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#### ANNIE'S TRYST. BY W. EDMONDSTONE AYTOUN.

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[W. Edimondstone Aytoun was a native of Edinburgh, horn there in 1813. Professor Axtoun devoted himself for many years to literary work. Many of the most successful of the Bon Gauliter Ballads are understood to be from his pen. His "Lays of the Scottish Cavalers and other l'oems." published in 1849, established his reputation as a poet of the school of Sir Waiter Scott. He was for many years one of the most frequent and brilliant contributors to Blackwood's "Blagatice. His wife was a daughter of Professor Wilson. He died at Edinburgh on the of August, 1865.]

Your hand is cauld as snaw, Annie, Your cheek is wan and white: What gars you tremble sae, Annie, What mak's your e'e sae bright? The snaw is on the ground, Willie, The frost is cauld and keen. And there is a burnin' fire, Willie, That sears my heart within.

The spring will come again, Annie, And chase the winter showers, And you and I shall walk, Annie, Annaug the simmer flow'rs. Oh! bonny are the braes, Wille, When a' the drifts are gane, But my heart misgle's me sair, Wille, Ye 'll wander there alane.

- Oh! will ye tryst w!' me, Annie? Oh! will ye tryst me then? I'll meet ye by the burn, Annie, That wimples down the den. I daurna tryst wi'y-u, Willie, I daurna tryst wi'y-u, Willie,

I daurna fiyst vou here; But we 'll hold our tryst in heav'n, Willie, In the spring time of the year

Some Facts and Thoughts Concerning Psychic Phenomena.

### BY SIDNEY DEAN. (Copyrighted by the Author.)

**V**IELDING to the pressure brought by many friends and correspondents who became interested in two short chapters upon phenomena, and my comments thereon, entitled " Leaves from my Note-Books," I offer to them, and to your readers generally, a few supplemental chapters. I am the more impressed to do this, as I did not know, when the series was commened, of the prospective change of ownership, and my retiracy from the editorial management of the Cincinnati paper. I had given its readers an anticipation of the continuance of the series, and consequently have raised in their minds the query:

> " If they were to be so soon done for, Pray what were they begun for?

Spiritualism came to its modern birth-or, to use a theosophical phrase, its "reincarnation' -through phenomena; the true source or cause of which is still creating a tempest of unrest, and an unconcealed anxiety in creedal and materialistic minds. These phenomena continue to manifest themselves through two channels, both challenging the attention and close scrumay be defined as the physical and the intellectual. There is also in some phenomena a union of the two; disclosed when the audible sounds or raps, first heard at Hydesville, N. Y., rocking of a table, or other piece of household convinced me of the truth of the Spiritual Phifurniture, have been harnessed to the same losophy. limited alphabet, without enlargement or addition. The increasing variety of manifestations in phenomena as facts, and are incredulous as to the physical has not only been paralleled, but | their occurrence. Nay, this ignorance, bulexceeded, by the variety in intellectual disclosures. In each case there is the force which positive opposition to both facts and philosocontrols the movements of a human brain behind this alphabet. Whatever it may be, it and narrator. The rut of creedal thinking manifests thought, will, affection and hate, and what we term sense-but very often it is of popular travel, that its staid pilgrims cananything but common sense, or truth. A very reasonable explanation of this feature is found in the Spiritual Philosophy. In fact, this condition of things is natural, and to be expected. All are not scholars nor "saints" in this world, and the act of transit to the spirit-life does not make of them either saints or scholars. In the purely physical phenomena, and in the combination or the process of alphabetical spelling by the numeral movements of matter, I have very little personal interest, save as this intelligent force discloses its superiority in power to the known laws and forces of pure matter; and also its disclosure of an intelligence familiar with organized matter and its laws. With reference to these two features, I have studied the physical phenomena with the deepest interest. Intellectual phenomena have possessed the greatest charms for me because of my firm belief in the presence of a living, immaterial, imperishable soul in every human organism having and using its workshop, the intellect, for thought, reasoning and judgment; manifesting its powers according to the quality and quantity of the brain-material furnished with the material organism. The clear and proper exercise of the soul through its intellectual processes while in the earth environment depends upon the healthy normal condition of this brain, fitted by the designer and creator of man for this very purpose. When the soul takes its departure from the physical tenement, to dwell in the realms of pure spirit, where no material element or thing exists to provoke decay by its laws, it goes freighted with its spirit workshop, tools and experience. The theory of a learned German, and would-be philosopher, that the human intellect perishes with the material brain which it has used in earth, would create, to say the least, a queer being, and a queerer condition of society in the supramundane home. There would exist the ego, having emotion, will and intuition in personality, with no directing intellect-a concourse of morally good and bad fools, just as they had developed in earth a

## them. Annihilation would be preferable, as

A human brain, with its peculiar gray matter and cells, hidden in darkness under its hard bony dome, its particles easily consumed or changed by the action of the quickening mind, just as the zinc plate of an electric battery is dissolved by contact with the proper fluid, is the instrument of the conscious soul and its handmaid or twin-nature, the mind. The spiritual soul and intellect, once using such a structure, would retain its knowledge of how to use it, as long as consciousness remained.

well as more reasonable.

My examination of this phenomenon will not permit me to affirm or believe that intellectual processes and disclosures can only be made through the organism of the human brain, for, in the intellectual phenomena, there is observed independent voicing of thought, in which the living brain has no conscious part; where intelligence is disclosed, or discloses itself apparently, without contact with a mortal organism-certainly without the conscious volition of an individual. This is seen where a written message is given in the absence of every one. and where intelligent acts are performed in secresy, with the room or place hermetically sealed against all outside intrusion. Well established examples of this phenomenon prove the existence and powers of an independent excarnate intelligence, and they are not un-

common. But the usual manifestation of intellectual phenomena is by the use of a living brain. To me it seems to be the easiest, the most natural, and hence the most common. Conditions be ing favorable-a trance, semi-trance, negative, quiescent or receptive condition, invites an intelligence desiring to reach those in the mortal and voice its feelings or thoughts. Such would seize upon a physical machine with whose laws and workings it had been familiar, and use it as long as the conditions permitted, or the desires of the intelligence controlled.

To this class of phenomena, on the intellectual side, belong hieroglyphical or characterwriting and its translation; inspirational writing and speaking; impressional utterances, and the varied phenomena classed as intellectual; all subject to improved methods and changes. Once it was wholly confined to the hypnotic or trance condition of the body, but it is now manifested in the normal physical condition, not even requiring semi-consciousness. Some of the best and finest work performed through myself has been done when my powers of analysis and scrutiny were in their fullest and clearest exercise.

This task of using a living brain to voice new and strange thoughts, and a system of philoso- Reverends have been revered, and even the tiny of every intelligent person. These depart- phy with its cognate facts, in direct antago- Spiritualists flock around one of these who has ments, or more properly fields of disclosure, nism to the opinions and education of a long life, been converted by the spirits, and give them a has been to me the most convincing feature of support persistently denied to long-suffering all these phenomena. It was the persistent ex- mediums from humble walks in life. hibition of this intelligent force, possessing a larger, more experienced and more vigorous to popularize Spiritualism (of which truths were connected with an alphabet. Since that intellect than the most egotistic vanity would time the physical phenomena of raps, and the ever permit me to assume as my own, which

# Original Essays.

### PSYCHICAL RESEARCH DANGERS. BY G. W. KATES.

Some people have more power than others. in some given directions. There are the arrogant, who assume supremacy without competency. Spiritualism has suffered from the many would be authorities of its value and labor. No need just now to recount the past, and yet its lessons have been valuable. The present concerns us, and the past has left its impress. The future is dawning, and should receive our thoughtful provision.

As we look over the field and see the searchers in the psychic realms of life standing out boldly proclaiming positive deductions from comprehension and satisfaction, we naturally conclude such to be entitled to lead the way for the people to enjoy. But pioneers seldom reap harvests. Others come after with selfish propensities, and obtain the rewards and oftentimes the greatest credit. We should learn from this to protect the history of our spiritual pioneers. We are glad to know that Mrs. Emma Hardinge-Britten has such a work in hand.

THE BANNER is filled with the reports of confirmed and professional Spiritualists, whilst the Psychical magazines' contain reports of churchmen, non-professional and unconfirmed investigators. Derision is cast upon the convinced. The Spiritualist who is replete with experience is not so good a judge as the experimenter! Such argument is born only from the idea that all Spiritualists are dishonest, or are so credulous as to be incompetent.

The member of an arrogant and would bepopular psychical research society claims to be investigating the phenomena scientifically. Has there ever been a convinced Spiritualist except by the demonstrated truth upon principles laid down by science as proof in fact? Are not many Spiritualists better scientists than the theologians? And yet we are astounded to see theologians claim so much scientific ability when they institute a psychical research. Fity it is they have not long ago had psychical training

We do not deplore that a Savage, a Newton, a Sunderland, an Allen are exploring these fields of nature's richest treasures; but it is sad to see them pose as the authority to determine the truth, and to receive from hidden sources the greatest evidence in fact. The pers of recognized character.

and not enough to obtain truth. If the American Psychical Society honestly desires truth, the mediums are sincere enough to accept engagements of their services. But, being mostly decried by the society, are not over-anxious to force their help. A writer in the "Psychical Review" says: "The average psychic does not pretend to be a moral or religious leader.' With such an idea of the psychic, an unfair position is forced upon them; hence they must feel the force of such suspicion that places fraud. The truth is, the psychic has become a moral and a religious leader.

