VOL. 72.

COLBY & RICH, 8 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, JANUARY 28, 1893.

{\$2.50 Per Annum, } Postage Free. NO. 21

GOOD BYE, OLD SHELLS.

Good bye, old shells of laws and creeds; You are too small for human needs; O'er old dead forms the new path leads— The path that leads us higher.

Come one and all, and join the throng; Come tread the path and sing the song, And help to break the chain of wrong And lift the people higher.

Come follow those who restless saw And scorned the frauds of power and law, Whose burning words in freedom's war Kindled the smouldering fire

That flashes now in the murky sky, That struggles in the worker's sigh. Creation groans when old wrongs die. And human hearts look higher.

Not long shall might compel the weak, Nor selfish greed defraud the meek, Labor in fearless tone shall speak And brighten freedom's fire.

Not long shall swell the bitter cry
Of hunger's victims forced to die
By fraud and greed and legal lie—
For God will help us higher.
—J. H., in The New Nation.

# The Spiritual Kostrum.

Retrospect and Prospect: Resolves for a New Year.

An Inspirational Lecture delivered by W. J. COLVILLE

the First Spiritual Society ford, Mass., Sunday, Jan. 1st, 1893.

(Reported Specially for the Banner of Light.)

AST Sunday, when Christmas was celebrated over all the Christian world, not only was it suggested to many that the Christmas festival was a commemoration of the birth of Jesus of Nazareth, nearly two thousand years ago, but the festival itself had its origin so far back in the night of primeval antiquity that we cannot undertake to decide when the midwinter anniversary was not celebrated in some part of the world, and by some illustrious and scientific orders among mankind. The festival of Christmas was not celebrated in the Christian church during the first three centuries always at the same season of the year. It was a matter of frequent dispute among the Fathers whether it should be celebrated in the winter, or the spring, or at some other season; but after about three hundred years of doubtful observance, not altogether unmixed with sharp controversy on the subject, it was decided to adopt the old solar festisacred to the birth of Christ when the days begin to lengthen and the nights begin to shorten. most appropriate at that season wa the statement that the son of righteousness was to rise over the whole earth with healing was to rise and shine through the instrumentality of a great teacher, eventually to shine on humanity over the entire earth. This festival comes to us annually wherever we may be, whatever may be our opinions or convictions, freighted with pleasure, and certain assurance that life shall always conquer death, that hope shall always dissipate despair, that joy shall always vanquish sorrow, and that out of all that is seemingly evil a perfect good shall rise.

One week from Christmas day the civil calendar commences. Therefore, according to civil reckoning, we have on Jan. 1st the opening day of the year 1893. Watch-night services were held in the large churches in Boston last night, and in various more private places. Companies of friends gathered together to see the old year out and the new year in, and make such resolutions in regard to the new year as we trust will not only be made, but also carried into effect.

Now as one year has ended and an other com-

menced, our thoughts naturally go back over the past twelve months, and we endeavor to settle our accounts, and see what we can place | for a time overclouded, as for awhile the sun on the side of profit, and what we must place may be concealed by clouds. It may be for a time on the side of loss. While frequently the losses seem to outweigh the profits, and it seems as though the year may have been to some a year of nothing but losses and failures, we must remember that in the kingdom of spirit there is no loss, there is no failure, and that only actual successes count. If we have had what we term losses or failures, they have only been experiences. People say they ought to have done differently in the past from what they did; they ought to do now the very best and highest they can perceive, whether they perceived it in the days of the old year or not. If to-day you have a higher standard of morality than you ever had before, if you have a higher standard of spirituality, if you have a higher standard in social life, if you have a higher standard in regard to any political question, may it not be through all the experiences of the past that you have grown to a point where that higher standard is a possibility to you? If there were no results from growth, if there were no education, if after all our experiences our life was exactly where they found us, then the discipline and education of life would be in vain, and the world as a school, workshop and laboratory had better cease to exist immediately; but if we realize that we are on probation, we are being

The past year has taken from the mortal form in America John Greenleaf Whittier, New England's Quaker poet, universally be- of Copernicus, of Galileo, of Herschel, which loved; whose songs of labor and songs of lib- are regarded by astronomers as proving what erty have been sung and recited over the truth astronomy can reveal to the world. It sons who have read the literature of the past signs into effect. The intellect never discovers festation. Tennyson was indeed right in speak-

educated, we are apprentices, and may become

fellow-craftsmen, and eventually master ma-

sons in the great lodge of humanity, as we may

continually pass from lower to higher stages of

development, every year yielding up its fruit-

age has brought to us something for our har-

vesting, or garnering, in the kingdom of the

lands. The past year has taken from England Alfred Tennyson, poet laureate; the man who wore so gracefully the laurel crown of Wordsworth, of whom it is said: "he uttered nothing base." Tennyson in his "In Memoriam," in his "Lady Clara Vere de Vere," in his "Passing of Arthur," and in many other of his exquisite poems, has given us to understand that "'T is only noble to be good." While Tennyson became a member of the Upper House of British Parliament, while he was called "Lord" and his wife "Lady," it must be remembered that Knighthood was not conferred upon him by Queen Victoria until he had already accomplished something worthy of immortalization. He was not born to the peer's seat, but he was placed in that position in consequence of a grateful people acknowledging the value of his poetic gift and expression.

From France the past year has taken away Joseph Ernest Rénan, an eminent man of letters, whose "Life of Jesus" is regarded by many as a sort of sentimental conception, taking away all virility and grandeur from the prophet of Galilee, and substituting therefor a beautiful, romantic vision of a man who was not always sincere and very seldom strong. As Rénan pursued his researches ever further and further into ecclesiastical records, as he interpreted over and over again and one by one the various so called canonical books of the Old and New Testaments, he discovered that what had passed for religion, or theology, was in many instances nothing more than baseless assumption, fabricated no one knows exactly how or where; existing not upon the solid rock of spiritual certainty, but upon the shifting sand of mere passing opinion. Rénan was not an enemy of religion, he was only the enemy of what he regarded as injurious superstition; he was only the enemy of what he believed to be false. His judgment may some-times have been it (and we cannot claim times have been at it (and we cannot claim any modern scholar as an infallible authority), yet if knowledge is constantly progressing, is it not the duty of every writer to state what to him is truth at this hour, acknowledging that because truth is infinite, and his perception of it finite, a statement of truth in days to come must necessarily be larger than in the past? While Rénan may have proceeded some times too far along agnostic lines; while he may not have spoken always with the deep and firm conviction of one to whom individual immortality is a certainty, we know that val of the winter solstice, and keep that time shortly before he quitted the mortal form, in conversation with an intimate friend, he expressed himself in terms no less certain than only hidding each revoir; it is not good-by; it is by no means a last farewell or a final adieu. I know that in his wings, and that the sun of righteousness somewhere I shall meet you and you will meet me, and we shall fully recognize each other in the life beyond." Such words did not fall simply from the lips of Whittier and Tennyson, they also fell from the lips of the French skeptic, Rénan.

Many people have said that he became a convert to Spiritualism, or to some sort of spiritual philosophy, shortly before he dropped the mortal form. Many of his early utterances by no means justify the assumption that he was through his literary career among those who do not accept immortality as a certainty. In the preface to his "Life of Jesus," he distinctly acknowledges the spirit of his sister as guiding him in many of his researches. He pays her the sweetest, the most graceful tribute, and acknowledges her as an angel guardian who is ever within his reach. While through some of the years of a very active and somewhat toilsome life he may have occasionally lost sight of that beautiful spiritual conception, which was so vivid in his early manhood, when he first embarked upon his literary enterprises, a spiritual conviction is never lost. It may be seemingly forgotten; in many of the inner recesses or sacred chambers of the treasurehouse of memory there may be things stored away that we cannot always behold, but whatever has ever been to any life a proof palpable or positive of immortality can never be forfeited. Whatever the individual soul has once realized as its own experience, is part and parcel of the abiding knowledge of that life. When we say individual perception (and individual experience alone brings certain knowledge) we do not allude to mere belief, because belief is taking for granted what somebody else says without having verified it ourselves. What you believe you do not necessarily experience, but what you experience you know. therefore you have no need to believe it. If a child should accept the multiplication table upon hearsay or testimony, and never work out any sum himself, he might come to dishelieve in the multiplication table. He might coin all kinds of theories in regard to addition. subtraction, multiplication and division, sim ple and compound, in the absence of personal demonstration. When any one undertakes to verify a statement by actual demonstration. that which is proved to the individual by the individual is infallibly known. There are undoubtedly people who know more than others in certain directions, but knowledge is never discordant.

We must always remember that it is not the least but the greatest knowledge that is of highest value to mankind. Science builds her temples of the living stones of absolutely demonstrated truth. It is not mediocre attainment or even the average knowledge of the noblest scholars, but the supremest discoveries

regarded as the scientific wizard of the modern world, and whose knowledge of electrical properties and their uses is considered science. Therefore, when we approach the subject of man's spiritual experience, here also only the a detestable word as abnormal has frequently most uncompromising Spiritualist, only the experimentalist of widest experience, only the ship. Now the higher type of mediumship may one who has had the most positive evidence of immortality can be fairly regarded, in the subnormal. The higher phases of mediumship truest sense, as a scientific Spiritualist. It is not what people do not know, but what they absolutely know, that is of value to the world. The fact that some people know more than others does not and cannot prove that the people who know least have any right to sit in judgment upon those who know more. The fact that some enjoy added knowledge does not in the least detract from the value of the limited knowledge already in any one's possession. You know what you know. If some one knows less, that does not interfere with your greater knowledge. If some one knows more than you, your lesser knowledge does not in the slightest degree interfere with his positive certainty in regard to his larger discovery. The spiritual universe is constantly opening ever wider and wider to anman perception, and is becoming, instead of a terra incognita, a

well-discovered country. Stanley has prosecuted researches in darkest Africa. Mrs. French-Sheldon has followed the great African explorer, and has made further discoveries and accomp\shed them peaceably, much to the glory of her womanhood, and much to the credit of the closing years of the nineteenth century. Much that was formerly regarded as unknown and virtually unknowable, is now well known and easily explained. Any one after reading a book of travels may say, "I have never been to such and such places, how do I know they exist?" In the absolute sense of knowledge you may suspend judgment and say you do not know, but every one knows that in any court of law where witnesses are summoned the important point for judge and jury to decide is, not whether there are many people who do not know something pertaining to the case, but if there is even one reliable witness, or competent observer, who knows something definite regarding it. The multitude who do not know can safely be left out of court, while the one who knows must appear on the witness-stand and testify to what he knows. It is not casting the slightest suspicion upon those who know nothing on a given subject to maintain that those who know something shall be brought before the judge to

give in their positive testimony.

of the world, have ever been the specially informed few, sometimes the solitary witnesses who have appeared in the midst of humanity to demonstrate the reality of the soul. The prophetic temperament is the poetic, the poetic temperament is always prophetic. The poet and prophet will always (whether man or woman) remain unfettered by conventional restrictions. You frequently hear of "poetic license." You allow your poets to say "there is no death," and you profess to admire if not to fully understand them when they eloquently express faith in immortality; but if any one not a recognized poet should say that death is naught, you would immediately point to the coffins, the gravestones, the monuments that have been erected to declare the death of the persons they memorialize. The poet does not refer to what lies entombed, he sees interiorily beyond the outward form, and pictures the spiritual world as the realm in which he constantly dwells, and his is the intuitive element. Water is no more the element for fish, air no more the element for birds, land no more the element for quadrupeds, than is the spiritual realm the element for the true seer, the gifted poet. Need we wonder that from the hillsides of New England, through the voice of Whittier, from the peaceful valleys of old England, and from the gardens of France we have heard sounds of absolute certainty, proclaiming life immortal? Yes; and more than that, proclaiming the ultimate atonement of every soul at the goal of final peace and perfection. It was Tennyson who said, "good must be the final goal of ill." It was Whittier who said it also, though in slightly different words, in his "Cry of the Lost Soul," and in his beautiful poem entitled "My Psalm." He truly says, a soul may be lost to itself but it cannot be lost to God, and that no blinded child can ever stray beyond the Father's sight, for death is but a covered way that opens into larger life. These are always the sentiments of true poets. Do they fabricate them? Do they merely fancy or imagine them, or do they actually come into such vital relation with the realities of the spiritual world that their vivid realization of spiritual truth is to them-an axiomatic certainty? In the olden times there were prophets, and seers, and poets who proclaimed the joyful tidings of immortality. There were shepherds and also wise men who listened to bands of singing angels, and beheld the light of the Star of Bethlehem, which others never dreamed of. Conditions were absolutely necessary for beholding the vision, and for hearing the heavenly sounds. Conditions were not of such a strained character as to remove the shepherds from their flocks and herds, or remove the magi from their contemplation of the stars; for to the shepherds in the open pasture-

To many people spiritual things appear supernatural, if not unnatural; and to some they appear positively uncanny. How many per-

land, and to the watchers in the tower scan-

ning the sky, the same angels spoke and the

same bright star shone, pointing both alike to

the new-born Christ in Bethlehem.

spiritual communications (or any kind of communion with the invisible world) are more or less pathological, pertaining in some degree to disordered states of mentality, therefore such been introduced in connection with mediumbe supernormal, but it is never abnormal or never sink the sensitive below consciousness, as though he had been drugged, or placed under the influence of an anæsthetic; but the higher idea of mediumship is of rising into a condition something like that related by Andrew Jackson Davis when he gave to the world his which he declares that he was exalted, not depressed. Mediumship, which comes to the yond our actual achievement? Therefore Emis not something that takes aw'y consciousness, but it glorifies and ennobles consciouscondition where he is unfit for the general duthe obligations pertaining to his state far more perfectly than he otherwise could. There may be preliminary experiences of sickness and copy he is making of the ideal ever before his trial through which many sensitive persons have to pass on their way to a state of great illumination—but remember that such experiences are only processes of house-cleaning, a during the next twelve months than during removal of débris, a clearing away of stones and plowing out of furrows in order that seed may be sown in well-prepared ground. If you were about to dedicate a temple, and you found an accumulation of débris in the building, you would clear it out before the consecration service, or opening exercises. If you found a vesset already contained something undesirable, and you desired to fill it with a pure, sparkling liquid, you would remove the contents of the vessel before you poured the liquid in. If you wanted to use anything for a specially high and holy purpose, you would take particular pains to cleanse it before you devoted it to such a high use. It is just so in the development of various phases of mediumship. Persons are called upon to relinquish that which does not belong to the new order of life; they are called upon to give up something that is now outworn; they are becoming men and women, and are solicited to put away childish things; they are consequently called upon to forego old habits and proclivities which pertain to earlier conditions. Remember that all natural growth is spontaneous and mysterious. Remember also that all growth is gradual, sudden crises in development. After the seed is put in the ground it may take long to germinate before it blossoms forth in flower, and eventually in fruitage. Between conception and birth there is always a protracted period of gestation or incubation. The bird must necessarily be incubated before it is hatched out of the shell. Does not nature distinctly show us that while all her processes are gradual, while there is continual evolution or development, there are stages in growth where there is a sudden culmination, as for example a period of birth? There is a time to be born; there is also a time to die, or change: there is a time to give up old conditions. Everything is beautiful in its own season, and according to its own use, but nothing is beautiful except in its own season, and for its own use.

The wise man or woman is he or she who discovers appropriate times and places. You know what the preacher says: "There is a time to keep silence and a time to speak; there is a time to laugh and a time to cry; there is a time to be born and a time to die." The time for any form to die is the time for it to pass away and make room for a successor greater than itself. Nature's stages are personified in John the Baptist, who, hailing the advent of Jesus Christ, pointing to the one who came after him, said: "He is greater than I, worthier than I; the very latchet of his shoes I am not worthy to unlatch. He will baptize you with the spirit and with fire. My water baptism is preliminary; I and my methods must necessarily decrease, in order that he and his methods may increase." John the Baptist's ministry was most important, but only as a preparation for something higher. If you look back over all the past years upon your failures and sad experiences, and realize, however diversified these may have been, they were one and all necessary, you can see that the new year's resolution need carry with it no thought of regret, no repining for the past, no mental suf-fering because you have not done something only possible where the mental conditions are you ought to have done. Lose not one moment in weeping, encourage not one regret, heave not one bitter sigh; but go forward into the future with the distinct knowledge and clear understanding that you are now able to live to the very highest ideal which you perceive. Living to the ideal is the gradual process of making the outward picture conform to the mental image.

Now what is the power of the ideal in human life? The ideal is the design of the architect, whereas the building that is yet to be fashioned is only commenced after the ideal is perfectly expressed as a model. The architect gives the builder the perfect plan of the structure. It is drawn out with the utmost nicety and accuracy of detail, and is then photographed. The perfect plan is presented to the builder. Then the building gradually rises in graceful proportions to fulfill the architect's ideal. The soul is the architect, the intellect is the builder, the body is the building, and as the intellect is always midway between the spirit and the frame, it is the executive. The presence by mutual love; you may thus freintellect designs nothing, but it carries all de-

length and breadth of this and many other | is the exceptional Edison in electricity who is | few years have come to the conclusion that | anything originally, but it analyzes, compares, classifies and points out the use and service of that which has already been discovered. Consequently, while the reasoning or intellectual faculty in man is absolutely necessary as a builder, it is never an architect. The work of the architect forestalls the efforts of the builder, and the building would be impossible if there were no plan or design to build from. Therefore, when we say that intuition perceives a principle, and is spiritual realization, idealistic, transcendental views of possibility pertain to the kingdom of the soul, while the externalizing of the structure pertains to the intellect, and the building is the result of the spiritual ideal being completed, ultimated in Divine Guest," and other wonderful books in outward form, can we not well understand why and how it is that our ideal is always beworld as a positive boon, a practical blessing, erson and other great philosophers have told us, "There is a divine discontent." Now there is nothing more diabolical than discontent in ness; it is not something that places one in a the sense of being peevish, fretful and irritable, and attributing all inharmonies to destiny. ties of life, but it enables him to perform all The divine discontent which is acknowledged by philosophers pertains to the builder or artist, who is not yet satisfied with the outward

> If this New Year brings to us the thought that there can be a higher attainment reached the past, we should endeavor to realize, as Whittier phrases it:

"The new transcends the old In signs and wonders manifold." And he speaks of making

"Our common daily life divine, And every land a Palestine.'

Palestine in days of old was regarded as the only holy land, an especially sacred territory. Benjamin Disraeli (afterward Lord Beaconsfield), in one of his early novels written when he was a very young man, drew the character of Kenelm Chillingly, who went abroad with the expectation of finding God somewhere in Arabia or Jerusalem, or its immediate vicinity. As he could not find God anywhere else, it appeared to the young man on his travels that he would soon reach the desired goal, that he would find in Asia a spiritual revelation. He almost thought he had found it, when the story abruptly ends by the arrival of the young man's parents from England, and the curtain falls without his having found any special revelation which he went to seek in a certain place. Whenever people expect to enjoy a spiritual revelation in a limited locality only, they are while at the same time there are apparently far more likely to be disappointed than satiswhere, while its realization is consequent upon states and conditions of mind. Not every one can build a handsome gothic temple; not every one can procure faultless music; not every one can have the air about him fragrant with choice flowers; neither can every one have such full command over external things as to be able to raise an outward temple or take a house made with hands about with him on his ravels, like a moving caravan. But though it is not possible for us always to regulate our external conditions to our taste, we can command all that is really necessary for spiritual growth and development, for this does not proceed from outward observances of any kind whatever. It is no more necessary to form a developing

circle than it is to attend service in a Catholic church or Jewish synagogue in order to obtain a spiritual revelation. A great many honest people sit in developing circles and get no sign. A great many other equally honest people have never known of a developing circle, but have received a great deal from the spirit-world. Almost all mediumistic persons who have achieved real celebrity, or who are known to the world by their works, have developed spiritual gifts in childhood. People are not yet able to command spiritual manifestations to order, so the members of Psychical Research societies, wise and capable gentlemen and ladies though most of them undoubtedly are, are not able to ordain that the psychics, or sensitives, with whom they sit shall produce phenomena. Dr. Solomon Schindler, Rev. Minot J. Savage, Mr. B. O. Flower (editor of The Arena), or any other well-known man of letters or of science, will tell you, as a result of his investigations, that at one time he will have a most satisfactory sitting, and at another he will get nothing through the same sensitive, though conditions are apparently the same in right for it; and you cannot make mental conditions right by covering your bodies with certain kinds of clothing, or simply by cleanliness of person. You can only make mental conditions right by employing purely mental methods. The friends in spirit with whom you most desire to hold communion are not drawn to the outward forms of things. They are not attracted by your clothing, but they are drawn by the quality of your thought; they are attracted by the nature of your affection. When a spirit has quitted the mortal form, and has ascended in any degree beyond the earth's atmosphere, that spirit is no longer conscious of mere outward forms.

It has been said repeatedly that spirits attend the funerals of their own bodies. Very likely they do, because their friends attend. Spirits are present because their friends and relatives are grouped, not because their own. cast-off bodies are there. If there is a strong bond of affection between you and the one who has departed, that one is attracted into your quently furnish conditions for palpable mani-

hold converse together "spirit with spirit, comes to you the most perfectly normal spiritghost with ghost." That "ghostly" communion was a prominent feature in Tennyson's whole career, and he made no secret of the fact that he was the recipient of satisfactory spiritual communications even frequently, and had been from boyhood. These always came to him not by his losing consciousness, but through a quickening of consciousness. He have time to neglect their business all the while was never so vividly conscious as at the time of most decided spiritual illumination. Intensely vivid consciousness pertains to spirit- if you violate the law of health, if you do what ual illumination, and brings one into acknowledged relationship with the interior life of things, revealing the very soul of the planet, called by Prof. Denton and other psychometrists "the soul of things." When we become thus keenly alive to the realities of spirit, we feel that every bush is alive with divine fire. Then do we learn that we are not obliged to travel to any Oriental or other shrine to enter into conscious relations with divinity. The wonder of the bush burning but not consumed is found as by Whittier in the maple woods changing in the autumn season. Nature everywhere affords a mount of revelation to a sensitive soul. Spiritual revelation, properly speaking, is discovery on the mortal side of things. It is not true that we summon spirits into new relations with us; we place ourselves in condition to acknowledge the presence of life already here. If light is shining but your eyes are closed, you do not need to pray for light, or fetch any; light is here; what you need is to open your eyes. If you have a cinder in your eye while traveling it is not necessary to invoke a beautiful landscape when you may be | ble. Very likely they do so because they know traveling through the Yosemite Valley, or some other exquisite tract of scenery, it is only dren and grown people are always up to misnecessary to remove the cinder. It is absolutely necessary to remove obstructions from clogged ears in order to hear music. An orchestra may be playing beautifully, a splendid choir may be singing, producing together divinest harmony, but it is surely necessary to open the ears in order to appreciate it. Spirit to day is knocking upon the door of the world by physical manifestations, about which there is so much quibble. The door-bell is ringing to draw attention to something beyond. No one wishes to stand at a door ringing a bell always. No one wishes to remain forever in a instruction and recreation they might desire, post-office merely gazing on the outside of envelopes, and never becoming conversant with and physically well occupied, and therefore the purport of the letters; no one wishes to be forever looking at the binding of books and engaged. never reading their contents. The physical phenomena of Spiritualism constitute the en- cry out against abuses, but to set in motion velope containing the letter and the binding agencies which will make abuses in future imof the book of modern revelation. While attention must be called by knocking upon the door, or ringing the bell, it is the angelic message we need to receive. This message, however, we can receive only in one way, viz., by cultivating the faculty of concentration and directing it upon the spiritual plane.

Many people say they would do anything or give anything to obtain a spiritual revelation, while practically they will give absolutely nothing for it, except that which costs them nothing, and does not put them to the slightest inconvenience. A man like Jay Gould, when he determines to make a fortune, gives all his time to it, and soon by concentrated effort and industry he makes a very large one. It may truly be said of Jay Gould that he was one of the representative men who passed away in 1892, for he certainly was an instance proving how the children of mammon are wiser in their generation than the children of light. How do you think Gould obtained his hundred million dollars? Not by attending to business when it happened to suit his convenience, but by attending to it persistently day in and day to millions of people who are entirely dissatisout, year in and year out. While Black Friday was undoubtedly a very dark cloud over his sion is not to draw people out of churches who career, and many of his speculative methods are satisfied in them, but to minister to people were detestably heartless, while we entertain who are not satisfied, or who are outside of dertakings on their behalf. The blessing which nected with his course, it must be allowed that the only business method which is truly successful is paying undivided attention to the and no place so popular as the Spiritualists' work in hand; this is the only royal road to meeting hall. There is not the slightest reason perfect achievement in any undertaking. Do you not find that every really great and notable person is specially connected with some one project in life? Gould was a financier, Tennyson was a poet, Rénan was a prose writer, Mozart was a musician, Raphael was a painter. Almost every great man or woman living now on earth, or who has ever lived, did something definite, and did that something carefully and well. For this new year find out what you really want, and then practice concentration upon obtaining it. Many people say that concentration is very difficult, but it is the easiest thing in the world, provided you acknowledge the paramount value of the object upon which you concentrate; and you will find yourself over and over again concentrating naturally upon the given point simply through supreme interest in it. Were you to visit the Dresden gallery, or any collection of fine paintings. there would probably be one picture standing out among all others with a special message for your soul. You would not try to look at it. but you would find yourself standing transfixed before it; your friends might speak and touch you several times in their endeavor to draw your attention away from that picture, but they would find your eyes absolutely glued to it; you would appear as though your feet were fastened to the floor, while your eyes were riveted upon the canvas. Now what would you be doing? You would not simply be looking at the painting, you would be entering into communion with the entire sphere of intelligence surrounding the artist, and from which he derived the inspiration of his genius. Whenever you discover yourself absolutely engrossed in a great work of art, remember it is not the outward form that entrances you; there is no magic power in paint or in canvas to hold a soul for the time being oblivious to all beside. It is the inspiration from the sphere of art in' heaven, which is made manifest; this, and this only, can hold you in mental captivity. Do you desire to be a great artist? You need not at once take pencil or brush. You may stand still until an inspiration from the artistic sphere becomes one with your own life; until it awakens within you your divinest possibility, and prompts you to express the best of your own nature. You may stand still until the work of another becomes practically your own; until you can duplicate it; until, maybe, you can even transcend it; stand still until you have formed such connection with the sphere of souls of which the painting is an embodied representation, that you are consciously one with that sphere of intelligence, and feel yourself received into that spiritual family or order. Whenever you single out an object which is to

you of supreme importance (be it whatever it

may) you are drawn not only to it, but to all

ing of his friend of early years, that they could representemental inspiration, illumination, beual experience in your whole career.

Many people tell us they have no time to give to spiritual things, they have so many earthly duties and obligations pressing upon them We always discern, however, that the people who have no time for anything spiritual have always time to get sick and lie in bed. They they are too ill to attend to it. They consider all this sickness a necessity, and it is a necessity brings suffering upon you. Boundless suffering proceeds from too intense material efforts, coupled with lack of spiritual perception. People suffer, not because they have (necessarily) done something wicked and are receiving punishment, but often because they have failed to receive that spiritual sustenance which is necessary to health and vigor. If you should go without food, clothing or shelter for a long time, you might become a victim of chronic inanition, and perish merely from lack of food and other necessaries. There are multitudes of people on earth to-day ill, unsatisfied, unhappy for no other reason than that the highest demands of their nature are not met. Man is not simply an animal, man cannot live by bread alone, man cannot be satisfied with what merely appeals to the senses. Not only do we teach that sickness proceeds from lack of spirituality. but we go so far as to say that all the crime there is in the world, all vices, public and private, known and undiscovered, are due to this one cause-lack of spiritual education. Some of you groan because your sons drink and gamof nothing better to do. Multitudes of chilchief because they have never been educated to anything beyond mischief. There is no edu-cation in "thou shalt not," which is merely telling children and young people where not to go and what not to do. Education must be positive, affirmative.

