabeth," with portrait, "The Story of Castine, Me.," "Whittier's Birth-place," "Elements of Sea Power" and other subjects are dealt with in the general contents. "The Oldest Bell in Canada," and "Washington's Description of His Own Person and Height in 1763," are among " Minor Topics." New York: 748 Broadway.

NEW MUSIC.-We have received the following from White-Smith Music-Publishing Company, 62 and 64 Stanhope street, Boston: *Vocal*-"Toreador, Hola!" song, words Clifton Bingham, music H. Trotore; "The Man that Broke the Bank at Monte Carlo," Fred Gilbert; "The Future Mrs. 'Awkins," Albert Chevalian; "Wot Cheer, or Knock'd 'Em in the Old Kent Road," "Wot Uneer, or Knock'd 'Em in the Old Kent Road," Charles Ingle: "Ave,Regina" (Sacred Song, sop. or ten.), C. O. Stearns. *Instrummental*—"1492" Waltz-Pot-pourri, Carl Pflueger; "The White Squadron Fatrol," Loren Bragdon; "Dar'sa New Coon Wedding," (schot-tische), A. S. MacKenzie; "Stock Broker's Quick-step," George Barker; "Bravo March" and "Bioom-ing Flowers," waitz, both for parlor organ, by O. C. Stearns; "My Girl and I," schottische, Frank H. Rus-sell; "Serenade," Valse Espagnole, Olivier Métra; American Orchestra Journal, "Naya Polka," "The Dandy Fitth" March.

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Send for Pamphlet. Aerated Oxygen Compound Go., Mashua, N.H. Chiongo Office: 84 4 CENTRAL MUSIC HALL. New York Office: 19 BEREMAN STRETT.

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Can this disease be cured? Most physicians say  $No-f \operatorname{say}$ , Yee; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Eplipay is cured by it; cured, not sub-und the old the old the production of the study of the start of t

dued by opiates-the old, treacherous, quack treat-

ment. Do not despair. Forget past impositions on

your purse, past outrages on your confidence, past

failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and

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Dec. 31.

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Dr. J. L. Wyman,

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 Jan, 31.

 Government Street.

 Dr. Julia Crafts Smither.

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DSYCHOMETRIC and Business Reading, or L six questions answered, 50 cents and two stamps. MARGURRITE BURTON, 1473 Washington street, Boston. Jan. 21.

MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 842 Tremont street, cor. Hanson, Boston. Dec. 8.

DR. A. H. RICHARDSON, 27 Adams street, Charlestown District, Boston, Mass. 11 Nov. 26. D. Street, Boston, Mass.

That is, a Square Peg in a Round Hole?

If so, you should know of your square corners, for success comes to those who know and are masters of themselves -both their strong and their weak polpts. For a character delineation to "know thyself," send \$1.00 to

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With hour, month, year and place of birth. Personal inter views \$1.00. Instruction given in Astral Science. Jan. 14. 2w\*

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and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by unail, postage (ree. NOTICE, TO KESIDENTS OF CANADA AND THE PROVINCES— Under existing postal arrangements be tween the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLEY & RICH.

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A PERVECT Liver and Kidney Renovator and Billousnoss and Blood Poisons from Malaria, etc. And ources Heudache, Blockache, Side and Stomach-ache, Blarrheen, Bysontery, Pains in the Limbs, Lameness, Numbaess, Constitution, Piles, Worms, Dyspepsia, Consumption, Nervousness, Worms, Stillery and Bladder, and all other uri-nary alinents, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various allments of humanity. Philds: Trial box, 28 conts; 12 boxes second size, 50.00; large by GOLB Y & RICH.

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# Vegetable Cough Drops.

THE greatest known remedy for all Threat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Threat, Hearseness, Influenza, Brenchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, orany other injurious ingredient; and is therefore harmleas in all cases; likewise paintable and beneficial in regulating and strongthening the system; and as a BLOOP PURIFIEN IS THULY UNNIVALLED. A box, taken accord-ing to directions, six marranted in all cases to give satisfac-tion, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 312 Maple street, Englewood, II. Price, por box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

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ALL purchasers of C. P. Longley's book of beautifulsongs, A "Echoes from an Angel's Lyre," will receive as a promium one copy of the same author's songs with sheet music, bearing lithographic tithepage, will po-traits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, on Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising col-umns. Frice of book postpaid, Sl.0. For sale by COLBY & RIOH.



# OR,

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD.

Together with Portraits, Letters and Poems.

llustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, curious, startling |-more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most nomentous period in American His-tory, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood-"AD MAHAM LINCOLN." Oloth, 12mo, lilustrated, pp. 204, \$1.50; Paper 75 cents. For sale by COLBY & RICH.

RECEIVED FROM ENGLAND.

# Raphael's Almanac: on,

The Prophetic Messenger and Weather Guide,

FOR 1893.

Comprising a Variety of Useful Matter, and Tables. Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIO.

By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Third Year, 1893.

CONTENTS.

CONTENTS. CONTENTS. Soventy-Third Annual Address. Monthly Calondar and Weathor Guide. The Volce of the Heavens. Raphael's Every-Day Guide. The Volce of the Heavens. Raphael's Every-Day Guide. Table of the Moon's Signs, etc. Symbols, Plancis, Moons' Signs, etc. Useful Tables, etc. Govent Garden Measures; Fish Table. Ready Rockoner and Wages Table. Farmers' and Gardeners' Tables. Manure and Weather Tables. Manure and Weather Tables. Manure and Weather Tables. Manure and Weather Tables. Manure and Harvests, etc. Sizes of Tanks, etc. Pawnbrokers' Regulations, Marriages, Annuities, et . The British Empiro. Foreign Food Imported, etc Religious Denominations. Railway Information. Best Feriods during 1833 for observing the Planets. General Fredictions. Manure IB3 forgathering Modicinal Herbs. List of Herbs Under Certain Planets. General Fredictions in 1832. Thins to Gardeners. Hints to Bardeners. Price 35 cents, postage free. For sale by COLBY & RICH.