Other investigators will apologize for telling of facts coming under their notice, and add some thing about "the pretenses of Modern Spiritualism," and speak of "pretended scances,' positive facts, and not equivocating as to their and hence the said person has a just right to be esteemed for not possessing "superstitious inclinations." The conclusion is not very reasonable considering an asserted belief that the One Above sways the harmonious mysteries of the world." With regard to the latter he has not had facts-it is only a theory that has become a dogma claimed by his creed. And yet such a critic demands facts of presentday spirit communion. "Facts are what we now need," he loudly proclaims. So say we! And we ask the same in proof of his claims about the One Above." It is not fanatical to say that the psychical phenomena can be proven to be controlled by excarnated spirits of earth's children. Can he give us one fact now manifest in proof of his claim for the "One Above" We rest the case here and await results. Whilst the researchers are investigating, there are several millions who are enjoying the fact. If all these can aid the spread of truth, we

bid them God speed. The Spiritualists want communion, and to realize the close relation-Spiritualists we should encourage all this, but any one explorer or combination of investigators.

If we owe any allegiance or support, it is to the long-suffering and toiling mediums who have borne the contumely and investigations of the past forty-five years. And for the literature that contains record and interpretation, let us go to publications of the mature thinker and experienced investigator as found in the extensive spiritualistic libraries; and to the BANNER OF LIGHT and other spiritual pa-

instead of prescribing methods for them. There | blance and illusion which the natural evoluhas been too much research to discover fraud tion of thought and enlargement of experience will ultimately set aside. All is flux and fleet

ing. Nevertheless, it is vital that there should be some sort of hold and anchorage for the spirit beyond what man's selfish and short-sighted device can supply. Why is it not to be found in the phenomenal truths furnished by Spiritualism? The absolute proof of immortality and of the ability of spirits to communicate direct with mortals, is a fact such as no theological speculations can shake and none of the them in the Psychical Society as a presilmed statements of creeds controvert. The fact will be an unchangeable one for all the future, not to be disturbed by convention or synod, nor to be displace 1 by the changes of fashions in worship or works. Here is a fixity of belief at last, which no confessions, catechisms or articles can disturb. PALIMPSEST.

#### Written for the Banner of Light. **PSYCHE---A PHANTASY.** BY W. D. G.

It was upon a winter's evening. The setting sun was fast hurrying to its disappearance beneath the horizon; but before it vanished altogether one little ray pierced through the banked clouds and fell down upon the world, like the kiss of a departing lover. The little ray shone down the streets of a great city and into the windows of the houses. It shone into a dingy garret where patient women sewed from morning until night, but they were too busy to notice it. It shone into a room where a child was dying; and the child smiled, as though angels were come to bear its soul to heaven. It shone into other rooms also. At last it shone into a room different from the others: it was an artist's studio in an upper story. There it found him standing before his masterall people to know and enjoy the facts of spirit piece-a picture of Psyche, finished only that day. For a moment the little ray rested on ship between the physical and psychic. As the sweet upturned face of the painted figure, so that the beholder started, it was so lifelike. we are not necessitated to pin our faith upon Then it vanished again behind the cloud-banks, and when the light was all goue the artist lit a lamp and still stood surveying his work.

> 'It is like her,'very like her," he said. "She will think me worthy of her love when she sees how beautiful a thought she is to me. How can she help it? Oh! she shall be mine Then he went out and locked his studio now.' door. He was very, very happy, and that night he dreamed beautiful dreams.

In a few days the picture was taken to a great exhibition and hung upon the walls. Many beautiful paintings were collected there, but no one so beautiful as the "Psyche," be-

I realize the fact that large classes of society are not yet prepared to receive the psychic warked by a life long prejudice, compels to a phy, and even extends to the honest observer and belief has been worn so deep by centuries not observe what is transpiring on God's great highways in the material and spiritual life of earth. These pilgrims are more intent upon conserving the old than in exalting the matchless grace of charity taught by the humble but gracious Christian philosopher whom they profess to follow as servants and disciples. But

that prejudice and uncharitable temper, even though virile in speech and action, should exert no restraining influence upon an honest seeker after ultimate Truth, nor upon his frank avowal of facts, or his solution of them and what they teach.

Prof. William Denton, in a brief preface to his valuable and interesting volume entitled "The Soul of Things," in which are recorded over one hundred varied cases of psychometric readings, uses language which I fully adopt. as in every respect applicable to myself and the strange phenomena to be chronicled in this series of chapters. He says:

"It has been suggested by some persons who have read portions of the manuscript of this volume, that many of the statements made are too strange to be believed, and that, by their publication, we subject ourselves to very severe criticism. So far as the con-clusions drawn from the facts presented are concerned, I am willing they should receive all that criticism can bestow; for the facts I am not responsible, nor am I concerned about their reception; and if any one chooses to do battle with them, he is welcome to the fruits of his victory. When a fact comes, I am prepared to welcome it; and I envy not those who dis-card a truth because Fashion has not set her seal upon it.'

With the consent of the accomplished and experienced editor of the BANNER OF LIGHT, I propose in a series of articles to give its readerssome unpublished examples in phenomenal literature, personally vouching for their correct and impartial transcribing from the original documents:

#### Boston, January, 1893.

"Prices of everything are high," and the weather is getting all the blame for this. The wicked speculators who "hog" the hog market, the "buils" who raise prices on beet, the illegal "combine" which squeezes rich and poor allke on coal, and others of good or bad moral nature. This would make of eternal spirit existence a heaven or hell asylum of idiois having no intelligence to control

The Psychical Research Societies are seeking they are convinced) and thus usurp the cause. to unfold autocratic and aristocratic surroundings, even as the churches have done with the religion of the lowly and psychic Master who gave birth to Christianity. Our Spiritualism is greatly in danger of becoming popular.

Of course, it is very desirable that all peoples possible to properly utilize spiritual facts shall be convinced thereby, and espouse the philosophy of life unfolded. But spiritual truth cannot be comprehended by all, and it is necessary to protect all facts and truths revealed to spiritual perceptions from defilement by worldly selfishness or impure application. If those engaged in psychical-research can develop higher conceptions of the occult, and develop its human contact, we shall and hope to be the first to encourage. But to be ignored because we were pioneers, is seemingly to deprive the deserving from proper reward or appreciation.

Hence, the necessity to protect the external cause of Spiritualism so that the psychic investigator may come to the organized system of research and not create a desultory method -or a faction-that shall after a while claim it all, and say : "See what we have done!"

It is undoubted that spirit-communion and spiritual philosophy are percolating the churches, and promise an early time when they will absorb the philosophy, science and religion of Spiritualism as now advocated by medi ums, and say: "See what progress we have achieved!" All the developments of civilization, arts and sciences have been claimed as their good work; and it is a promise that present reforms and progress will be similarly appropriated. Is not the danger-line sufficient for the Spiritualists to protect their Cause from channels of appropriation that may somewhat destroy its force and purity?

Are the psychical researchers competent to conduct the investigation and discuss the philosophy thereof, who say: "So far, I am in possession of certain facts that I do not know how to explain except on the supposition that I have been dealing with some invisible intelligence, I hope this is true." It seems to me that the one who knows it is true that the phenomena are produced by excarnated intelligences (called spirits), who were once incarnated earthly intelligences, is a competent advocate.

Upon the plane of honest investigation and honorable testimony of progress made we must give due credit, especially to clergymen, who have so much interest in covering their travel into paths not created by their creeds.

The Psychical Research Society writers disclaim much against professional mediums, and wonder why these do not "offer their services to investigating committees." Let me suggest that the committees request such services, and then give them the necessary conditions,

### THE OLD THIRTY-NINE.

What are known as the Thirty-Nine Articles of the English Church, which form the theological creed also of her professed daughter, the Protestant Episcopal Church of the United known as the Westminster Catechism. So many and varying interpretations have been made of them, all claiming to be orthodox, that it has come to be openly acknowledged that it was perfectly possible to believe or disstill to be considered orthodox in one's religjous profession.

To day these Articles are very generally regarded as obsolete in the Church in whose name they stand, as a statement of vital Christian belief. Some of them do indeed contain the life of the spirit, but the remainder are as lifeless as if they had never been given utterance by ecclesiastical authority, they and the religious world having effectually parted company. To revise with a view of reviving them would be like trying to resurrect the dead and gone.

Their almost utter decadence as a binding declaration of religious faith has led to a recent movement for their final deposition from the formulas of the Episcopal Church of the United States. What may have sufficed for past generations is of no value or significance for this, and those which are to come. Every age needs its own progressive statement of belief. A century ago, when the revision of the English prayer-book was taking place, one of the American bishops proposed to abolish the picture. thirty-nine articles inasmuch as they were no proper part of the inheritance of the American church from her English mother, and were strictly of a local character. But the opposition to it proved to be too strong to withstand. Now again it is proposed to discard them as inexpressive of the advanced and enlarged belief of the church, and to consign them to the theological lumber room.

It is argued that the Book of Common Prayer would be very much relieved of what is narrowing and belittleing if the Articles could be cut out of it. and that no vital characteristic of the church's religious belief would be thereby unfavorably affected. It would apparently and tottering wall built by long-forgotten hands.

Thus old and moldy traditions, oreeds, beliefs and theologies are outgrown and superseded in the process of time, and all the phantasms of superstition together with the fantasticals of ecclesiastical fashion fade and finally disappear. The rule of one century is the subject of ridicule for its successor. Nothing of sive of the truth to be vital and therefore per-

cause it was a work of Love himself. Crowds gathered to view it daily; critics praised it; and rich citizens vied with one another in offering greater and greater sums for it.