We would drive resorts of sin out of existence if we had our way, but we should turn our effort in another direction, by providing entertainments for the masses of a truly elevating character. We would establish schools and social palaces where persons could receive all the in such a form that they would be mentally kept out of mischief because wisely and well

The work of the spiritual reformer is not to possible; to bring into the world practical and positive elements of good which make for righteousness, and thus to rear a Temple of Light that will prove the "beauty of holiness." If your Spiritualism does not prompt you to do thus, it is practically worthless. If your pretended Spiritualism consists in fault-finding, in tearing down churches, in abusing bibles, it is utterly worthless. Give to the world the bread and water needed to satisfy the hunger and thirst of humanity, and you may be positively sure that people will turn away from every lesser good if they can have greater. They will quickly turn from adulterated bread if they are offered that which is pure, for pure food alone satisfies nature. No one pursues phantoms in preference to realities, knowing them to be such. There is no way of reforming, enlightening or educating the world except by appealing directly to the very highest sentiments of human nature.

Spiritualism, pure and simple, is the one thing the world wants, and the one thing it will have. The Spiritual Philosophy appeals fied with old doctrines of theology. Its misevery institution. If spiritually educated people manifest proper interest and enthusiasm, there will soon be no movement so influential why you should not make the Spiritual Philosophy appear to the world what it really is. It is far more satisfying than the uncertainties of Unitarianism or the dogmas of Trinitarianism. Unitarians often speak doubtfully concerning the future life; and though presenting the very highest standard of morality and giving the purest ethical teaching, the Unitarian frequently fails at the point where he confesses he does not know concerning the future life. There is doubt where there should be certainty; only vague hope where there should be positive affirmation of reality. The dogmas of socalled Orthodox churches are repugnant to refined sensibilities at this day, so they are being dropped one by one. Dr. Lyman Abbott, Prof. Smith, Drs. Briggs and Heber Newton, and men of such advanced views as Joseph Parker in London, are regarded as leaders in "new progressive orthodoxy," which Joseph Cook says is "neither new, progressive nor orthodox.'

Now what is needed is a definite, full-orbed spiritual revelation. A revelation is not satisfactory if one-sided, as it can reach only a limited class of people; but that which enters into all the affairs of every-day life, and glorifiesthem because acknowledging their interior side, is indeed a desideratum. The Spiritual Philosophy teaches in regard to every-day work that whatever we do should be done with full consciousness of the value and power of thought, for thought has power and value far above all physical things. You can all send out your best and highest thoughts, meditate upon the most exalted themes, and enjoy soul-satisfying communion with your spirit-friends when you are ironing clothes or washing dishes, as well as when you are sitting in perfect quietness waiting for spirit-communications, if your thoughts are spiritually directed. What is there in honest work to keep spiritual influ ences away? Let it be once and forever understood and continually borne in mind that the object of spiritual revelation is not to make people peculiar and angular, nor to isolate them from their companions so that they are no longer adapted to the ordinary pursuits of life. The Spiritual Philosophy through this New Year can go with you to your business, and be absolutely demonstrated in your daily activity. Your every commercial transaction can be upright, spiritual, humanitarian in its scope and tendency; therefore instead of business being regarded as repugnant to the spiritual welfare of the race, conduct your business so that it will become an expression of spiritual life. Let terrestrial affairs be consecrated to the common welfare of humanity; then there will be no obstacle to linking business with highest inspiration.

We would say to teachers in schools, dogconnected with it, to all back of it, to all it | matic theology is nothing; but the inculcation

not only of pure morals by precept and example, but by the silent influence of thought, will make every lesson in grammar or geology abound with spiritual inspiration, and bring the pupils nearer and nearer the spiritual zone or sphere with which the teacher is in alliance.

Then in your private homes, with your own children, remember that when you acknowledge the ability within them, when you expect them to be noble and pure and good, you are helping to render them so.

Whatever may be the vagaries of what is termed Christian Science, no intelligent person who has had any experience in mental practice of any sort can fail to perceive that when you acknowledge anything, either in yourself or another, you awaken it, and call it forth into expression.

Now, as to practical resolves for the New Year. Let us thus apply the Golden Rule: Think of others as we would have others think of us; do to others as we would have others do to us, and speak to and of others as we would have others speak to and of us. It seems to some people not only peculiar, but even immoral, to treat a thief as we would treat an honest person. But if honesty is not already awakened in him, we must bring him in contact with honesty, that the honesty which is latent in him may be brought forth, and by acknowledging it we call it into expression. We would hold before the falsifier the ideal of truth, and thus fan the little spark within him into a flame, and give latent truth opportunity to spread into full expression.

One word concerning so-called evil spirits, of which some people are very much afraid. We are happy to say we are not, and if we are to engage in missionary work for the uplifting of the lower is it not necessary that we be brought in contact with them in order to work for their elevation? If you were afraid of a drunkard, and would run at his approach, you would not be very likely to reform him. If you always draw your skirts around you and are afraid of a fallen woman, you are not very likely to lift one out of her degraded state the hells, and associated with prodigals; he was always ready to sit at meat with those whose lives were the very lowest, for the purpose of helping them to rise. Leave drunkards in drinking saloons, associate criminals with criminals, and you increase drunkenness and crime. Put insane people together to breathe an insane atmosphere, and you only develop more and more lunacy. Put sick people together, and they become worse and worse. But place a thoroughly sane person in a lunatic asylum, put the pure into prisons, put those of the wise in contact with the foolish, bring the high in connection with the low, and you will find that what is called evil, dark and undeveloped, will flee away and give place to light and good. Where formerly sin abounded there will grace, purity and truth abound more and

For this New Year let us resolve to acknowledge in our neighbor only that which we wish to see him express. Let us consecrate whatever our life-work may be to the highest and holiest aims. "H) who works for man works with God." This sublime sentence from the lips of Wendell Phillips should be an inspiration to us all. Only those who work for all and they only, who have done so, will find on their entrance into pirit-life that they have developed on the psychical side of existence a fair and beauteous habitation. The joy of spiritual life, revealed on the New Year day of the good we have done unto others, to realize that our work has been profitable to the universe; to see the smile of joy upon the countenance our charity has gladdened; to know that we have blessed others through our undescends upon us is an answering smile from the brow that is wreathed in smiles, because of our gracious ministration. Let self be immersed in the ocean of universal brotherhood and sisterhood and happiness will know no end.

# January Magazines.

NEW ENGLAND MAGAZINE,-" Amelia B. Edwards: Her Childhood and Early Life," by her cousin, Miss M. Betham Edwards, is the title of the opening paper. In it an appreciative parrative is given of one who was not only an interesting writer of fiction, but also of fact as the first woman Egyptologist. Two portraits and sixteen engravings are the illustrations 'James Parton" is the subject of a biographical sketch by J. H. Ward, with three illustrations. Alice M. Earle contributes an illustrated paper on "The Oldest Episcopal Church in New England," built in 1707 in Wickford, R. I., with sketches of its early members. "Ye Ancient Burial Grounds of Boston is an illustrated historical account of the quaintly antique. Portraits of Cotton Mather and Dr. Peabody Illustrate a paper by Eliott Lord, "Harvard's Youngest Three," recounting reminiscences of the early days of the University at Cambridge. Boston: 231 Columbus Avenue.

THE INDEPENDENT PULPIT.- The editor, J. D. Shaw, quoting a paragraph of significant import from the Pall Mall Gazette as a text, proceeds under the caption, "Morality and Religion," to show that those who consider what is popularly held to be religion a sure foundation of morals are migtaked. "The Devil" and his place of abode are somewhat humorously dealt with by "Saladin," who evidently has no fear of meeting the one or of entering the other. A variety of other matters are ably dealt with. Waco Texas: J. D. Shaw.

BLUE AND GRAY.-A new monthly, in which those who served on both sides of the conflict from '61 to '65 will be interested, because of its vivid portrayal of scenes and incidents and memoranda of reminiscence of those times. An illustrated poem by Judge Finch is the frontispiece of this number; and nearly all the articles are illustrated. Philadelphia: Patriotic Pub.

THE PHRENOLOGICAL JOURNAL contains portraits of Jay Gould and Annie Besant, and a group photo of the class of 1892 of the American Institute of Phrenology. New York: Fowler & Wells Co.

JOURNAL OF HYGIENE AND HERALD OF HEALTH. Its contents comprise No. 2 of a series upon the "Treatment of Indigestion," "Street Cleaning in Berlin," an essay upon "Healing by Music," by J. Jay Watson, etc. New York: Dr. M. L. Holbrook,

THE WEEKLY REVIEW catalogues twelve hundred of the best articles appearing in periodicals: gives reviews and extracts of and from prominent writers, and editorials on the leading topic of the week. Boston: 5 Somerset street.

THE QUIVER.—This is a number of rare excellence, and opens the new year with rich promises; it contains seasonable stories, poems, sketches, etc., among which is "God in the Book of Nature," a chapter on bees and their ways. Cassell Publishing Company, New York.

For Over Fifty Years

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

# Materialization.

Scances at Mrs. H. C. Stafford-Stansbury's.

BY JAY CHAAPEL.

But oh! for the touch of a vanished hand, And the sound of a voice that is still. -Tennuson.

Some men there are, I have known such, who think That the two worlds-the seen and the unseen. The world of matter and the world of spirit-Are like the hemispheres upon our maps And touch each other only at a point. But these two worlds are not divided thus, Save for the purposes of common speech. They form one globe, in which the parted seas All flow together and are intermingled, While the great continents remain distinct.

- Longfellow's New England Tragedies. The belief that there is no "sound of a voice" coming back to mortals across the spheres, from those they love, has caused many tears, and long days and nights of mental anguish. The old traditions have made a large army of materialists, gathered from all shades of religious belief.

But irrefutable evidences have convinced a still larger and equally intelligent army that 'the world of matter and the world of spirit . . flow together and are intermingled." Nearly if not all the great poets have sung in a similar strain that Longfellow so truthfully portrayed in the New England Tragedies. Indeed, a person can hardly be a poet without first believing and having a knowledge of the fundamental truths of the Philosophy that there is an intelligent communication between mortals and those called dead.

Milton, Mrs. Browning, Whitman, Whittier and others all touch the keys with skillful hands, singing songs in unmistakable cadences to the truths of Modern Spiritualism. What a wonderful and beautiful age this is! Yet as we study and become more familiar with nature-with cause and effect-we cease to woninto respectability. The Christ went down into | der; and what our ancestors (and many now who are wedded to old forms and traditions) called miracles are to us only beautiful and simple laws, forces, made plainer and plainer each year by intelligent minds in and out of mortal life.

Thanks to a long list of heroic men and women, notable among them those who have edited and sustained the BANNER OF LIGHT so long, the "voices" of our friends are no longer "still." Those noble men and women, amid misunderstanding and persecution-in the past if not now-have made it possible for most robust health into hospital wards, bring me and others to hear the voices, feel and see the "vanished hand," forms and faces of friends and relatives long mourned by many as dead.

For twenty years I have talked and walked, sat by their side, discussed prominent topics of the present and the past with them, through the instrumentality of different mediums in many States, the same as I do with mortal friends in the social circle or the busy marts of every-day life. I know this by my senseshearing, seeing, feeling, etc.-the same as I know I was in the Banner of Light Circle-Room recently, listening to the remarkable and instructive utterances of Mrs. Longley, and the same as I know I was in the White Mountains last summer inhaling the fragrant humanity are co-workers with Deity. They, and life-giving breezes, and hearing the soft, sweet symphonies of bird-notes amid groves of spruce and pine, and along the limpid lakes and rivers.

It is no vague phantasm of faith in the one case any more than in the other. I use the entrance into the spirit-spheres, is to realize same faculties to test both. It is a beautiful and natural law, and no more of a miracle or wonder than the fact of our existence here in the body.

Never have I had a more interesting and useful illustration of the intelligent and tangible return of departed friends than through the 80 Worcester street, Boston. She is of graceful and dignified bearing, artistic in her tastes: her rooms neat, pleasant and well ventilated daily; which are important factors for spirits out or in the mortal to do their work well. She seats her auditors quietly and intelligently, seeming to weigh their atmospheres, temperaments and adaptability to each other and surrounding objects.

One evening when all the conditions were favorable, and the music — which is always good-was particularly soft and cheering, an intimate and cherished friend materialized right at my side, ten feet away from the cabinet. She came gradually from a mere speck on the carpet, till she stood a full-formed woman in attractive dress and manner by me. She extended both hands in a frank, cheerful way, telling me her name, and spoke of her lending me in 1856 "The Life of Horace Greeley," by Parton; which occurrence I remember with great pleasure-she passed from this life in 1861. After talking for ten minutes with the same ease and intelligence-yes, more -as when in mortal life walking with me in the pleasant valley of our native town in the Alleghanies, she gradually melted away, dematerialized, in the same place. Over twenty spirit-forms came that evening and were recognized by their friends. One man, prominent in business circles, and

noted for his keen discernment and intelligence, had a friend materialize on the sofa by his side, twenty feet away from the medium. Many very intelligent spirits, differing in size, features and capacity, were constantly before the audience with words of cheer and instruction. I have never heard more intelligent and instructive words from any one, either in the most advanced churches or in State and National Legislative halls, than from a childspirit-in form and voice-"Rosebud," one of the medium's guides. She came one day and conversed with me upon favorite topics agitating the public mind, and was quick in repartee, and agile and joyous as the birds in June. She kept up the conversation until her body had dissolved away to half its size, and finally disappeared on the carpet before me.

Two very interesting spirits, "Fanchon" and "Lucy Grey," came with beaming faces and active, graceful movements, and asked me if I would like to see them nearer the light. I replied: "With pleasure." They instantly led me near the gas, and turning their faces full upon me, while their long, flowing hair hung loosely over their shoulders and arms, which were nearly bare, asked me to examine their hair and dresses-which I did, and thanked them most sincerely. They were frank and majestic in speech and manner, and I am sure could give instruction to many who teach physical culture and grace of movement.

The medium's husband, H. N. Stansbury, is an excellent slate-writing medium, and a man of fine presence and intelligence. I had marked and impressive messages from friends on my

closed slates while sitting with him under strict test conditions in the open light of day. On one of the slates were painted in red and green three rose-buds, nearly in bloom, surrounded by a message in a plain, neat ohirography. While the writing was in progress the table at which we sat was moved from right to left in an emphatic but gentle manner, without any human volition. I called the alphabet, and the intelligences spelled out with alacrity my son's name, Omeara, who was killed in 1878.

Nature is full of surprises to all who have the heroism to follow her somewhat complicated yet beautiful paths, and the ability and perseverance to discover her natural forces.

In closing I must say that I write this at no one's suggestion. I have no religious, political, social or scientific axes to grind. I write feeling very grateful to the mediums for their work in advancing scientific knowledge relating to another life, for the good of all who may read, and especially for many friends who are still bound by old forms and religious creeds, and also for another class of friends-materialists, just as sincere, but still blind as the former, and sometimes as afraid of and prejudiced against the facts occurring daily all

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

An Open Letter to Spiritualists. To the Editors of the Banner of Light:

AM in constant receipt of letters and personal anplications in behalf of worthy and well-tried medi-Lums, and aged Spiritualists, who are in absolute need of substantial aid. The friends who thus communicate to me do so that I may lay the cases mentioned before the Board of Directors of the Veteran Spiritualists' Union. Allow me to say in your columns that this Union has relieved a large number of just such cases. Over a thousand dollars have been expended-as our Clerk and our Treasurer can attest-in providing for the wants of worthy people who suffer for the necessities of life.

But as yet our membership list is comparatively small. The only source of revenue the Union has is from the annual dues of its members-unless some philanthropic soul should make a donation of money to our treasury, and any sum in that line, from dimes to dollars, will be thankfully received.

Not one-half of the amount expended for benevolent purposes during the short life of the Veteran Spiritualists' Union has been realized from the receipts from members. The greater part of it has been given from the private purse of one member of our Board of Directors.

The membership fee is only one dollar per year, and if out of the millions of Spiritualists in this country, one hundred thousand of them would but place their names on our list, and pay a dollar yearly into our treasury, we could not only make comfortable homes for our worn-out mediums, but we could also care for the aged and infirm Spiritualists who need our aid. The Veteran Spiritualists' Union is a legally incorporated institution. Its Treasurer is under bonds by the State, its various officers are men and women of integrity. Its duties are well performed, all moneys intrusted to it are wisely disbursed. Had I plenty of means to use for charitable works. I would not hesitate to intrust them to this organization, for I know they would be faithfully applied to such ends. No member of the Union is aware of this article from my pen. I write it unsolicited, and solely for the purpose of explaining that we cannot help in every needy case, because of lack of funds; and also because of the many applications received is this article penned.

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

Best iodides and vegetable alteratives make Ayer's Sarsaparilla the best blood medicine.

NEW MUSIC.-We have received from White-Smith Music Publishing Co., 62 and 64 Stanhope street, Boston, the following: Instrumental-(Pianoforte "Chummy and I March," also the same March for four hands, and "Chrysanthemum Valse de Concert," D. L. White; "Im Waldesgruen," Morceau de Salon, Ehen H. Balley; "The Tennis Mazurka," T. H. Northrup; "La Belle Creole," Minuet, T. Möelling; "Mephisto Dance," S. S. Cook; "Red Rose," schottische, two banjos, Geo. C. Dobson. Vocal—"Irene Slumbers," serenade, T. H. Northrup; "If I Were You," song, Louis Campbell Tipton; "So Would I," (comic) Dan. Braman; "My Heart Will Hoar," words, G. H. Newcombe, music, I. C. Ervini; "Jessie, the Star of Glengore," George Howard; "The Soft Night Wanes," H. L. Wilson. 'Chummy and I March," also the same March for





No More Chapped Hands.

All the Pain and Discomfort Positively Prevented and Cured

BY USING

Medicinal and Toilet Soap.

COMBINATION of pure Petroleum and Olive Oil. Gives a smoothness and softness to the skin not obtained by any other preparation.

Used by Physicians. All dealers have it. The Barney Co., Boston, Mass. Bend three two-cent stamps for samples,



Sold by Grocers everywhere. W. BAKER & CO., Dorohester, Mass.

Written for the Danner of Light. ONWARD, LITTLE SOLDIERS. SONG FOR LYCEUMS.

(Varied from "Onward, Christian Soldiers," Blis. and Sankey's Gospel Hiffmns.)

Onward, little soldiers, onward evermore! With our spirit banner going on before. Loving, guardian angels lead us 'gainst the foe, We have their dear guidance whereso'er we go. Chorus-Onward, little soldiers, onward evermore, With our spirit banner going on before.

Like a mighty army moves our spirit band, We can tell their banner whereso'er we stand. None can follow two flags, all one body we, One in hope and doctrine, one in charity.

Never did true soldier have two flags unfurled, One for home and fireside, one to please the world. One to keep in hiding lest enemies he meet, One, best loved, unfolding only when friends greet.

Onward, then, dear people, join the happy throng, Blend with ours your voices in the triumph.song, Glory, laud and honor to the angels bring, Thus with glad endeavor let us ever sing. MARIETTA F. WILLIS.

# Banner Correspondence.

New York.

FARMERSVILLE STATION .- "I was considerably interested," writes Mr. William Henry, "with what Mrs. Lillie said in THE BANNER of Jan. 7th, also Mr. Carlyle's views of the future life, and the recognition of friends. Their words revived vividly a personal experience through dream or vision I had of my father and mother, some twenty five years after their transition. I think most of men in matured and old age experience a rev-erence and love for their parents very much greater than during youthful days, or at any time during their active life while healthy and strong. I doubt if anything causes more regret than the reflections of the aged for ingratitude and neglect of their aged parents. I think the education of the schools, the customs think the education of the schools, the customs and fashions of the world, have not improved during later generations. If young people could be made aware how sensitive old people are to neglect, and how grateful they are for slight attentions and courtesies, they would not be sparing of them, but be constantly looking for opportunities to bestow little attentions that will expell call dawn benedictions more

signit attentions and courtesies, they would not be sparing of them, but be constantly looking for opportunities to bestow little attentions that will surely call down benedictions more precious than the worldly possessions that followed the blessings of ancient prophets. With Carlyle, and many more, I now see how thoughtless I was, and how many precious opportunities I neglected of blessing my parents, as well as great personal loss. The vision I am to relate helped me much to an appreciation of the God-like position of parents to children, and the obligation of children to their parents. My father seemed the perfection of manly beauty, expressed in every feature and movement. He seemed to say to me, 'When you meet me in the spirit-world you will see me precisely as you see me now.' His youthful look and activity were so unlike anything I had seen, that from an earthly experience alone'l should not have recognized him at all. Still somehow I knew him as well as the day I closed his eyes on earthly scenes. My mother so fully retained her earthly look that I should have known her through the material senses. Her motive seemed to be to impress me with the travail, anxieties, cares and labors it had cost her to give birth and rear me to manhood. Though these experiences occurred twenty years ago, I can never think of them without deep emotion. I do not suppose now I know very much about what it is to be a faithful mother of eight children, and rear them to manhood; still she taught me more in one moment than all the teachings of seventy five years. At the same time my father taught me more than all the formal prayers and catechisms of a long life, of the value of fidelity to duty, sterling honesty and self-control. To me those experiences are above all price, and seem almost too sacred for the public ear to hear or ever to read. Some however will since any or those experiences are above all price, and seem almost too sacred for the public ear to hear or eye to read. Some, however, will give a reverent listening, and others have had similar experience of the public ear to hear or eye to read. periences, corroborating and strengthening each other."

MALONE .- "B. M. B." writes: "Many who have made no investigation of the claims of Spiritualism, and know nothing of the proofs upon itualism, and know nothing of the proofs upon which it rests, say that table tipping amounts to nothing, hence is of no value. But to my mind it appears that were no other result de rivable from it, the fact that it moves without the application of any visible force should suggest the possibility of there being a power in existence hitherto unknown, that if properly developed might be of utility in the economies of life. But when we find connected with the tipping an intelligence, what folly can surpass that of saying 'there is nothing in it.' 'Seek, and ye shall find.'"

# Georgia.

ROME.-W. T. Cheney, upon sending his subscription to THE BANNER, writes: "I want it to aid me in investigations I am making into phenomena attributed to spirit influence or phenomena attributed to spirit induence or agency. I am prosecuting my inquiries not as a supercilious, dogmatic critic, prejudiced in favor of any theory, but as an earnest seeker after truth. I am familiar with much of the after truth. I am familiar with much of the literature pertaining to researches into spiritualistic phenomena by such investigators as Prof. Wm. Crookes, Prof. A. R. Wallace, M. A. (Oxon), Prof. and Mrs. Sidgwick, Dr. R. Hodgson and others, and also with the varied conclusions and opinions pro and con. But, like a number of other honest investigators of such unusual (I will not say supernatural) phenomena, my mind stops short of any conclusion until conviction is ripened by a personal investigation of such phenomena under strictly test conditions. Although all my life I have been anxious to witness under such conditions these unusual phenomena, which go to estabtest conditions. Although all my life I have been anxious to witness under such conditions these unusual phenomena, which go to establish the 'fact' upon which Spiritualism is based, I have never yet succeeded in doing so. If these lines should fall under the eyes of any persons possessing those psychic powers called 'mediumship,' I would appreciate their granting me the occasion and opportunity of a critical test examination. I am hunting for no theory, but only for truth. I am seeking an opportunity to get at any truth there is, and not to sneer or to deride. I am not a dogmatist on any line, scientific, religious, or other. Some person possessing this 'psychic' power may read this who contemplates a trip through our beautiful Southland [and every good man and woman is welcome here, 'anything to the contrary notwithstanding'], and if such should come I would like to welcome them to my home and entertain them, and have them afford me opportunities for investigation into what is termed spirit-phenomena. If Spiritualism and its alleged facts are true, they are the greatest and profoundest truths yet presented to the mind of man."

the greatest and profoundest truths yet pre-sented to the mind of man."

# Maine.

BUCKSPORT .- Dr. C. F. Ware writes: "Mr. Cummings, a Methodist clergyman of Rockland, has recently published in the Lewiston Journal a bitter complaint of the waning of Christianity in the State of Maine. He says that of fourteen hundred and thirty churches three hundred and fifty-nine are closed, and the societies literally dead'; that 'we have at the present time one hundred and thirty towns and plantations where the gospel is not preached, and forty-four towns with vacant churches.' Mr. Cummings fails to give any reason for 'this deplorable state of things,' but claims that 'the people [church people] are asleep, and that this drowsiness extends all over America, and, because of this, intemperance, infidelity, Spiritualism and crime are steadily gaining a foothold.' He says: 'We need a grand confederation of churches; not to obliterate our denominational names and land, has recently published in the Lewiston to obliterate our denominational names and green shores' about two years ago from a customs; not to hold union services; not to build union churches; but a confederation life in this pieridian, and the year 1803 prom-

that will give a mutual interest in one another and cooperation of effort, with artillary, infantry, cavairy, sharp-shooters and marines, all moving in concert against wrong and sin, under the leadership of our common Savior.'

Does it not look as if Mr. Cummings was more anxious to preserve sectarianism than to build up 'Christ's kingdom'? How can the Maine theologians expect anything but vacant churches and dead or sleeping members, while they ignore the reality of spirit-intercourse, the foundation rock upon which the Christian church was built? If one of their churchmembers should get up and speak in an unknown tongue he would be dealt with, and probably be compelled to take up his residence in an insane asylum. And yet the Apostle Paul says: 'Brethren, I would not have you ignorant of spiritual gifts.' What did he mean? He knew that with a knowledge of these gifts they would be able to understand each other when under the influence of spirits who came to teach the people. Because the hologians are when under the influence of spirits who came to teach the people. Because theologians are ignorant of these gifts, church after church is being vacated. Spiritualism came to its own, and its own received it not, therefore have the hyperbalance have made dealers.

churches been made desolate.

I will welcome Mr. Cummings, or any other teacher of Methodism (or any other ism that would be of any benefit to humanity), to Verona Park, and will guarantee him the use of rona rark, and will guarantee him the use of the platform for one meeting a day for the season. Come, let us work together. What for? To build up sectarianism? No. To build up Spiritualism? No. But to build up a better religion than the world has ever known. The spirit of this age demands it. All the confederations of all the churches in Christendom can payer before it about the churches in the can never bring it about until the church goes back to first principles and becomes reacquainted with 'spiritual gifts.' My brethren,' enlarge your narrow creeds, open your hearts to spiritual influences, be true to yourselves, invite in the arisen dear ones, and every church will be filled, 'Christ's kingdom' will be built up and vice and crime will cease." up and vice and crime will cease.

CAMBRIDGE - "Subscriber" writes: "Why is it that the clergy, as our accepted teachers on spiritual subjects, do not investigate the phenomena of Spiritualism, make a statement of their investigations to the people, and, if found by them to be a delision, endeavor to prove to others that it is? Or if in their opinion it demonstrates the continuance of human existence after the change called death, speedily proclaim the joyful intelligence?
The whole philosophy consists in, 'As you sow so shall you reap.'

If anything can induce us to live a virtuous life, it must be the assurance of its continuance after the dissolution of the body. Spiritualism naturalizes spirituality to me, and is a step toward placing religion on a scientific basis."

BOSTON.-Abbot Walker writes: "Why is it that Spiritualists call their places of worship Spiritual Temples, when that name does not designate them from other spiritual organ-

izations?
Different religious denominations call them-Different religious denominations call themselves Universalists, Baptists and Methodists to distinguish them from one another, yet all claim to be spiritual organizations. Should not Spiritualists' places of worship be named Spiritualist Temples? Those who attend services in temples or churches may or may not be spiritually unfolded. It is not necessary that only to believe or know that spirits of the property of the property

communicate with mortals.

It has been asked a writer, who admits that the spiritualistic phenomena can be accounted for in no other way than by the agency of spirits, if he is a Spiritualist? It is generally understood that the requirement for a Spiritualist is a belief that under favorable conditions which they have left their material bod. tions spirits that have left their material bodies can return and communicate with spirits inhabiting material bodies. One who does thus believe is a Spiritualist, whether he accepts the name or not. It matters not what church he activities the name of the control of the contro he attends, for Spiritualists are to be found in

all churches.

One who believes the manifestations take place, yet cannot believe them to be produced by spirits, is not a Spiritualist. I once told a man who did not believe the manifestations man who did not believe the manifestations were produced by spirits that he was not a Spiritualist, and he was quite indignant; for he was considered sound in belief, and conducted a class in a Children's Lyceum. Now this man was not a Spiritualist if he did not believe in the return of spirits. Neither can one avoid the name if he does so believe."