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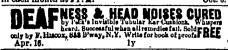
# TO BE OBSELVED WHEN PORMING. SPIRITUAL CIRCLES.

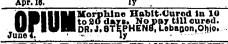
BY ENMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Datalogue of Beelin pub-lahed and forsale by COLBY & HIGH.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 26 cents, money or stamps. I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sol-ence, for a fee of \$1; Consultation fee \$1; at office, 208 Tre-mont streat. non street. Nativities written at prices proportionate to the detail de-nanded. Address OLIVER AMES GOULD, Box 1664, Bos-on Mass. July 19. ton, Mass. Stoam SURGEON OHIROPODIST and Magnetic Hesler, of Bos-ton, has located in Lynn, 15 City Hall Square, Room 2. Modical Sittings given daily. 13w Dec. 10.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALES





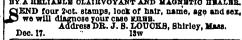
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SEND two 2-ct. stamps, lock of hair, name in full, age and Sesz, and I will give you a OLAIRVOTANT DIAGNOSIS OF YOUR ALLEMENTS. Address A. O. BATDORF, M. D., Princi-pal, Magnetic Institute. Grand Rapids. Mich. Im Jan. 7.

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S25 to \$50 per week, continues of the second Nov. 26. Mrs. Dr. M. K. Dowland,

A LIBERAL OFFER,



# Mrs. William H. Allen, 499 Washington Street, Previdence. SEANOES for the present season Sunday, Tuesday and Friday evenings, at 8 o'clock, and on the third Thursday in each month at 2 P. M. Oct. 8.



MRS. B. F. SMITH, TRANCE MEDIUM,

Mrs. Ed. S. Wheeler WILL make use of her psychometric and other psychic powers in answoring questions considering ulseased conditions, examining into business prospects, etc., of pa-trons—through the mall only. Terms g2.00. Address her at Ousset, Mass.

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"IF YOU WOULD KNOW" YOUR Future Business Prospects, consult FRED A. HEATH, the Blind Modum. Enclose Postal Note for 60 cents, or register your letter, with lock of bair and stamp. Address 16 Adbott street, Beirolt, Mich. No stamps taken. June 4.

Medical Confections. A Universal Blessing. SUITED TO OLD OR YOUNG!

# BANNER OF LIGHT.

# BOSTON, SATURDAY. JANUARY 91, 1693.

Banner of Bight.

# Cassadaga Camp and Its Outlook for the Future.

To the Editors of the Banner of Light:

Your correspondent has recently paid a visit of several days at Cassadaga Camp, or Lily Dale, which is one of the most beautiful and successful camps in the United States. Though the trees were divested of their foliage and stood stark and cold, and the fair parks were covered with snow, the spirit of good will one toward another and of hearty good cheer prevailed. About fifty families have become permanent residents, and many improvements for the coming season have already been inaugurated.

Mrs. Abby A. Pettingill of Cleveland, O., was elected last summer as a member of the Board of Trustees, and the wisdom of the procedure has already been proved by the ready and spirited response and helpfulness, both in money and active work, which she has rendered in making improvements.

As you have already been informed, some forty ladies of the camp and vicinity have resolved themselves into what they term the Cassadaga Camp Fair Club. They meet fortnightly, and have made a most excellent beginning.

The Grand Hotel has just come out, as though in holiday attire, in a new coat of paint outside and in, and most of the rooms have been newly papered.

Mrs. Pettingill has bought the Tillinghast cottage near the gate, and several men were at work excavating, preparatory to laying the foundation for an annex; we expect to see a handsome residence there before the next camp season.

The office has been moved to the extreme outskirts of the grounds, thus giving ample room for Mrs. Pettingill's new cottage and

outskirts of the grounds, thus giving ample room for Mrs. Pettingill's new cottage and grounds, and for the post office, with an en-trance from outside the gate. We were told that the school which was taught by Miss Grace Phillips was well attend-ed and well conducted. The Gifford cottage on the terrace is being made cheerful and pleasant by its new occu-pants, Mr. and Mrs. Geo. F. West, formerly of Rochester, N. Y. Mr. West was a Methodist clergyman for twenty five years, but was strangely converted to Spiritualism by being entranced in the pulpit and delivering a ser-mon that astonished and captivated his hear ers. To him it was a new birth, and his pro-gress has been steadily onward and upward, and as an inspirational speaker, a seer and healer, he has been phenomenally successful. Mrs. West is also a medium. They are holding developing circles semi-weekly, and also home circles for personal development. Mrs. C. A. Gifford, who has been seriously and alarmingly troubled with insomnia for several years, has been almost entirely cured through the ministrations of Mr. West. We are glad to know that he and his family are per-manently located at the Gifford cottage, for we believe they will do much cotdage, for

are glad to know that he and his family are per-manently located at the Gifford cottage, for we believe they will do much good. Miss Kate O. Peale, the celebrated lecturer on the labor question and woman suffrage, has rented the Wilcox cottage, and will do active service in the interest of the Camp. President Gaston paid a flying visit to the Camp. He was looking well, and reports Mrs. Gaston as being much improved in health. Miss Theadosia Alden, an honored and be-loved nioneer worker in the cause of freedom

loved pioneer worker in the cause of freedom and truth, after an illness of four weeks passed serenely and confidently to the life beyond, Dec. 9th. Miss Alden was widely known throughout the country, and for her superior intelligence, unswerving integrity to princi-ple, and great sympathy and kindness toward the afflicted and unfortunate in all stations of life, she was beloved by all who knew her. Her home (and heart) was virtually an asylum to many a homeless and friendless mortal, and many hearts will ache for want of the kindly counsel and tender sympathy which they received from her.