Then it was sold. A rich man who had made his money from trade became the purchaser. States, and ironically described by Carlyle as Little, perhaps, he cared for its real merits; the "forty stripes save one," are the product but to be known as the owner of the picture of the religious thought of the seventeenth which had earned the highest commendation century in England, and form a strong and de- of the critics was in his eyes no mean distinccisive contrast with the Presbyterian creed tion. So it was sent home to his house and hung in his gallery.

Little grief it was to the artist when his masterpiece was gone. For although the money it brought was of small account in his eyes. with it he could marry the original of his picbelieve anything which could be made to ap- ture, his ideal, and give her the life an artist's pear to be included in their statements, and love should lead. She should be no scullerywoman in his house, no patient, toiling slave for his comfort, but his goddess, his Psyche, enshrined there in her temple.

> Oh! happy were the years they passed together-the artist and his Psyche. Many were the dreams they dreamed together, and many the beauteous works of his art, she ever the ideal and impulse of his genius.

> 1 will draw two pictures of a soul's history, for in them is my story found to be complete: The artist sits before his fireplace of a winter's evening, beside him his Psyche. While the yellow flames leap up and wrap themselves about the logs upon the hearth, they sit hand in hand conversing, unmindful of the cold wind moaning down the chimney. The moan synchronates with the music of their souls, and is for them the song of the angels. Without, in the dreary darkness, let the wild wind wrestle with the giant trees, and make them toss their branches wearily; within God seems very near -for where souls have found their counterparts there is heaven also. This is my first

Again the artist sat before his hearth. Again the flames leaped up, devouring the hewn wood; and again the wind moaned in the hollow chimney. He heard it then, but it was no more for him the song of angels—only the cold icy wind of winter time. The angels were gone, and all was so dreary, so infinitely lonely. Doubt there might well be about angels or about heaven where they dwell, were it not that the soul knew love doth not die, and that wheresoever love is there is heaven. When love doth depart its flight is homeward along the path which angels tread. Be it that we have seen the face, anon the face of Psyche closed beneath the coffin lid, we know that of a surety take but a feeble push to throw down this old Psyche is not there. The lonely husband wept on that wintry night, yet not in utter hopeless-

ness. This is my second picture. Weary with his grief he fell asleep, and for a little moment his ills seemed forgotten. Then his soul seemed to seek for hers through all space to find naught there save the sense of utter loneliness. "There is no room here for heaven," was the bitter thought. "All is nothingness; and ends merely human statement is sufficiently inclu- in it. I am utterly alone in the night, which 

#### BANNER LIGHT. $\mathbf{OF}$

#### seemed to rise the similitude of a vast plain, and upon it the ruins of cities, ancient and hoary, with their temples and their tombs. empty for a thousand generations. As the soul gazed upon this vision, it was as though a whisper said, "See now the utter emptiness of man's life on earth. He doth rear his pomp and splendor, but that the winds may whistle through his skeleton. He sets up his judgment and his wisdom, talking of things divine, and at last is found to be but clay. Behold thou the awful utterness of the desolation come upon all human pride. Here it was that thou didst live and love. Thou didst bow before the great among the inhabiters, and their lesser ones did crave thy patronage. To what end? Thou art the sole witness of their desolation. Alone dost thou remain for countless ages to witness it. Thou art alone; oh! utterly alone."

While the whisper spake a keen wind whistled harshly through the empty ruins, but now it seemed as though its dread monotony were shaped into melody. Away from the distance voices seemed to come, crooning over and over the world-old songs of human love and human pain, shouting their sad, sweet melodies as though across the mystic blackness of the night of time. The music grew in volume, and it was as though the singers were drawing near, and the ghosts of the ancient ones were returning to visit their former habitations, and to wall again amongst the lifeless ruins of whilom pride and glory. Then suddenly amid the voiceful music of the wind, the city and its' houses seemed to collapse, to melt into air, as clouds melt away; or to be driven upward like holding to the bellef that the food of primeval man leaves which an autumn gale tears from the trees, drives upward in crowds, and jostles, until they rise upon the bosom of the blast, and seek refuge from the earth.

The air seemed dense and heavy as with some oppression, like the hot miasma of a advocating that all fulls in their season-including Aropic swamp. Over infinite tracts clouds low-ered, and the dreamer seemed to him to rush and dried, each of many varieties-be substituted for along beneath, seeking a refuge from the tor-ment, yet finding none. The wild wind, at The doctrine of the book before us, in so far as it is once the creator and destroyer, gathered up new, and somewhat startling, is that the use of bread the vapor into horrid and fantastic shapes, then in its mad play dashed them into shapelessness again. Thus sometimes we see life.

On a sudden, as though something burst within the brain, a sense-of relief came. The clouds not as reasonably look to his mode of clothing and broke up and vanished. All was clear and general habits as equally worthy of adoption. We do calm as the atmosphere after a springtime show- + not dispute that food is the all-potent provocative of er, and there was peace, like the blissful, awful peace in the presence of perfect love.

The scene changed; the dreamer dreamed of a vast precipice, from whose edge, across a beauteous landscape, was seen the sun, rising acle," the prevailing habits of the people in these above the edge of the world. The music, which | particulars, and that they live in spite of them and erstwhile had died away, now burst forth pretend to be healthy and happy, might be accounted anew, and, like the scintilla from the orb it- one. Human organisms are fearfully ubused by overself, seemed to rise from out its very substance. eating and by intemperate drinking, nobof intoxicants Louder and louder rose its harmonies; some alone, but of all liquids from water up-or down light and gladsome, like the rippling of a brook : rather, water unquestionably being the highest. others deep down, rolling stern and solemn, the grand regulator of dieting, be the food what i like ocean breakers roaring in the distance, or  $\max_{p_{ij}}$  like the measured breathing of a world. The  $\max_{p_{ij}}$ ever, and that pain is not the last word in the factor." life of man.

looked her in the face, and she, gazing on him with a smile of love ineffable, pointed to some- ing and intuitive faculties of each individual. thing beyond them in the distance. "Come," she said, and held out her hand to him, as doth "

beauteous wreath of flowers.» Then the voice spoke to his soul.

'Come," it said, "this is for eternity, for thy eternity."

As he gazed at her in rapture, he heard again the sunrise-music of his dream. Louder and louder it pealed forth, until all space seemed suffused with its glorious harmony, and ecstasy filled his soul. He held out his arms to her, and she kissed him, placing on his forehead the garland she held.

Nearer and nearer came the music. Sweeter and sweeter grew its harmony, until the spirit quivered in the utterness of bliss, and realized that which the butterfly must feel when it breaks through the shell of its hateful crysalis. The soul's imago rose aloft from its transient abiding-place, and heaven opened to its enraptured vision.

"Come," whispered the voice of love, "come, and together they floated away through the gates of heaven's Paradise, there to be no long er twain, but one forever and forever.

## The Reviewer.

How NATURE CURES. Comprising A New Sys-tem of Hygiene; also The Natural Food of Man. A Statement of the Principal Argu-ments Against the Use of Bread, Cereals, Pulses, Potatoes and all Other Starch Foods. By Emmet Densmore, M. D. 8vo, cloth, pp. 413. London: Swan, Sonnenschen & Co. New York: Stillman & Co.

The author of this volume is well known in England as the founder of the Natural Food Society, a society consisted of fruits and nuts of sub-tropical climes spontaneously produced; that on these man was as free from disease as animals in a state of nature, and by a return to them as food may again become so Drs. Emmet and Helen Densmore are the editors of Natural Food, a monthly, published in London

universally supposed to be "the staff of life," cereals. pulses and vegetables, is not only unwholesome, but at the very foundation of nervous prostration and modern diseases. It may be questioned, if in thus looking backward to the food of primeval man, we may health or disease, and that if man would be well he must live well. To do this does not require a good bank account, but, rather, good judgment in what he eats and drinks, and the wherewithal in which he clothes himself. Were there such a thing as a "mir Temperance should be the rule in all things, and is

Doubtless taking cold is a more prolific cause of song was no more of what mankind had suf- | sickness than any other, and Dr. Deusmore affirms fered, and what they had yearned for in vain; I our own views when he says, "All cases of taking it told of a consummation to all pains and cold are the result of improper food, and more esnestrife, in whose realization they were all for. I clally of excessive quantities even of proper food; acute gotten, and where the feeble anticipation is | attacks of illness lovariably depend, either for a pri outshone. A feeling of ineffable peace arose, mary or secondary cause, upon bad animentation, in-proper food, and food taken in excessive quantities; and the dreamer saw that love must live for-

"How Nature Cures" is a book that cannot fail to Again the scene changed. Now the day was | prove beneficial to every one who reads it and practifully come, and over peaceful fields, beautiful cally adopts, so far as his judgment approves, its because that all doubt was dead, shone down i teachings. The author does not assume to be infallithe joyous sun. Beside him in that happy ble; he gives his opinions and suggestions based upon hour he beheld his Psyche, who had preceded what after long study and observation he deems to be combined to be infallihim to these regions of boundless glory. He mankind. How far they may meet the views of others must depend wholly upon the exercise of the reason

#### Fancies of Dante Gabriel Rosetti.

## Banner Correspondence.

#### Michigan.

GRAND RAPIDS .- Effic F. Josselyn writes The meetings under the auspices of the Progressive Spiritualists' Society and the inspira-tion of Mrs. Ada Foye are continuing with un-abated success. The Advent minister here de-livers an annual sermon setting forth that Spiritualism is the work of demons, and so forth. Mrs. Foye, without knowing that he had announced his subject, gave hers as 'Good and Evil Spirits; or, Is Spiritualism the Work of the Devil?' The hall was packed to listen to her powerful discourse. One of our dailies reported it as being 'radical and positive, but that it was doubtful if the most devoted disci-ple of the church could take exceptions to the statements made.' The scance which followed gressive Spiritualists' Society and the inspira-

ple of the church could take exceptions to the statements made.' The scance which followed was overflowing with proof of life immortal. The lectures and tests are fully up to the high excellence of this worker's worth, though her extreme ill health is apparent to all, and re-gretted by her many friends everywhere. Let-ters have poured in from every quarter for week-day work in this State, all of which she has been obliged to decline. January 30th Mrs. Foye goes to her home in Chicago for rest, and if the winter continues its severity, will probably be obliged to go on to Denver, Col. Although with others we have had the severest storms for years, and one on every Sunday night so far this month, the interest has steadily increased, until many

the interest has steadily increased, until many are seeking to know more of our beautiful philosophy, and begging to have Mrs. Foye re-turn to us again. But that is something we scarce dare to hope from her present state of health."