# Delaware.

WILMINGTON .- S. N. Fogg writes: "As your correspondent in Indianapolis, Ind., has sent you a slip containing an account of the arrest of two New York mediums here [published in The Banner some weeks since]. I will send you another slip that I clipped from a local daily paper-printed here in Wilmington, giving an account of how a bigoted Episcopalian mayor drove from the State a medium, by taking advantage of an old statute law still remaining a standing disgrace upon the statute books of Delaware. That law was considered obsolete until mediums came to town, then it was resurrected, and in 1830 Madam Edwards was the first to fall under its ban.

Other mediums have been here, and were not molested, with the exception of a materializing medium, who was invited here, and gave one séance in a private house, and announced another for the following evening—but a bigoted editor being on the aleft, made some threat of what he would do if another séance was held; and when the medium learned the nature of sent you a slip containing an account of the ar-

and when the medium learned the nature o that old law, he lost no time in getting out of the State.

Two years ago I wrote to one of our legislators, requesting him to use his influence in having that law repealed, but no notice was taken

The persons spoken of in your account were only tried before a justice of the peace; their cases were dismissed, and they left the State at once.

The slip sent by our correspondent sets forth that 'ladam Edwards came to the city, called together a goodly number of patrons, and had fine prospects, when she was waited on by the Mayor and a Sergeant of Police, and ordered to cease her sittings, and leave town, which she did at once. 'This course,' says the paper quoted, 'was adopted under Sec. 7, Chap. 132 of the Laws of Delaware, which says:

"If any person shall pretond to exercise the art of witch-craft, conjuration, fortune-telling, or dealing with spirits, he shall be fined, not exceeding one hundred dollars, and shall stand one hour in the pillory, and may be imprisoned not exceeding one year.")

Recently there appeared in THE BANNER a message purporting to come from the spirit of Ex-Gov. Hall of Delaware. It was true in every particular, and characteristic of the man."

# Ohio.

LEESVILLE .- C. H. Mathews writes: "I may be a little late in reporting it, but the village of Leesville has long been noted for its progressive character, and here it was in 1851 attended my first circle, and saw the table move at the humble cottage home of Mr. Millisack. Since then many noted speakers and mediums have visited here, among them the venerable and venerated Warren Chase. The last meeting was held Dec. 20th, '22, when Mr. Edgar W. Emerson addressed a goodly number of earnest investigators at Price's Hall, which has been dedicated to the promulgation of the Spiritual Philosophy for many years past. On this occasion Mr. Emerson gave us an excellent address, followed by many unmistakable evidences of spirit-presence, given by a number of people supposed to have been 'dead' long ago. How Mr. Emerson became acquainted with so many old citizens of Leesville was a marvel to some people, and they thought he certainly must have visited the cemetery and tramped through the snow to get the names, or else the writer must have posted him.

We enjoyed a Christmas feast of turkey, etc., at the hospitable home of J. J. McCoy, Esq., and in the society of Wes. Millisack, Baz. Price, Mr. Cowen, Mr. Emerson and many others. Mrs. McCoy was the daughter of Mr. Millisack the elder, who passed to the 'overgreen shores' about two years ago from a Western State. Spiritualism has received new lage of Leesville has long been noted for its

doing a grand work just now with the aid of Hon. A. C. Ladd, who is speaking for the Association of Spiritualists, assisted by one of California's greatest platform mediums, Mrs. M. Waite, whose tests are so convincing; they are given with full names and relationship; she frequently goes down in the audience to find the person the test is for. Since the advent of Mrs. Waite in New Orleans the society's hall has been crowded to overflowing, and many thad to be turned away. We will have her but two weeks longer, as she is on her way East, but we say may the kind angels \$\mu\$o with her, and may the good she has done heres be followed and may the good she has done here be followed by greater victories elsewhere."

#### Ohio.

CLEVELAND.-W. S. Rowley, M. D., 9 Glen Park Place, Chairman of Committee, writes: "Now that the National and Liberal camp at DeLeon Springs, Fla., is a certainty, will all spiritual societies and organizations please send a representative to assist in the national organization?"\_\_\_\_\_

#### New Publications.

If one who takes this book in hand expects upon opening it to find a dull treatise upon something he i "It was evident that there was a terrible diseased cannot understand, he will be mistaken, for a more condition of my nerves and system which required Interestingly suggestive work seldom reaches the immediate attention. If at once began taking Dr. public. At its outset the author states his purpose to [Greene's Nervura blood and nerve remedy, and have be: "To call attention to the fact that man possesses, taken four bottles. the physical faculties in common with the beast.... To attempt to show that in a degree the lower animal has the intellectual, moral and spiritual faculties in common with man, and to discuss whether there is any argument in favor of man's immortality which may not give us a hope for a future for our more humble brethren, who cannot speak for themselves." The several traits- intellectual, social and sentimentalthat those termed, and often inappropriately, the "lower animals" manifest, are analyzed with a keenness born of a close study of mental philosophy and comparative observation. The book teems with vivacity, and throughout exhibits a spirit of candor and good sense that is highly commendable.

'GOOD COMPANY SERIES." No. 22, THE MISSING MAN. By Mary R. P. Hatch. 12mo, paper, pp. 308. No. 23, HER FRIEND'S LOVER. By Sophie May. 12mo, paper, pp. 281. No. 24, MOSTLY MAJORIE DAY. 12mo, paper, pp. 383. Boston: Lee & Shepard.

We have previously referred to the above series as a library of excellent works of fiction at a very low price. No 22 has for its basis the abduction of a twit child, who, forced to live with dissolute surroundings. became addicted to evil ways, while his brother, brought up by his parents, quite the opposite. The story turns upon this, a close resemblance of the two and a piedge given by the one at home to employ two weeks each year in seeking for the lost one. There is a strangeness in the details which the writer claims have their counterparts in the records of psychical research. No. 23 is a reprint of a novel previously issued under the title of "Drone's Honey." No. 24 is by an author whose well-known reputation guarantees its excellence.

THE FORTUNES OF TOBY TRAFFORD. By J. T. Trowbridge. Illustrated. 12mo, cloth, pp. 315. Boston: Lee & Shepard.

The author, and the healthfulness of whatever o fiction he gives to the youth of his country for their entertainment and instruction, are well known. The story of Toby's fortunes appeared as a serial last year, and won many admirers, all of whom, as also others, will be pleased to greet it in this durable form.

Pamphlets Received. The Royal Road to Braudy Health, and a Higher Development. By Carrica Le Payre 12mo, pp. 85. Now York: Fowler & Wells Co.

Life and Experiences of Mrs. Dr. Jane B. Packer Calryoy ant Physician, Taunton, Mass. 16mo, pp. 80. Taunton, Mass.

The Vagrant of Lovers' Leap. (Poem.) By John T. Broderlek. 16mo, pp. 21. Boston: New Nation Pub. Co. The Flag We Float; or, The Unity of the American People the Principle of the American Republic. By John Prescott Guild. 18mo, pp. 26. Tyngsboro, Mass. The Author. At an The Warbler and Other Poems. By William Sharpe, M. D. 16mo, pp. 19. London, Eng. J. J. Morse.

Symbolic and Prophetic Dream Visions. By William Sharpe M. D. 16mo, pp. 8. London, Eng.: J. J. Morse. Annual Report of the Postmaster-General of the United States

for the Fiscal Year ending June 30th, 1892. 8vo. pp. 137. Washington: Government Printing Office.

Boston, Mass .- At the weekly meeting of the Ladies' Aid Society, held Friday afternoon, Jan. 13th, the following resolutions of respect to the memory of the late N. J. Willis, of Cambridge, Mass., were adopted late N. J. Willis of Cambridge, Mass., were adopted:

Resolved, That by the passing to spirit-life of our late friend and co-worker, N. J. Willis, the Ladies' Ald Society has sustained a deep sorrow. Ever loyal, carnest and faithful to duty, a devoted husband, a kind and loving father, and a true friend, we shall hold in kindest remembrance his most worthy and noble example.

Resolved, That the Ladies' Ald Society tenders the sympathies of its members to the affilted family of him who has passed from the shadowy scenes of earth to the glorious realities of immortality.

Resolved. That a copy of these resolutions be forwarded by the Secretary to the family, and be placed upon the records of the Society.

Mas. Julia Eaton. 1 Committee

MRS. JULIA EATON, MRS. A. E. WILLIS, On MRS. M. J. BUCHANAN, Resolutions.

# To Restore

hair which has become thin, and keep the scalp clean and healthy, use

# AYER' HAIR VIGOR

It prevents the hair from falling out or turning gray. The best

# Dressing

# Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations

DREPARED expressly for DR. J. A. SHELHA.

MER by a reliable Chemist. This Clintment contains all the essential properties of my La Grippe Specific, and is warranted to accomplish all it claims with the patient if faithfully used according to directions, which, with indicated diseases, and list of testimonials, accompany each box. By being reduced to this available form, I can sell my Pneumonis Specific at 25 cents per box, postage free.

Also enough ingredients will be sent by mail to make five, or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Drepepia, Liver and Kidney Trouble, Diabetes, Liver Complaint, Stone and Gravel; and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMMER Macmetia Healer.

J. A. SHELHAMER, Magnetic Healer, 8% Bosworth Street, Boston, Mass.



# A STRANGE EXPERIENCE.

She Came Out of it All Right, but the Danger was Great.

What Few Persons would Like to Go Through in This World.

Seemed Almost Like a Miraculous Intervention of Providence.

One can scarcely credit it.

Yet it all happened, and in the little town of East North Yarmouth, Maine.

And the lady lives to-day to tell the story. Her name is Mrs. H. E. Skillin, and she is well known and most highly esteemed. It seems-but we will let her relate the matter in her

own words, just as she gave them to the reporter. "I began at first having trembling feelings of the heart," she said, "and was very bad at times. Any little excitement would make it worse, I became languid, and felt constantly tired and worn, lost all my natural energy and ambition, and was consequently weak and nervous.

\* Indeed, I was so pervous at times I could not bear WHERE IS MY DOG? OR, IS MAN ALONE I to hear any one rock a chair. I had numbness in my fight band so it would seem apparently dead; and 12mo, cloth, pp. 202. New York: Fowler & when it would come to its feeling there would be a Wells. to hear any one rock a chair. I had numbness in my feeling in my head.

MUntil further notice we will accept clubs of six



"I now have a good appetite, and have grown strong and recovered my old-time energy and ambition. I do not feel at all nervous. The dull feeling in my head is all gone, and I really feel as well as I have for a number of years.

"I consider these results remarkable in the comparatively short time. I have been taking the remedy, and I cannot speak too highly of the good that it has

"I hope others affected with nervous or chronic diseases will use Dr. Greene's Nervura blood and nerve remedy, for after what it has done in my case it will surely cure them."

It beats all what this wonderful remedy will do, and we do not wonder that so many people regard it as a life and health saver.

We know it to be perfectly harmless and purely regetable. All druggists keep it for sale for \$1, but it must not be classed with so-called patent medicines, for it is a physician's prescription, the discovery of the great nerve specialist who is so wonderfully successful in curing chronic or long standing complaints, Dr. Greene of 34 Temple Place, Boston, Mass. The doctor can be consulted without charge by any and all who require medical advice and treatment, either by visiting his office or writing him about the com-

At any rate use his wonderful medicine

# **POULTRY MEN**



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

MANN'S BONE CUTTER, Warranted to cut green bones, meat, gristle, and all without clog or difficulty, or MONEY REFUNDED.

Pat. Aug. -0, 1889. F. W. MANN, Milford, Mass.

t. Aug. 4 Oct. 22 13teow

# Religio-Philosophical

Tills high-class exponent of Spiritualism, founded in 1885, continues to present to the world

The Best Thoughts on Spiritual and Psychical Subjects. It treats Spiritualism from the standpoint of Science, and has the ablest contributions that can be secured. Desides old pioneer Spiritualists like

Glies B. Stebbins. Joel Tiffany,

and M. C. C. Church, Younger thinkers, among whom are Rev. M. J. Savage, Rev. H. W. Thomas,

Prof. Elliett Cours Dr. M. L. Holbrook, Mrs. E. L. Watson. Mrs. Sarah A. Underwood, Eleanor Kirk, and Lillan Whiting, Contribute to its columns.

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

Official Organ of the Psychical Department of the Works Congress Auxiliary,

And reports of the Psychical Congress Committee appear in its columns every week. Beautiful half-tone pictures of its leading writers are sent to its readers. The Journal has long ranked among the most able and brilliant weekly papers published in the world. Terms, 82.50 per year; Six months, \$1.25.

Sample copies sent free upon application. M. E. BUNDY,

92 and 94 La Salle Street, Chicago, Ill.

Jan 14.

THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. Morey, assisted by Florence Mores. American subscription 40 cents. per annum. U.S. postage stamps taken in payment. The LYCEUM BANNER contains Interesting Sorials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat. The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see The LYCEUM BANNER, Monthly, price 2 cents. Special Terms to Lyceums. The Frogressive Literature Agoncy, 28 Monmouth Road, Bayswater, London, W., England.

THE WATCHMAN. An Eight-Page Monthly Journal, devoted to the Interests of Humanity and
Spiritualism. Published by Boston Star and Crescent Co.,
183 Bouck Avenue, Buffalo, N. Y. Hattio A. Berry, Editress
and Manager; Arthur B. Shedd, Assistant Manager. Terms
of Subscription, in Advance: One Year, \$1.00; Glubs of Ten,
\$3.00; Six Months, 50 cents; Single Copies, 10 cents; Sample
copies free.

THE UNSEEN UNIVERSE." A new fifty-page Monthly Magazine, under the sole charge and conduct of MBS. EMMA HARDINGE BRITTEN, added by many able and talented contributors. It is devoted to Spiritism, Occulitism, Ancient Magic, Modern Mediumhip and corry subject that periains to the Whence, What and Whitherward of Humanity. Terms of subscription, invariably in advance: One year, 6 shillings 6 pence; is is months, 3 shillings 6 pence. Address MRS. EMMA HARDINGE BRITTEN, The Lindens, Humphrey street, Checiham Hill, Manchester, England.

# BANNER OF LIGHT:

THE OLDERT JOURNAL IN THE WORLD DEVOTED TO TH Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery

Place), Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors. 

THE BANNER is a first-class Family Newspaper of might PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scien

tine,
EDITORIAL DEPARTMENT, which treats upon spiritual
and secular events,
BPIRIT MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the

TERMS OF SUBSCRIPTION, IN ADVANCE: 
 Per Year
 89.50

 Six Months
 1.85

 Three Months
 65

Postage Free. Specimen copies sent free.

SPECIAL NOTICE.

yearly subscriptions to the Bahner of Light for \$12.00. In resulting by mail, a Post-Office Money Order on Boston, or a Brait on a Bagk or Banking House in Boston or New York City, payable to the order of Colbry & Rich, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos proferred.

ferred.
ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.
Subscriptions discontinued at the expiration of the time paid for. paid for.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous netice, and be careful to give in full their present as well as future address.

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by unall or express.

Publishers who insert the above Prospectius in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

#### AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.;) The office of The Truth-Seeier, 28 Clinton Place.

Philadelphia, Beaul. H. BHODES M. D. 722 Spring.

omice of The Iruin-Secter, 28 Unition Place.

Philadelphia, Pa., J. H. RHODES, M. D., 722 Spring
Garden street; at Academy Hall, 810 Spring Garden street,
and at all the Spiritual meetings.

Pittsburgh, Ph., J. H. LOHMEYER, 4 John street.

Cleveland, O.—THOMAS LEES, 105 Cross street. San Francisco, Cal.—J. K. COOPER, 746 Market street.
Chiengo, 111.—CHAS. MACDONALD & CO., 55 Washington street; THE POST OFFICE NEWS CO., 101 Adams street.

Brattleboro', Vt.-E. J. CARPENTER, 2 Market Block Providence, E. I. – WM. FOSTER, JR., 16 Peace street, Betroit, Mich. – AUGUSTUS DAY, 73 State street. Rochester, N. W. – ALFRED JACKSON, Arcade Book-ore; WILLIAMSON & HIGBEE, 62 West Main street.

Springfield, Mass.—JAS. LEWIS, 63 Pynchon street. Hartford, ('t.-E. M. SILL, 89 Trumbull street.

Lily Dale, N. Y.-G. F. LEWIS, Publisher of the Day Washington, D. C.—The Roberts Bookstore, D. MUN-CEY, Proprietor, 1010 Seventh street, above New York Ave. Milwaukee, Wis.—OTTO A. SEVERANCE, 135 6th st. St. Louis, Mo.—E. T. JETT, 892 Olive street.

Grand Rapids, Mich.-MR. DAVIDSON, corner of carl street and the Arcade. Luckets, Va.-STOUT BROS. & CO. Portland, Ore.-W. E. JONES, 291 Alder street.

Australian Book Depot.—CHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia. THIS PAPER may be found on file at GEO. P. ROWKLL (10 Spruce street), where advertising contracts may be made for it in New York.

# "Glad Tidings of Immortality."

PINELY executed lithographs bearing the above title have been received by us. The size is 2½ x28½. The principal figure is a female, evidently designed to the principal figure is a female, evidently designed to the principal figure is a female, evidently designed to the principal figure is a female, evidently designed to the principal song band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Britcham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

Price 50 cents.

For sale by COLBY & RICH.

Oam

TYME PROBLEM OF LIFE. A Monthly Mag.

THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy and all subjects pertaining to the welfare and progress of inmanity. Under the sole charge of W.J. COLVILLE. Terms
(invariably in advance) Si per annum with Bannen or
Light, gd. Single copies 10 cents. Address W. J. COLVILLE, 280 Barimouth street, Boston. Published by FRANK
LOVELL & CO., 142 Worth street, New York. Subscriptions
taken at BANNER OF LIGHT Office.

DEAD "THE TWO WORLDS," edited by LEAD "THE TWO WORLDS," edited by LE. W. WALLIS. It is progressive, reformatory, popular, rigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for \$1.00; or 84. weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng. NEW THOUGHT: A Monthly Magazine, 48 to 69 neatly printed octavo pages, devoted to Spiritualism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, \$1.00; aix months, 60 cts.; sample copies, 10 cts. each. MOSES HULL & CO., Proprietors, 29 Chicago Torrace, Chicago, Ill.

A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 15 cents in stamps with his order STAR PUBLISHING CO., 33 Sherman street, Springfield, Mass. H. A. Budington, Editor. Subscription, \$1.00 a year. THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SOHLESINGER. DR. L. SOHLESINGER and MRS. J. SOHLESINGER, Publishers. Terms: 22.50 peryear; single copies, 25 cents. Address all communications to THE OARRIER DOVE, 121 Eighth street, San Francisco, Cal.

THE LIGHT OF TRUTH. A Large ThirtySix Column Journal, published at Cincinnati, O., every
Saturday, at \$1.00 per year, in advance. Advertising
Rates are reasonable, and will be furnished on application.
Specimen copies FREE to any part of the world. C. C.
STOWELL, Room 7, 206 Race street, Cincinnati, O.
THE SOWER. A Monthly Magazine, the
Mediums' True Friend. Devoted to the interest of
Mediumship, Spiritualism, Liberalism and Nationalism,
Si.00 per annum. Address MRS. JAMES A. BLISS, 1904
Wabash Avenue, Chicago, Ill.

Wabsan Avenue, Chicago, III.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$5.00 a year, \$1.00 for six months, 8 cents per single copy. Address J. P. MERDUM. Investigator Office, Paine Memorial, Boston, Mass. PHILOSOPHIC IDEAS; or, The Spiritual Aspect Nature Presents to J. Wilmshurst.
Paper, 181 pages. Price 35 cents. costage 4 cents.
For sale by COLBY & RIGH.

Convention in Vermont.

The Twenty-Fourth Annual Convention of the Vermont State Spiritualist Association will be held at Waterbury Friday, Baturday and Sunday, Jan. 27th, 28th and 29th, 1884. The Convention opens at 2 o'clock P. M. Friday in the Waterbury Hotel Hall. Speakers to be present: A. F. Hubbard, Mrs. Barah A. Wiley, Mrs. Abbie W. Crogett, Mrs. E. L. Paul, Mr. Lucius Colburn. Other speakers and mediums are expected. Board at Barrett's Hotel at \$1.00 per day. Good music by Board at Barrett's Hotel at \$1.00 per day. Good music by the Turner Family.

The Central Vermont Railroad will sell tickets for Fare one way from the following named stations: East Granville, Brailstree, West Randolph, White River Junction, Windsor, Ludlow, Bellows Falls, Rutland, Blandon, Middlebury, New Havon, St. Albans, Cambridge Junction, Tickets will also be on sale at the following stations at Two Central Will also be on sale at the following stations at Two Central Will also be on sale at the following stations at Two Central Williams and Montpoller, Barre, Northfield and Roxbury.

A cividal invitation extended to all.

Those having dues, please remit to he Treasurer, Janus Crossett, Waterbury, Vt.

Per order Hoard of Managers. Janus Crossett, Sery, Waterbury, Vt.

Gelby & Rich, Publishers and Bookseilers, 9
Roswerth Street (formerly Montgomery Flace),
corner of Pravince Street, Hoston, Mass, keep
for sale a cemplete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books,
at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express,
must be accompanied by all or at least half cash. When the
money forwarded is not sumicient to fill the order, the balmice must be paid (O. O. D. Orders for Books, to be sent by
Mail, must invariably beaccompanied by cash to the amount
of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage stamps
—ones and twos preferred. All business operations looking
to the sale of Books on commission respectfully declined.
Any Book published in England or America (not out of
print) will be sent by mail or express.

Subscriptions to the Banner of Lught and orders for
our publications can be sent through the Purchasing Department of the American Express Co. at any place where
that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the
money order, attached to an order to have the paper sent
for any stated time, free of charge, except the usual fee for
issuing the order, which is 5 cents for any sum under \$5.00.
This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

# Banner of Pight.

BOSTON, SATURDAY, JANUARY 28, 1893. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE,

No. 9 Bosworth Street, corner Province Street, (Lower Floor.) WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

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

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Colby,}.....Banner Editors.

......Business Manager Matter for publication must be addressed to the EDITORS. All business i-tters should be forwarded to the BUSINESS MANAGER, in order to receive prompt attention.

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

#### "Some Facts and Thoughts Concerning Psychic Phenomena."

The BANNER OF LIGHT will commence with its issue for Feb. 4th the publication of a series of NINE ESSAYS, written specially for its columns by the Hon. Sidney Dean, and titled as above.

The many minds in the spiritual movement conversant with Mr. Dean's trenchant system of fact-treatment cannot but be greatly interested in the peculiar form and matter of these articles as they appear.

### Some Timely Winter Thoughts.

Winter is upon us all, this time, in dead earnest, the prevailing temperature, the copious snowfalls, the sullen clouds and the threateningly red sunsets furnishing a combination of elemental features that stamps the season ineffaceably. It has altogether been a tough and rough experience for every one who has had to go much out of doors, and even for the favored insiders it has by no means all the time been beyond suspicion comfortable. The poor, as usual, have had to bear the brunt of the suffering, and no one fact has made their burden so heavy as the heartless greed of the coal barons, who would have continued to advance the price of coal until the departure of frost for good, except for a recent falling out among themselves.

Nevertheless, winter, with its cold and repulsive side and its chilling and forbidding influences, seeming to lock up the kindlier and tenderer traits as the frost-bound earth holds the life of all vegetation in its iron grasp, lets loose and gives freedom to rich and deep thinking, to meditative pleasures, and to reflective satisfactions, which the human mind vainly solicits when the garniture of the world enraptures the sense and the fragrance-laden atmosphere intoxicates the spirit. The spotless ermine with which the landscape is clad. cold and glittering as it is, seems to possess a potency of its own to evoke thoughts not less pure and clear than its own immaculate surface. The howling winds from the far caves of the north, as they rush over roads and fields, gardens and lawns, with a tumultuous roar, rattling the casements behind which contentment sits undisturbed, only provoke a relishful comparison of comfort protected from tempestuous assault; and in the mysterious alembic of thought gives birth to feelings and sentiments, to fancies and imaginations warmer and fairer, more airy and beautiful and satisfying to the spirit than any that were ever born on moonlit banks beneath the canopy of a starry heaven in the mazy dream of a midsummer night.

It is so true that our life is in very large part the product of contrasts, often of the sharpest character. Things are indeed not what they seem. Sense is ever in subjection to spirit. as these wintry conditions themselves sufficiently illustrate.

Why, for instance, does the man with his book find himself indisposed, if not unqualified, to fasten his mind to the page before him as he wanders at will through the leafy groves, or seats himself on the turfy bank of the wimpling brook? Yet shut close in his room in drear midwinter, with arctic cold and benumbing winds outside, under his softened light and before his blazing fire in gown and slippers, he readily extracts the honey of pleasure from the lines he reads with such an ecstasy of delight, and revels in thought in a summer of satisfaction, such as he could never hope to enjoy if he were reading at his open window. with blooming roses wafting to his nostrils the

treasured fragrance of their very hearts. But in the social sense the best thing that can be said for winter is that it generates above all the other seasons the domestic sentiment: it draws the family circle closer to the home centre, and thereby endears it to the memory till the latest hours of recorded life. Of this family feeling we can none of us be too fealously or zealously careful, that it may not run

this vital element of home love and family harmony to give it a constantly fresh inspiration. Love on earth may rightly set up its claim to have germinated and formed its growing stem in the warm and sheltered nursery of home. There all the good things and good men and women of earth take their start. And it is no paradox to assert that this nursery is never so prolific and prosperous as during these shortened days and lengthened nights of winter. The evening lamp sheds a softer light over a happy home circle than any moonlight that bathes the whole house in its silvery beams in summer. The cheerful fire that flames on the hearth opens with its congenial warmth the hearts of those gathered around it to feelings of more harmonious content than any that are born under the torrid skies of the rule of Sirius. So let us cease grumbling at winter, and rather try to discover every one of the really good things it carries in the wallet at its back.

While our rigid northern winters may be full of precious compensation, a condition at all allied to poverty forbids its appropriation, however. Want, hard and hardening physical want, such as is meant by pinching cold and hungry stomach and insufficient clothing, cannot be said to be the friend and ally of any sort of enjoyment whatever. It is very true that the external is ruled by the interior, but the spirit again demands its own provision and protection through the channels of the senses, and that is what society is specially framed to furnish. Society, civilization, an advancing humanity, is first of all things bound to afford its members adequate protection for mental and spiritual freedom, and for the largest common enjoyment of life. To this poverty and want and suffering are unrelenting and unmerciful foes. They must be got rid of, overcome and cast out, before humanity can claim that exemption from unfavorable conditions which now more than all other obstructions hinder its joyous and grateful advancement.

### Concerning a New Religion.

The timely editorial observation is advanced by the New York Herald, that the surprising number of ecclesiastical trials in recent years in which the heresy hunters have been disappointed, and the broader and more liberal spirit that is so evidently actuating all denominations, are leading many timorous souls to ask whether faith will not be weakened. The schools of moral culture are predicting that a system of ethics without any religious basis will supplant the creeds of to-day, and will in fact be a new religion. That, The Herald thinks, is the coming question over which a Titanic controversy will rage. In other words, will charity, fraternity, love for one's fellowman everywhere, which is the real essence of the Christian religion, replace its dogmatic forms?

Yet it deems it as improbable that dogma will be entirely rejected on account of the errors and crimes of churchmen, as it is that the propositions of Euclid will be denied because calculators have made mistakes, or statisticians have falsified figures. It considers it to be more likely that a more exact and scientific interpretation of dogma, and a more Christian union of all men in doing good, whatever may be their theological views, will be the result. That, in our opinion, is getting out of it too easy. If The Herald means anything by the term "scientific" as applied to the interpretation of theological "dogma," it must of course mean the absolute destruction and disappearance of the dogma. For at best it is nothing more than a bigoted and positive affirmation of speculative thought; and as science is but the collection and classification of knowledge of all kinds and degrees, it follows that the more there is discovered and known on any subject the less dogmatism about it remains. Dogmatism merely asserts; it does not condescend to prove. Dogmatism declares; it sets up authority and exacts obedience; it forbids the exercise of reason, and therefore bars | flect that it is not what men do not know, but out the human mind from the field of knowledge.

So that when The Herald talks about 'more scientific interpretation of dogma," it talks sheer nonsense. Dogma and knowledge mix about as oil and water do-they do not mix at all. The real contention of the age that is on is not over the meaning of theological dogma, the one great hindrance to the emancipation of the human mind, but how soonest and most effectually to get dogma out of the way altogether.