The funeral services were held at her home, the Alden House, Monday A. M., Dec. 12th. The services were conducted by her old-time friend, Mrs. Hannah. Stearns, assisted by Mr. Lyman C. Howe. The rapt attention of the large audience evinced their appreciation of There was no sentimental or fulsome praise of the departed, but a straightforward and truthful representation of her life and work as a Spiritualist; and the Philosophy upon which our comforting and inspiring religion is based was set forth in a most eloquent and convinc-ing manner by both speakers. Every heart was touched as by the sacred presence of our arisen sister and her band of angel friends. The last impress of the spirit upon the tene-ment of clay was that peace and tender affec-tion, the soft, spotless robe of white with its simple ornamentations of lace and flowers; all the words spoken and all the offices of love were expressive of hope and the intercom-munion of spirits seen and unseen. Verily if all funerals could be conducted in such a manner, and the philosophy of life and so-called death be thus set forth, the sombre so called death be thus set forth, the sombre robes, the mourning and lamentation which are so harmful to the spirit, would soon be done away, and the sure trust in continued exist-ence would enable us to live daily in expectation and reference to the life beyond.

# MEETINGS IN BOSTON. Banner of Light Hall, O Bosworth Street.-Bpiriual meelings are bold every Tuesday and Viday af-ter toon, Mra. M. T. Longtoy occupying the platform; J. A. Shelhamer, Obairman, Free to the public.

Sheinamer, Onairman, Free to the public. The Boston Mpiritual Tempic, Berkéley Hali, 4 Berkeley Street.-Sorvics overy Sunday at 1014 A. M. and 174 P. M. Andrew L. Knight, President. The Beiping Hand to the Boston Spiritual Temple meeta every Wednesday at 24 at 3 Boylston Placo. Businoss meeting at 3 o'clock; Suppor at 6. Mirs. B. S. Lillio, Presi-dent; Mrs. A-A. Eddridge, Treasuror; Ida M. Jacobs, Sec'y.

dent; Ars. A.A. Eldridgo, Tressiror; Ids A. Jacob, Sdy. First Spiritual Temple, corner Newbury and Excter Streets. Spiritual Fraternity Society: Lecture evening Social at 74. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

Trum pistrorm. T. H. Dunnam, Jr., Secretary. Dhildren's Spiritual Lyccum meets overy Sunday at 10% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President. The Lyccum Ladies' Aid Ausociation meets every Wednes-day. Business meeting at 4 P.N. Mrs. M. T. Longley, Pres-tion

Eagle Hall, 616 Washington Street.-Sundays at i A. M. 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttlo, Conductor.

Veteran Spiritualists' Union.-Meetings are held the first Tuesday of every month in the Banner of Light Free Circle Room, No.8% Bosworth street, at 7% P.M. Dr. H. B. Storer, President.

H. B. Storer, President. Rathboue Hall, 694 Washington Street, cor-aer of Kneeland.-Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (1% P. M. meeting in Commer-cial Hall ) Thursday at 3% P. M. N. P. Smith, Ohairman. Park Square Hall, 7 Park Square.-Services every Sunday at 11 A. M., 2% and 1% P. M. Berry Tuesday, at 2% P. M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline-Wikinson, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street. - Business meeting 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.— Meetings are held every Sunday at 11 A. M., 2% and 7% P. M. J. E. Hall, Conductor.

Harmony Hall, 784 Washington Street.-Meet-

ings are held every Sunday at 11 A. M., 24 and 75 P. M.; also Tuesday at 3 P. M. Dr. F. W. Mathews, Conductor. *Thursday meetings* for speaking, psychometric readings and tests, at 2 P. M. Mrs. C. A. Smith, Conductor. Irving Halt, 1125 Washington Street.-Sunday meetings II A. M., 23 and 75 P. M. Mrs. Shirley, Conductor

Pilgrim Hall, Chelsen. – Spiritual meetings held Sun-days, developing circle at 2%; evening meeting at 7%. Mr. W. Anderson, Chairman.

Society Hall, Everett.-Sunday meetings 11 A.M. 23 and 75 F.M. A. D. Haynes, Chairman.

Berkeley Mall .-- Last Sunday morning the service opened with congregational singing, led by Miss Maude M. Davis, accompanied by Mr. Will Boyce on