STURGIS .- "Veteran" writes: "Some account was given in THE BANNER a short time since of the rejuvenation of the first church building erected by Spiritualists of this place in which to hold their meetings. Consid-erable interest is attached to it on account of its age and its history. Unfortunately for those who would know of the details of that history, its earliest records were lost in the burning of a business block many years ago The Secretary's book, however, contains brief mention of some of its points, and from it we learn that a meeting was held in this place learn that a meeting was held in this place Sept. 2d, 1858, for the purpose of electing per-manent officers. Hon. J. G. Wait was Presi-dent of the Society twenty-five years. Follow-ing him was Daniel L. Parker; next Benj. C. Buck, who served two years, and held the office at the time of his decease. The present officers are: Mr. H. C. Rawson, President; Dr. A. D. Howard, Secretary; Mrs. C. B. Gardner, Treas-urer; Executive Committee: John Kelly, Mrs. James Johnson, C. B. Buck, Mrs. Susan Wait and C. Cressler.

forty years ago those who believed in spirit-communion found much difficulty in obtaining he use of a house to hold meetings in. The quality of exclusiveness and incorners as abroad, and every religious society denied to them the use of their meeting houses, so they resolved to organize, and incorporate a society, to whose membership every human being should be eligible, and by simply signing the roll. This enthusiasm spread, and culminated in the erection of the brick building on Chicago street, its supporters declaring that that plat-form should be free forever to every man or woman who had anything to say for the better ment of humanity, be the speaker orthodox or heterodox

#### Illinois.

CHICAGO.-Mrs? C. Catlin, Secretary of the First Society, writes: "At the end of this month we shall be called upon once more to resign our beloved pastor, Mrs. Cora L. V Richmond, for a two months' visit to Boston. As a people, these breaks are always painful to us. At the same time we recognize that we are but a small corner of the vineward; that the needs of the world are pressing, and that the precious seed of immorial truth must be scat-tered broadcast. We also take comfort in the thought that neither time nor distance can separate her from us, for she goes strong in the love of her people, followed by their earnest and united prayers that peace and sunshine may ever follow her footsteps, that the joy and liberty of believing, nay, rather of knowing the truth, may be the heritage of her hearers. The season with us has been an unusually de-

lightful one. Socially we have had many happy hours, and we continue to enjoy that unbroken harmony which has always characterized us as a society. In all branches of the work realized the outpouring of the spirit. In all branches of the work we have In ou Sunday services especially has this been the case. The discourses we have listened to have been sublime. Gladly would 1 enlarge upon of them, but where all are equally good it is difficult to discriminate. Perhaps, however, some of the most wonder-ful of the utterances given through Mrs. Rich-mond's instrumentality have been a series of Salition 1 Suprimentality have been a series of Of these eight have already been 'given. They have been wonderful. Among those declar-ing their message have been Martin Luther, Calvin, Joseph Priestly, Savonarola, Hosea Ballou, Beecher, Spurgeon, and James Guthrie. These lectures have been intensely interest-These lectures have been intensely interest-ing, and have attracted large audiences, who have listened almost spellbound, until at the close their pent-up feelings have-found vent in rapturous applause. The discourse on a recent Sunday evening by the spirit of the Scotch di vine, James Guthrie, was perfectly given in the dialect of his native land. Our Band of Harmony grows in interest, and continues to call out good attendance. The chief feature of these meetings are messages delivered in unknown tongues, and their interpreta-tion by 'Ouina,' the well-known control of Mrs. Richmond. We are always glad to welcome visiting mediums, of whatever phase, to particwarm and kindly welcome. During the ab-sence of our pastor we expect to listen to Mr. W. J. Colville, who has many warm friends in our Society. We predict for the Spirita-alists of Boston a sumptuous feast of good things.'

they see no necessity for so doing, as all spirits oan return if they want to in a spirit-body. 'I have daily calls from old friends who have the power to return and proving their identity, and from others I read of 'in books, no matter whether they lived one or five thousand years ago. I, find that all have a desire to keep in touch with earth's inhabitants. Some may ask what of all this, and where is the proof? I say I have it, though others may not. I have my experience; others have theirs."

#### Kentucky.

BARDWELL. - Barton S. Shivell writes: Some two months ago we had a gentleman whose spirituality was large, to lecture upon whose spirituality was large, to fecture upon the 'Solence of Physical and Mental Man.' and with all his endeavors the people could not comprehend the truths he uttered, but in-dulged freely in the ory, 'delusion,' which word is fast receding into nothingness, and is indefinable by more than two-thirds of those who use it. I do not claim to know more than others with a view of gaining ascendency over them for self-amrandizement but I do claim others with a view of gaining ascendency over them for self-aggrandizement, but I do claim that because my mind does not run in the same channel with other minds, evinces the fact of a creative diversity, and also the absurdity of there being any formulated rules to govern our salvation, as, the Orthodox have it. There is also a diversity of gifts, and because one is passive to the influence of higher intelligences, others should not condemn the Great Omnifo Powers, or make the bold accusation that it is an unjust God who would bestow rifts upon Powers, or make the bold accusation that it is an unjust God who would bestow gifts upon some for worldly gain, and leave others to fight the battles of life without the same gift. Let us conceive of the fact that no two things are alike, no two minds alike, and all things differ; all humanity is variously constituted, yet in a manner to promote the welfare in this earth-ut the same and we will at once see that all ly tabernacle, and we will at once see that all things are equal and true wisdom at their base. If there is physical depression, there is mental activity, or if there is both mental and physical depression there is some other power

physical depression there is some other power to advance one in the line of eternal progres-sion: and thus it is that the Great Spirit of Truth and Wisdom is manifested. We are taught to 'fear God and keep his com-mandments,' but I rather think it should read, ' Love God and keep his commandments,' which are daguerreotyped upon man's very soul, for in the soul the word is written. A great many are not cognizant of the powers they have, because of surrounding influences which prevent broadof surrounding influences which prevent broad-er conditions for the best results; and they are made a laughing stock for the unintelligent and superstitious minds. Let a man be him-self, and true to himself, and not ashamed that he is what he is, and he will be developed into noble and true religious manhood."

#### Rhode Island.

PROVIDENCE.-Mr. H. B. Chapman, of 433 Friendship street, writes: "Sunday evening, Jan. 22d, I attended Mrs. W. H. Allen's circle for full-form materialization. The manifestafor full-form materialization. The manifesta-tions were very convincing, showing wonder-ful spirit-power, test after test being given to my wife and myself that it was impossible for the medium to have known about. At times the room, without the action of any one visi-bly present, would become light enough to read fine print. Globes of light were seen by all in different parts of the room. Lizzie Hatch manifestel with her yoush power and as the manifested with her usual power, and as she passed around shaking hands with each, I asked if she could form a flower in the hands of my wife, who had never seen anything of the kind. She very kindly said she would try, and after a few passes produced a beautiful white pink. Lucille Western brought the writer a white rose bud, and gave tests that neither the medium nor any one in the room could have known about. Helen Western, my wife's conol, came, giving very convincing proofs of her

identity. A marked feature of the evening was the whistling accompaniment of Billy Verity to a gentleman who sang 'Marching Through Georgia.' Very many forms came, to one gen-tleman seven of his children, six girls and one boy, from the age of ten to that of adults, each showing a distinct individuality. One of my controls, 'Bright Star,' produced a beautiful red pink; and one of Mrs. Allen's, 'Wild Flow-er,' pinks and rose, buds while seated on the floor. I have simply given you an outline of what took place. It would be impossible with-out occupying far too much of your space to describe all."

NEWPORT.+ "W. P." writes: "Since that which is eternal can have neither beginning nor ending, we can account for all that is only by attributing it to evolution, the operation of Nature's laws in the past, present and future.

I cannot tell all he saw and reported, as it would require too much of THE BANNER's space; suffice it to say that I consider Mr. Em-orson a remarkable medium for this phase of manifestation, and pray that he may long be permitted to remain in the mortal, to break to the children of earth the bread of life from the blocker subgrag " higher spheres.'

FEBRUARY 4, 1898.

Written for the Banner of Light. OLD RICHARD'S RETURN.