The new religion will never proceed from or with the aid of the daily and secular newspapers, which exist, in an overwhelming majority, by catering to the social and commercial side of old theology, and barking at the unorthodox from the front steps of the churches -newspapers that neither form public opinion nor correctly report and reflect it-but will come out of the heart and life and inspiration of the people, within which it is divinely contained. Of the fact that religion is to take a new expression, with more reality and less form, with more life and less ceremony, we entertain not the shadow of doubt. All things tend directly that way. The apparent confusion of thought on the subject only indicates the inevitable breaking up of the dead old systems preparatory to their awaited successor. And it is only stating the truth to say that nothing has silently but effectually wrought to this desired end with surer power than Spiritualism, penetrating with its light of knowledge into the darkest recesses of prejudice, bigotry and superstition, dissolving doubt in the poten't alembic of its pure and irresistible truths, and awakening inspiration in minds slumbering on through a career of imbecile belief and complacent self-satisfaction.

This is the real herald of the new religion, and, as all may readily see, it is first disintegrating the dead old dogmas as they are clung to by all the churches and ecclesiastical organizations, and will next supplant them with the living waters of knowledge that includes faith, and gives sight to hope, and solves all mystery. The new religion, inspired and sustained direct from the spirit-world, will rest on the same two old commandments, love to God, and love to one's neighbor.

Dr. E. H. Mathews writes from Lewiston, Me., in the course of a business letter: One word for the good BANNER OF LIGHT. I consider it the best paper of the kind in the country. Long may it live to give light to the spiritually blind; and may its pages continue, as now, to give forth the radiance of truth May the angel world ever help you on in your work is my wish."

S. N. Fogg of Wilmington has an interesting letter on our third page, regarding the to waste without accumulating in a common legal penalties against Spiritualism in Delareservoir of unified happiness. Many a man's ware. Cannot the friends there join in some life has been withered and blasted for want of measure to effect its repeal?

Are we Tending to an Era of Peace? Mr. Savage expresses his emphatic disbelief in an approaching European strife at arms, in a late discourse, and cites history to establish his view. He admits that, on the face of it, the prospect of an era of peace is not very flatter, ing. Looking over the condition of Europe today, and seeing Germany, Russia, Italy, Austria, France and England spending more in preparations for war than ever before in history, he feels compelled to admit that the prospect is far from favorable. Nevertheless, if we read this condition of things rightly, he regards its meaning to be that instead of the warlike spirit increasing, we are nearer to the era of peace. War-his logic runs-is now sharp, short and dreadful. No nation fights now for the sake of fighting. The original condition of mankind was one perpetual warfare; for thousands of years the human race was never at anything like a state of peace. In the year 1040 the Church established what it called the Truce of God. It declared that no baron should attack another baron between sunset on Wednesday night and sunrise on the following Monday morning, neither could they fight on any fast-day or feast-day. And they were forbidden to disturb any agricultural laborer in the fields, or harm or destroy any implements of husbandry. No fighting for four days of the week, and no interruption of agricultural labor! War was evidently the normal state of the Middle Ages.

Hundreds of years subsequent to that, wars frequently continued from ten to thirty years. Our own civil war lasted four years, which was one of the longest recorded in the history of the modern world. Germany and France finished up their duel in a few months. It may indeed be true that the destructive character of modern implements of war furnishes the strongest practical guarantee of continued peace. The very preparations that have been making for years by European nations to avert war by a display of their readiness to cope with an enemy, may be the best possible preventive of an outbreak they all appear to be ready to challenge and invite. The larger and deeper and tenderer humanities of the age may likewise be of no little effect in dissipating tendencies to strife and combat that were once fatally chronic and seemed to be the despair of all extirpating methods and influences. We incline to believe in this redeeming power of a growing sentiment of international brotherhood, as the most effective means of doing away with war and overcoming the warlike spirit, far above all the power of policies, legislative and diplomatic. National interests, too, are more and more recalled from ambitious wanderings and centered at home. Development and growth, industry and progress, are wholly civilizing agencies, and soonest remove all causes of war from sight.

### "A Full-Orbed Revelation,"

Is the apt characterization given Modern Spiritualism by W. J. Colville, in the course of his admirable lecture on our first page. The many jewels of thought embodied in this address our readers will, we feel sure, richly enjoy. We desire to call attention to what is there said concerning Spiritualism's work, and the proper frame of mind in which to approach the investigation of the claims of the revelation itself. What more sure than the outbroadening portrayed-concerning this most profound topic which can enlist the attention of mankind-among those in the churches and those outside of all creedal organizations? Truly "a spiritual conviction is never lost."

How apt also is it, as Mr. Colville remarks (in view of the "psychical" avalanche which is now being precipitated upon the people), that thinkers should remember that those who have practical knowledge regarding a demonstrated immortality, are the true ones to bear witness thereto; that in looking over the testimony offered even by great names, they should retheir witness.

To those who profess to be seeking truth the advice is cogently given: "If light is shining but your eyes are closed, you do not need to pray for light, or fetch any; light is here; what you need is to open your eyes."

Self-assured skeptics are also told-and every practical Spiritualist will so testify-that the condition has not yet been reached where either investigators or mediums can ordain that manifestations shall take place. Spiritcommunion involves a trinity (not a duo) of agents-the inquirer, the medium and the individual excarnated spirit, for whom the medium only offers a path-the choice to return rests with the spirit, after all!

# The Strong Man of the Future.

As perfect a description of the strong man as we have ever seen appeared in a late number of the Popular Science Monthly. It says with perfect truth that strong men of the old type, iron-handed warriors and stern legislators, are out of date. On the other hand, the want of firmness and principle in connection with political affairs was never more conspicuous. We want, it says, a new race of strong men, in whom the gamester element shall be wholly absent, and who shall aim to accomplish their ends not by personal tours de force, nor yet by craft and flattery, but by steady adherence to principle, and patient effort to awaken the public to a sense of its true interests. The strong man of the future will be strong in knowledge and in social sympathy; and his strength will be spent not in efforts to perpetuate his personal ascendency, but in efforts to develop all that is

best in the society of the time. The Monthly proceeds to say that the true strong man, as we conceive him, will have no greed for power; his greed, if such it may be called, will be for usefulness, and he will show his strength by his willingness to retire at any moment from a public to a private position rather than prove unfaithful to his convictions or do anything unworthy of a man of honor. Strictly speaking, a man who, with adequate knowledge and intelligence, tries faithfully to serve the public, can never be obscure, though offices should not seek him, nor caucuses make mention of his name. The public at large will recognize and honor his efforts, and his influence may be greater in a private station than that of a score of average legislators.

The "God's Poor Fund," the Fund for supporting our Public Free Circles, and the Fund for sending THE BANNER free to the poor, constitute a triad of good agencies which we hope the liberal-hearted in our ranks will remember, and aid.

Read the bold offer (under "Banner Cor-

Truth Lives-Error Dies.

Humanity is largely composed of two sets of individuals-no matter how honest or how 'religious" they may profess to be:

The members of the first worship Mammon, because this terrestrial god brings to their coffers "filthy lucre," thus giving them the power to gratify the lusts of the flesh.

The second apply themselves to the cultivation of theological Phariseeism - which also brings them wealth alike from the pockets of sincere Christian men, and scheming timeserwers, social, business and political.

Even the modern Church system is not slow to avail itself of all pecuniary aid from whatsoever direction which will increase its material revenue.

This reflection, forcing itself upon the attention of the thoughtful in community, is one potent reason why such a general distrust in mercantile and social matters is met with on every hand; and why such a disruption is now going on in the creedal camp.

MODER'S SPIRITUALISM—with its emphasized proclamation of the necessity for an elevation of mortal conceptions to higher ranges of thought and action-furnishes a grand lever which will eventually lift the human race above the downward-straining conditions of the present hour!

#### Given to Call Attention.

Frequent inquiries from general correspondents in this direction render it proper that we republish the statement, so often made by us before, i. e., that the messages given at our Public Free Circle are from spirits who usually announce themselves here for the purpose of attracting the attention of friends; if any further communication is desired, it is best for these friends to personally visit mediums residing in their respective neighborhoods for private interviews with such spirits.

Among all the places of rational amusement in this city-which the rich and poor alike demand as recreation from almost constant and arduous duties—we recommend the HOLLIS STREET THEATRE as the quintessence of decorum, respectability and high moral significance. Under these circumstances no one wonders it is amply patronized by all classes of society, as it should be.

WHEN MEN of intelligence, occupying high positions in society, by and through stock gambling add millions of dollars to their bank account, and call such transactions "a trick," merely, is it any wonder that people in the lower walks of life, the ignorant and penniless, become burglars and highwaymen? men of the cloth will please explain.

Testimony presented by Mrs. Emma Boomer Cooper (Brockton, Mass.) to the value of Edgar W. Emerson's public test mediumship will appear next week

The good work done by Edgar W. Emerson (Manchester, N. H.,) and others in Leesville, O., is spoken of by a correspondent on the third page.

The message of Father Fransioli (sixth page) is deserving of a thoughtful perusal.

Read the card of Dr. Beckwith on fifth page.

# The Banner and the Poor.

Hardly a week passes but some veteran subscriber for THE BANNER, debarred from further taking it by the pressing needs too often consequent upon old age asks that the paper be sent to him or her free. We have done so in certain cases, as we have been able, and thank the friends who have assisted us in this di-rection by donations to our "Fund," established for that purpose; but of course the calls (by no means confined to veteran subscribers) are largely in excess of this "Fund."

Colby & Rich now hopefully announce to the reading public that Mrs. M. T. Longley has donated to them the plates (and their use) of her fine work "Our-SIDE THE GATES," with the direct understanding that all profits arising from the sale of the book are to be applied to sending the BANNER OF LIGHT free to the poor!

The price of "OUTSIDE THE GATES" has been reduced from \$1.25 to \$1.00 per copy, postage free. We trust the friends everywhere will unite and interest themselves in the purchase of copies-thus insuring for the book the widest possible circulation, and carrying out the earnest desires of the publishers of THE BANNER, and those of the generous author

# Mrs. Richmond's Work in Boston.

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 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.

THE PROBLEM OF LIFE.-The January number the first of Vol. V., contains Mr. W. J. Colville's lec ture upon "The Distinction Between Faith and Belief," delivered in Grand Rapids, Mich., Dec. 3d. Helen Austin contributes an essay upon "The Kin dergarten" as the safety-valve of childhood's restless activity. In the department of "Timely Topics," C. W. Close of Bangor, Me., gives a paper entitled, "Phrenopathy; or, Rational Mind Cure." New York: Frank F. Lovell & Co.

DR. JOSEPH RODES BUCHANAN, the veterar worker for spiritual enlightenment among the people, has been sphorably introduced by the local press and handsomely received by the public at his new home in Los Angeles, Cal. The Express of that city, for instance/devoted over a column of its space to an interview with him, in which his views and purposes regarding his new Therapeutic Institute there, and other matters, were well outlined.

Colby & Rich have just published a new edition of S. W. Tucker's latest book of sons the "Spiritual Wreath." The collection is now in the in neat leatherette covers, with price reduced to twenty cents per copy. Special rates on orders by quantity. See advertisement elsewhere.

A correspondent states that a meeting is to be held in Berkeley Hall, Boston, Jan. 29th, 2:30 P. M., for the benefit of Dr. Abbie K. M. Heath, who was so severely injured eight months ago by being thrown from an electric car. Mrs. Heath has been unable to do any public or private work since, and is still a great sufferer from the effects of the accident. She is an honest and indefatigable worker for the promulgation of spiritual truth, and merits the aid of liberal Spiritualists. Some of the ablest talent in the city has volunteered to assist. Mrs. Maggie F. Butler and Mrs. Sarah Frost constitute the committee of arrange-

W. J. Colville conducted funeral services over the earthly remains of Frank B. Dodd at his parents residence, 223 Tremont street, Boston, Monday, Jan 16th, at 6 P. M., in presence of many devoted friends respondence") of Dr. G. F. Ware—President of the Verona Spiritualist Camp-Meeting, at Bucksport—to the creed-preachers of Maine!

The services were fully in accord with the sublime teachings of the Spiritual Philosophy. The departed brother passed to spirit-life with full confidence in the "Bright Beyond."

### TOPICS OF THE TIME

Oremation in Boston.-The members of the Massachusetts Cremation Society have been somewhat largely interviewed by a reporter of *The Record*. As this Society does not ask a pledge from its members that they will be cremated-but sells its stock to any one wishing to buy-of course the scribe found different opinions among its members, though cremationists are in the majority. The membership of the Society now numbers two hundred and sixty, and eighteen hundred shares at a par of ten dollars each stave been sold; as soon as twenty five hundred shares shall have been sold, the Society will be incorporated and the construction of the buildings will begin.

The New England Cremation Society, differently from the Massachusetts Society, exacts from its members individually a pledge that he or she will be cremated; and inasmuch as it has no crematory of its own, it will probably use the furnaces of the Massachusetts Society. The fee for incineration is expected to be twenty dollars, undertakers' charges not included, and a number of the undertakers of Boston are stockholders. An editorial in a recent number of The Urn says: "In joining a cremation society one professes himself a cremationist-a believer that the custom of earth burial is a shocking, a loathsome, a perilous, a pestilent thing. It is all that, or it is nothing worth opposing."

The Dignity of Man .- President Ellot of Harvard University spoke some very fitting and timely words before the John Ellot Club of Roxbury at a recent meeting, saying that he found, during his last twenty years' experience with them, that Unitarian laymen are more public-spirited than those of other denominations, which he ascribed to their faith. Two things tend to foster their public spirit, namely, their belief in the dignity of the individual man as well as of the race, and their belief that God is not specially present in the afflicting things of this life, but in the orderly working out of nature.

The belief that beneficence rules and love is the law, is what fosters the purpose to work for men. He particularly named the Unitarian poets, Bryant, Whittier, Holmes, Emerson and Longfellow, as teaching this lesson. The tendency to help build up has been specially noticeable during the last fifteen years. There was a constant increase of Unitarian influence, a leavening of other bodies, and a carrying forward of fts work by other bodies. If the worthy President will adjust his mental vision to a wider field, he will see that what he calls an increase of "Unitarian influence" is really the outcome of the "leavening power" of Spiritualism among the masses.

A New Coal Combination.—As cumulative evidence of the grasping character of the monopolies and trusts and combines, it is now reported that the coal barons of Pennsylvania, acting with the Canadian Pacific railway, have practically concluded an arrangement that transfers almost the entire coal fields of Nova Scotia to their control. The combination is said to have over seventeen million dollars to invest in the project. The President of the Reading rail-road has manifested exceeding activity in the matter. The New York and New England and the Boston and Maine railroads are active partners in the movement. The coal production of Nova Scotia will be controlled by the Finance Company of Philadelphia, and the coal carrying roads are reported to have come to a settled understanding as to rates of freight to the Atlantic seaboards and the lakes. If the plan operating in regard to Pennsylvania coal as to prices is adhered to, the price will not only be fixed to the coal dealers themselves, but they will be compelled also to abide by a price fixed for them by the combine to their customers, the consuming public.

Ingersoll and Presbyterianism.-In his lecture at the Broadway Theatre in New York, en New Year's night, Sunday, Col. Robert G. Ingersoll made the case of Dr. Briggs quite a matter of discourse. He said, "this minister [Dr. B.] had the unheard-of temerity to say there were several ways to heaven. He even went so far as to admit that the church, the bible and reason were things of actual existence, and he said that a man could go to heaven by reason. That's the way he ought to go. Old John Knox and Calvin, and the rest of their crowd, must have turned in their graves, I think, when it was decided by the Presbyterian church that this man was right, and that you don't have to have reason to get to heaven, but if you do have it it won't keep you out. Why, do you know. added the Colonel, "that in a little while that Presbyterian church will be wanting to take me in? And they'll say they always did think there were three ways to heaven, anyway!"

Inspiration-Reason.-Lady Bowyer writes to the London Vegetarian that the saying of the German thinker Burckhardt, that "a woman is wise at first, but a fool on reflection," and that "a man is a fool at first, but wise on reflection," reveals hidden truth and wisdom. She considers that it proves the fact of the reigning privileges conferred on woman. If she is first wise, it is because she is awakened and quickened to a more immediate perception and recep tion of truth. She thinks ahead of man, not by effort. but by possession of evidence in herself, and by being prepared as a more incandescent medium; hence it is unnecessary for her to be weighted with the machinery of reasoning by argument. Woman is to reign and to enjoy; therefore when she descends she steps down into folly. If man is first a fool, then wise, it is because he lacks these heightened forces, he is constituted for pursuit, for exercise, and must reach up to his knowledge by energy and exertion.

"A Martyr Church."-The First Parish Church in Medford, Mass., was destroyed by fire on the 15th just .- as noted last week in THE BANNER. It was built in 1839. Here is where the eloquent Rev. John Pier-PONT-now the Spirit President of the Banner Public Circles-poured forth his philippics against slavery, he having been installed in 1849, and remaining its pastor until 1858-a year after this paper was established. He had become a firm Spiritualist previous to retiring from "the parsonage," as we know by several personal interviews upon the subject, held with him in 1857.

Decease of Bishop Brooks .- Rt. Rev. Phillips Brooks-who was to the Episcopalianism of America what Henry Ward Beecher was to its Orthodoxy— passed suddenly to spirit-life (of diphtheria) from his home in Boston, on Jan. 23d. All classes of society mourn his untimely demise. His loss in the mortal will put the Episcopalian movement back fifty yearsfor the Broad Churchmen are now without a prominent leader.

Wasted Pity.-Editor Stead in London has taken step in advance in spiritual matters-if it is a short one—and the patronizing commiseration as to "mental poise," etc., extended toward him by the "bluelight" Montreal Daily Witness, and St. John, N. B. Telegraph (marked copies of which have been received by us from kindly correspondents "over the border"), had best be kept by those papers for home

Fighting the Medicos .- Wm. Foster, Jr., writes that he is now trying to waken up the Connecticut friends to fight the M. D.'s, who propose to besiege the General Assembly for the passage of a medical practice bill. He is also in receipt of intelligence that the School Board in Hartford, Ct., has voted down he School Board ... 'vaccination." Good!

Spirit John Pierpont, on our sixth page, makes an earnest appeal—and one that should be heeded in this season of wintry distress-for donations to "GoD's POOR FUND" of the BANNER OF LIGHT, which Fund has wrought much good, and will do more if properly strengthened by our readers.

"Where is My Dog?"+Lovers of the animal creation should read what is said of the work of Rev. C. J. Adams on third page, and then buy the book itself and find the ultimate-what spirits have taught from the first hours of the modern movement.

Read the card of Mrs. M. T. Longley, Cor. Sec. V. S. U., on second page.

#### MEETINGS IN BOSTON.

Banner of Light Hall, O Hosworth Street.— Spiritual meetings are held every Tuesday and Friday af-tergoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. - Free to the public.

Stellaumer, Chairman. Froe to the public.

The Boston Spiritual Temple, Berkeley Hall,
A. Berkeley Street.—Servicer every Sunday at 10% A. M.
and 7% P. M. Andrew L. Knight, Prosident.

The lieping land to the Boston Spiritual Temple meets
overy Wednesday at 2% at 3 Boylston Place. Business
meeting at 30 clock: Supper at 6. Mrs. R. S. Lillie, President; Mrs. A. A. Eddridgo, Treasurer; Ida M. Jacobs, Secv.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Locture
every Sunday at 2% at 7. M.; School at 11 A. M. Wednesday
evening Social at 7%. Other public meetings announced
from platform. T. H. Dunham, Jr. Secretary.

The American Spiritualists' Association meets Monday
evenings at 7% olock in the First Spiritual Temple. Medums, Spiritualists and inyestigators welcomed. Those desiring services of mediums for meetings, etc., in New England, are, invited to correspond with Willard L. Lathrop,
Gen'l Sec'y, 17 Taylor street, Boston.

Children's Spiritual Lyceum meets every Sunday at

Children's Spiritual Lyceum meets every Sunday at 10½ A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President.

The Lyceum Ladies' Aid Association meets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

Engle Hall, 616 Washington Street.—Sundays at 11 A. M., 2½ and 1½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor. Veteran Spiritualists' Union.—Meetings are held he first Tuesday of every month in the Banner of Light free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. I. B. Storer, President.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 24 and 74 P. M. (74 P. M. meeting in Commer otal Hall) Thursday at 24 P. M. N. P. Smith, Chairman. Park Square Hall, 7 Park Square.—Services every Sunday at 11 A. M., 2½ and 7½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualist Ladies' Aid Society, 1031 Washington Street. Business meetings Fridays, at P. M. Public meeting at 7½ P. M. Mrs. A. E. Barnes, Presi-The Ladies' Industrial Society meets weekly Thursday afternoon and evening, corner Washington and Doverstreets (up one flight). Ida P. A. Whitlock, President.

Ladies' Ald Parlors, 1031 Wushington Street.-Meetings are held every Sunday at 11 A. M., 2½ and 7½ F. M J. E. Hall, Conductor.

J. E. Hall, Conductor.

Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 a. M., 25 and 75 p. M.; also Thesday at 2 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 Hall, 1125 Washington Street.—Sunday meetings 11 a. M., 2½ and 7½ p. M. Mrs. Shirley, Conductor.

Pilgrim Hall, Chelsea.—Spiritual meetings held Sun days; developing circle at 2½; evening meeting at 7½. Mr W. Anderson, Chairman.

Society Hall, Everett.—Sunday meetings 11 A. M. 2); and 7% P. M. A. D. Haynes, Chairman.

Berkeley Hall .- Last Sunday's morning service opened with singing, led by Miss Davis, accompanied by Mr. Will M. Boyce upon the cornet. Mr Dean read, as his morning lesson, from the Revised Version of the Bible, which, he said, the churches would not accept after years of study by some of the best scholars, simply because it was too liberal; but revelation is not complete, and still further changes will be made in the old parchment as the world pro-

will be made in the old parchment as the world progresses. The portion read was from 1 Cor., chap. 12, Paul's sermon relative to the "Diversities of Gifts Given by the Spirit," giving a complete description of what is taking place among Spiritualists every day, "All working one and the same spirit," "dividing to each one severally as he will."

After a sublime invocation and a song by Maude M. Davis, "Cast Thy Bread Upon the Waters," Mr. Dean spoke upon "The Power of Choice in Determining Character."

Man, he said, is an enigma to himself. The same medium that proves we are intellectual, also proves that we have a moral nature that has its seat in the spiritual. Out of this trinity, intellectual, moral and spiritual, human character is created. We may gather into our lives accretious from the beautiful and good, and our character may be molded by them, and this is largely a matter of choice. We cannot control the manner of our birth, but a life of integrity, a pursuance of that which is right, and a studied avoidance of cyll habits, will counteract the power of an undestrable heredity. We should never accuse another of the accident of his birth or the wickedness of his parents; this is sheer cowardice.

The power within us which chooses is not the same in every individual; some are artists in the weaving of character, and have an innate love of the beauti

The power within us which chooses is not the same in every individual; some are artists in the weaving of character, and have an innate love of the beautiful. The education of the choice is always on one harmonious line; there are no double natures, the character is always the same. Character makes the different classes in human life; we go to our own from choice. But man can cultivate his better nature, and rise from the low and vulgar to a higher elevation of character.

Man works out his own character based upon choice, and his daily life is continually changing as his choice

elevation of character.

Man works out his own character based upon choice, and his daily life is continually changing as his choice is permitted to act in earth-life, and character is carried beyond the river of death as the individual chooses.

We are told that the Nazarene had a double nature, divine and human. He was a perfect human being, we have no reason to doubt, and descended from the tribe of Judah, from which the whole priesthood came. He lived in a spiritual atmosphere, helping humanity through the power of love. His physical structure was the same as that of others of his race. He was very abstemious. He chose the moral and spiritual, by which his character was formed. He was a perfect medium of spiritual power, such as the world never saw before or since. The spirit forces which were within him enabled him to perform the wonderful acts of healing which we find recorded; and we believe he is living his own life still, the best exponent of the power of an unselfish love; and I further believe that he stands at the head of the angel cohorts who come to bless the human race.

The meeting closed with a song by Miss Davis.

The meeting closed with a song by Miss Davis.

Shackley, Mrs. J. E. Davis and Mr. Tuttle gave tests; Dr. Thomas, Perrin, Mrs. G. Slight and Mrs. Robbins taking active part.

Afternoon.—Invocation, remarks and tests, Mrs. Nettle Holt-Harding; readings and tests, Mrs. V. H.

Burk, Mrs. J. Wood, Dr. Wm. Franks, Dr. Tooth-water, Invocation, remarks, and tests, Mrs. Vettle Holt-Harding; readings and tests, Mrs. Down, Franks, Tuttle and others; Mrs. A. Sterling sang in a pleasing manner. The meeting shower of an unselfish love; and I further believe that he stands at the head of the angel cohorts who come to bless the human race.

The meeting closed with a song by Miss Davis.

power of an unselnsh love; and I further believe that he stands at the head of the angel cohorts who come to bless the human race.

The meeting closed with a song by Miss Davis.

The evening service opened with music, led by Miss Davis; and an invocation by Mr. Dean, the subject of whose discourse was "The Law of Uses as Applied to Man," speaking thereon substantially as follows:

"Spiritualism is charged with following phenomena without having any ethical standard, and it is also said that its mediums are frauds. But the followers of Jesus, of Luther, of Calvin and Wesley were so charged; yet the truth of their teachings remains to day notwithstanding all those charges. Just so the disciples of Calvin, Luther and Wesley are charging the Spiritualists with being fanatics. But Spiritualists do their own thinking, and I wish to give you some of the fundamental thoughts or truths which these so called fanatics inculcate.

1st. An Intelligent cause of all things having being. I have no faith in a causeless universe. We cannot comprehend this Cause or understand God.

2d. This first cause, however conceived or defined, is pure spirit.

3d. The universe performs all its work through

ing. I have no faith in a causeless universe. We cannot comprehend this Cause or understand God.

2d. This first cause, however conceived or defined, is pure spirit.

3d. The universe performs all its work through fixed and unchangeable laws. There is no such thing as a miracle in nature.

4th. There is no provision for blotting out anything in nature.

5th. There is a law that governs the spirit, and controls all spiritual life.

6th. The law governing all things moves from the lowest up toward the highest. We cannot comprehend the operation of this law, and often make mistakes on account of our lamentable ignorance. The abolition of slavery in this country was in answer to the demands of this law, and Abraham Lincoln was the chosen instrument to carry out the demands of inexorable law.

7th. The law of intelligent spirit is sociality. Man is a social being. There is a spiritual as well as a material sexhood. The union in life that proceeds from a spiritual nature ends not in death; but a union only material never passes beyond death; sportal.

8th. The social element must continue to act forever, and communion between the two worlds is natural. The Orthodox heaven and hell are both social conditions.

9th. The universe as a whole discloses the universal law of uses—nothing is without its use. War, postilence and famine have their uses. The great founder of the Christian religion conditioned his philosophy upon the law of uses. All things have their uses. The trusts that are causing so much trouble among the poorer classes will have their use, in raising the people against them and giving us a better state of things. Such is the machinery of the universe that corporations cannot long avoid the moral responsibility of wrong-doing. The whole system of trusts, however, is a modern thing. We have no law of primogeniture, but we have a class of aristocrats who are defying the law by building up colosis fortunes at the expense of the poorer classes; and even the Christian church creates monopolies by evading the pay

The meeting closed with a song by Miss Davis.

The Helping Hand Society met Wednesday, Jan. 18th, at 3 Boylston Place, at 3:30. Supper at 5. Among the speakers of the evening were Mr. Eben Cobb, Dr. Richardson, Mr. Jacob Edson, Dr. Baker, Mr. Allen. Mrs. & Rich. Price 60 cents.

Kato R. Stiles and Miss L. R. Smith gave fine tests.
Missic, Miss Maric Pusice, songs, Mr. Beals.
Meetings every Wednesday. Social first Wednesday
of each month. All are invited.
Mits. I. M. JACOBS, Sec. y.

First Spiritual Temple.-Last Sunday the guides of Mrs. Willis spoke in reply to questions submitted by the audience. All life, they said, is impregnated

of Mrs. Willis spoke in reply to questions submitted by the audience. All life, they said, is impregnated with spirit. All things proclaim infinite life; spiritual life and infinite life being one and the same. We behold the spirit incarnated in all things. In every atom dwells the living soul. You behold everywhere that "As in Adam all die," or in other words, all change. From the cradic to the grave, man is casting off the material, and gathering the spiritual. When we come out into the broad pathway of all life we find spiritual force pervading all things, and giving to matter its divinest expression.