Malue M. Davis, accompanies by Mr. Win Poyce on the plane. The hall was filled to listen to the Hon. Bidney Dean, who said that he wanted to read Ralph Hoyt's "Pligrim" as his morning lesson; from the fact that there were so many gray heads, like his own, present, the review of the Pligrim's life would be in-teresting. After the singing of "Shadows" Mr. Dean spoke upon the subject, "The Coming Fsychical Con-gress: Its Work and Place in the Columbian Exposi-lion," remarking that he had prepared this lecture that it might not only reach those present, but go all over the world, reaching, through the BANER or Liour, the millions of Spiritualists and thinkers throughout the globe. The lecture—the full text of which will be found on the first page of this paper-was discussion opened with slinging by the au-dince, and an invocation. The subject of Mr. Dean's remarks was. "Hundrances to the Froyree of Spirit-ualism." Have you not been surprised, he asked, at the tardiness of this gospel of the list and truth? Have we not a right to expect greater victories when angels have been its milleters? This is an age of deep thought; the whole man seems attuned to the devel-opment of thought and spiritual power coming from the hands of angels. We should have made greater progress. Why does not this gospel of the niteeenth century grasp the brains of the mighty men of earth? The world is moved by brains, and a moral man of brains can have a powerful influence. Why, then, does not this g spel take the world and revolutionize society? There are reasons for this. We must com-prrehed the nature of Spiritualism, and the first thought of soul and of spirit. Men, in former ages, have assumed to understand the great Creator, and the storm was controlled by prayer, and - ship con-tauting all kinds of passengers was saved in answer to up first and unalteriable law, as diversified as the different departments of the universe. Our crass of his creatines and working a minacle to solue of his creatines and working a minacle to solue should be allowed to stand as a part of the gospel of Spiritualism. I have tried to voice to you that there is a wide gulf between Animalism and Spiritualism as there is be-tween hades and heaven. The brotherhood of man, the fatherhood of God, victory over death, and a future life for all beyond, are the grand truths of Spiritual-ism, with a warm heart for all and communion with the engels the angels The meeting closed with a song by Miss Davis.

the blind musician; romarks and tests, David Brown, Mrs. Chase, Dr. Willis (Charlestown), Mrs. M. A. Brown, Mrs. A. Wikins, Drs. Neike and J. T. Coombs, Mrs. Huse and Mrs. Joan Wood, Exening.- Bong, Mr. Trask, Mr. Ditson related one of his experiences in the spirit-world; Mrs. Mary Wright (New Haven) spoke in the line of the same subject; she is expected to be with us next Sunday; remarks and tests, Dr. Mathews, Mrs. Howe, Mrs. Chase, Dr. Coombs, Dr. Willis and others. Music, Mrs. Savieli and Mr. Trask. BANKER OF LIGHT for sale. Meetings in this hall every Tuesday atternoon at 3 o'clock. F. W. Mathews, Conductor.

The Children's Progressive Lyceum opened with orchestral music on Sunday last, which was fol-

lowed by singing, reading, marches, and the usual lowed by singing, Treading, marches, and the usual exercises of the school. Conductor Hatch made ap-propriate remarks, as did also Mrs. Longley. The illness of Arsistant Conductor Wood was feelingly announced by the Conductor. Carl Lee Noot. Willie Sheldon, I ittle Daisy, Alice Ireland, Susie Hall and Jimmie Atherton each gave a recitation that was well received. Eddle Hill sang sweetly Winele Ire-land sang a pretty little song, and the vocal selection of Miss Maude Bourne was finely rendered. Lyceum meets every Sunday morning at 514 Tre-mont street. Admission free.

mont street. Admission tree. The Lycsum Ladies' Aid Association, which serves supper and holds an evening entertainment every Wednesday at 514 Tremont street, is well patronized, as it deserves to be. The literary and musical exer-cises are interesting, while the mediumistic expe-riences and tests given on these occasions are of the highest order. The oyster supper recently served proved a great success. Admission to evening exer-cises ten cents; supper fifteen cents. Patronize these socials and help the children. SCRIBE.

Ladics' Aid Parlors .-- Last Sunday morning the developing circle was well attended; opened with congregational singing; invocation, Mrs. C. H. Clarke remarks, Dr. S. H. Nelke, Mrs. Robertson, Mrs. Jen-nle T. Harris and the Chairman; Mrs. Mary F. Lov-ering, under control of "White Wave," gave tests

nle 1. marine .... ering, under control of "Wnite trace, and descriptions. Afternoon.—Song service, choir; invocation, Mr. A. D. Haynes; address by Chairman; song and psycho-metric readings, Mrs. Mary F. Lovering; remarks, Mr. A. D. Haynes, Dr. E. A. Blackden, Mr. L. W. Bax-ter and Dr. S. H. Nelke—the latter giving full names of suirits present.

ter and Dr. S. H. Nelke-the latter giving turning of spirits present. Erening-Song, Mrs. Lovering; invocation, Mrs. C. H. Clarke; remarks and tests, Dr. C. E. Huot, Mrs. M. A. Brown, Dr. S. H. Nelke; song, Miss Sadle B. Lamb; psychometric readings, Mrs. G. M. Hughes. Mrs. C. Loomis-Hall is still unable to be present, but slowly recovering from her severe illness, and many hearts are walting anxiously for her to again resume her duties at the parlors. The BANNER OF LIGHT is for sale at each service. J. E. HALL, Cond.

The First Spiritualist Ladies' Aid Society eld its weekly meeting Jan. 13th. The afternoon was levoted to the usual routine of business.

devoted to the usual routine of business. The evening exercises consisted of music, speeches and tests; Dr. Richardson made the opening remarks in his accustomed felicitous manuer; Miss Lilla Fay and Miss Burnett played a duct upon the plano, which was finely executed; Mrs. Lovering and Dr. Lathrop contributed to the vocal music; Mr. J. Varcoe recited; "The Well of St. Keyne," which was very amuging; Mrs. Shackley, Mrs. Stiles and Mrs. Nickless favored the audience with tests and remarks. The next meeting will be held Jan. 20th. The Society would be happy to have all its friends attend. Supper at 6 r. M. E. D. MAYO, See'y. (Descintione recording the decease of Mr. N. J. Wil-

[Resolutions regarding the decease of Mr. N. J. Wil-

lls, next week.]