BY FREDERICK HAWKINS.

Father .- Come closer, son, and list unto my word, And doubt it not, for I would not deceive. At twilight, yesterday, I mused alone, As is my wont, when suddenly I heard The shouts of merry children in the street. Their ringing laughter sounded sweet, and sent Through me a thrill of happiness 1 have Not known for years; then came sensations strange Son .- Do not, I pray you, father, speak the words. For well I know their import is but sad.

Father .- Let me proceed. I'll speak no words save

those Of love and hope. I would not fill your mind With gloom, but rather would I have your thoughts Grow bright with cheerfulness, your face glow forth In smiles, your movements quickened with the life Of youth. I know that soon my body will Return to earth. Nay, do not weep, my boy, But sing a joyful song. Man never dies !

Son .- But I'm incredulous and filled with doubt; For I, who look on life as fleeting, short-With most of us, at least-am sore afraid To think of Death. He seems a monster great, Relentless, savage, stern and merciless. And, when he grasps us in his strong embrace, Where will we be? This question oft has dazed My brain, made sad my heart and checked my joy.

Father.-So ran my thoughts, when I was young like you;

But when I older grew and learned to think, The clouds all vanished and the sun shone forth Resplendent in the sky. I have no fear Of Death, for he but sends a messenger from higher spheres to ope the door of Life. I verily believe, my boy, that when We cease to breathe this earthly air we're born Into a higher, grander, nobler world-A world of usefulness, where labor wins Achievements grand in all the varied arts-Where thought, from creeds and dogmas free, goes on Eternally; where genius finds the goal She failed to reach on earth. My wish is this: That, when my corpse is buried 'neath the sod. You'll see that all my books are undisturbed, For I shall come again and sit within The old arm-chair your mother gave to me When you were in your laughing babyhood, And I was full of hope. How sweet 't will be To come again and visit haunts I 've loved With deepest love. Will you this wish fulfill?

Son.-1 'll do as you request, my father dear. The room shall not be changed, and every day Your treasured books shall be from dust kept free. And, when you come, make manifest your face, And speak to me in words so clear and strong That I'll believe your grand Philosophy!

Before the dawning of another year, Old Richard's voice was hushed. Weeks passed, and months

increased until a second year elapsed. And all this time the room where often sat The old man at his desk, was just the same As when he studied there. Day after day Young Richard watched and waited patiently But saw no vision come. His heart grew sad, And puzzled was his mind. He turned to leave The place in grief, despair; when, as he put His hand upon the door, he heard a voice. As in a whisper, calling him by name. He stood as one transfixed, and gazed in awe And reverence at something that, at first, Was ill defined and shadowy. Then stood Before him, as of old, his father's form, A smile of joy illumining his face. 'T is I, thy father," spoke the vision low. Then smilled again and vanished In a cloud. The happy son looked up and said alond: Dear father, now I know that thou wert right Thy colce I know; thy face, it is the same. Oh' come again and give me hope and joy "

February Magazines. THE ATLANTIC leads

and C nd C. Cressler. The origin of the Society was in the fact that

a mother to her little child. There was something held in it, what, the dreamer knew not, j albeit he seemed half to know. But as he stepped toward her a mighty voice cried out, That is for eternity; for eternity ! " and his dream vanished.

Waking he gazed wildly around him. The fire had died out, leaving only smoking embers on the hearth. Where was she? It was but a dream; she was dead. Ah! what a sweet, wild dream is that of the perfect life, when all is dead save love. How we long to taste its peace again when we have awakened. Tears stood in his eyes, but within his heart was a deeper yearning than for departed bliss--a yearning for something real and true, to live the perfect life with her in heaven.

Her glorious form haunted him, and the outstretched hand seemed almost before him, with that unknown, undetermined something reserved for the revealing of eternity. So vivid was the picture that he went to his easel, and upon a new canvas essayed to reproduce it. Line by line it seemed to grow, as his skillful hand guided the brush. Now the face, the very face of his dream, looked forth, smiling on him ' now get a little peace to revise my Durer Journal, and with that same smile of love. He forgot his s grief; he had found comfort now, and he thought he could hear the angels' song again.

"This is life itself, my own, my heavenly Payche," he exclaimed, in his ecstasy. Stroke after stroke, and the picture grew, as the brush passed over the canvas surface ; Psyche's belted tunic gathered the shoulders; the graceful neck and bosom bare; the outstretched arm. the hand pointing to something beyond, and the other hand drawn as though it were to hold something, yet perfect not holding it.

Then the painter paused, and bethought himwhat he should paint in that empty hand.

"I will paint a beauteous Grecian vase." he thought, "such as Psyche brought from the kingdom of Proserpine."

He saw it before the eye of his imagination, a vase of delicate pattern, ornamented with a representation of Bellerophon upon the back of Pegasus, fresh from his victory over the Chimera-fitting image of the winged spirit transcending all death and evil. But when he tried to paint his thought upon the canvas, the brush could make no mark. He rubbed it on the palette, and tried again, and again it was the same.

Surprised, he looked at his brush. It was caked hard with dry paint. No mortal hand could have made a mark with it. Upon his palette the colors were dried, as if they had not been mixed for days. Yet had he not been painting with that color? A chill ran through him, and starting, he trembled as if in horror. His foot struck against the easel and tipped it so it fell upon the floor, face downward.

In haste he sprang forward to save his work. and then it was he saw there was no figure where he had seemed to paint it. Right in the midst of the room it stood before him-a thing of light and glory-one hand outstretched, and the same divine smile upon its lips. In the other it held something out for him, it was a

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Shall I recall some facts in relation to this poet and artist? He was called a visionary, a genius-he was believed to be hallucinated, and sure it is he had vagaries, and his imagination mastered his reason at times, for he distrusted

his best friends, and could not endure criticism, calling his critics his enemies.

After the death of his wife he was dominated by the idea that she was near him, and he sought to communicate with her through tabletippings. Of course his friends disapproved. and tried to turn him from what they called his abject belief. When a bird paused in his path, and allowed him to capture it, he believed that the spirit of his wife had something to do with its gentle passivity. When the door bell repeatedly rang without mortal touch, it confirmed his faith in his wife's presence.

In William Bell Scott's autobiography, just published in London, we find the following: "I have so repeatedly expressed my unbelief in all the vulgar or popular forms of supernaturalism says Mr. Scott] that I feel a little hesitation in recording a circumstance resembling that class of things which began the very evening after his departure. I could my German friend, Mr. Reid, who had given me an hour, staid to dinner. Rossetti's habit, when composing, or even correcting the press, was to retire after dinner to the room above, the drawing-room of the old house, to read aloud to himself when by himself. This he did in a voice so loud that we in the dining-room beneath could almost hear his words. Well, as we were sitting after dinner, when he must have been approaching London in the train, what could it be we heard? The usual voice reading to itself in the usual place over our heads! I looked at A. B.; she was listening intently, till she could bear it no longer, and left the room. Our learned priest found me, I fancy, to be rather distrait, so he rose, saying it was about his time, and, besides, he continued. 'I hear Miss Boyd has some friend in the drawing-room, so I won't go up. Give her my good-by and respects.' I joined her at once, but of course we heard nothing in the room itself. Such is the circumstance as it took place. Mr. Reid, who knew nothing of the habit of D. G. R. hearing the voice as well as we did, although it sound

ed to him like talking, rather than reading, was a sure evidence we were not deceiving ourselves. Next night t was the same, and so it went on till I left. When we tried to approach it was not audible, or when the doors of the drawing room and its small ante-room communicating with the staircase were left open we could make nothing of it. It gradually tapered off when Miss Boyd was left by horself; by-and-by the whole establishment was bolted and barred for the winter. Next season it had entirely ceased."

These are only glimpses, and shadowy ones but they reveal the fact that this poet and painter had faith in the near relation of the two worlds, and that into his mind came inspirations that were worked out in song or picture. But he lived in a world of doubt and dis trust, and he was, by his eccentricities, be lieved to be insane. Thus we shall probably never know just how near to him were the lights of heaven or liow narrow the river that separated him from his beloved.

LOVE M. WILLIS.

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#### New York.

NEW YORK CITY .- A correspondent writes that "Dr. G. C. Beckwith Ewell (whose card appears in THE BANNER) is a young physician of much promise, and well known in New Eng-

land as a magnetic specialist, etc. The doctor has located for a year or so in New York City, and has a delightful residence, with ample accommodations for reception and or of petionte and these designed account care of patients, and those desiring a congenial Mome in a magnetic atmosphere. Mrs. I. P. A. Whitlock (Boston) and Mrs. Rey-

nolds (Troy) have been frequent guests at his residence during their engagements in New York and Brooklyn."

NORWICH.-Geo. H. Smith writes: "While in Albany I attended a lecture by Mrs. H. S. Lake; it afforded me great delight—the subject near to my heart, 'The Genius of Nationallam.' The discourse abounded with true Bellamy The discourse abounded with true Bellamy ideas, improved upon. Her worth and beauti-ful lectures have endeared her to thousands. These lectures are marvels of perfect thoughts, and stamp her guides as true disciples of phi-lanthropy. They have chosen a fitting instru-ment through which to evolve and intensify the theme. We recommend all who doubt the beautiful cause of Spirituatism to hear her. Then they will have no more cause to complain that, the New Revelation has not been sub-stantially submitted to them." stantially submitted to them."