In reply to a query in reference to the effect produced upon climate by the spiritual condition of the people, it was said that the people are affected rather than the climate. Those who dwell in the valley are said to be more mild than those at elevated points. We care not where you dwell, you draw from the planet substance upon which you tread. When you shall understand more of spiritual life. You ask, what can we do for humanity? What can we do for each other? All human souls need the love and blessing of others. Spiritualism teaches the purest religion. Its philosophy is divine; there is no truth that is net divine. Why do your spirit-friends walk with you? To tell you of the beyond? This is indeed beautiful. They are here also to remind you of your duty. Strive to quicken the souls of others with expressions of love and sympathy. All life is spiritual, and you are actors on the great stage of life. Meet bravely whatever may come, recognize your own divinity, demonstrate wherever you may go your spiritual life, and trust those who seek to guide you aright.

Next Sunday Temple Fratemity School, Jan. 22d, remarks by the Conductor; singing, and the reading of an invoca-

The Temple Fraternity School, Jan. 22d, remarks by the Conductor; singing, and the reading of an invocation by Miss Lizzie Nolen; reading, Master Allie Barker; Miss Hattle Dodge contributed a well written essay; Mr. Elmer Packard and Mr. Parker C. Marsh spoke on the subject "Nature's Laws," followed by a general discussion by pupils and teachers. Subject next Sunday, "Diet Reform." M. H. C.

Ladies' Aid Parlors .- Sunday morning large attendance at developing circle; congregational singing; remarks by Chairman; tests and delineations, Dr. C. C. Huot, George Hancock (Watertown), Mrs. M. E. Dade, Mrs. Robertson and Mrs. Mary F. Lov-

ering.

Afternoon.—Song service, choir; invocation, Mr. A.

D. Haynes: remarks, Mr. L. W. Baxter, Elmer B.
Packard, Mr. A. D. Haynes and the Chairman; Mrs.
Lovering gave satisfactory tests and psychometric reactions.

Evening.—Song, Mrs. Lovering; remarks, Mrs. Alice . Waterhouse, Mr. L. W. Baxter, the Chairman; Dr. C. C. Huot gave many recognized tests; recitation Mrs. M. A. Brown, who also gave many names—recogn

Mrs. M. A. Brown, who also gain offered for the renized.

A united silent prayer was again offered for the recovery of Mrs. C. Loomis-Hall; hopes are now entertained that the crisis is past, and she will again in
physical presence mingle with us in our labors for the
spiritual welfare of humanity.

BANNER OF LIGHT is for sale at each session.

J. E. HALL, Conductor.

The Children's Lyceum, in its fine orchestral selections, its reading and singing by the pupils and in the well-executed marches of last Sunday, present-In the well-executed marches of last Sunday, presented an interesting scene. A lesson from Mrs. Longley to the school, an excellent address by J. B. Hatch, Sen. interesting remarks by Dr. Willis to the children, and well chosen words by Conductor J. B. Hatch, Jr., formed an important part of the exercises. The President of Berkeley Hall Society, Mr. Knight, responded to a call from the Conductor in kindly words. Little Daisy, Eddie Hill, Willie Sheldon, Cassle Allen and Mabel Hall, gave recitations; Mrs. Brown rendered a fine reading; Eloise Morgan executed a choice plano selection; and Eddie Hill and Eddie Hatch sang a pretty duet. Next Sunday Spirit Lotela is to talk to the children. Lyceum meets at 10:45 A. M. Sundays at 514 Tremont street. Seats free.

The Lyceum Ladies' Aid Association meets every Wednesday at above place. Supper at 6. Entertain

The Liberton Ladies Art Association meres every Wednesday at above place. Supper at 6. Entertainment in the evening. On Wednesday, Jan. 18th, Mrs. Brown, Mrs. Shirley and Dr. Willis, with songs, recitations, etc., from talented Lyceum members, made up a fine program.

Scribe.

Engle Hall.-Wednesday, Jan. 18th, invocation and remarks by the Chairman; Mrs. Nettie Holt Harding, Mrs. W. H. H. Burt, Dr. Perrin, Mrs. Cutter, Mrs.

ing circle was well attended.

Afternoon.—Singing by Mrs. Sawtelle; interesting remarks, Mr. Dodge (New Bedford); Mrs. M. A. Brown, who also gave recognized tests; Mrs. Chandler Balley gave psychometric readings; readings and tests, Mrs. Huse, Dr. Willis, Dr. 'Blackden, Mrs. Chase, Mrs. Rich and Mrs. Hatch, Dr. Mathews and others. The meetings were well attended.

Meetings in this ball Sundays, 11 A. M., 2:30 and 7:30 P. M.; also Tuesdays and Thursdays, 3 P. M.

BANNER OF LIGHT for sale.

F. W. MATHEWS, Conductor.

The Ladies' Industrial Union met in Arlington Hall Thursday afternoon and evening, Jan. 19th Test circle, 4 P. M.; supper, 6. Evening, song by Mrs. Kate Shepley; dancing, participated in by nearly all present; social services at same hour in adjoining

The reception to Mrs. Ida P. A. Whitlock will occur the first Thursday evening in February All are HEATH. especially invited.

Rathbone Hall .- 2:30 P. M., Dr. W. Franks, readings; Mrs. J. Woods, readings; Mr. David Brown speaking and tests; Mrs. J. Conant, readings. 7:30 speaking and tests; mis. J. Codain, readings. 7:30 P. M., Dr. Franks, readings and tests; Prof. De Ferrers (London), interesting phases of mediumship; Mr. W. D. Hall and Mrs. A. Woodbury, tests and readings. Mrs. Carlton furnished good music.

Miss A. J. Webster.

The First Spiritualist Ladies' Aid Society had an interesting meeting Friday, Jan. 20th. Ser vices: music, tests and psychometric readings by Mrs. Nickless, Mrs. Dillingham-Storrs and Mrs. Doud; recitation by Mr. Varcoe.

Friday, Jan. 27th, there will be a circle at the Ladies' Aid Parlors, 1031 Washington street. Mediums and others are cordially invited to be present and participate in the exercises.

E. D. MAYO 156.

# LACONICS.

NUMBER THREE.

Consumption is very prevalent in this city-the con sumption of too much food! It, however, gives the M. D.s plenty of trade, and they become rich off their

> A classic mind should be refined; As when it strays it loses praise.

There are moral and physical cancers. Which is the worst?

The men who live a life of shame, Have no one but themselves to blame.

Count Tolstor has been brought to believe that philanthropy begins at home. He wanted to leave his property to his poor neighbors, but finally has been persuaded to settle it upon his wife and children-There is a second edition of Tolstor in this city,

> Quite a number of people, Who have deserted the steeple, Have joined the spiritual ranks; And are turning out drastic cranks.

Unrest is often a spur to endeavor.

Special for Chicago Readers. W. J. Colville lectures during February and March in Washington Hall, Washington Boulevard and Ogden Avenue, every Sunday at 10:30 A. M., and 7:30 P. M.; also in Lodge Hall, 11 North Ada street, every Tuesday and Thursday at 7:30 P. M., all under auspices of First Society of Spiritualists. His Chicago address is 477 West Randolph street.

WRITING PLANCHETTES for sale by Colby

### NEWSY NOTES AND PITHY POINTS.

It was a bright and sensible boy who asked his Sunday School teacher why God did not cast the serpent out of the garden of Eden instead of the man and woman made in his own image; and when that same teacher told him of the flood, and that every living thing outside the ark was drowned, rather discomfited him by saying the fishes could not be drowned.

The highest exercise of imagination is not to desire what has no existence, but rather to perceive what really exists, though unseen by the outward eye; not creation, but insight.—H. W. Longfellow.

A calendar for 1893 (fitted for "Columbus Year") is sent us by C. I. Hood & Co., Lowell, Mass. Like its predecessors it is a fine production. Copies may be obtained of the druggists, or by sending six cents in stamps for one copy, or ten cents for two, to Messrs. Hood & Co.

Prince Ferdinand of Bulgaria has had an anxious time. His pet dog, an animal much disliked by his courtiers, has been seriously ill, owing, it is supposed, to poisoning. The dog is now improving in health. He is a pug; he was presented to the prince by Queen Victoria, and knows a number of tricks. He groans for Russia, cheers for the Queen of England, and when told "to die for Bulgaria," falls and remains with eyes closed and without moving a muscle until bidden "to lunch with his prince," which the dog invariably does at the end of the performance.

"At the Threshold," by Laura Dearborn, is announced for Cassell's (New York) Unknown Library. It is a story dealing with the journey of a soul from the time it leaves the body until it reaches its destination in the other world.

YE CATTE!

Some Distance after Emerson.

If ye gray tomme cat thynks he singes,
Or if ye songe thynk yt be sunge;
He reckons ille who bootjack flyings,
How manie brickes yt hime I 've flunge!

A petition has been sent to Congress from Boston, asking for the consolidation of third and fourth class mail matter into one class, to be charged at the rate of one cent for two ounces. Business men all united in favoring it.

The Salvation Army cleared over \$1,000 during its recent four days' congress in Boston.

This nation, truthfully remarks an Oregon contemporary, is a society whose membership is becoming more desirable every year. "Persons who want to join should be required to pay a liberal initiation fee." Something to stop the admission of foreign paupers to surely needed.

A Trani (Italy) doctor has the following notice affixed to his portal: "Prof. Ricca—the said Prof. Ricca will use for making his salves live snakes and large serpents, wolves, bears, monkeys, marmots, weasels, and numerous other kinds of with animals, alive and in good condition."—Ex.

A cordwainic want-a snug-fitting shoe for the foot

It is curious what short-sightedness is used in argument against innovations. A contemporary speaks of the possibility of cremated remains being sent through the mails for the use of novelists as an argument against cremation. If cremation is proven to be the best means of disposing of the body after death, the use that people will make of the askes has nothing to do with the matter. Why doesn't one bring forward as an objection to earth burial the fact that depositing a body in the earth makes it liable to be stolen? Cremation is a sanitary measure, and the sooner it is adopted everywhere it will lessen disease and premature deaths among the living.

"All men have their ups and downs." "Yes, even the tallest of us get short at times."-Philadelphia

Great Britain and the spunky Egyptian Khedive are at loggerheads. "Infidel advice" is to be re-

A bill has been introduced in the New York assem-A bill has been introduced in the New York assembly making the publication of a conspicuous retraction a bar against the recovery of damages for libel when there is no proof of malice. A similar bill would be a good thing for Massachusetts solons to discuss.—Lowell Morning Times.

States, died of neuralgia of the heart Jan. 17th. av his home in Fremont, O. Save Ex President (now President-elect) Cleveland, he was the only surviving one

nearly a hundred more or less seriously hurt, is the appalling result of a series of accidents (rallroad) at Alton (Ill.) Junction on Jan. 21st.

"Union" is the title of a new weekly paper published in San Francisco, announced to be the "Official Organ of the Grand United Spiritual Society of America," John Larsen, editor and proprietor.

"Can I see the Mayor?" inquired a member of the city council of the former's servant. "Not at present. He's at dirner." "But my business is very important." "I cannot help it, sir. His honor is at start!" "Table "Palls." portant." "I canno steak."— Table Talk.

MACON, GA., Jan. 23d .- Justice J. Q. C. Lamar, of the Supreme Bench of the United States, suddenly died here this evening shortly before nine o'clock, of

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

# SPIRITUALIST MEETINGS.

Worcester, Mass.—Association of Spiritualists, Arennum Hall, 566 Main street. Lectures at 2 and 7 p. m. Children's Progressive Lyceum at 12. Geo. A. Fuller, M. D., President; Woodbury C. Smith, Vice-President; W. C. Reyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

Springfield. Mass.—The First Spiritualist Society, C. I. Leonard, President, Worthington street. The First Spiritualist Ladies' Aid Society, Mrs. T. M. Holcomb, President, Mrs E. B. Wood, Secretary, Florida street. Meetings at the hall in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 p. m. Sociables Thursdays, afternoon and evening.

evening.

Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A.M. and 7% P.M. Speaker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P.M. Speaker, Mrs. Emma Nickerson-Warne.

Cleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 10% A.M., In Royal League Hall. Everybody welcome. Charles Collier, Conductor; Edward Mapes, Secretary, 120 Dare street.

Huffalo, N. Y. - First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2½ and 7½ P. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 848 Prospect Avenue. Baltimore, Md. — The Religio-Philosophical Society meets overy Sunday at 11 a. m. and 8 P. m. at Wurtzburger's Hall, North Exeter street, near Gay. Chas. A. Zipp, Secre-tary, 1403 East Madison street.

Lary, 1403 East Madison street.

Providence, R. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ p. M. Progressive School at J. P. M.

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10½ A. M. and 7½ P. M.; Thursday, 7½ P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary. Grand Rapids, Mich.—Progressive Spiritualists' So-lety, Elks' Hall, Ionia street. Meetings Sundays, 10 k A. M. nd 7 k P. M.: Thursdays, 3 P. M. and 8 P. M. Mrs. Eme F. ossolyn, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10½ A. M. and 7½ P. M., and on Wednesdays at 1½ P. M., in Kennedy Hall, Louis and Waterloo streets. L. D. Sanborn, Sec'y, 205 N. Lafayette st. Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7½ P. M., at Knights of Honor Hall, 116 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y. Colorado City, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Springfield, Ill.—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2½ P.M. at 512 South 9th street. D.N. Lepoer, President, Miss H. A. Thayer, Secretary. Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P. M. Chil-dren's Progressive Lyceniun incest every-Sunday at 1½ A. M. in the same hall. Mrs. F. M. Marcy, Conductor.

St. Louis. Mo.—Spiritual Association holds meetings every Sunday at 10M A. M. and 7M P. M. at Howard Hall, 300 Olive street. A welcome extended to all. M. S. Beckwith

One street. A welcome extended to an. M. S. Beckwith, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 74 P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scotish Hall, 105 Larkin street. Also a Mediums' and Conference Meeting every Sunday at 2 P. M. Good mediums and speakers always present. B. B. Whitehead, Scoretary,

Oakland, Oal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

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

G. W. Kates and wife are engaged at Colorado Springs, Col., month of January and until February 12th; at Dubuque, Iowa, Feb. 19th and 26th; and at Pittaburgh, Pa., during the month of March. Perma-nent address 2234 Frankford Avenue, Philadelphia, Pa.

Mr. J. Frank Baxter finishes his Ohio labors at present with January, and will occupy the rostrum at Berkeley Hall, Boston, all the Sundays of Febru-Dr. Thomas Perrin, inspirational speaker and psy-

chometric reader, is open for engagements. Address 150A Tremont street, Boston, Mass. 150A Tremont street, Boston, Mass."

Prof. J. M. Allen has been kept constantly busy with Sunday and week day work since his arrival in Southern California. He finished his ten weeks' engagement at Los Angeles Dec. 25th; returned to San Bernardino for Jan. 1st; spoke at Garden Grove Jan. 4th; at National City, Jan. 11th; at both National City and San Diego Jan. 18th, and will continue his work there till March. He is likely to return Eastward in the spring and would be pleased to hear from societies located along the route. Address at once National City, Cal.

Abby N Burnham spoke in Taunton Mass. Jan.

Abby N. Burnham spoke in Taunton, Mass., Jan. 1st; Providence, R. I., Jan. 8th; Taunton, Jan. 1sth-16th; she will lecture in Conservatory Hall, Brooklyn, N. Y., during the month of March. Address Boston, Mass., Station "A."

Mrs. Julia E. Davis has open Sundays in April and May; would like to correspond with reference to filling them. Address 232 Windsor street, Cambridge, Mass.

E. J. Bowtell speaks in Lowell, Mass., Feb. 12th; will be in Quincy, Mass., Jan. 25th; in Pawtucket, R. I., Feb. 25th; in Plymouth, Mass., Feb. 19th; in Salem, Mass, March 5th. Address 223 Shawmut Avenue, Bos

#### Miss Judson in St. Louis, Mo.

Abby A. Judson addressed an appreciative St. Louis audience on the afternoon of Jan. 1st, and the leading points of her remarks were reported in the Globe-Democrat of the next morning. Speaking of the writings of the bible, she believed them to have been to a large extent inspired, not by a Supreme Deity, but by those who had once lived in mortal form. David was one under the influence of spirits at all times, that influence changing as spirits of various characters and dispositions gained centrol; at one time loving and devotional, at another warlike and revengeful. She considered Jesus to have been a medium controlled by the highest class of intelligences that has ever approached the earth sphere. What he taught was misunderstood in his own time, has been ever since, and is now by what are called orthodox churches, though it is gratifying to see some of them are rooting false ideas out of their creeds, because an enlightened people will not tolerate their existence.

Of Ingersoil she said he knew more than the world at large was aware of; that when he throws off the physical, and takes on the spiritual, he will be far advanced in the life beyond, because of his innate kindliness of heart, and the good he has done and is doing those who had once lived in mortal form. David was

#### Notice.

MRS. KATE R. STILES will accompany MRS. EDITH R. NICKLESS on her return to California, leaving Boston on the evening of Feb. 16th, 1893. She will be pleased to correspond with societies in San Francisco, Oakland, or in the more southern portions of the State where her services as inspirational speaker and medium may be desired. Mrs. Stiles has been in earnest and valuable worker in the East; we wish her full suc-cess, and recommend her to the friends on the Pacific

Her address until the above named date will be 4 Dwight street, Boston, Mass.

### Notice.

After February 1st, MRS. HATTIE C. STAF FORD-STANSBURY will discontinue her Satur day 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 Wednes days. Address 55 Rutland street, Boston

# To Correspondents.

R. D. J., ROCHESTER, N. Y. Our spirit-guides say the in telligence referred to did give the message, but they are at a loss how to account for the error in the initial letter, as he claims to have spoken it correctly through the medium.

Rutberford B. Hayes, Ex-President of the United States, died of neuralgia of the heart Jan. 17th. aviis shome in Fremont, O. Save Ex-President (now President-elect) Cleveland, he was the only surviving one of our nineteen Presidents.

Sixteen persons killed, fourteen fatally injured, and mearly a hundred more or less seriously hurt, is the appailing result of a series of accidents (railroad) at Alton (III.) Junction on Jan. 21st.

The Spiritualists: International dissistance given to inquire so the subject and list of members will be sent on receipt of stamped envelope by any of the flowing international Committee: America. Mrs. M. Palmer, 3101 North Broad street, Philadelphia; Australia, Mr. Webster, 5 Peckville street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; Holland, Van Stratton, Middellaan, 582; India, Mr. Thomas Hatton, Sweden, B. Fortenson, Adv. Christiania; England, J. Allen, Ron, Sec., 14 Berkley-terrace, White Post-lane, Manor Park, Essex; or Y. C. Robson, French Correspondent, 166 Rye Hill, Newcastle-On-Tyne.

2 Manchaster tired, Press. THE SPIRITUALISTS' INTERNATIONAL CORRESPOND 2 Manchester street, Brighton, Eng.

# For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single y, 10 cents. HECARRIBE DOVE. Hinstrated. Published monthly in Francisco, Cal. Single copy, 25 cents.

San Francisco, Cal. Single copy, 25 cents.

The Bizarre. Notes and Qurries, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.
RKLIGIO-PHILOSOPHICAL JOURNAL, Published weekly in Chicago, Ill. Single copy, 5 cents.
THE WATCHMAN, Published monthly in Fort Wayne, Ind. Single copies, 10 cents.
THE REVIEW SEEKER. Published weekly in New York.

THE TRUTH SEERER. PROBLEM WEEK! IN NEW YORK.
THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.
THETHEOSOPHIST. Monthly. Published in India. Single Copy. THE THROSOFILET. MONITORY. A STREET SPECIAL PUBLISHED OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

Alcyonk. A Semi-Monthly Journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5 Cents.

NEW THOUGHT. A Monthly Magazine. Edited by Moses

New Thought to Chicago, III. Price 10 cents. NEW THOUGHT. A MORIDIY MAGAZINE. EMILES OF MOSES Hall. Phillshed in Chicago, Il. Price 10 cents.

THE PATH. A MORIDIY MAGAZINE, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago and Account.

# caro, III. Single copy, 5 cents. THE SOWER. A Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

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

SPECIAL NOTICES.

DR. E. F. BUTTERFIELD. Inclose look of hair, name and age. Address DR. E. F. BUTTERFIELD, Syracuse, N. Y. 6w\* Jan. 14.

Clairvoyant Examinations Free by

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

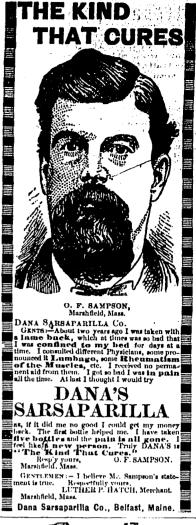
J. J. Morse, 36 Monmouth Road, Bayswater, London, W., will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER of LIGHT and keeps for sale the publications of Colby & Rich. To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months:

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

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

Samuelland State





# ANE'S MEDICINE

### 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 advenue that Grants

advance the Cause.

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

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

# 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 inferest, health, and business prospects. Will diagnose and prescribe for disease. Send leading symptom of patient. Fee gl.00 By mail only. Address 34 Sviney street, Dorchester District, Boston, Mass. 13w Dec. 31.

Use Dr. Stansbury's Elixir of Life
FOR a Toulc and Renovator. A certain universal remedy
Half size, by mail, 50 cents. Liberal terms to Agents for
twelve the best selling Remedies known. For Circulars,
Terms and Testimonials, address DORNBURGH & WASHBURNE. Olmstedville, N. Y.
For sale by COLBY & RICH. 18 July 2.

348 West 29th Street. New York City,
MAGNETIC SPECIALIST. Hygienic Home for Invalids.
Language Special Street Tuesdays from 9 to 1. Dr. and Mrs. W. A. Towne,

Dr. G. C. Beckwith Ewell,

MAGNETIC, Mind and Massage Treatments, also remains dies furnished. Now located at Hotel Aldric., 98 Berke ley street, Boston. Hours 10 to 7. 18 May 9. Mme. Libby,

COMPLEXION Specialist, and Assistants. Vapor Baths and Magnetic Treatments. Suite B, 633 Washington street, Boston. Hours 10 A. M. to 9 P. M. 2w Jan. 28. Mrs. T. F. Deane,
Business and Test Medium, 35 Common street, Boston.
4w\*

Dr. M. Lucy Nelson, MASSAGE and Steam Baths. 83 Boylston street, Suite 6, Boston. Jan. 28. LOVE FOR LIQUOR CURED. Secret Free. Address A. WILLIS, Parkville, L. I., N.Y.

New and Enlarged Edition.

Price Reduced. The Spiritual Wreath,

A NEW COLLECTION OF WORDS AND MUSIC Choir, Congregation and Social Circle. BY S. W. TUCKER.

CONTENTS: Angels, Come to Me. Angels, Come to Me.
Angel Presence.
Beautiful Isle.
Come Angels.
Compensation.
Day by Day
Going Home.
Guardian Angels.
Home of Rest.
Hope for the Sorrowing.
Humility,
Happy Thougats.
He's Gone.

Happy Thoughts.
Happy Thoughts.
Happy Thoughts.
Happy Thoughts.
He's Gone.
I'm Called to the Better.
Land.
I Thank Thee, oh, Father.
Jubilate.
Will You Meet Me Over There,
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconciliation.
Repose.
Reconciliation.
Repose.
Strike Your Harps.
Some Day of Days. I'm Called to the Better,
Land.
I Thank Thee, oh, Father.
Jubliate.
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconciliation.
Repose.
She Has Crossed the River.
Strike Your Harps.
Some Day of Days.

Bethany
By Love We Arise.
Gone Before.
Invocation Chant.
I Shall Know His Angel
None.
Noaring the Goal.
No. Weeping There.
One Home Boyoud the River.
Will Bloom Again.
When Earthy Labors Closs.

Texting stymn. When Earthy Labors Close, When Earthy Labors Close, Control of the Control of the

Shall We Know Each Other There?

Shall We Know Each Other There? The Happy By-and Bye. The Soul's Destiny. The Angel of His Presence. There Is No Death. They Still Live. The Better Land. The Music of Our Hearts. The Freeman's Hymn. The Yanished. They will Meet Us on the

# Message Department.

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

At these Seances the spiritual guides of Mes. M. T. Long-LET will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing ipon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Daliman, will be presented to the presiding spirit for con-ideration. Besides, excamated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

messages to their relatives and friends in the carta-life will have an opportunity to do so.

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

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

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to Colby & Rich.

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

Report of Public Scance held Nev. 29th, 1892.

Spirit Invocation.
Oh! thou Ever Living Presence, thou Supreme Spirit in short we live and move and have our being we gatter from thee all the forces of existence, the consciousness and animation of our lives. Without thee we would be less than sep-dress clay, but with thy power and influence teem-ing throughout lemmanity it becomes almost Godlike, be-cause it is a part of there. We know that we are now the sons and the daughters of God, but it does not yet appear what we shall be, for we feel within our souls the pulsawhat we shall be, for we been within our Souls the parsa-tions, which, if allowed expression under the happiest con-ditions, would prove the divinity of our lives, and our relationship to the Supreme. We know that there are possibil-ities within the human soul which, if developed, would draw each one higher and higher along the pathway of hu-man progress, and give evidence of that keen mentality and that grand spirituality of being which achieves much not only in external ways but with the interior life itself.

So do we acknowledge our nearness unto thee, oh! Father and Mother, Spirit of Goodness, and ask that we may be touched upon gently by invisible souls, that our perceptions may become quickened, and our minds stimulated to un-derstand and to know more and more of life, to learn more and more of the laws of the universe, and how to apply them to our own natures, and their development. We desire to reach into the interior life, and come into communion of spirit with those high and pure beings who walk along the pathway of light, those who are beneficent in their service to humanity, those who are loving and beliful, seeking to bless others, and thus to assist in elevating the race. We know there are sin, and wrong, and ignorance abroad in the land, that there is much of error and folly vet in human life, and we ask that the day may be hastened when a consciousness of the immortal power of man may dawn in each heart, that it may feel itself growing above the carnal and selfish conditions of external life, and real-ize its own greatness, reaching out for higher unfoldment until there shall be no room in that human heart for selfish ness, and greed, and injustice with their unlovely manifes tations. To this end give unto us, ob' ye bright angels that love, that helpful influence which will tend toward unfolding our spiritual natures, and assist us to bestow upon others that spiritual light which we receive from above

#### QUESTION AND ANSWER.

CONTROLLING SPIRIT. We will consider a question, Mr. Chairman.

Ques.—[By T. D. Curtis — Is not existence more illusory than real? We feel that earth-life does not pay us for the pains and penalties which we suffer. Will not the same touclass a large to the feel of the same touclass. ed in spirit-life?

Ans.—It seems to us. Mr. Chairman and your correspondent will pardon us for the expression), that it is only a weak mind than our lived upon the wonders of this universe, upon the marvelous power of human breathing, upon marvelous power of numan Steading 1900 all the varying experiences which come to mankind even here upon this little physical planet, and find in all this contemplation and in all this discipline nothing that will compensate this discipline nothing that will compensate one for being obliged, so to speak, to live upon the earth. It seems to us, Mr. Chairman, that as strength of character develops, and self-reliance unfolds within the nature of a human being, he will be able to grasp more and more readily a knowledge that life is given to him here not only to enjoy to the full as far as he can, but to make the most of whatever his concan, but to make the most of, whatever his con-

We know very well that there are many poor

unfortunate creatures so environed and circumstanced on this earth that they live a life of pain and hopelessness; but, after all, they are very few in number compared with those who have something to rejoice over in the poswho have something to rejoice over in the pos-session of friends and dear ones in the family circle, in the possession of home and its asso-ciations, and in the possession of health and its accompaniments. Why, the very contem-plation of this great and glorious universe, with its broad expanse of blue, gemmed with radiant stars, each one of which we are told is a pulsating world, and the inspection of this broad green earth that you know of as a physiroad green earth that you know of as a physi cal inheritance, with its varying manifestations of nature, are enough to fill the soul of a poetic and intuitive individual with rapture. Then, and intuitive individual with rapture. Then, as an immortal spirit, he has very much more to hope and long and reach out for than the material life can possibly afford him. The very hope of immortality springing up in the human breast is of itself calculated to cause man to reach ever onward and to aspire for something beyond by way of unfoldment and progress; and, as Spiritualism teaches us that immortalis an assured fact, that human beings re tain their consciousness and memory after having sloughed off the physical form, and that they find themselves inhabitants of a world that affords to them tangible and real opportu-nities for gaining unfoldment and achieving grand results through the expression of their energies, we come to learn that life is no illusory phantom, leading us onward only to disappoint us with faded hopes and broken promises, but we find that it is a tangible reality, and that it affords to the thinking mind more

of happiness and education than it does of unhappiness and ignorance.