Ragie Hall .-- Wednesday, Jan. 11th, the meeting was well attended; good mediums were present; remarks, tests and readings were given. Last Sunday marks, tests and readings were given. Last Sunday the morning developing circle was interesting and the results satisfactory. The afternoon and evening meetings were well attended. Singing, Mrs. A. Ster-ling; instructive remarks, Mr. A. A. Whitlock, Dr. — Willis, Mr. Lathrop, Mrs. I. E. Downing, Mrs. J. E. Davis and Mr. Tuttle; tests, Mrs. I. E. Downing; readings and tests, Mrs. J. Wood, Mrs. J. E. Davis, Dr. Willis, Mr. Tuttle and others. Mental questions were answered by Dr. Willis, BANNER OF LIGHT for sale at the door. HARTWELL.

#### HARTWELL

Lincoln Hall, 102% Warren Street, Charlesown District .- Meetings were held last Sunday by the Progressive Spiritual Union-Mrs. May Moody, President.

President. Morning circle for healing and development well attended. At 2:30 and 7:30 regular services; tests, remarks, poems, psychometric readings and songs, in which the following mediums participated: Miss Wheeler, Mrs. Taylor, Mrs. Collier, Mrs. Butterman, Mrs. Moody, Drs. Fuller, Sanders, Stiles and D. H. Bemis. Miss Taylor assisted at the piano. PANSY.

Rathbone Hall .-- 2:30 P. M., Mrs. Minnie Soule, tests and singing; David Brown, tests and remarks Mr. W. D. Hall, remarks; Mrs. J. Woods, readings; musical selections, Mrs. N. Carlton, Prof. Rimbach, plano and cornet.

plano and cornet. 7:30 P. M., remarks by Mr. Quint, Mrs. A. Wood-bury, Mr. W. D. Hall, Mrs. Jennie Conant. Mrs. H. Chase, Mrs. Rockwood. A very good attendance at both meetings. A. J. WRBSTER.

Society Hull .- Our meeting at Everett Square last Sunday had good attendance. Invocation, Mrs. A. E. Cunningham her remarks thereafter see A. E. Cullingham; her temarks thereafter scenes to carry conviction to many of the importance of living more on the spirit plane of life as to purity and truth. "Wild Rose" gave convincing tests. Dr. Franks par-ticipated in the evening exercises by giving chairvoy-ant tests. A. D. HAYNES, Chairman.

Cleveland (0.) Notes. To the Editors of the Banner of Light:

Notwithstanding the great and constantly increasing plies of snow and very arctic temperature in this city, there is yot sufficient warmth among the Spiritunlists to keep the ball of progress rolling.

The advent of Mr. and Mrs. Lillie of Boston in Gould's Independent Course of Sunday Evening

The advent of Mr. and Mrs. Lillie of Boston in "Gould's Independent Course of Sunday Evening Lectures," has greatly increased the audiences at Army and Navy Hall this month, which will in all probability be further increased on the appearance of litev. Minot J. Savage on the 16th. So far, the meet lings from some cause have not much with the success auticipated by the originator of them. Now that the holidays are over, the general public may give more attention to the philosophical and serious side of life. The various spiritualistic organizations in the city are all enthusiastically at work, and much private in-vestigation is going on. Even the Rev. Dr. Sprecher, who has hitherto been so propounced in his ophion that the alleged phenomena of Modern Spiritualism are "nothing but legerdemain," admitted recently the possibility of their genutinsness. Heresy is fast becom-ing popular. Appended is the result of the chang es in officers caused by the regular annual elections. The officers for the Children's Progressive Lyceum, Installed Sunday, Jan. 8th, are: Charles Collier, Con-ductor; Mrs. Hopkins, Guardian; Edward Mapes, Secretary; Chas. L. Watson, Treasurer; Samuel Rus-sell, Jr., Musical Director; George Collier, Libra-rian; Jennie Thayer, Postmistres; Masters Flischer, Copeland, Breasds, Guards; Richard Carleton, Geo. G. Wilsey, David Critchiey, Trustees. The officers of the Good Samaritan Relief Society, auxiliary to the Children's Progressive Lyceum are: Tillie H. Lees, President; Mrs. Maggle Russell, Vice-President, Mrs. Mary Smith, Secretary; Mrs. Eliza-beth H. Russell, Jr., momas Lees, Trustees. The officers of the Good Samaritan Relief Society, auxillary to the Children's Progressive Lyceum are: Tillie H. Lees, Dresident; Mrs. Maggle Russell, Sen. Samuel Russell, Jr., Thomas Lees, Trustees. The officers of the Society are held semi monthly, in the afternoons and eventures of the same days the Lyceum Socials are held-the first and third Friday of every month. A very pleasant surprise party was spru