ROCHESTER. - Latham Gardner writes My experience is that many if not all who have once lived on earth have a desire to return, and in due time the power to do so. All turn, and in due time the power to do so. All who come to me tell me it is a great pleasure to them to return, for in doing so they learn many things they did n't learn while here. They come to inform their friends that they still live, and that they will be at the Gate Beautiful to welcome them when they go thither. Of the many who have come to me, not one has given me the least intimation that he or she returned to inhabit an earthly body; when the saw over my head.

Texas.

DALLAS .-- Alan G. Clarke, Sec'y, writes The Texas State Spiritualist Association was organized on Monday, Jan. 16th, 1893, with organized on Monday, Jan. 16th, 1893, with twenty-one charter members. A charter was applied for and granted, and the same was re-ceived from the Secretary of State on the 17th inst. The following officers were elected to serve one year: Benj. C. Taber, President; M. L. Hodges, First Vice-President; J. C. Wat-son, Second Vice-President; I. G. Przedmojski, Third Vice President; Alan G. Clark, Sec'y; Mrs. Claramond, Cor. Sec'y; W. Watkins, Treasurer; Trustees: B. C. Taber, M. L. Hodges, J. C. Watkins, I. G. Przedmojski and Treasurer; Trustees: B. C. 1aver, M. ... Hodges, J. C. Watkins, I. G. Przedmojski and

The following is its Declaration of Princi-ples: To promote the spiritual, moral, intel-lectual and social development of mankind; to promulgate truth; to disseminate knowledge of things physical and spiritual; to encourage all things that tend to harmonize the mind and spread the knowledge of spirit-return and comall things munion. munion. To organize and confer charters upon local societies; to hold camp meetings, and erect suitable buildings for school and other purposes; to instruct and ordain as minis-ters of the gospel of Spiritualism, with all powers and privileges given to ministers of the gospel by the laws of the State of Texas, those whom the Association may deem suitable for such purposes.

The Association starts under exceedingly favorable conditions, and already numbers more than fifty members. Mediums visiting us may be assured of a cordial welcome, and will be protected in all their rights as much as any minister or priest. We are chartered un-der the laws of our State, and under the pro-tection of those laws Spiritualism will have such an awakening as never before. Arrange-ments are on foot for holding the first an-nual camp-meeting. The Secretary will be glad to hear from mediums of all kinds who may desire to visit Texas."

#### Connecticut.

NORWICH.-Mrs. J. A. Chapman writes Thursday evening, Jan. 26th, a score or more of the members of the Norwich Spiritual Union called upon Mr. A. E. Tisdale, at his pleasant home in New London ; the event was an entire surprise to him, and the pleasure manifested at this tribute of esteem from the Norwich friends s beyond portrayal. However, Mr. Tisdale and his guides are equal

to any occasion, and in a graceful and poetio manner be expressed his gratitude for this token of appreciation by friends from the home token of appreciation by friends from the home of his boyhood, where he was called to pase through the severe affliction of losing his phys-ical sight (caused by an injury received while in the United States service); but by and through the divine ministration of Spiritual-ism his spiritual sight has been unfolded, his brain touched by the inspiration of the angel-world and he has been one of blocking to but world, and he has become a blessing to hu-manity."

#### Massachusetts.

BROCKTON.-Emma Boomer Cooper writes: While Mr. Edgar W. Emerson was with us Wednesday evening, Jan. 18th, I was very much

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Part 11. of "Old Kaskaskia," by Mary Hartwell Catherwood-a remarkable tale, in which the social conditions and individual characteristics of the early French history of the West appear almost as a series of photographs-at the same time live ones; " Penelope's English Experiences" (Part 11, and last), by Kate Douglas Wiggin, while it deals out some satire. embodies a delicious prose "dream" on life; Parts 11. and 111. of "The Feudal Chiefs of Acadia," by Francis Parkman, will be enjoyed by all who like to examine the past in a retrospection which pleasantly throws up the present in contrast: in "Count Rumford," the tale of the Woburn (Mass.) lad who rose from shop counter to English and Continental honors in the stormy days of the Revolution and thereafter, is interestingly told by George E. Ellis; S. R. Elliott entertaingly analyzes "The Courage of a Soldier;" attention is trenchantly called by J. H. Ward to the fact that the "White Mountain Forests " are " in Peril;" there are also the usual departments, with other excellent articles, reviews, etc., not here mentioned. Houghton, Mifflin & Co., Boston, publishers.

MAGAZINE OF ART .- An original etching, "After the Festa," by David Law, is the frontispiece. The letter-press opens with a paper by Claude Phillips upon 'Current Art," with six illustrations. The first of two papers on "Design," by Walter Crane, has nine illustrations by its author. "When the World Was Young," is the title of a full-page engraving of a painting by E. J. Poynter, R. A., accompanied by a pretty Sonnet by Ellen T. Fo wler. A Sketch of Henry G. Hine has a portrait and reproductions of several of his works, including the beach at "Brighton," and a 'Frost Scene in London." A page illustration includes a short poem by Swinburne descriptive of "January." The remaining contents are " Portraits of Tennyson," 11., nine illustrations, Ed. Burne-Jones, A. R. A., "Our Illustrated Note Book," etc. New York: Cassell Pub. Co.

CASSELL'S FAMILY MAGAZINE .- The second installment of the two new serials, "Richard Jenkins, Master," and "A Romance of Man," with three stories given complete, comprise the fiction. The "Miscellany " includes " In Parliament Assembled," "Student's Day at the National Gallery," " The Seven Ages of Man," illustrated from photographs. New York: Cassell Pub. Co.

CHILDHOOD .- "The Life of the Unborn Child," by Prof. Alexander Wilder, M. D., "Childhood's Realitles," by Marie L. Pool, "Swedish Children, Their Home and School Life," the third paper upon " Preparation for Motherhood," etc., are subjects among others dealt with. New York: A. L. Chatterton & Co.



### FEBRUARY 4 1898.

#### LIGHT. BANNER $\mathbf{OF}$

## Biographical.

(From the Newcastle, Eng., Daily Leader.)

The Testimony of a "Trance Me-'dium."

As the question of the existence of "ghosts" is now prominently before our readers, one of our reporters coming across Mr. J. J. Morse, the well-known "trance orator," who fre-quently visits the North, deemed it advisable to interpret the north of the motion of the More quenty visits the North, deemed it advisable to interrogate him on the matter. Mr. Morse has been working twenty-three years in the spiritualistic field, and therefore should know something about the "spirits." Questioned as to whether he did not self-induce a "hyp-notic" state, Mr. Morse pointed out that in that case he would be a "subject" to the hyp-notists, but that they had tried their influence upon him in vain. Expert mesmerists had also attempted to put him out of the trance. also attempted to put him out of the trance,

and had falled. His first experience, he proceeded to say, went back to 1868, when he was induced to at-tend a spiritual circle held in the East End of London, but his first information concerning Spiritualism was derived from a brief acquaint-Spiritualism was derived from a brief acquaint-ance with Mrs. Hopps, the mother of the Rev. John Page Hopps, who just about that time brought out a little periodical entitled, Day-break, devoted to matters pertaining to Spirit-ualism. This organ ultimately came into the hands of Mr. James Burns, and is now known as "the Medium and Daybreak. Mr. Morse said he attended his first séance in a very hostile mood, believing Spiritualism to be humbug and delu-sion. At this scance, however, the "influence" or whatever it was attacked him. A tingling or whatever it was attacked him. A tingling sensation descended from his head to every part of his body, and he felt as though the in-terior of his brain had opened; the muscles be-came rigid. He felt he was in the grasp of some power, and, after staggering about the room, he fell prostrate upon the floor. When he re-covered consciousness he was told he was a wonderful medium. When, however, he got, out of the house he vowed he would keep clear of that sort of thing again. Curious to say, he was then employed in the "spirit" trade, being a bar-man in a public house. This house has, not long since, been demolished, to make way for the extensions of the Great Eastern Railway. The "pub." was in Primrose street, Bishopsgate, London.

The following day he was engaged in his usual avocations, and in the course of cleaning usual avocations, and in the course of cleaning some pewter with water and sand the influ-ence came over him again, but not to the ex-tent of destroying consciousness. This time it was merely the sensation as of red-hot wires running down his right arm, causing the index finger to be rigid and the hand to be somewhat violently agitated. This made rough tracings on the moist sand. He had heard of there be-ing "writing-mediums," and so he spoke up and said, "If this is a spirit, tell me if 1 am a writing-medium," and his hand, under control, scrawled, "Yes," on the sand in the tub. He asked who the spirit was, and his hand traced asked who the spirit was, and his hand traced the word "mother." Afterward he got paper and pencil, and a communication was written expressing approval of his looking into Spirit-ualism, asserting that it came from a good ualism, asserting that it came from a good source, would make great headway in the world, and that ultimately he would become one of its prominent exponents. This message was signed, "Your affectionate parents, Thom-as and Mary Morse." This, he need not say, astonished him very much. He was at that time skeptical as to there being any spiritual 'éxistence at all, and he carefully scrutinized his own mental state. Vainly he tried to dis-miss the subject from his mind, but without success, his curiosity urging him on to attend

success, his curiosity urging him on to attend another scarce and see what would turn up. Next a clairvoyant, without any knowledge of his family relations, described the spirits of of his family relations, described the spirits of his father and mother as being near him. Short-ly after this a curious series of mishaps occur-red to him. The spirit-bar failed, and he be-came associated with a person who promised to obtain him a good position, but who simply eased him of what cash he possessed and left him to fight the battle of life the best way he could. Fortunately, however, he soon found employment in the publishing business of Mr. James Burns, who issued *The Medium*, and af-ter sitting in a few circles, the spirits perfectly ter sitting in a few circles, the spirits perfectly controlled him to give lectures and addresses. Two or three volumes of these had been pub-

#### The Wreeking of Columbus, During Christmas Week, in 1492.

Nearly every adult who knows anything about Columbus-and certainly every school boy in the country-remembers the Santa

Maria, that carried the great "World Finder's " flag from Palos, Spain, to the West Indies -his golden prize. How many of them know what became of this ship? For the benefit of those who do not, we give the following extracts from an account by Fred A. Ober, World's Fair Commissioner, as it is found by us in the columns of our worthy contempo rary, The Harlford (Ct.) Times :

"It was in December, 1492. In the middle of Octo ber Columbus had sighted his first land in the Bahamas. Sailing on, he had brought to view other islands of the chain, and reached Cuba the last of October. Salling away from Cuba, and still salling easterly, sometime early in December he saw before him the towering mountains of a magnificent island, different in its vegetation and the contours of its coast from all the new world land he had yet seen

The fleet-the Nina, the Pinta and the Santa Maria -had held together across the ocean, but on the coast of Cuba Capt. Pinzon and the Pinta had sailed off on his own account. So only the Nina and the Santa Maria, with less than a hundred men, stopped at this unknown island.