But humanity will have to outgrow its condition of selfishness and rise above the plane of personal desire and ambition in order to realize and to understand these things in their immensity and grandeur. True, there are thousands of human beings who suffer on the earth to-day, but only because of this human selfishness that we mention. Those, Mr. Chairearth to-day, but only because of this numan selfishness that we mention. Those, Mr. Chairman, who know the beauty and the loveliness of living unselfishly, and who have the power to utilize their possessions and talents for the benefit and blessing of others as well as for their own enjoyment, really begin to know what it is to live, and to find upon the material plane the conditions of a happy and joyful life such as exalted intelligences realize in the world beyond. Earth and its conditions, life here and its disappointments as well as its opportunities, are not illusory. They are real, and are given to you and to all by way of object-lessons to teach you of the higher and the truer pathway. If man will only learn his lessons here, he will be ready to take up the new existence and pursue it, not with the feeling that it will, like the phantom, elude his grasp, but with the realization that it is a grand and glorious fact which is a part of his experience, and of which he cannot if he would let go, but which he will hold as his own through ages who ages of infoldment and suritual growth. which he will hold as his own through ages unto ages of unfoldment and spiritual growth.

# Controlling Spirit.

fund was established by these intelligences fund was established by these intelligences in order that all who were disposed to pity the poor and sick might contribute whatever they could afford toward benefiting these unfortunates, a penny being as acceptable to these spiritual forces when coming with the sympathy and love of a poor man or woman who desired to do something for his or her kind as a large sum would be coming from those in better circumstances. As is our custom, therefore, about this season of the year, I feel to make an appeal to the readers of the BANNER OF LIGHT to send in their contributions as soon as possible, that those who hunger and are in as possible, that those who hunger and are in pain may be assisted in substantial ways by this fund, and I trust that this call will not go unheeded.

I come in the name of the spirit band that

has been connected with this establishment for so many years, and I assure the friends that whatever offering they may make will not only carry with it a blessing to those who receive it, but it will also reflect upon those who give a benediction from the spirit world, which will prove of untold service to the interior life and the happiness of those friends. John Pierpont.

#### INDIVIDUAL MESSAGES.

#### Warren Chase.

Mr. Chairman and Friends: I feel very proud to step forward and take the place of my good old friend Pierpont, for to my mind he always leaves a benediction, one that I would give more for than for the blessing of any unseen and un-knowable God that the world has ever dreamed

the universe, but what it is or where it springs from I cannot undertake to say. I know all things are governed by law, and the law that controls this vast universe is a mighty one, before whose stupendous works I can bow and feel that I am in the presence of a magnificent

Power.
But I do not come to talk of these things. I came first, Mr. Chairman, to give a hearty, whole-souled greeting to my friends and collaborers upon this plane of being. I am glad to feel that I have a host of warm heart-friends on this side. Some of them are feeble and old and about worn-out with the cares and trials of earth; some of them are poor and needy in this world's goods, but their souls are rich and they are living in the spiritual light. I feel to give to every one of these good friends a hearty hand-clasp and a good speed.

It would not be right for me to control your medium without saying a word as to the advancement of our Spiritual Cause. As far as I can see and as far as I can learn from my asso-ciates and friends in the spirit world, the Cause is moving quietly on. It is not setting the world on fire nor making such an excitement in various localities as it did when it first appeared, like a messenger from heaven, giving its plessings and creating an interest on every side; but it is calling out the thought and attracting the attention of thousands of human

beings in quiet ways, and doing its own benefi-cent work.

I think our public and private teachers and friends who are devoted to the Cause, and earnestly doing their best to advance its interests, may feel encouraged. There is no reason for them to sit down feeling that it is no use to try any longer, that no one cares for their effect. forts. They are doing their work, and they are gaining the influence and the reward spiritually that always come through the enactments of grand measures and good works. But the idle, the drones, who stand back and are too lazy or too indifferent to give a thought or add in any way by their efforts to the world's progress or to the spiritual enlightenment of mankind, need to be scourged, and I should like to have the opportunity of doing a little of that sort of work on them. I do not know as any word of mine will rouse them. I only hope that the time is not far distant when every one who knows there is a truth in Spirit nalism will not only acknowledge it to himself but also be ready to stand up and be counted as one of the great living family of Spiritual way of induence and the expression of intelligence which will make the rest of the family

zence which will make the rest of the family feel proud that he or she is a member of it. Perhaps, Mr. Chairman, the most weighty reason that brings me here to-day is the thoughts of some of my friends in the Western States, not concerning Spiritualism, but concerning the welfare of the country at large. I have been in close sympathy with some of my old-time associates who have been putting forth herculean efforts for the cause of mankind. Some of them feel almost a little hit diskind. Some of them feel almost a little bit disappointed, or rather as if their efforts were not making the results that they ought, and I wish to give a word of encouragement to these friends. Some of them are Spiritualists, and some of them have no faith in this Philosophy but are rather of the materialistic stamp. does not matter to me, for I can bring my influence, and direct it toward them, and I think it will do them no harm even if they do not be-

It will do them no narm even it they do not be-lieve in a future life for humanity.

I would say to those friends (and some of them will see my words in the good BANNER OF LIGHT) that they have no need to feel discouraged. It seems to me, taking the subject in hand, and scanning it closely, that the have made, with their party and with their in fluence, as much of an advance as they could expect or hope for. They have not, however, calculated closely enough concerning the atti-tude and the knowledge of the people at large, for the masses are not educated up to those ideas and principles regarding industrial and human welfare generally that these liberalminded individuals seem to think. The time is not yet ripe for the establishment of that condition of things which is so fondly hoped for by many who look ahead to the future of human beings on this soil.

human beings on this soil.

I will briefly say to those friends: I am in sympathy with you. I think you are taking a broad view of the question. From my present standpoint I feel that you are surely right, and that success is before you. During the next four years the elements of the People's Party will be more finely distributed and more fully understood and appropriated by the citizens of this country, not only in the West, but fathe East, the North and the South; therefore you will have a season for disseminating instrucwill have a season for disseminating instruc-tion and elevating forces by the distribution of those ideas that you hold, and that we believe are for the benefit of the world. I do not mean are for the benefit of the world. I do not mean to say that in four years more you will be successful in establishing your party as an administrative force in the land, but I think, and many wiser heads than mine in the spirit-world think the same as I do, that at the close of this century, and in the beginning of the new one, there will be such an elimination of effect ideas and concernetive considers expressing the well and conservative opinions concerning the welfare of mankind, and such an amalgamation of the grand and strong principles of right and justice in human lives, as will serve to bring forward and establish in power a grand political party made up of the best principles and elements of all the parties now known upon this free soil. We certainly look forward to that state of political affairs, and I bring my congratulations to my friends, and express my earnest desire to help them in any way that I can in their work for the good of humanity.

Give my greeting, Mr. Chairman, to all my spiritualistic friends who may know that I have returned to your office. Warren Chase. and conservative opinions concerning the wel-

#### William G. Moody. "Life is real, life is earnest, And the grave is not its goal."

Those are true words, indeed, and the poet who uttered them must have been inspired, for we find life real and earnest on the spirit-side, and the grave has by no means been its goal to any human being who has expressed himself upon this broad earth. At least so I am told, and I know that it has not been the goal nor the end of me as a thinking, living

Allow me, Mr. Chairman, as the Spirit-President of your Circle-Room, to make a brief appeal to the Spiritualists of the country for the benefit of our God's Poor Fund.

As is well known by the spiritualistic public, this God's Poor Fund of the Banner or Light was established many years ago by returning intelligences who realized the needs and the sufferings of so many of our human family; especially in the winter time when the rigors of frost and storm are upon us. This

the spiritside that no human being who has any ambition or any desire to learn and to grow can possibly become fired of life.

I heard your question, Mr. Conductor, concerning the illusion and the weariness of life on this side. Well, I never quite experienced that when I was here, and I am sure I shall never do so on the spirit-side, for there is so much to take up one's time and thought that we have no opportunity of getting tired and discontented with life. You see we do not waste our energies in any one rut. We can employ whatever faculties of mind and spirit we possess in various ways, so that we do not employ whatever faculties of mind and spirit we possess in various ways, so that we do not become exhausted in any one direction. I am quite enthusiastic over this life. I am glad that I lived here, and I am glad that I passed out into the spirit-world. It is all planned, I think, just as it should be, by a wiser power than mine or yours.

[To the Chairman:] Well, sir, my home was in New York City, and I had a good many

in New York City, and I had a good many friends there. I resided in apartments on West Twenty-Eighth street. I feel that my friends cannot have forgotten me, and I am certain I still remember them. I would like them to know that I am interested in the welfare of humanity, and am desirous of watching its growth. Land and labor in America are as important to me now as a study as they

were to me here, and my friends will understand what that expression means.

Give my greeting to them all through the medium of your journal, and I will feel myself indebted to you. I shall certainly hope at some time to do something to make payment knowable God that the world has ever dreamed for the services rendered here. I feel that this of. I hold the same opinion now concerning is a good experience for me, and I trust it will these things that I did when on earth. I feel a not be unpleasant to my friends, that there is intelligence displayed throughout. I am William G. Moody.

#### Napoleon Harvey.

The city of Boston is familiar ground tome. Although my home was in East Foxborough, yet I was well acquainted with your city, its surroundings and its associations. My inter-ests were centered here largely, and it was here that I expected and hoped to see the best part of my business qualities brought into active manifestation.

During the comparatively short time that I

lived on earth 1 came in contact with a good many people, and 1 think I gave expression to many people, and I think I gave expression to certain qualities of my mental make-up that were useful: but as I look back upon the earthlife, it seems to have been meagre indeed compared with the great spirit life stretching out before me, for I cannot learn of an ending to existence or to active expression on the part of human beings, and I am told that, although we can go on and on to other worlds when the time comes, yet there is no blotting out of conscious life as far as history records on the other side. So this world of yours seems to have afside. So this world of yours seems to have afforded me but little after all, and yet it gave me a start, Mr. Chairman; it gave me an impetus to reach out, to seek for knowledge and to grow.

I am interested in the study of legal juris-prudence, not only as applied to this country of ours and to other nations in the various forms of law on this globe, but also as applied to human interests and forms of government and jurisdiction in the spirit-world, and you may be assured I have a deal to do to keep up may be assured I have a deal to do to keep up with the study, and to make myself intelligently able to understand that which is opened out to me by wise instructors on the other side. I would not be satisfied to take a back seat and not be able to prepare myself to stand side by side with these who in knowledge, learning side with those who, in knowledge, learning and exaltation, are far above me at the present time. I know, however, that I can press forward, and that I can take my place by the side of those who are in advance just as rap-

idly as my mind can grasp the questions and appropriate the principles to myself, and show that I am fitted to step forwald:

Why do I speak of these things, I wonder, in coming back here? It is because they are so coming back here? It is because they are so much a part of my life now on the other side; it is because I do not wish my dear ones here to feel that I am cramped and limited, that I have in any sense been blotted out of existence, but that I, as a living, intelligent man, am enabled to unfold more of the possibilities of being even than I could on earth; it is because I wish my dear ones and my friends. cause I wish my dear ones and my friends everywhere to know that I am alive, and that I have something to think of and to do that is of practical use to the world.
I will not, sir, linger longer. I see others

I will not, sir, linger longer. I see others standing anxiously about as if to know why I am so lengthy in my remarks.

I give my love to the dear ones here. Tell them that I still live, and it will give me great joy indeed if they will seek for knowledge of the spiritual life, and afford to me opportunities of coming to them in quiet ways. Napoleon Harvey. leon Harvey.

[To the Chairman:] Well, sir, many of my people are with me in the spirit-world, but I have relatives and friends on this side, and those who perhaps will be most interested in

those who perhaps will be most interested in knowing of this spirit-return live in Schenectady, N. Y., where we were known.

It is not a great while since several of our family were called to the spirit-world, and certainly not so long that we can have been forgotten by the friends left on this side. I would like to tell them that all those of us that have gone on from the body are well and getting along in the spirit-world. Now that may seem strange to them to say we are getting along well. That is just the fact, and it rests with ourselves whether we do well, get along and make progress in life, or not. We had a great deal to learn after we went out of the body, and we have a great deal to learn yet; but we are getting information all the time, and so feel that we are going along and getting strength.

I do not know as I shall make much of an impression in coming here, but I thought perhaps

pression in coming here, but I thought perhaps some of the folks at Schenectady would be in some of the folks at Schenectady would be interested, and I bring them my greeting. The little ones on the other side are well, and the big ones too. My brother sends his regards with mine, and wants the friends here to know that he also is doing yery well. We are trying to see if we can stir up some of the people near the old places and get them interested in Spiritualism. We are trying to see if mediumship of this kind or some other cannot be aroused that will give evidence of spirit presence and communication. We are keeping busy about this thing, and we shall keep right along, because we want to make such a stir in the old place that light and understanding will be place that light and understanding will be brought to minds that are now in darkness concerning the after-life.
Call me Jay Westinghouse.

# Ellen Hardy.

[To the Chairman:] I do not know as you admit those who come from a good ways. [Every one is welcome.] Well, I thank you,

sir.

I came from Illinois, or I went from Illinois when I passed from the body, and it is some time ago. My friends are living in Springfield of that State, and I have for a long time wished to have them know of this spirit-life of mine and of my friends who are with me in the other world. I have tried to come to them in their own homes, but I got tired of trying, for I could not make them understand what it was could not make them understand what it was I wished to give. In the first place, I wanted them to understand that we can come from the spirit-life, that we are not dead, though the body is cold and still, but that we have all the attributes and all the activity and consciousness that were ours here; and then I wanted to tell them of the bright home that I have, and how I have been privileged to study music. I have attended conserts in the spirit world. and how I have been privileged to study music. I have attended concerts in the spirit-world that seemed divine to me, the harmony was so beautiful and the music so grand. Why! I never heard anything that began to be like it on this side. I was anxious to study music here, and to develop my taste for it, but I did not live long enough to do much in that line.

My friend who passed away after I did is with me in the other life. I do not mean that we live together all the time, but that she and I are very often together, and we have just those

are very often together, and we have just those beautiful associations that were so sweet to me here. She sends her love to her friends, and would like them to know that she can come to them. We hope sometime to be able to give communications at home, in private ways, so that we can talk with our dear friends over the things of the past.

I want my friends to know, that "Nell" is

still alive, and not dead and unable to know the changes that have taken place, for there have been many changes in the lives of my friends since I went away, and I have seen most of them. I know of a change that came to a friend very near to me, that she thought was very bitter. She lost her little one, who went to the spirit-world; but could she see his brown curls float in the air, and his bright eyes dance as he plays with the spirit-children among the flowers and in the sunshine, she would feel that he is in a beautiful home where he can be guarded and cared for, and where he would real that he is in a beautiful none where he can be guarded and cared for, and where he can grow in loveliness, and be protected from all danger and sin. I think this ought to be a happy thought to her.

My name, sir, is Ellen Hardy, but my friends used to call me "Nell."

#### Silas Ruggles.

[To the Chairman:] I do not feel like an old man in coming here. I feel as strong and fresh as the younger generation—even as my own boys who are so full of life and activity. It is a blessed thing to feel that you have passed through death and come out strong and in good condition; and it is a very happy experience, sir, to find that you can come back in some such way as this, look over the ground here, see what is going on and realize that you are not altogether cut off from the people and

are not altogether cut off from the people and things of this old earth-life that had its attractions and its experiences for you.

That is the way I feel to day in coming here to say a word to those friends and relatives who still live in the body, and also to my brothers in the Order. I give them all my greeting, and would recall to mind many pleas ant events of the past. The associations of days gone by have been congenial to me, and I feel that they will always last as a memory in feel that they will always last as a memory in my heart, no matter how many years I pass on

the spirit side.

I had a good deal to think of here on this side and to work out, I dare say; but I have a great deal also to think of and to work out in the spirit world. I have to take hold of things in the right manner and make the most of them I can. It is good for the growth of the spirit, and I like it. I think I can give no bet-ter word to my friends and relatives than to tell them that the spirit-life is an active one that tries the metal of those who come to it, to see if it is good and pure in quality, and I rather like that too.

I am not going to stay to make a speech, Mr. Chairman. I thought I would like to drop into your meeting and say a few words to let my friends know I am not altogether dead. I do

not feel so by any means.

I used to come after I went out of the body and try to touch Charlie and Frank, and see if they could not know I was there as a real man. I do not do that sort of thing now, because I find it is just as well to wait until the condition comes that will help the spirit to bring the evidence and the manifestation that will prove that he still lives.
I come from Palmer, Mass., sir. You can

iust call me Silas Ruggles.

#### Report of Public Séance held Dec. 2d, 1892. QUESTIONS AND ANSWERS.

QUES .- [From one in the audience.] Will the QUES.—[From one in the audience.] Will the Controlling Intelligence please inform us, if possible, if the teachings in the Temple of the Magin Chicago are in advance of those in our Spiritual Philosophy? and if there would be any advantage gained by a student of the Occult school should he become a member of that order, or would he learn, any more of spiritual law and its operations through matter than if he was a close observer in the scance-chamber where spirits operate upon matter and mold it accordspirits operate upon matter and mold it according to their ability?

Ans.—Personally we have not penetrated the mysteries of the Temple of Magi in the city mentioned, and consequently have no right to speak positively concerning those rites and mysteries; but we happen to have gained some knowledge and to have taken some observation of the various Theosophical rites and occult studies and practices of those claiming to be students of ancient lere and learned in to be students of ancient lore and learned in metaphysics, and we are quite prepared to state that in our opinion these studies and observances are in no way calculated to stimu-late the thinking mind of this every day sort of life more thoroughly than is the conscientious, close and intelligent study of the phenomena and philosophy of Modern Spiritual-

Spiritualism does not come with any trappings of mystery, veiled with ceremonials or so-called external sanctity of any kind, and yet it is full of sanctity. To those who understand it aright it is sacred, indeed, for it deals with the believe and highest attributes and the affectional and spiritual natures of mankind, and thus reaches out through the external and material affairs of earth, leaving a reflection from the spiritual spheres upon them. Spiritualism per se, as it comes from the higher life, claims distinctly that there is a continuity of conscious and intelligent ex-istence; that man living upon the mortal plane does not cease to exist because the breath is withdrawn from the physical form, but that he, as an intelligent entity, is privileged to pass on from the physical into a spiritual realm that provides for him all the necessities and opportunities that his nature demands for its best unfoldment and expression. Spirit-ualism teaches that man, in his continued state of existence, retains all the faculties and energies of being which he possessed on earth, and that he can develop and manifest them to a higher degree, if he is so inclined, than he ever could have done in the environments of the material life. Spiritualism also teaches that man in the after state of existence has that man in the after state of existence has the privilege of returning and coming into con-tact with mortal life, and, under the proper conditions, of communicating intelligent and loving thoughts to his friends, expressing his identity, and giving evidence of his care and regard for them still. If Occultism, Theoso-phy, or any of the various mysticisms of the nest or the present car reveal to human unpast or the present, can reveal to human understanding more than this, can bring more of inspiration, comfort and enlightenment to the human heart, to the struggling spiritual na-ture of mankind than Spiritualism has done with its teachings, we would be very glad to welcome it, but we have failed to find any-thing of the kind.

Our Theosophical friends declare that a study of Theosophy reveals to man the knowledge of his own possibilities, that he possesses certain powers that can be developed to such a degree and strength that he will be enabled to tain powers that can be developed to such a degree and strength that he will be enabled to overcome many of the ebstacles in the way of success in life, and also to assume a commanding presence, bringing to his aid forces and subjecting to his will certain elements that he may make of use. So Spiritualism likewise teaches. Spiritualism declares that man on earth has within himself a germ, a possibility of all unfoldment, that he is the prophecy of that which, in its highest expression, makes of a sentient spirit a very god of achievement. So Occultism gives us nothing different from what our Spiritualism gives, only we know that man, being environed as he is by material limitations, is in many cases deterred and prevented from unfolding those powers of which we speak. Under favorable conditions these may be brought out to an extent in this life, but in the spirit-life the aspirational soul of him who desires to utilize his inherent energies will find that he is constantly unfolding more and more of possibility and power, and is enabled to achieve more and more practical and beneficent results for himself and his kind.

and while it is true that this is an age of skep-ticism and of materialistic tendency in human life and progress, yet these spiritual beings who desire to come to earth to manifest their presence and to convince their friends of their continued existence feel that it is better to presence and to convince their friends of their continued existence feel that it is better to have even an age of skepticism, since it is usually one of inquiry, than to have an age, as has been in the past, when those who accept any belief are content to rest in it without question, relying upon the assertions and assumptions of others who do their thinking for them.

sumptions of others who do their thinking for them.

The spirit-friends with whom we are acquainted are usually more determined in their desire and purpose of reaching the mortal and of commanding attention, of bringing evidence that cannot be controverted of their presence and identity by the very fact of the skepticism of those who are here. True, there are many sensitive, negative ones in spirit, even as there are on earth, who are easily influenced by others, and so easily acted upon that they may be prevented from coming and giving what they would like of their life in the spheres. Such sensitives would undoubtedly be deterred from coming to their friends if, on their first appearance, they were denied by or repelled from those whom they desired to approach. We can understand how that would be with certain individuals on earth, who, going to the house of a friend and being refused admittance, would turn away and not soon again make a visit to that home; yet others would continue to make frequent visits because they were determined to gain an entrance, and so with spirits of the other life. The year fact that termined to gain an entrance, and so with spirits of the other life. The very fact that skepticism is abroad and that materialism stakes through the land only seems to spur many intelligences on to make every effort to overcome skepticism with knowledge, and to overcome materialism with the facts of the spiritual life, and so bring the dawn of a new life and a new conception of life to those cold materialistic minds that can see nothing for themselves or their friends beyond this physi-

#### INDIVIDUAL MESSAGES.

#### Father Fransieli.

This is a strange place for me to visit, for one holding the position that I held on earth may not be expected to enter your portals and announce his presence through the spiritual highways of intercommunication between the two

ways of intercommunication between the two worlds; and yet an impelling power brings me forward to speak of my people, and to assure them that there is life and progress beyond the grave. I did not claim this when here.

The beneficent teachings of my religion extended to the poor, suffering human souls on earth the promise of purgation and of advancement after death had sealed their mortal lips; therefore do we feel that the Mother Church is in advance, in this respect at least, of the ecclesiastical dictums of what may be called the Reformation, since it promises to humanity that it shall receive a purging from its sins and darkness, and be led forward into the light and the peace of a higher state, while those who the peace of a higher state, while those who claim that they have progressed beyond the pale of the Mother Church have denied for cenpale of the Mother Church have denied for centuries to the human soul the liope of pardon, purgation, or advancement to those who pass beyond this mortal life unregenerated and steeped in their sins. Why should we claim that God is less tender and beneficent in his purposes and his will than the human parent who walks the streets and seeks to bring his children in from the darkness and stars and children in from the darkness and storm and

mire?
[To the Chairman kl come, my good sir, because I feel it a duty. I come to declare that while I can conscientiously hold to much that I maintained on earth, yet I must and have let go of many of the ideas and opinions that I entertained concerning the life beyond, and the condition of humanity here and in the spiritworld. I was a Catholic priest and female world. I was a Catholic priest, and I maintained my position according to the best light which was mine. I will, sir, let my record speak for me. I amassed no fortune, I left no worldly gear for distribution among the churches or the people, but that which was given to me as earthly emoluments was utilized in the service of my kind, and I feel that I can truthservice of my kind, and I feel that I can truthfully say that I strove to be conscientious in my work. I claim that there are many such in our fold. Those who exercise a bitter opposition against the Church of Rome seem to feel that there is no goodness in its advocates and teachers, but I am willing that time should prove what is true and what is false.

I do not now claim any superiority for the church with which I was associated. I find so-called external sanctity of any kind, and yet it is full of sanctity. To those who understand it aright it is sacred, indeed, for it deals with the holiest and highest attributes and conditions of human life; it deals altogether that which you with the affectional and spiritual natures of call Spiritualism, for it does, to my certain knowledge, accept the fact of spirit guardianship, and even communication. So I feel that ship, and even communication. So I feel that what in the past may have been a production of spiritual intelligences now known to you as Catholicism, was undoubtedly intended as a guide and a teacher to those who had moved in the darkness of paganism, and knew not where to reach for light and knowledge of their own natures, and of the spiritual world beyond.

I do not come, sir, to give extended expositions upon any theme. I feel drawn back in the spirit of brotherly love to my kind. I have

the spirit of brotherly love to my kind. I have a strong desire to help all the world break from its bonds, and rise above the conditions of superstition and error into the larger free-dom of knowledge and of truth. I have a yearning desire to see all humanity break from the conditions of oppression and persecution of any kind which hold suffering souls in bondage, and to see them rise to a state of prosperity and peace. I feel to express this sentiment of mine that my friends may know I have not departed from them; but shall continue to work according to my light in such ways as may perhaps reflect upon the lives of those who are needy and in pain the light of consolation and

needy and in pain the light of consolation and of helpfulness from a spiritual source.

Do not think, friends, that the spirit-world is peopled with ignorant and bigoted minds who cling to their old opinions when the light of truth dawns upon them. Those who cling to their old assumptions and mistakes are only the souls who refuse to see the light, who are pleased to remain blind, and who dwell in the physical atmosphere, knowing nothing of the glory of God shed all around in the spiritworld; but those who are open to conviction world; but those who are open to conviction, who desire to learn the truth at whatever cost, who desire to learn the truth at whatever cost, will speedily drop the old opinions and ideas that weigh upon their minds and prevent the entrance of higher truths, and they will have as strong a desire to bless humanity and lead it onward as does any exalted soul, whatever his calling may be. By seeking for the truth, they are freed from their old mistakes, whether they may have been Jews or Gentiles, priest or liberal preacher it matters not: and they or liberal preacher, it matters not; and they are then ready and anxious to bless the world

with the knowledge of that which is theirs.

Good sir, I will thank you if you will state
that Father Fransioli of Brooklyn, N. Y., has returned to this earth.

# Edward Falk.

[To the Chairman:] Well, I do not know, sir, as I have any right to step in after that man, but I was motioned right along, and I am here. I think he is a good man because there is a bright light all around him, and I wish I could say the same about myself.

be brought out to an extent in this life, but in the spirit-life the aspirational soul of him who desires to utilize his inherent energies will find that he is constantly unfolding more and more of possibility and power, and is enabled to achieve more and more practical and beneficent results for himself and his kind.

Q.—[From one in the audience.] Is it not a fact that the gross materialistic and carnal tendencies of the age are operating to cause spirits to seek less to commune with the world at large and to depend more upon chaste and exalted mediums?

A.—We can hardly accept the conclusions of our friend on this subject, for this reason: Those spirit-intelligences who are advanced in knowledge and the acquirement of wisdom must have, because of the sensibilities of their spiritual nature, a profound sympathy with their human brothers and sisters on any plane of being. Recognizing the fact that their brothers and sisters here are in need of their ministration;

times that I could go over the road again in this world and try and make a better showing of the advantages life gave me.

of the advantages life gave me.

I am not traveling about, I am not serving as an agent for any house, I am not doing any particular work that you can call material. I have just all that I can do to attend to my spiritual wants. I find that I have a great deal to learn, and to think of, and a good many things to throw off that belong to the mortal life. I thought as long as spirits do come back in this way, and as I have had some protty strong lessons since I went out of the body, perhaps the best thing I could do would be to come back and own up that I was a very weak, foolish man, and that I wish I had used the strength and energy that belonged to me in a wiser way. I also thought that it might be well for me just to say that there is a life beyond this which one has to meet, for there is no getting away from it, and you might just as well wait until the right time comes, doing your best while here, then you won't feel as if you wanted to get away from that which is to come.