last Thursday, Jan. 12th. by the ladies of this Society on Mr. Samuel Russell, Jr., at his new home on Vienna Court, the occasion being his birthday anni-versary. The officers of the West Side Lyceum, the Sons and Daughters of Progressive Thinkers, are: Conductor, N. B. Dixon; Guardian, Mary F. Frink; Assistant Guardian, Mrs. Shoemaker; Musical Director, Mrs. Henles, Eva Davies; Secretary and Treasurer, Mrs. F. Frink; Corresponding Secretary, Mary Brainard; Librarian, E. Mapes; Postmaster, Arthur Davies; Re-ception Committee, Mrs. Frisk; Trustees, Jenuie Da-vies, Geo. Ingham, W. I. Frink. The installation of the West Side officers at Wieber's Hall, Jan. 13th, was attended with much formality, followed by a general good time. A bountiful supper preceded the exercises, served by the Ladies' Aid Society; after which the meeting was called to order by Mr. Coulson Turnbull. As requested, the officers elect took their position in line, facing the platform, clasping hands with the one on their right, with left hand on shoulder of the one at the left. Mrs. Ellen R. Calkins, the retiring Guardian, then administered the following obligation: " I solemnly promise and vow to attend the Lvceum regularly, and to discharge all duties of the officers to which I have been elected, to the very best of my abil-ity, and with all the zeal and might I am capable of, and at the end of the year to turn over all trusts now committed to me to my successors." Which obliga-tion all in unison promised to keep. Mrs. Calkins, then recited an original poem, illustrative and descrip-tive of the good work they had each pledged them-selves to do the coming year. This impressive ceremony was followed by a brief and very appropriate address by Mrs. R. S. Lillie, the speaker for the mouth, at Army and Navy Hall, and a well-rendered song by Mr. J. T. Lillie, accompanied by Mrs. Wilson. General remarks were then called for, when Messrs, Lees, Peets, Ingham, Frink, Dixon and others responded. Instrumental musice enlivened by Mrs. Wilson. Genera

# 0H10.

Cincinnati.-Mr. J. Frank Baxter on Sunday, Jan. 8th, that following Christendom's week for set prayers, at set times, on set subjects and for set ob-

Hartford .-- Mrs. Banks spoke Jah. 15th; the controls evidently did their best to instruct those in attendance. The Spiritual Philosophy was emphasized in an carnest, for the and pleasing manner. --- Next Sunday we shall depend on home talent-of which we

CONNECTICUT,

Sunday we shall depend on home server, are having a good supply this season. J. W. STORRS.

Norwich.-Sunday, Jan. 15th, Mr. A. E. Tisdale delivered two fine addresses in Grand Army Hall-the afternoon exercises being very brief on account of a call to officiate at the funeral services of one of our mem-bers, Mr. Joseph T. Senoy, who passed away suddenly with heart disease; the services were held at his home Sunday at 2 o'clock r. M., Mr. Tisdale giving an im-pressive discourse—the quartet singing two appro-priate selections with fine effect. The evening address, upon "Christianity and Spir-itualism Face to Face before the Bar of Reason and Common Sense." was a masterly nonduction.

Common Sense," was a masterly production. MRS. J. A. CHAPMAN, Sec'y.

MINNESOTA.

Minnenpolis. - To the BANNER OF LIGHT, SO many miles away (yet we see it clearly here) the Washington Union sends New Year's greetings and happy wishes. We, in common with others all over the world, had our "Christmas Tree," to make glad the hearts of the little ones of the Children's Lyceum, and some of the older ones; and also to call closer to the hearts of some of the parents the spirits of loved gone before

the hearts of some of the parents the spirits of loved gone before. The children were delighted with their gifts; our lecturer was pleased too, I think, for the "tree" gave her an elegant diamond ring. After the tree came a regular Christmas dinner, and the day closed with happiness to all. Mrs. Pruden arranges and directs all of our festivals, inspired by the spirit of dear little " Pangy." Pansy.

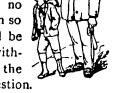
Our lectures this fall have been specially instructive Our lectures this fail have been specially instructive and entertaining, our Socials have been held often at churchmen's houses at their request; our society is year by year growing more vigorous, and the new year to us promises more happiness and prosperity. W. E. J.

# RHODE ISLAND.

Providence .- The Spiritualist Association met in Columbia Hall Sunday, Jan. 15th, at 2:30 and 7:30 p. m. [Progressive School at 1 P. M.] Mr. Joseph D Stiles [Progressive School at 1 P. M.] M. J. Oseph D. Stness occupied the platform, and received a hearty wel-come. His powers as a test medium are wonderful; he gave one hundred and fifty three names with great rapidity-nearly all of which were recognized as cor-rect.—Jan. 22d Mrs. Sarah A. Byrnes will be the speaker. No. & Deholl striet. No. 53 Daboll street.

# Easily Taken Up

Cod Liver Oil as it appears in Scott's Emulsion is easily taken up by the system. In no other form can so much fat-food be assimilated without injury to the organs of digestion.



# Scott's Emulsion

of Cod Liver Oil with Hypophosphites has come to be an article of every-day use, a prompt and infallible cure for Colds, Coughs, Throat troubles, and a positive builder of flesh.

Prepared by Scott & Bowne, N. Y. All druggists,



Jah. 8th, that following Christendom's week for set prayers, at set times, on set subjects and for set ob-jects, chose for his lecture theme "Prayer and its Efficacy." Prayers, he said, in the sense of aspira-tion, as an outpouring release from peut up sorrows and griefs, are natural and helpful; but as implorations of selfishness, or for purpose of changing or directing (lod's will, or for the miraculous diverting of natural laws, unreasonable and useless. In the evening his subject was "Spiritualism as a Factor in Extablishing Truit and Eliminating Error," and it was conceded by all to have been his best effort. It defined clearly the objects of the spiritual lecture-ship, and exhibited grandly the catholicity of the spiritual platform. It was a lecture needful to the many inquirers and new converts, as laying intelli-gently before them the great mission of Modern Spir itualism, both in its present works and in its inevita-ble results. All listened intentity to its close. After a song the usual séance was held, during which many accurate descriptions of spirit filends were given, gratifying communications imparted, and con-vincing tests. Last Sunday, Jan. 15th, the morning subject was "Humanity reaves Christianity"; that of the evening, "The Spirit and its Emancipation." The intense cold and driving storms of the interven-ing week prevented Mr. Baxter's lectures being given in the vicinity, as had been planned. Later dates, if meansting as the date dates.