The native Indians themselves called the island Hayti-"Ai," high, "Ti," land-the island of mountains. The eastern half the aborigines termed Quisquea, or "Mother of the Earth," now called Santo Domingo. Columbus named the port he entered San Nicholas, in honor of the saint's day on which he dis covered it; and it is the same Mole San Nicholas over which the governments of the United States and Hayti had a quarrel a year or two ago.

The little Nina went ahead, sounding, and the ad miral followed in the Santa Maria, and dropped anchor in the spacious harbor. They did not tarry long. but sailed on again, just ahead of a big storm. They took refuge under the lee of Tortuga, the island sinc made famous by the dreaded buccaneers. Noon and midnight they sailed, visiting along at beautiful harbors and villages until they came to the splendid bay of Acul. There they heard of the Indian king, Guacana gari, and also of the heart of a great gold country, the

Cibao. You know that Columbus on this voyage was all the time expecting to arrive at the regions of the Grand Khan, and he felt sure that this Cibao must mean the Capango described by Marco Polo in his wonderful book.

Cacique Guacanagari sent Columbus an invitation to visit him, also a rich present-a cotton girdle, attached to which was a mask with ears, tongue and nose all of beaten gold. Columbus was sure now he was near Marco Polo's gold regions. At sunrise next day they spread their sails for the visit. That was the day before Christmas, bright and beautiful. There was a light breeze, and the sea was as smooth as glass.

All the sailors breathed easy for almost the first time. For three months past they had been on the lookout for calamity; they had feared the trade-wind would always blow from the east so that they never could return to Spain; that if they sailed so far down. down, down the watery hill they could never make their return voyage up; they feared the serbents and the mermaids, the submarine monsters, and the terrene bipeds; but to day they had no tears, though even then the vessel was hurrying to destruction!

About midnight, the admiral went to his cabin to sleep. Following his example, although he had cau tioned them to maintain a careful watch, the seamer then on deck seized the occasion to sleep, leaving the helm in the care of a boy! . . .

The winds were light, the sea calm; but there wa an unseen force tugging at the vessel's keel; a strong, treacherous current that forced the Santa Maria upon a sand-bank. The first intimation the boy at the helm had of anything amiss was through the beating of the waves up against the side of the ship. The rudder became immovable. The young sattor cried out to the men, the admiral rushed on deck. They lightened the vessel, cut away the masts, and carried an anchor out to windward, but nothing availed. The ship was firmly fixed in the sands!

She was a total wreck. The crew were transferred to the *Nina*, which came as near to the reefs as she to the *Nina*, which came as near to the reefs as she lished. Inquiries for his services came from the provinces. He had also made two passages to the United States, covering five years in all, and had spoken under "spirit control" in all the chief cities of America, Canada and Aus-tralia.

### line of reefs that stretciros in front of Cape Hal-

He tells that Columbus on his return to Rayti from Spain found the fort dismantled and its garrison killed, by an incursion of a warlike tribe from the inland mountains.

The Commissioner also states that during his inquiries in Hayti he obtained what is considered beyoud question an anchor lost in the Santa Maria's wreck. He concludes that "When the caravels arrive next spring in the harbor of our greatest citythose copies of the original caravels, now building in Spain.... this veritable anchor of Columbus" will be seen in one of them.]

#### Verifications of Spirit-Messages.

In the BANNER OF LIGHT of Jan. 21st is published a communication from an old friend of mine, HENRY LORING, of Portland, Me. Henry, or "Harry," as we called him, passed away in a Mt. Pleasant horse-car about two years since. He was for many years employed by the "Salem Lead Co." as its collector by the "Salem Lead Co." as its collector throughout the country, and for some years connected with *The Herald* and afterward with The Globe as an occasional correspondent. He was a Unitarian in belief, but quite liberal in his views. I have many times conversed with him upon Modern Spiritualism, and he was at all times a ready listener and interested in the which often malying te men it have mark subject, often replying to me, "I hope you are right." The communication I have not the right." The communication I have not the least doubt came from him; in reading it I was forcibly reminded of his identity in the lan-guage made use of. Will be pleased to hear from you again, friend Harry Loring. Fraternally yours, ANDREW L. KNIGHT. Boston, Jan. 26th, 1893.

In THE BANNER of Nov. 5th is a message from JOSEPH WOOD of Philadelphia. I was accustomed to meet him almost every week, and sometimes much oftener, for two years of and sometimes much oftener, for two years or more, and became pretty well acquainted with him, and I recognize the message as character-istic of him. When he says "he tried to spread the truths of Spritualism while here," he spoke the truth; for if any man ever tried hard and honestly to do so, it was himself. He was a firm friend and admirer of Katie Robinson, and a friend to all honest mediums. The last time I ever saw him was at Nesham-iny Camp. As we were about to part in all

iny Camp. As we were about to part, in all probability to meet no more on this side the river, he said, "If we don't meet again you will hear from me in some way," and I think Uhave. Wat. H. Rowe. Natick; Mass., Nov. 6th, 1892.

I desire to confirm a message received at your circle-room from L. B. RUSSELL of Lynn. published in THE BANNER of Dec. 24th, whose transition from earth to spirit-life occurred Oct. 20th, 1891. Mr. Russell was long a resident of this city, and esteemed by a large circle of friends. His reference to material labors and interests is indisputably correct, he having ac-ourized a prominence away the leading many quired a prominence among the leading manu We earnestly hope that friend Russell will,

faithful to his promise, now that he is free from the shackles of ecclesiastical bondage, give, not only to a chosen few, but to all who are blest by the weekly visits of THE BANNER, the ben-efit of his convictions and experience, which we shall await with renewed interest. Heaven's choicest blessings rest upon Mrs.

Longley, through whose instrumentality the light of our God-given faith is enabling be-reaved ones to catch glimpses of the home just beyond the "golden portals." Lynn, Dec. 27th, 1892. C. M. Robinson.

I take pleasure in noticing the communication in The BANNER of Nov. 19th, from Asa

M. FISHER, who passed to spirit-life from South Deerfield, Mass. He was a good friend of mine, and an honest, upright man. He speaks of mother Erskine meeting him when he entered spirit-life. I was well acquainted with her. She was his wife's mother, and an excellent woman. She communicated through THE BAN-NER a few years since, after being in spirit-life over four years. Brother Fisher identifies him-self very plainly in his communication, and 1 am glad he is so fully enjoying spirit-life. M. P. RICHARDSON.

Athol Center, Mass., Dec. 12th, 1892.

The communication from J. B. HOWE, published in the BANNER OF LIGHT of Dec. 10th, is significant of the man. He has been a lifelong friend of myself. He went to California in the the late unpleasantness," as he expresses it, and excelled as an intellectual newspaper cor-respondent. He was a "walking encyclope-' of current affairs in the vicinity dia



the chief cities of America, Canada and Aus-tralia. Mr. Morse proceeded to say that his "posi-tive facts" were of his own personal expe-rience. These could not by any means be transferred to the inquirer, who must investi-gate and obtain his own facts. He had seen and described spirits, and people had averred that the descriptions were correct. He rethat the descriptions were correct. He re-membered one case that was rather curious to him. He had been invited by one of his friends to stay with him for a few weeks. About noon one day they went up into the drawing-room to have a chat, and while there he saw an old lady, whose appearance and dress he described. She appeared to be scatted in an old fashioned, high-backed chair. She wore spectacles, was knitting what looked like a stocking with a sort of gray worsted, a little girl at her side, and a kitten was playing underneath the chair.