I had a strange experience in going out of the body, or just after I got out of it teannet.

I had a strange experience in going out of the body, or just after I got out of it, I cannot tell which. I heard a medley of sounds, some sweet and some harsh, and at first I could not make anything out of it; but in a little while I began to distinguish sounds that were familiar. They were the tones of voices I had heard iar. They were the tones of voices I had heard and other sounds, and it seemed to me it was the jingling and the tinkling of all the sounds I had ever heard in my life. That was a queer experience. Then I began to see strange things, a mixed sort of picture that had all kinds of images upon it and faces all blended. I did not images upon it and faces all blended. Idid not know what to make of that, but after a little I began to see or to pick out faces I had known and forms I had seen, and it seemed to be a representation of all that I had met in my morrepresentation of all that, I had met in my motal career. I think you can get an idea of my experience by looking at a composite picture which represents a luman face made up of the pictures of a dozen different people. You can pictures of a dozen different people. You can pick out a feature here, a marked characteristic there that belongs to one individual and another, and that is about the way I felt when I went to the spirit world.

Well, after a while, things became more straightened out for me, and I began to look

back over the past and pick out where I had gone a little crooked, and where I might have done better, and sometimes I saw where I did do a good thing, and was glad of it. That is the way I have been learning and getting ahead. I do not want my friends to think it is all up with me, for it is not, and I do not feel that I am in the worst condition that ever was, or that I have got to stay in even the stony path that I have found.

I am helped to speak here. I could not speak alone, for it is all so strange to me; but the good people around here are giving me help and straightening this thing out for me, so I think it will be all right if you will are the straight of the straight o think it will be all right if you will put it in print. I am known in Columbus, Ohio, and other places in that State, but principally there, and my name is Edward Falk.

#### INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

10. 1. 2 (Continued).—Hannab Atwood; James Sargent;
10. 1. 2 (Continued).—Hannab Atwood; James Sargent;
10. 2 (Continued).—Hannab Atwood; James Sargent;
10. 10. 2 (Continued).
10. 10. 2 (Continued).
10. 3 (Continued).
10. 3 (Continued).
10. 3 (Continued).
10. 4 (Continued).
10. 5 (Continu

Messages here noticed as having been given will appear in due course according to routine date. Jan. 13.—Sylvester P. Gilbert; E. H. Holbis; Nancy Cum-mings; George W. Smith; Rebecca Hastings; E. W. See-ger, Gulde, for Josiah Perkins. Jan. 17.—Col. N. B. Dibble; William Smock; Mrs. Jane Swan; Benjamin Wait; Archibald Scott; Elia Williams.

#### Verifications of Spirit-Messages.

I recognize the name of ESTELLE G. SCAT-TERGOOD among those who have communicated through Mrs. Longley, and whose message appears in The Banner of Nov. 5th, as one with whose friends here in H. 1 am acquainted. I have never met the lady on this side, but was well acquainted with the circumstances of her death, as we call it. Have sent the communication to some of her relatives, who have thereby become interested to make some investigation but are hardly ready to verify it in any public way at present.

EMILY E. HILDRETH. tion, but are hardly ready to verify it in any

Harvard, Mass., Nov. 19th, 1892.

In THE BANNER of Dec. 10th I notice a communication from J B. Howe. I was well acquainted with him in Petersham, Mass. He was engaged more or less in literary work, as he says, and I can see in his message the same humorous vein that characterized his writings, and I do not hesitate to say that I believe the message to be from him. I was also acquainted with James G. Holland, of whom he speaks as being with him. Henry Mason.

West Rindye, N. H., Dec. 13th, 1892.

The message of ELIZABETH WILDER in THE BANNER of Dec. 17th is fully recognized by her son of this place as being remarkably correct. D. W. C. NEWMAN. Hillsborough Bridge, N. H., Dec. 19th, 1892.

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

# Passed to Spirit-Life.

From Boston, on Monday, the 16th inst., Mrs. Fredericke Babo, widow of Leopold Babo, at the age of 57 years. She was born at Goephingen, Wirtenburg, Germany, May 14th, 1835. The deceased resided for some thirty-eight years in Boston, and was widely and favorably known to a large circle of friends. She survived her husband, a prominent druggist, only four months. Her lilness was of several weeks' duration, and was sustained with trust and fortitude. The funeral services were held at Forest Hills Chapel on the 19th inst., Rev. Louis B. Schwarz officiating.

From the home of her cousin, Mrs. Charles Foliansbee, in Chicago, Jan. 5th, 1893, Mrs. James Warner of Gates, Mon-

roe County, New York.

The summons home came in her eighty-fourth year, and found her faculties undhamed. She waited caimly and longingly for the final moment that would permit her to join the loved one whose presence was a reality to her as she neared the confines of mortality. Their care-taking interest had been manifested through her own mediumship during the years of pilgrimage.

Funeral services were held at the home of Mrs. Follansbee, 4545 Greenwood Avenne, Friday forencon, Jan. 8th. At the request of the deceased, words befuting her faith and character were spoken by Mrs. Emma Nickerson Warne, after which Rev. H. W. Thomas uttered heart-prompted thoughts.

after which Rev. H. W. Thomas uttered heart-prompted thoughts.

Never did the last rites seem freer from funeral gloom. The faithful voyager had anchored in a known harbor. Her remains were borne Eastward for burial in Mount Hope Cenetery, Rochester, N. Y., where the remains of her husband, once a promanent citizen of Monroe Co., have rested since 1873.

From his home in Great Falls, N. H., Jan. 4th, of heart ouble, Mr. William Knights, aged 77 years 5 months and 24 days.

He has been a firm Spiritualist for many years, and was very much respected by those who knew him. He was a kind husband and father; he leaves on the mortal side a wife and two daughters (Miss Mary E. Knights and Mrs. H. A. Cobb), also three grand-children, all of whom have the knewledge and consolation of Spiritualism, as they all understand the communion of spirits and the ministry of angels. Funeral services conducted by Edgar W. Emerson.

From New York City, Mrs. Charles Russell, aged 53 years and 6 months.

and 6 months.

Mrs. Russell was formerly a resident of Bryton and Worcester; she was a firm Spiritualist, and pattern of The Banner.

The Rev. S. Lansing Reeve, D. D., officiated and paid a glowing tribute to her intellectuality forticude and womanly worth. As several said, it was a service not to be forgetten. He pointed many precepts and bright examples from the life of the patient sufferer, whose sweet gentleness won every heart.

the life of the patient subsets, whose sweet sentiment.

The choir of Daughters of Rebekah, of which her daughter was a member, beautifully rendered several hymns.

Among the many mourners were Past Vice Commander Henry Spalding, Marshal N. V. Marks and others of the American Patriot League, of which the bereaved husband is an honored member.

. Oblivary Notices not over twenty lines in length are published or alullously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average mo ke a line. No poetry admitted under the above heading.

# CONSUMPTION CURED.

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

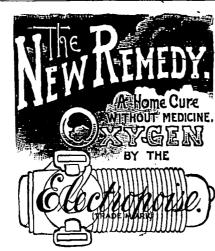
# A TONIC

HORSFORD'S Acid Phosphate.

A preparation of the phosphates, that acts as a tonic and food to the exhausted system.

There is nothing like it: gives great satisfaction.

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.



MANY thousand sufferers in New England and all parts of the United States. In Canada and Mexico, have used it within the past four years, with a degree of

Success Never Before Equalled by any remedy ever given to the world in the cure of the very

WORST FORMS OF DISEASE. BOTH ACUTE AND CHRONIC.

The treatment consists in an abundant supply of pure Atmospheric Oxygen, absorbed into the blood by a very gentle electric action upon the surface of the body, and without sensation to the majority of patients, resulting in a rapid purifying and revitalizing of the blood.

The work is corrective, tonic, and sustaining, lies exactly in harmony with the Divinely appointed laws of health, and hence applies to nearly all possible conditions of disease.

LT WILL CURE YOU! BEST OF NOME IN DORSEMENTS.
For Circulars, Testimonials and Information, call on or

L. A. BOSWORTH,

#### Room 10, 36 Bromfield St., Boston, Mass 3teow Dec. 31.

ONLY 2 CENTS. JUST PUBLISHED.

There has just been published for general circulation a most interesting pamphlet, containing a good likeness of Col. Robert G. Ingersoil and articles from the following well-known writers: R. G. Ingersoil, Thaddeus B. Wakeman, B. F. Underwood, Matilda Joslyn Gage, Helen H. Gardener, Rev. Henry Frank, Nelly Booth Simmons, A. B. Bradford, Parker Pilsbury, Lucy N. Colman, Apt. R. C. Adams, Prof. A. L. Rawson, Lymph E. Howe, Susan H. Wixon, Allen Pringle, Wm. Emmette Coleman, Harry Hoover, Mrs. M. A. Freeman, Sara Underwood, Rev. J. C. Grumbine, J. McCabe, Lydia R. Chase, Henry M. Taber, J. C. Watkins, Dr. Edward Montgomery, Emma Rood Tuttle, Dr. Juliet Severance, Hudson Tuttle, E. C. Walker, Judge C. B. Waite, Dyer D. Lum, Voltairine de Cleyre, Lewis G. Janes and Dr. Richard Hodgson.

The publication will be forwarded to any address in the United States or Canada on receipt of an American two-cent postage stamp.

Additions

in the United States or Administration two-cent postage stamp.
Address FREETHINKERS' MAGAZINE,
Buffalo, N. Y.

# CONSUMPTION SURELY CURED.

To the Editor-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M.C., 183 Pearl St., New York. eowly

# A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HRALER. SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case PREE.

Address DR. J. S. LOUCKS, Shirley, Mass. Dec. 17.

DEAF NESS & HEAD NOISES CURED by I'ck's Invisible Tubular Kar Cushions, Whapers coly by F. Hiscox, 868 B'way, N.Y. Write for book of proofs REE Apr. 16.



Sept. 24. GRATEFUL-COMFORTING.

# S'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operation of direction and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subite maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

zette.
Made simply with boiling water or milk. Sold only in half pound tins, by Grocers, labelied thus:

JAMES EPPS & CO., Homœopathic Chemists, Oct. 8. 13teow London, England.

"IF YOU WOULD KNOW" OUR Future Business Prospects, consult FRED A.
HEATH, the Bind Medium. Enclose Postal Note for
50 cents, or register your letter, with lock of hair and stamp,
Address 168 Abbott street, Detroit, Mich. No stamps taken,
June 4.

Mrs. Dr. M. K. Dowland, SURĞEON CHIROPODIST and Magnetic Healer, of Boston, has located in Lynn, 15 City Hall Square, Room 2. Modical Sittings given daily. 13w\* Dec. 10.

Mrs. William H. Allen, 496 Washington Street, Providence. SEANCES for the present season Sunday, Tuesday and Friday evenings, at 8.0 clock, and on the third Thursday in each month at 7 r. M.

OPIUM Morphine Habit Cured in 10 to 30 days. No pay till cured. Une 4. U

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittlings thatly, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Torms, 81.00. Hours, from 9 a.M. to 6 P. M. tf\* Oct. 11.

# DIAGNOSIS FREE.

END two 2-ct. stamps, look of hair, name in full, age and Sex, and I will give you a CLAIROVANT DIAGNOSIS OF YOUR ALIMENTS. Address J. O. BATDORF, M. D., Principal, Magnetic Institute. Grand Rapids, Mich. / lm Jan. 7.

Mediums in Boston.

### Clairvoyant EXAMINATIONS.

R. HOLBROOK and DR. ELLA NEWCOMB possess this wonderful gift to a remarkable degree. Can diagnose disease at sight; also take away all pain through the power of Psychometry; many remarkable cases cured. If you are slok, don't fail to see them, or send a lock of hair and \$1.00. Office 218 Tremont street, Boston, every Tuesday and Thursday, from 11 A. M. to 7 P. M. In Malden, at the Evelyn House, on Friday of each week. All other days at 128 Essex street, Balem, Mass. Consultation free.

Hattie C. Stafford-Stansbury, 80 West Concord Street, Boston. Wednesday 8 P. M., Thursday and Saturday, 2:30 P. M.

H. Newton Stansbury, Slate-Writing Daily, 10 to 4. Scaled Slates Specialty. All engagements in advance. Jan. 28.

Mrs. S. S. Martin, RUTIAND STREET, Boston. Seances Sundays, Thursdays and Saturdays, at 2:30 r. m.; Sundays and

rednesdays at 8 P. M. Jan. 7. tf GEORGE T. ALBRO, Manager.

J. K. D. Conant,
Trance and Business Psychometrist.

SITTINGS daily from 10 A. M. to 4 P. M. Séances every
Sunday evening at 7:30; also Friday afternoons at 2:30.
No. 11 Union Park, Boston, Mass., between Shawmut Ave.
and Tremont street. Will hold Public or Private Séances.
Jan. 28.

Miss A. Peabody, DUSINESS, Test and Developing Medium. Sittings daily.

Oircles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00.

1041 Washington street, opposite Davis street, Boston.

Jan. 28.

# DR. JAMES R.COCKE,

24 Worcester Street, Boston, Mass.

Osgood F. Stiles, DEVELOPING, Business, Test and Medical Medium.
Sittings daily, from 9 A.M. to 5 P.M. Circle Sunday
and Tuesday everyings at 7:30, Thursday afternoons at 2:30.
5 Lindboro street, on Essex street, Charlestown, Mass.
Jan. 28.

Miss J. Rhind, Seer. SITTINGS daily, with advice on business. Circles Monday at 7. Thursday at 3 r.m. Advice by letter. State in own hand-writing, age and sex. Enclose \$1. 1064 Washington street. Boston.

Jan. 28.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston. Jan. 28.

Mrs. H. B. Fay, 17 APPLETON STREET, Boston. Seances Thursday and Saturday at 2:30 P. M., Sunday at 8 P. M.

Mrs. T. E. Wetmore, MAGNETIST, Psychometer, 176 Tremont street, Room 39 11 A.M. to 5 P.M., or by appointment at 31 Gainsborost Jan. 7...

Mrs. Hattie A. Young, TRANCE, Business and Developing Medium. Bitting daily. Ladies 28c., 56c. and 8l. Gentlemen 50c. and 8l. 22 Winter street, Room 16, Boston. 4w\* Jan. 7. Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. Circles Thursday and Sunday evenings, 8 o'clock. Winter street, Room 8, Boston. Addison D. Crabtree, M.D., 4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Cure of Diseases at a distance. Send stamp, age and sex. Jan 14.

Mrs. A. E. Cunningham, THE well known Medical, Business and Test Medium, 247 Columbus Avenue, Suite 8, Boston.. Will answer calls for platform work. Jan. 7.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmu Avenue, one flight. Boston. 4w\* Jan. 14.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 451 Shawmut Avenuc, Boston, near Newton st. Hours 9 to 6. Jan. 7.

Miss L. E. Smith, M EDIUM, 256 Columbus Avenue (near bridge), Suite 6. Private Sittings daily. Will go out to hold circles.

Mrs. C. T. Crockett, M EDICAL and Test Medium. Vapor Baths and Mag netic Treatments. 3 Hanson street, Boston, Mass. 3w\*

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont Jan. 7. Dr. J. L. Wyman,

224 Tremont street, Boston.

Miss Grant, TRANCE MEDIUM, 832 Bosworth street, Boston, Jan. 7.

Dr. Fred Crockett, TREATMENTS and Sittings. Circle Sunday, 7:30P. M 263 Shawmut Avenue, Boston. 2w\* Jan. 2).

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

Miss M. Stuart,

MAGNETIC Physician. Vapor Baths. 161 Court street, Room 8, Boston. Hours 16 to 10. 1w Jan. 28.

DSYCHOMETRIC and Business Reading, or 1 six questions answered, 50 cents and two stamps.
MARGUERITE BURTON, 1472 Washington street, Boston.
Jan. 21. 8w\*

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont street, cor. Hanson, Boston.

DR. A. H. RICHARDSON, 27 Adams street, Charlestown District, Boston, Mass. 11 Nov. 26. DR. JULIA M. CARPENTER, 303 Warren Jan. 7.

# STELLAR SCIENCE.

WILL give a test of it to any person who will send me I the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Hiographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; Consultation fee \$1; at office, 206 Tre-mont street. mont street.
Nativities written at prices proportionate to the detail demanded.
Address OLIVER AMES GOVI.D. Box 1684, BosJuly 19. ton. Mass.

WILL make use of her psychometric and other psychlo-powers in answering questions considering diseased conditions, examining into business prospects, etc., of pa-trons—through the mail only. Terms \$2.00. Address her at Ouset, Mass.

Miss Lottie Fowler, CELEBRATED Medical and Business Spiritual Medium, returned from Europe. Hours 2 till 8 P. M. Business questions by letter. Massage treatments. Address Washington, D. C. Jan. 7.

SENT FREE. RULES

TO BE OBSERVED WHEN FORMING

#### SPIRITUAL CIRCLES. - BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RIOH.

Sent free on application to COLBY & RIOH.

INSPIRATIONAL AND TRANCE SPEAK.
ING. A paper read before the Conference of Spiritualists, heid in Lawson's Rooms, 1st Gower street, London, W. O., Eng., by Mr. J. J. Morse.

This lecture will be read with interest, coming, as it does, from the 'pen of ong of Engiand's gifted mediums, who has lectured so satisfactorily in the United States.

Paper, 5 cents, postage 1 cent. Paper, 5 cents, postage 1 cent. For sale by COLBY & RICH.

Miscelluneous.

### SOUL READING,

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

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will, visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past
and inture life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps. Brief
delineation, \$1.00, and four 2-cent stamps. Brief
delineation, \$5.00, and four 2-cent stamps. Brief
delineation, \$5

POSITIVELY FREE.
Our Beautiful NEW-CATALOGUE,
Illustrated with Colored Portraits, and
giving full Particulars of all our famous GROANS AND PIANOS.

Sold for CASH or on EASY TERMS

OR PAYMENT to suit everybody.

ORGANS \$165.00. PIANOS \$175.00. CORNISH & CO., Washington

World will Retain ture or give Relief Pierce's Magnetic Trusa. This Cylebrated radically cured thouse of cases, No Iron Hoops or Steel can be wern with ease and comfort to fand Bay. Perfect fitting Trasessent by Mail. Instational It you want the BEST, send 4c pass for Pamphlet No I. Address all letters to restly Elastic Trusas Co. [IR. PIERCE & Soly]



# Eucalyptus Tea.

THE greatest Blood Purifier known. Regulates the Liver. Stomach, Bowels and Kidneys. Cures Malaria, Constipation, Rheumatism, etc. By mail, 25 cents. EUCALY PTUS CREAM never falls to cure Catarrh, Neuralgia, Skin Diseases and Piles. By mail, 25 cts. Liberal terms to Agents. Address DR. STANSBURY & CO., 305 Scott street, Oakland, Cal.
For sale by COLBY & RICH. Jan. 2.



Montion Banner OF LIGHT. 28teow Oct. 8.

ARALYSIS CURED WITHOUT MEDICINE
LOCOMOTOR-ATAXIA
LOCOMOTO 6 CENTRAL MUSIC HALL, CHICAGO, FOR A VALUABLE BOOK FREE -

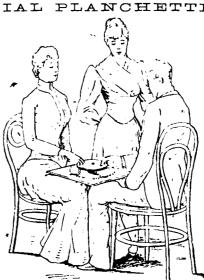
# PATENTS OBTAINED. Thirty-five year' experience. Examinations and freports free. Promps attention. Bend Drawing and deseription to L. Bascan & Co., Astry's, Washington, D.C. ASTONISHING OFFER.

CEND three 2-cent stamps, lock of hair, name, age sex, one of leading symptom, and yourdisease will be diagnosed free by spirit power. DR. A. B. TOBSON, San Jose, Cal. Jan. 7 Voltaic Mineral Rods.

MPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. Jan. 14. Sealed Letters Answered. A DDRESS MRS. ELIZA A. MARTIN, Lock Box 1877, Fitchburg, Mass. Terms \$1.00. Jap. 7.

The Psychograph,

DIAL PLANCHETTE.



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Glies B. Stebbins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price El.00, securely packed in box and sent by mail postpaid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by COLBY & RICH.

The Wondrous Writing Power.

t is claimed for "DAESTU" that it is the ultimate development and perfection of other devices, having for their object the demonstration of the theory that thought can be transmitted by means of an involuntary medium.
"DAESTU" conclusively demonstrates this, as by its means the mind of one person can cause the hand of another to involuntarily write the answer to a question asked mentally.

It is a phonomenon which has already attracted the attention of many in the scientific world, and it opens immense fields of research in this and other of the higher lines of thought.

The instrument complete in box, with full directions, and cut illustrating the manner of using it, \$1.00; postage 25 cts. NOTICE TO RESIDENTS OF CANADA AND THE PROVINGES.—Under existing postal, arrangements between the United States and Causada, DAESTU cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

# The Writing Planchette.

CCIENCE is unable to explain the mysterious performs ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been stained through its agency, and no domestic icrole should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand hew to use it.

PLANCHETTE, with Pentagraph Wheels, 60 conts, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,—Under valsting postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

Aew Nork Advertisements.



The Great Oriental Remedy. CURES

Constipation, dyspepsia, sick headache, corpulency, and all diseases due to deranged liver and kidneys, by eradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmiess, sure. Samples, 10c. Small packages, 25c., large ones, \$1. Sent by mail to any address, post paid.



Dr. Dumont C. Dake, 231 West 42d Street, New York City,

Magnetic Specialist for Magnetic Specialist for Mervous and all Chronic Diseases — Throat, Lungs. Heart, Blood, Stomsch, Liver, Kidneys, Rheumatism, Paralysis. Diseases of Women cured by our method. Our Specific Remedies sent by mail five dollars per month. Diagnosis, with advicative dollars. Send for Circular.

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 necessary is the name, sex and correct address of the person. DR. Collins has elaborated an entirely new and completely successful plan for the treatment of chronic and nervous diseases: The treatment is based, with scientific accuracy, on the laws governing the psycho-physiological constitution of man, and has proved, and is constantly proving, inyariably successful. In addition to his own natural powers and special training for the work, the Doctor has is consultation the greatest fiving psychic.

DR. Collins has also a positive specific and radical cure for the syphilitic taint in all its varied stages, and especially prompt in the secondary, tertiary and hor editary forms of the disease. Correspondence solicited.

Jan. 28.

BARRY'S TRICOPHEROUS
FOR THE
HAIR AND SKIN.
An elegant dressing. Prevents An elegant dressing, Prevents baldness, gray hair, and dandruff, Makes the hair grow thick and soft cures cruptions and diseases of the skin. Heals cuts, burns, bruises and sprains. All druggists or by mail 50 cut. 44 Stone St. N.Y.

John Wm. Fletcher,

CLAIRVOYANT MEDIUM, 268 WEST 43d street, New York City. Private 8éances daily. Public Circles Thursday evenings. Endorsed by Florence Marry at, Alfred Russel Wallace and the Spiritual Press.

Mrs. H. L. Woodhouse, BBO 6th Avenue, New York,
TEST Medium. Diagnosing disease a specialty. A Mag
netic Practitioner in attendance. The sick accommodated with board and attention.

We Jan. 7.

Astrological Medium, MRS. WEBB. Consulted by mail or otherwise. 12 ques tions \$2.00. Health and Business a specialty. 124 West 22d street, New York City. Jan. 7.

PILES ELECTROBOLE the great alvine.

gives quick relief, cures in a few days. Never returns. No purge no days. Never returns. No pur

DR. F. L. H. WILLIS

May be Addressed until further notice. 46 Avenue B, Vick Park, Bochester, N. Y. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Parslysis, and all the most delicate and complicated diseases of beth sexes.

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

Jan. 2.

RUPTURE A positive radical Cure at home. (Sealed) Book giving full particulars Sent Free. Address Br. Jan. 14. 28teow.

RECEIVED FROM ENGLAND.

# Raphael's Almanac:

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 HIEROGLYPHIC

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

CONTENTS.

Seventy Third Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every Day Guide.
The Farmer's Breeding Table.
Astro Meteorologic Table.
Table of the Moon's Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables.
Manure and Weather Tables.
Manure and Weather Tables.
Stamps, Taxes and Licenses.
Good and Bad Harvests, etc.
Sizes of Tanks, etc.
Pawnbrokers' Regulations, Marriages, Annuities, et The British Empire, Foreign Food Imported, etc Religious Denominations.
Postal Information.
Post

Price 35 cents, postage free,

# TWELFTH EDITION. **HEVOICES**

BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of cason and Philosophy—in His unchangeable and glorious Reason and Philosophy—in His unchangeable and glorious attributes.

The VOIDE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

The VOIDE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden'of Eden to Mount Calvary!

The VOIDE OF PRAYER enforces the idea that our prayers must accord with innutable laws, else we pray for effects, independent of cause.

Twelfith edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beyoled boards:

bdards:
Price \$1.00, postage 10 cents.
Price \$1.00, postage 10 cents.
Price \$1.00, postage 10 cents.
Persons purchasing a copy of "The Voices" will recolve, free, a copy of Mr. Barlow's namphiet cuttited "ORTHODOX HASH, WITH CHANGE OF DIET," If they

so order.
For sale by COLBY & RICH. NADA AND THE arrangements be arrangements be forwarded by the forwarded by

# Bunner of Wight.

BOSTON, SATURDAY, JANUARY 26, 1693.

#### FROM PARIS.

BY HENRY LACROIX.

This, my eleventh trip across the Atlantic, was made on board a Dutch steamer, named Obdam, of the Rotterdam Line. It was on the 29th of October last that 'I left New York, and it took us twelve days to reach Boulogne, France. Some of my friends on the other side. who act as "clerks of the weather," had advised me when to leave-and when to returnso as to have fine weather, and, in both cases, it happened true and pleasant. It is well to above.

I made a short trip this time, of three months only. The weather in Paris, during my whole me back home. It 's a mistake to go to Europe in winter time. Comfort we have here during the inclement weather, but not there.

In the way of spiritual experiences nothing of any account is to be recorded in the French capital, nor anywhere else in France. The primitive table-tipping is still the mode resorted to there and everywhere on the continent. Routine seems to be the key-note most used here in almost everything, and, when a depart ure from that modus operandi is made, things go beyond bounds. I have been repeatedly asked why we, Americans, go ahead so much faster in practical Spiritualism than Frenchmen? Because we are practical, answered I Because we are persevering. Returning French spirits are, as a rule, what they were while on earth-not inclined to take the serious or practical side of things. There are no materializing mediums in Paris, so far as I could learn, and the people are satisfied in speculating at random on matters of the other world.

Having read the latest work of Louis Figuier, a celebrated French writer, entitled: "Les Bonheurs d'Outre Tombe," or the "Happiness Beyond the Tomb," I concluded to interview the great author. I told him that it were well to have a personal knowledge of the spirit world to write about it, and that generalities, however well told, would not suit us Americans. The plain fact is that French authors very frequently write and assert what they don't believe. They supply the demand of the times, and as in these days the occult science is in vogue, every writer of note feels bound to produce something in that style. It's business.

I had quite a treat, however, in reading a spiritual kind of novel: La Reine Hatasou, or Queen Hatasou, one of the late works of a Russian lady, living in St. Petersburg, named Wera Kryjanowski, written in French and published in Paris, in two volumes. This clairvoyant and clairaudient medium is a young woman of titled birth, and said to be controlled to write by the spirit of the celebrated Lord Rochester, who was a favorite of Charles the Second. The scene or drama described in that work takes place in ancient Egypt. It is a tableau of real life, such as then prevailed, with broad and intricate significance, carrying through a "photo" sort of reality, such as one would write who had been an eye-witness of the tale. As a historical and topographical contribution, initiating one in the very interesting times of the Pharaohs, the work can be said to be one of sterling value. There are many lessons to be learned by unearthing the past, and it is the mission of this medium, whose many works deal with that subject, to bring forth the spiritual notions and practices current among the leading nations of antiquity.