ORPHA E. TOUSEY.

"Lyndell" writes us a letter from Cassadaga, of which the subjoined is a condensation :

"Webster defines a 'boom' 'activity in busi-ess,' 'moving with full speed.' That is a cor-**D688**. rect diagnosis of what's the matter with us at Cassadaga Lake Camp. Rapid movements of the busy hammer and saw now make lively music in our midst. The camp, from its earliest infancy, has been

pretty and attractive, with but few faults or defects; and those of too small importance to mention. As the seasons have come and gone, even those who do n't love us, or the gos-pel we dispense, have been forced to admitfor an opponent worth one's steel will be truth-ful—that we are growing prettier with ripen-

ing years. This coming season of '93 will behold us re-splendent in never more brilliant beauties, improvements and accommodations, until saint and sinner, Christian and Pagan, Spiritualist and Infidel, will.exclaim in ecstasy: 'How beautiful are thy walks and ways, ohl fair Cas-sadaga.'

sadaga.' Our President and Trustees are ready for active duty, assisted by an army of workers, and are now engaged in removing unsightly old landmarks; tearing down and building up; constructing and reconstructing; discuss-ing new and improved waves means and meth ing new and improved ways, means and meth-ods; their heads are full of schemes and plans for future unfoldment. They often sit in sol-ernn conclave, and the invisible hosts, to prove their interest in the work and love for the camp, meet with them, communing soul with soul; and the results cannot be other than glorious. The very air is impregnated with this boom-

The very air is impregniced with this boom-ing wave sweeping over us. Recently I met on the train little Earle Keeler, son of the justly celebrated medium, l'ierre L. O. A. Keeler, and his bright eyes syarkled, and each individual ringlet on his curly pate bristled with pride as he regaled me with reports of the improvements going on and the proposed ones soon to be consumon and the proposed ones soon to be consummated.

How mistaken some of our good friends are who thought we hibernated during the winter who thought we hibernated during the winter season, when in fact we are the busy camp workers, who keep the Association wheels well lubricated, that they rust not, but run smoothly for our summer guests."

If the hair is falling out and turning gray, the glands of the skin need stimulating and color food, and the best remedy and stimulant is Hall's Hair Renewer.

HEATH The Helping Hand Society to the Boston Spiritual Temple met Wednesday, Jan. 11th, at 3 Boylston Place. Business meeting at 2:30; supper at 6. The evening session opened with music by Mrs. Mary F. Lovering, Mr. Baxter, and Dr. Lathrop: pleasing re-marks were made by Mrs. Waterhouse, Mrs. Nickless, Jacob Edson, Dr. Huot, Will Lathrop and Mr. Lewis; recitations given by Mr. Varco and Mrs. M. S. Carter. Meetings every Wednesday afternoon and evening. Supper at 6 o'clock. Mrs. I. M. JACOBS.

First Spiritual Temple.-Last Sunday W. J Colville addressed a good audience on the subject of 'Spiritual Temples in the Twentleth Century." synoptical report of the lecture has been prepared for the BANNER OF LIGHT, and will appear hereafter.

The Temple Fraternity School opened with singing, remarks by the Conductor, and the reading of a poem by Miss Hattle Dodge; "The Use and Abuse of by Miss Hattle Dodge; "The Use and Abuse of Money" was ably treated of by Miss Gracle Melvin (who proposed the question), Messrs. Packard and Armstrong. The discussion of points of interest in the lesson from *The Sower* was participated in by teachers and pupils. Next Sunday "Nature's Laws; What are They, and How Violated?" will engage the attention of our young people.

The American Spiritualists' Association meets every Monday evening at 7:30 o'clock in the First Spiritual Temple, corner of Exeter and Newbury streets. Mediums, Spiritualists and investigators are welcomed. Those Interested, desiring services of me-diums for meetings, etc., in New England, are invited to correspond with the General Secretary. WILLARD L. LATHROP, Gon'l Seo'y, 17. Taulor street Reaton.

17 Taylor street, Boston

Ladies' Industrial Union held an interesting meeting Thursday evening, Jan. 12th. After all had partaken of a bountiful supper a circle was formed remarks and tosts were given by Mrs. A. E. Gunning-ham, Mrs. Hattle C. Mason, Mrs. A. Wilkins, Mrs. Shirloy. Mrs. Ghapin presided. This circle will be repeated in two weeks. On that evening a reception will be given to the President, Mrs. Ida P. A. Whit-lock, who has been absent from the city for a long time. HEATH.

Harmony Hall .- Last Sunday morning the "developing and heating circle was well attended. The afternoon exercises opened with a song by Mr. Trask,

# MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in a new and spacious hall in the Carnegie Music Hall Building, between 66th and 57th streets, on Seventh Ave-nue; entrance on 57th street. Services Sundays, 10% A.M. and 7% r.M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.-Meetings of the Ethical Spiritualists' Society each Sunday Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, S&d Street and Broadway,-Lectures and clairvoyant tests every Sunday at 1 and 8 r. M. Mr. John William Fletcher, regular speaker. A. E. Willis Secretary, 288 West 43d street.

The Psychical Society meets in Spencer Hall, 114 West lith street, every Wednesday evening, 80'clock. Good speakers and mediums always present. Persons interested in mental and spiritual philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

#### Carnegie Hall .- Mrs. Ida P. A. Whitlock is at present filling an engagement in this hall. She commenced her ministrations as lecturer and psychome-

menced her ministrations as lecturer and psychome-trist Jan. 1st. Sunday mornings the guides of Mrs. Whitlock have answered questions propounded by the audience in a very logical and satisfactory man-ner. She is earnest in her work as psychometrist, and has given an opportunity to skeptics, the results of which have been convincing. She does not read from articles which she sees laid upon the table, but, in order that the work may besatisfactory, she leaves the room to give investigators as well as Bairitualists esportunity to put articles upon the desk, thus assur-ing her audience that she can have no idea of the person or article to be read. Some of the subjects seem to be of vital interest. One which seemed to cover a good deal of ground was the question, "I is it not better to pray for the un-born child rather than for spirits in purgatory, since prevention is better than cure?" The guide commenced by saying, "Prayer is the heart's deater" and "Health without market dead.

born child rather than for spirits in purgatory, since prevention is better than core?" The guide commenced by saying, "Prayer is the heart's desire," and "Faith without works is dead." The argument led through the avenue of construc-tion, and claimed that the spirit of itself was in ea-sence the same in all, but manifested results as the mechanism was formed to produce it. Electricity is the same, but the results of its application differ. To pray for the unborn child, we must first liberate the spirits imprisoned in ignorant and superstitious sur-roundings, and after awakening the spirit to a con-sciousness of the needs of humanity begin the study of laws pertaining to the expression of spirit, its methods and means. The subject was deait with phrenologically and spiritually in a very logical and clear manner. It was a lecture full of good points, as have been all which have been given this month. Mrs. Whitlock speaks at Carnegie Hall the rest of the month.

Adelphi Hall .-- Mr. J. W. Fletcher lectured with marked success on Sunday, both afternoon and even-

ing. "Is Materialization True?" proved a theme of great Interest-the speaker entering into the scien-tific value of such demonstrations. Speaking of "Test Conditions," he said: "Ropes, bags, handcuffs and wire cages may be one method of demonstrating the fact, but surely there must be a higher and by far a better way. If spiritual insight were developed more, if persons investigating the subject realized there was something for them to do to ward individual unfold ment, a grander test than any of the above would be afforded. Instead of asking the spirits to come to earth and materialize, suppose you all try to become more spiritual, or perhaps meet them half way." In-teresting tests followed. In the evening "The Power of the Human Spirit" held the attention of the entire audience. Next Stinday Mr. Fletcher will appear again ht 3 and 8 r. M. "Is Materialization True?" proved a theme of ing.

And SP. M. Among the audience was noticed the Rev. Mr. Hicks, the Rev. W. P. Duncan, Hon. A. P. Annesley, Mrs. M. E. Wallace and many others prominent in New York circles. A. E. WILLIS, Sco'y. 268 West 43d street.

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

Ing week prevented Mr. Baxter's lectures being given in the vicinity, as had been planned. Later dates, if possible, will be fixed. Jan. 17th to 20th inclusive, he was to be in Columbus, O. Of meetings, liberal and spiritual, in Cincinnati, ad-ditional to numerous small gatherings, attended mostly by Spiritualists, ten are advertised eath Sunday. Among the speakers are J. F. Baxter, B. F. Under-wood, Mrs. Annie Besant, Mrs. Adah Sheehan, and Dr. Buck. Thus the tide of progress sweeps onward. BUCKEYE.

# LOUISIANA.

New Orleans .- Sunday's meeting, Jan. 8th, was opened as usual with a song and invocation, followed by the congregational song, "Nearer, My God, to Thee." Bro. Ladd then read a poem; among the

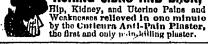
Thee." Bro. Ladd then read a poem; among the questions sent up to be answered was one asking that the origin of Spiritualism be given, and Bro. Ladd pronounced an interesting lecture on the same. Mrs. Waite, from San Francisco, is a remarkable medium; she followed the speaker, and gave about twenty five good tests, to the great satisfaction of the audience. The meeting closed by a blessing from Bro. Ladd. The attendance was large-standing room even being the great demand. The Ladter Auxiliary of the Spiritual Association gave a musical and literary entertainment on the night of Jan. 11th. The program was interesting and the hall well filled. Bro. Ladd, opening address; solo from Geo. Benson; a Farce Comedy, enacted by Wm; Brodie, Mrs. Iberly, Mrs. Tyral and Miss Ingersoil; recitations, solos, plano solos and a piece entitled, "The Su Virtue;" also tableaux. The parties participating were Mesdames Irion, Iberly, Kline, Tyral, Misses A. Benson, B. Betz, A. M. Kline, W. Kline, F. Angel, A. Ingersoil, Tyral, Mr. Wm, Brodie (Ingersoil, Tyral, Maset K LINE.





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# MEETINGS IN BROOKLYN

The Progressive Spiritualists hold their weekly Conference & Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and me-diums always present, Sesta free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 11 A. M. and 7% P. M. W. J. Band, Scoretary.

Band, Secretary. Spiritual Meetings-Are field in Mrs. Dr. Elske's par-lors, 451 Franklin Avende, over; Sunday evening 45 o'clock. Fraternity Hooms, corner Hedford Avenue and South Second Sircet. - Services held under the aughless of "Beacon Light Ladies' Ald." Moetings Sunday evenings, 74 o'clock, Good spreakers and modlums. Mrs. Kate Schroe-der, President, 142 Union Avenue.

# MEETINGS IN PHILADELPHIA.

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