While on this topic I might as well mention that I read in a back number of the Revue Spirite. It is a long account by a converted Parisian savant, with whom I am well acquainted, or rather a translation of an eighty-seven feet long roll of papyrus, which gives the history of Mouna-Scherée a daughter of one of the Pharaohs or Emperors of ancient Egypt, with a very detailed description of her initiation as a priestess in one of the temples, wherein it is seen how closely those ancients were acquainted with the practical interference of spirits in human affairs, and how they then proceeded in so doing. That valuable MS. was found rolled up and held in the right hand of a mummy, and bears the following title: "THE HAND OF THE MUMMY." It is written in distinct columns, from right to left, and the last page is the first. The writing is called lineary hteroglyphic. The initials of the text are red, while the rest is black. The finder claims that it was a hard and long task for him to unroll that papyrus and preserve it intact.

The last part of the MS. is a most valuable index of how far advanced our humanity was then in the scientific sense of metaphysics.

As a final subject treated before her examiners, or the full chapter of the priests and priestesses of the temple, Mouna-Séhérée had taken the high one of "PRIMORDIAL ETHER." She says:

"That universal fluid, ignored by the common multitude, is but little known even by our superior classes. I need a certain courage to broach this vast subject before you, but I am encouraged by the (Déesse) goddess. I know it by unmistakable signs of her direct manifestation, as this morning in getting up I had happy presages: the bird, Bennou, (the bird consecrated to Osiris, and being the emblem of resurrection) passed to my right, and a néocore (a servan of the temple) winked with his right eye; beside, with my planetary awakening, I heard my friend and companion, Bira, telling me from the sidereal spheres o the terrestrial circles: 'I abjure you, in the name of your father in Osiris, not to fear to treat this vast subject, as you have studied in a great measure the hieratic papyrus of our chief library, that which we designate by the expressive title of Medicine of the Soul. You can, therefore, treat this subject with full confidence.

"These are the motives which have impelled me this day to speak of primordial ether or universal fluid.

"I will then begin by saying that there is but a single power or force in all worlds, and that is-Ether; it illuminates, it acts, it transports, it engenders, it causes vegetation, it agglomerates, it relinites and synthethises all molecules, and, in fact, it is that fluid which does everything and has done everything; without it nothing can exist, and with it everything can

"And, what is most remarkable, that which is all. is everywhere, which is the grand motor, the disc or soul of worlds, is invisible to most of beings; that imponderable fluid-is gifted with incalculable force: if men only knew how to store it, to conduct and di. rect it, it could be used to grind grain, to mix flour.

bake bread, give planetary life to all degrees. "This fluid illumines all worlds, as suns are but the emanations of it; beside, in medicine, it is the univer-

which they would not think themselves properly

" Among the superior classes, as I have already in timated, the simple laying of hands by a mage is amply sufficient to cure all diseases, which originate from a single cause: the birth of animalcules or germ emitted by the secondary fluids—all unhealthy. The simple projection of the universal fluid, ether, is sufficient to destroy them in all bodies of all kinds; it heals all diseases.

"Such was the conclusion of my scientific discourse. "After the chanting of the ritual, the Great Priest eccived me as Pallacide, with all the usual ceremonles, and I immediately took rank among the sisters; I was placed alongside of Bira.

"Among the papyrus, rolled up and lying at my feet, will be found the history of my life: They are inscribed thus: .. ... ....

As a development to the preceding theories, so strangely brought forth to notice, and which carry such high significance and truthfulness -coming from such a back age, which we class as very backward-I feel bound to add be on good terms with the guiding influences that now ether is not considered as a fluid, only spirit-matter being so called. Ether is indeed the "primordial" substance, from which all bodies and objects in nature spring forth. I stay, was wet and foggy, so much so as to drive have learned that matter exists only in three conditions: the ethereal, the fluidic and concrete. Our "primordial," or highest state, is the first—as souls—the second stage of existence is as spirits, or fluidic beings, and the third as material beings. Those are the views which have repeatedly been advanced by the high controlling influences which preside over the BANNER OF LIGHT.

#### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious ball in the Carnegie Music Hall Building, between 58th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A. M. and 7% P. M. Henry J. Newton, President.

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

Adelphi Hall, 524 Street and Broadway.— Lectures and clairvoyant tests every Sunday at 3 and 8 r. m. Mr. John William Fletcher, regular speaker. A. E. Willis, Secretary, 268 West 43d street.

Secretary, 288 west 450 street.

The Psychical Society meets in Spencer Hall, 114
West 14th street, every Wednesday evening, 80'clock. Good
speakers and mediums always present. Persons interested
in mental and spiritual philosophy and phenomena invited.
J. F. Suipes, President, 26 Broadway.

Carnegie Hall .- Mr. Henry J. Newton, as President of the First Society of Spiritualists, recognizes the importance of securing the best of talent for the

the importance of securing the best of talent for the regular lecturer. In December J. Clegg Wright occupied the platform, and no one could listen to the profound and able wisdom, as it fell from the lips of the speaker, when handling subjects requiring research or study, without being impressed with the fact that the controlling mind was one of great learning combined with great experience.

During January Mrs. Ida P. A. Whitlock of Boston has proved a very fitting successor to Mr. Wright. Nearly all of the lectures have been on subjects furnished by the audience, consequently many lectures have really been a combination of several subjects; but the guides of Mrs. Whitlock have always been found entirely competent to clear away the shadows of unbelief or ignorance, and reveal the grand truths and knowledge of all things pertaining to the earthlife and its relation to the future life.

As a psychometrist, Mrs. Whitlock stands second to none. Her practice of reading only from articles laid upon the desk during her absence from the room, and giving the reading with closed eyes, must convince every one of the honesty and genuineness of the wonderful tests given.

Adelphi Hall.—In the afternoon a large audience

Adelphi Hall .- In the afternoon a large audience followed Mr. Fletcher's lecture upon "Theological Unrest: What Causes It?" and frequently applauded the salient posits. Many remarkable tests were given at the close. In the evening Miss Katherine Karmon recited "Not Understood" with pronounced effect, and after a song by Miss McCarthy, Mr. Fletcher proceeded to deliver the third of a series of lectures upon The Human Spirit and Its Powers," which he fol-

"The Human Spirit and Its Powers," which he followed by the usual séance.

Next Sunday afternoon will be devoted to the celebration of Thomas Paine's birthday, a number of speakers appearing. In the evening the following program will be offered:

Overture, Mr. and Mrs. Puicrevier; "Walting" (Millard). Miss Grace McCarthy; "A Psychical Evening" (Fletcher), Mr. J. W. Fletcher; "Dead in the Street," Rectitation (Bungay), Miss Katherine Karmon; "Winter Luilaby" (De Koven), Miss Grace McCarthy; "Dream of Engene Aram," Mr. William Anderson; to conclude with one of Mr. Fletcher's wonderful mental test seances.

A. E. Willis, Sec'y. 268 W. 43d street, New York City.

# COLORADO.

Colorado Springs .- G. W. Kates and wife continue to attract large audiences here, and are giving good satisfaction with their lectures and tests. Both

tinue to attract large audiences here, and are giving good satisfaction with their lectures and tests. Both are earnest workers and able teachers. The lectures are attracting the thoughtful, and the tests are convincing even those who come to scoff.

As a psychometrist and clairvoyant, Mrs. Kates is the peer of any. Her methods are interesting, and the results are startling and convincing.

We desire to retain them next month, if possible, and trust to have an early return, as they seem so delighted with this climate and our earnest little society. We are accomplishing a good work here, with a constantly growing interest. Funds are being slowly accumulated as a nucleus for the early erection of our own Temple, which is sure to come. No place can do a better work than this—for it is a health resort where magnetic forces abound, conductive not only to helping physical sufferers, but also unfolding the psychic powers. We have now several mediums developing; who bid fair to help on the good work. Our people are social and earnest. Dr. E. C. Kimball, the President of our Society, is always active in the good work; indeed, so are all the officers.

Thousands of people come here in the summer time to partake of the climatic benefits and to drink the celebrated Manitou waters. Why it is not also more of a winter resort is likely because the mildness of weather is not fully known. We have almost perpetual sunshine. Whilst snow on the mountains may daily greet us, yet our valley is nearly always clean and dry, so that there is incessant pleasure driving. Whilst the thermoneter has registered twenty to thirty degrees above zero here, reports tell of ten below in the East, and yet greater coldness in other localities.

With nature, bumanity and the spirits as helpers, why should we not aspire to a good and earnest work here? Surely we will have all the necessary help.

# MINNESOTA.

St. Paul.-Mr. Oscar A. Edgerly has entered upon the fifth month of his engagement with the Spiritual Alliance of this city. His fine lectures attracted the more intellectual class of the community, and large audiences attest to their interest and appreciation.

audiences attest to their interest and appreciation.
On Thursday evening, Jah. 5th, the annual meeting for the election of officers for the ensuing year was held at the residence of Dr. House. Mr. M. T. C. Flower, who has served the Society so long and faithilly as President, declined the nomination, and Mr. E. E. Fisher was elected to that office. Dr. House, whose heart and soul are in the good work, was chosen Vice President. Mr. John Sauer, who has been the efficient Treasurer of this organization from almost its inception, was unanimously reflected. Our good brother, Mr. Flower (a veteran Spiritualist), in retining from office does not retire from active service in the cause so dear to his heart, while life and heath remain.

# LOUISIANA.

New Orleans.-Mrs. M. Walte (San Francisco), the vonderful test medium whom I have previously spoken of, is doing a world of good here for Spiritualism. Her

of, is doing a world of good here for Spiritualism. Her
tests are simply astounding; she has set a great many
people to thinking—and that is what we want, for it is
a step in the right direction.
Sunday, Jan. 15th. Bro. Ladd spoke with eloquence
and interest—as is usual—on questions from the audience; there were many more questions than could be
answered in the time set apart for the exercise.
The lecture was followed by tests from Mrs. Walte,
and the meeting closed with an invocation from Bro.
Ladd.

Ladd.
Mrs. Waite has promised the Ladies' Auxiliary of
the New Orleans Spiritualist Association a scance for
its bonefit, to be followed by refreshments and a
dance. Admission 25 cents.

MABEL KLINE.

Spirit Warren Chase has a characteris tic word on our sixth page.

A Pitiable Sight

sal remedy or panacle.

The popular classes, in cases of physical disease, want to be treated with herbs and mineral remedies, to be accompanied by gross incantations; without

### MEETINGS IN MASSACHUSETTS.

Lynn .- Sunday, Jan. 22d, at Cadet Hall, Mrs. J. F. Dillingham Storra gave in the afternoon invocation remarks and tests; Mrs. Nora J. Dowd presented test communications and names. Evening, Mrs. Storrs delivered an Ab''. Decture on the "Golden Rule," followed by tests; Mrs. Dowd's control yave a large number of names and messages. Appropriate music by Geo. N. Churchill.—Next Sunday, at 2:30, Mrs. M. T. Longley will occupy the platform. Music, Mr. C. P. Longley's Quartet.

In the evening a grand concert by the Children's Progressive Lyceum of Boston will take place at Cadet Hall. Mrs. Longley, Mrs. W. S. Butler and J. B. Hatch will also make brief addresses.

T. H. B. JAMES. remarks and tests; Mrs. Nora J. Dowd presented test

The Lynn Spiritual Fraternity holds meetings in Bodwell's Hall each Sunday afternoon and evening Jan. 22d, Dr. Nichols, Dr. Hatch and Mr. L. D. Milli ken took part, giving tests, readings and short ad

dresses.

In the evening, address by Mrs. M. E. Pierce; Mrs. M. W. Leslie, remarks, tests and readings; Mr. Millikin, readings. Mrs. Leslie is one who should be kept in constant employment before the public. Mrs. Webster's little control gave good readings, and closed the meeting by a spiritual benediction.

53 Lowell street. Mrs. E. B. MERRILL.

Malden:-Jan. 22d the hall was well filled to listen to tests by "Swift Arrow," and inspirational poems through the mediumship of Joseph D. Stiles. were pleased with the evening entertainment.—Jan. 29th Mrs. Harding will speak and give tests. Jan. 26th (Thursday), alternoon and evening, there will be a literary and musical entertainment in Odd Fellows Hall, Main street—supper, 6 to 74—held by Spiritual Association.

MARY E. THOMPSON, Sec. y.

The Lycoum at 2:30 p. M., Mr. Potter in the chair singing by school; invocation by Mr. Potter; the classes took up the lesson; marching; speaking, Harry Affelhoy, Rosabel Wentworth, George Elms and Dexter Fox; singing, Ethel Dodge. E. M. Dodge, Sec y.

Brockton. - Sunday evening, Jan. 15th, Mrs. Sarah A. Byrnes (Boston) dispensed spiritual truth in her usual impressive manner. Wednesday evening, Jan. 18th, Edgar W. Emerson (Manchester, N. H.,) was with us, and after speaking half an hour on general topics, his guides voiced messages from spirit friends to friends in the mortal, which were readily recognized by those present.

EMMA B. COOPER. J. T. Brown writes that Mrs. E. C. Kimball (Law-rence) occupied the rostrum of the Ladies' Aid Spiritual Society on the evening of Jan. 22d, to the

Fitchburg .- The services of our Society were well attended Sunday, Jan. 15th, as is usually the case during the ministration of Edgar W. Emerson, who is peer among the mediums for giving instructive tests

best of acceptance.

and messages.

Mrs. Hattle C. Mason was our speaker and medium
Jan. 22d. She gave a discourse and test scance both
afternoon and evening. Mrs. Mason also added to the
interest by vocal and instrumental music.

C. L. E. N. Sectu C. L. Fox. Sec'u.

Lawrence.-At Pythian Hall, Sunday, Jan. 15th Mrs. E. C. Kimball gave two fine lectures, concluding

with some excellent tests.

Sunday, Jan. 22d, Mr. W. J. Colville (Boston) lectured both afternoon and evening on subjects taken from the audience—and it is safe to say Lawrence has not had such a treat within my memory or any of those with whom I have conversed.

Next Bunday Dr. F. H. Roscoe (Providence) will be our speaker.

L. E. Goss.

Worcester .- Mrs. Clara H. Banks was our speaker on Sunday last. She will officiate again next Sunday. She is an earnest worker for humanity.

The Woman's Auxiliary will meet at the residence of Mrs. M. K. Howe on Friday afternoon. Jan. 27th. Supper from 6 to 8 o'clock. Mrs. Banks will be present to assist in the evening exercises. GEORGIA D. FULLER, Cor. Sec'y. 5 Houghton street.

Haverbill and Bradford.-Mr. Edgar W. Em. erson, the well-known and prominent inspirational speaker and descriptive medium, was at Brittan Hall again last Sunday, speaking before very large audiences with convincing effect. A large number of spirits were described, and many interesting messages to friends were received. Nearly every one was recognized.—Next Sunday Mr. W. J. Colville (Boston) is to be our speaker.

E. P. H.

Chelsea.-Jan. 22d, developing circle at 2:30; well attended. Evening, at 7:30, singing; followed by Mr. John Coombs with interesting speaking, tests and readings; Mr. W. Anderson gave readings and tests; song, Mr. Anderson; Mrs. W. Anderson gave tests and readings; music, Mr. and Mrs. Anderson.—Mr. John Coombs will be with us again next Sunday.

Quincy .- Henry Chubbuck, Chairman, writes that services were held here, local talent officiating, on the evening of Jan. 22d. Mrs. M. A. Bonney, the Chairman, J. E. Tirrell, J. E. Hayward, participated. E. J. Bowtell will occupy the platform there on Sunday evening, Jan. 29th, and Mrs. E. A. Cunningham Feb. 5th.

Saugue. - Sons of Temperance Hall was filled Jan. 22d. Invocation by Mrs. Atherton, followed by lecture and tests; reading by Mr. Atherton, followed with tests and psychometric delineations. Meeting next Sunday evening at 7:45; mediums invited to take part. MR. and MRS. ATHERTON, Conductors.

Salem. - Dr. George A. Fuller (Worcester) occupied our platform in Cate's Hall Jan. 22d, and gave two interesting lectures, which were appreciated .--- Mrs. Edith E. R. Nickless (Boston) is to be with us the 29th.

The Progressive Lyceum held its session at 12:30 o'clock—Mrs. Mosher, Conductor,

Mrs. N. H. GARDINER, Sec'y.

Lowell.-Dr. Nelke (Boston) lectured Jan. 22d. afternoon and evening, and after each lecture a number of tests were given, which were very remarkable; several being given to foreign parties in their own languages.—Next Sunday Dr. Drisko (Lynn) will lec-ture and give tests. E. PICKUP, Hon. Sec'y.

Taunton .- Mrs. Jennie K. D. Conant (Boston) gave Some very remarkable tests Jan. 18th.—Jan. 22d Mrs.
Julia E. Davis (Cambridge) was here. She is a brilliant speaker and good test medium. She comes again
Jan. 29th and 30th.

Mrs. F. E. Morse, Sec y.

# CONNECTICUT.

Norwich.-Sunday, Jan. 22d, the Lyceum connect ed with the Spiritual Union of this city held services in observance of the thirtleth anniversary of the or ganization of the first "Children's Progressive Lyceum," by Andrew Jackson Davis. The exercises

ceum," by Andrew Jackson Davis. The exercises consisted of music, recitations and marching. Mrs. F. M. Marcy, Conductor, made impressive remarks relative to the object and origin of Lyceum work, and tribute was paid the author for his graud service in the cause of spiritual enlightenment.

At 1:30 P. M. Mr. A. E. Tisdale opened the services by singing, the controlling intelligence giving thereafter a fine address upon "Osmical Mutations." An eloquent discourse was given in the evening, the subject being "The Age of Religious and Political Progress, or the Dawn of a New Era in Human Civilization." Both services were well attended.

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

# MAINE.

Lewiston.-Our meetings are well attended each Sunday; many young people are present on each oceasion. We had with us Jan. 8th and 15th Mrs. Chandler-Bailey (Boston), who gave good satisfaction.
Some of her readings and tests were most remarkable.
Next Sunday we shall have with us E. Andrus
Titus (South Abington, Mass.),
M.

Lewiston .- E. Andrus Titus occupied our platform last Sunday; good audiences afternoon and evening. He was liked very much.

next Sunday, also Tuesday evening. Mr. Titus is doing a good work. I trust he may be well employed by the Spiritualists all over the country.

E. H. MATHEWS. evening. He was liked very much. He speaks again

# RHODE ISLAND.

Providence.-The Spiritualist Association met in Columbia Hall, No. 248 Weybosset street, Sunday, Jan. 22d, at 2:30 and 7:80 P. M. [Progressive School at 1 o'clock.] Mrs. Sarah A. Byrnes's subjects for the day were "The Educational Tendency of the Philosophy and Phenomena of Spiritualism." and "What came ye out for to see—a reed shaken by the wind?" She is a fine speaker.—Jan. 20th Mr. Edgar W. Emerson will be with us.

SARAH D. C. AMES, Sec'y.

Dandruff forms when the glands of the skin are weakened, and, if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

#### Mr. Baxter in Ohio. To the Editors of the Banner of Light:

Before the Union Society of Spiritualists in Cincinnati, Sunday, Jan. 18th, Mr. J. Frank Baxter gave two lectures with the usual accompaniments of poems,

songs and tests. The morning subject was "Human-ity versus Obristianity," not that the speaker would have any one less a Obristian, or love Christianity less, but he would have all more humane, and love human-

ity versus Christianity," not that the speaker would have any one less a Christian, or love Christianity less, but he would have all more humane, and love humanity best.

The evening subject was "The Spiritand Its Emancipation." In its elaboration he dwelt upon the evolution of a spiritual body in the material, and its natural and lawful emancipation and rising to spiritual realms. A harmonious feeling prevailed through the audience, leading consequently to a remarkable scance. In the language of a Cincinnati paper, "The scance left an impression never to be forgotten. Mr. Baxter certainly is a remarkable medium. He demonstrated the truth of his philosophy through himself as a medium, by some of the fluest tests ever given to a public audience."

On Tuesday, Wednesday, Thursday and Friday evenings, 17th to 20th insts., inclusive, Mr. Baxter lectured and gave scances in Columbus, O., where he has aroused a great interest as regards Spiritualism. The whole press has given long and favorable reports of the proceedings dally, and hundreds flocked to hear who never before heard Spiritualism discussed.

The Spiritualists of Columbus have recently reorganized, and with Jan., '93, under the management of a Board of Trustees, begun new. They have leased a new and commodious hall, paying the full obligation in advance for the year. During Mr. Baxter's ministrations it was filled the first evening, densely packed the second, and on the third and after a hundred or more could not gain admission, for every spot was occupied, notwithstanding the intense cold weather, fierce storm, and a fee at the door.

Said the Ohio State Journal? "Mr. J. Frank Baxter of Boston gave a lecture on spiritualism last night with startling declarations and strange manifestations. The hall was crowded. Mrs. Elizabeth Colt, who has many years been identified with Spiritualism, Introduced the speaker. Mr. Baxter opened with a song. His next number was a recitation, and he proved himself to be an elocutionist of no small ability. After singling agai

lished and respected religions alongside of Christianity."

All the papers, as if under such conviction throughout the week of Mr. Baxter's visit, reported fully to the end, complimented the Spiritualists, and credited Mr. Baxter as an intelligent, earnest and honest gentleman and lecturer, well worthy, as one paper put it, the title, in his department, of "Professor." By special request Mr. B. gave an extra lecture, his subject being, "Spiritualism a Reality," embodying much of his own experience, and supplemented it with a seance that proved to be one of great power. The hundreds who heard and witnessed are loud in Mr. Baxter's praise; others who could not, regret that no other opportunity for months to come will occur for them to hear him.

Mr. Herrick, a young medium located in Columbus, and others, will address the Society the Sunday sud others, will address the Society the Sunday evenings of this month.

Ifon. A. B. French (Civde) will occupy the rostrum the first two Sundays of February; and will, by desire, on a week-day evening deliver his thrilling lecture on "The Mound Builders."

Buckeye.

#### TEN MESSEE.

Nashville .- The Daily American announces that Spiritualism is largely on the increase in this city, and it is estimated there are already from three to four thousand believers. The First Spiritualist church was incorporated two months since. Mr. C. H. Stockwell, a well-known business man, is its President; Mrs. Ulrich its regular speaker. Meetings held every Sunday morning at 10 o'clock are well attended. Many mediums offer their services to the public, and are well patronized; in addition to these, says The American, "dozyn's of private seances might be named as occurring at frequent intervals in houses of the well-to-do." it is estimated there are already from three to four

#### Mr. Colville-East a d West. W. J. Colville lectured in Lawrence, Mass., Jan.

22d, in Pythian Hall, 180 Essex street, on subjects chosen by the audience. There was a large attendance and great interest manifest at both sessions.

Mr. Colville speaks in Unity Hall, Hartford, Conn.,
Jan. 26th and 27th, at 2:30 and 7:45 P.M.; Jan. 28th

2:30 P. M. He will be in Haverhill, Mass., Jan. 29th, at 2 and

He will be in Haverhill, Mass., Jan. 29th, at 2 and 7 P. M., in Brittan Hall.

His last lectures in Boston, prior to departure for Chiqago, will be given at 18 Huntington Avenue, Jan. 30th, 2:30 and 8 P. M.; Jan. 31st, 2:30 P. M. Mr. Colville's work in Chicago commences Feb. 6th, at 10:30 A. M and 7:30 P. M., in Washington Hall, Ogden Avenue.

The American Spiritualists' Association opened its work outside of Boston, Sunday, Jan. 22d in Manchester, N. H. Mrs. Edith E. R. Nickless (a in Manchester, N. H. Mrs. Edith E. R. Nickless (a member of the Association) delighted the audiences with lectures, psychometric readings and tests, in which she is specially gifted. She was accompanied by the General Secretary of the Association, who assisted her with remarks and the rendering of some of Prof. Longley's songs. These songs will become a prominent feature of our Association work as they are more thoroughly introduced among spiritually minded people.—Another medium member of the Association will be sent there next Sunday.

WILLARD L. LATHROP, Gen'l Sec'y.

# MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

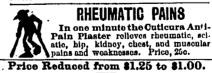
CUTICURA

Remedies, consisting of CUTIOURA, the great skin cure, CUTIOURA SOAP, an exquisite skin purfiler and beautifier, and CUTIOURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, the are the greatest skin cures, blood purifiers, and humor remedies of modern times, and mt. be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Bold everywhere.

Potter Drug and Chemical Corp., Boston.

"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by Cuttcura Soap.



OUTSIDE THE GATES:

AND OTHER TALES AND SKETCHES.

By a Band of Spirit Intelligences, through the Mediumship of MISS M. T. SHELHAMER.

This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the beavenly galos to one of peace in the "Sunriso-Land"—developing on the way stories of Individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Kound in Spirit-Life"—by Spirit Busic—a pure and simple relation of the life pursued by a genite soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters cach, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the Hanner of Lingity, and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusia of this production. In one volume of 515 pages,

and the state of the control of the state of the

# Two Stepping Stones

to consumption are ailments we often deem trivial—a cold and a cough. Consumption thus acquired is rightly termed "Consumption from neglect."

# Scott's Emulsion

not only stops a cold but it is remarkably successful where the cough has become deep seated.

Scott's Emulsion is the richest of fat-foods yet the easiest fat-food to take. It arrests waste and builds up healthy flesh.

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



IV. MENIER owns over 2000 Employees' Houses, the entire town of Nolsiel, near Paris.

V. MENIER does his own printing; in fact, everything pertaining to the manufacture of Chocolat Menier except wood for cases, nalls and foll, is produced on his own property.

Instead of depending upon a dozen different manufacturers (each looking for profit rather than purity as most cocoa and chocolate makers have to, MENIER can and does, with one end in view—viz: the sale of Chocolat Menier by its real merit—supply the world with the finest product and in far greater quantities than any other house.

ARR YOUR GROCER FOR CHOCOLAT

other house. A sample free (name publication). Address MENIER, Union Square,

CHOCOLAT MENIER MENIER,
Inion Square,
New York City.



za. Whooping Cough, Bronchitis and Asthma. A certain cure for Consumption in first stages, and n sure relief in advanced stages. Use at once. You will see the excellent effect after taking the first dose. Sold by dealers everywhere. Large bottles 50 cents and \$1.00.

Asthma The African Kola Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. Cure Guaraniced or No Pay. Export Office, 1164 Broadway, New York. For Large Trial Case, FEEE by Mail, address EOLA IMPORTING CO., 182 Vine St., Cincinnati, Ohio.

Sept. 24.

# The Astrology

Old Testament.

BY KARL ANDERSON, Professor of Astrology. A volume replete with interest, with instructions in Astrology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and judge the figure.

This work is especially recommended to all Free Masons,

This work is especially recommended to all Free Masons, students, and men of science, of whatever persuasion. By the science of Astrology, purely magnetical and mathematical, the well-practiced adopt can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigation, Astronomy and Surveying—the source of all knowledge, prophecy and wisdom of the auclent peoples, and of the ten great religions of the past. Cloth, 8vo. litustrated, pp. 502. Price \$5.00, postage 25 cts. For sale by COLBY & RICH.

### A VINDICATION OF THE

PERSONAL CHARACTER AND MEDIUMSHIP Mrs. H. B. Fay.

Containing undeniable proof that the so-called "dead" live, and can and do become visible and converse with friends on earth; more than fifty unsolicited testimonials to the fact being given from many hundreds received from those who have attended scances held by Mrs. Fay the last afteen years in public balls, and at hor home and the homes of others in this city and elsewhere; the phenom-ma and the conditions under which they occurred fully described. A brochure for every Spiritualist, Investigator and Friend of Truth. With a portrait of Mrs. Fay, Pamphiet, 12mo, pp. 80. Price 25 cents.

For sale by COLBY & RICH

# SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

# COLBY & RICH, Publishers.

MEETINGS IN BROOKLYN. The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290–297 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 74 F. M. W. J. Rand, Secretary.

Hand, Scoretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 68 Franklin Avenue, every Sunday evening at 8 o'clock.

Fraternity Rooms, corner Heefford Avenue and
South Second Street.—Services held under the auspices
of "Beacon Light Ladies Aid." Meetings Sunday evenings,
1/4 o'clock. God speakers and mediums. Mrs. Kate Schröder, President, 142 Union Avenue.

# MEETINGS IN PHILADELPHIA.

In one volume of 515 pages, nearly and successfully would in cloth. Price \$1.00, postage free.

For sale by COLBY & RICH.

The First Association of Spiritualists meets at Glard Asembly Hall, Ninth street and Glard Asembly Hall, Ninth street, President, James Hall, Ninth street, President, James Hall, Ninth street and Glard Asembly Hall, Ninth