This scene faded away, and was succeeded by a bluff looking, farmer-like man. Ilis dress and manner he described, and he held a whip and manner he described, and no held a writp in his hand. He (Mr. M.) had never been to that house before, and knew nothing about his host's family, but these persons, his friend said, were his grandfather and mother. The little girl and the kitten brought the identity little girl and the kitten brought the identity strongly home, as the old lady usually sat in the identical chair described, and the little girl often came in and sat by her side while the kitten used to play with the old lady's ball of worsted. He did not mean to say that he saw the veritable old lady, and that the ball of worsted, kitten and child were realities: these, he ballward were simple impressions cast upon he believed, were simply impressions cast upon his mind, and which became a sort of clairvoyhis mind, and which became a sort of clairvoy-ant vision. These impressions would, he imag-ined, be thrown on his brain by the spirits very much in the same way as a lantern threw a pleture upon a screen. It would be understood that if he had seen and described these peo-ple as spiritual beings in their spiritual state, there could have been no recognition of them by their relations. Mr. Morse gave several other cases of a like nature, all of which he af-firmed had received confirmation, and held that these experiences were satisfactory to himself as indicating the existence of beings who made themselves known through clairvoy-ance and other means. Under "control" he ance and other means. Under "control" he had described the diseases of persons and prescribed remedies, doing both correctly and sat-isfactorily.

isfactorily. ... Mr. Morse said the religious aspect might be inferred from the fact that there were some-thing approaching to two hundred services held in England every Sunday, and that there were in active operation some sixty Sunday schools, or "Progressive Lyceums" as they are called. The Spiritual Philosophy held to the immortality of the soul, and the necessity of righteous living in every regard in this world as the only means of happiness hereafter; the certainty of encountering the consequences of certainty of encountering the consequences of all actions in the future; the everlasting pun-ishment—as had been elsewhere expressed—of sin, but the ultimate elevation of the sinner, or, in other words, the doctrine of progress after death; the communion between the deafter death; the communion between the de-parted and those whom they had left behind; the naturalness of the spiritual world, which was governed by law just as definitely as was this world, and the recognition of the existence of a Supreme Power; the acceptance of the beautiful and the true in all forms of thought; the necessity of a progressive and reformatory life in this world; the reality of inspirations to aid and stimulate us in our path of duty, and the necessity of a stern obedience to all that is virtuous and good as the only sure protection from the contaminations of the violous and the evil.

£

hurried a fleet of canoes to the reefs, in which all the wreckage was taken to the shore, and stored in huts assigned by Guacanagari for that purpose near his own residence.

This was Monday, the 24th of December, ...

Until dawn Christmas day they worked loading and unloading the wreckage. At dawn this had been ac-complished. By daylight the shipwrecked mariners were sharing the hospitality of the noble Guacanagari. Not a man was injured, not an ounce of provisions lost, not a spar or a nail detachable that was not safely landed with them, yet, in the words of Rob inson Crusoe, "What an awful deliverance" was theirs!

It was a gloomy Christmas morning for these hun dred men, two thousand miles from home, with but one frail caravel to take them back.

So honest were the Indians, that no guard was necossand mind their effects, even though such triffes as phis and hawksbells were worth more than their weight in gold! The admiral was greatly pleased with them, and paints a vivid picture in his letters to Isa hella and Ferdinand:

bella and Ferdinand: "Their shapes are fine, of both men and women, and their color not black, though they paint themselves, most of them red. They all, both men and women, go about totally naked, but your highnesses may be as-sured that they possess many commendable customs. The houses and towns are very handsome, and the in-habitants live in settlements, each under a sovereign or judge, to whom they pay implicit obedience. Their king is served with reverence, and everything is prac-ticed with such decency that it is highly pleasing to witness it. They have great memory and curlosity, and are very eager in their inquiries as to the use and nature of all things they see."

Thus was the admiral impressed by these innocenpeople and their paradisiacal mode of existence.

At sunrise the day after Christmas the cacique paid a visit of state to the admiral on board the Nina. His Indian subjects swarmed in canoes around the caravel holding out pieces of gold and crying out, "Chug chug," intimating that they wished to barter the nug gets for hawksbells, over which they went wild with joy. Seeing that such trifles brought in exchange great pieces of gold, Columbus was delighted, and Guacana gari, quick to note the change, assured him that if gold was any object to him he would direct him to a region where the very stones were golden. This region he called Cibao, and Columbus found it later on his sec-

ond voyage, and thence drew millions of treasure. . . From the wreckage of the Santa Maria, from its strong timbers and planks, a fort was constructed near the village of Guarico, and in it a garrison was left; the Nina was not large enough to carry them all, and many of them desired to stay. The fort was built within ten days; it was a lower, protected on every side by a broad and deep ditch. Thus was founded the Fortress of Navidad, the first structure raised by Europeans in America.

Small cannon, called lombards, were mounted on its walls, the garrison of forty men were supplied with biscuit for a year, as well as wine, beside all the merchandise that remained, that they might exchange it for gold. And Columbus wrote to Isabella that he trusted in Providence that he should return here from Castile and find at least a ton of gold collected, as well as spices in great quantity.

Then he sailed away, leaving here this handful of men in a land of savages, not one of whom would he ever again behold alive."

[The Commissioner then describes the discussion always existing as to where on the coast of Havti the flag ship stranded; describes his being sent to that island, and says:

vicious and the evil. There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buck-ingham's Dye, which golors a natural brown or black.



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To the Spiritualists All Over the World.

The especial attention of all interested in the phenomena of automatic writing is called to a series of articles upon that subject prepared for THE BANNER by Hon. Sidney Dean. as a part of his personal experience while investigating the philosophy and phenomena of Spiritualism. The translation of the hieroglyphic writings into the English language. under the same influence and at the time of the writing of each message; the candid and vigorous comments of our contributor; the frankness with which he admits his inability to comprehend or explain their cause, except upon the hypothesis that they are the work of excarnate earth intelligences; his desire that the whole matter should be referred to the larger public of THE BANNER'S readers, and the skeptical, inquiring world, all clothe these papers with an unusual interest.

The size and length of these original character messages forbid their use in THE BAN. NER's columns through the photogravure art; and copies of the original may hereafter ap pear in book form, accompanied by other writings of special interest, mechanically written, or dictated by the same intelligent force.

While a great variety, representing different

most people, but a new generation of men and would be for the directors of the World's Fair have a surer standing-place from which to women demand something more and different, and they are getting it. That, as any one can see, is the advantage of a succession of generations of men. If one generation only were to be entrusted with working the law of evolu. tion, it is altogether likely that there would be no progress or advancement whatever.,

In view of the actual situation, is it not time for Spiritualists everywhere-in the churches as well as out-to openly and practically accept the Spiritual Philosophy? Does not the practical acceptance of the phenomena of Spiritualism as facts by the rising generation render it obligatory on all real Spiritualists to recognize and adopt their signification in actual life and practice?

, This is the Spiritualist's triumph before men, and it is his opportunity. We have all come at

last to the stage of expanding belief. Calumny is giving place to hospitality, and criticism to glad adoption. Social ostracism is being prayer, for the reason that he would by so doturned into flattering favor, and pulpit gibes and denunications are being often answered with averted glances and warning countenances from the pews. Spiritualism comes home to the hearth and heart of every family, and takes hold of the thought and life of every individual. Its deep and high meaning is becoming understood, and its religious power is more widely than ever before acknowledged. As Dr. Parker, of London, is compelled to admit, the church discovers that it "must adapt perhaps in public spinion." its religion and its action to the changing order

of things." At this time, when a fundamental change of belief and position is taking place, and old and dom, the principles of which had to a certain decrepit Orthodoxy is being supplanted by a degree been enacted before. He says he had new and far larger truth, all Spiritualists drawn the bill "in all the latitude of reason should stand by that truth as it has been given them to know. Let them understand, as they most certainly should, that a great and wonderful reformation is coming over the world, to arouse the inner life of the nations to an activity for which neither the crusades nor the Protestant reformation furnish any parallel. It is the epoch of the world's regeneration, through the knowledge of the close relationship of its mortal inhabitants to those of the other world and the universe of the living and loving God. What is industry, what is commerce. what is the accumulation of wealth, or the possession of power, in comparison with a truth so vital, so all-embracing? What are all the prizes of this earth-life but childish toys, in the light of a revelation at once so distinct to every individual and at the same time so vast? And can such a reflection leave any room at all for Spiritualists to temporize just when the

and firm? Are they to think for a moment of compromising with their long-time opponents, ment." the churches-or those other, the materialistic scientists and prejudice-sodden philosophersin order to help the latter to come down from their lofty pedestal of assumed piety or superiority more easily and gracefully? Not even the broadest charity either requires or suggests that they should. Orthodoxy is in a Materialism or come over to Spiritualism. its inevitable dilemma, to which it was foredoomed from the beginning?

We Spiritualists believe in man as an imtiny. We believe that religion has its roots in the human soul, and that it has continually put forth its branches in every age of the

refigion, so will they change, die out and disappear, and higher and larger expressions of human consciousness of the divine will super- Fourth of July and Decoration Day, both of sede them till mortals live as spirits here as well as hereafter.

The Way to Finally Settle the Sunday of Sunday to the same judgment.

Question.

Court with their case it is perfectly easy to foresee. They will plant themselves squarely on the ground that Congress, deriving all its power from the Constitution, is expressly for- one of the greatest of modern men. bidden to make laws "respecting an establishment of religion." To compel the people, even by implication, to observe Sunday as a holy day, is on the part of Congress an infraction of constitutional authority vested in it for the common use. Sunday, considered as a holy-day, is a religious institution only, and Congress can have nothing to do with it. Jefferson says explicitly, "no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to

the general government." "Fasting and prayer are religious exercises; the enjoining them an act of discipline." Therefore he declined even to "recommend" a day of fasting and ing "indirectly assume [as President] to the United States an authority over religious exercises which the Constitution has directly precluded them from." Lest it should be answered that such a recommendation carried no authority, because unaccompanied with any penalty on those who disregarded it, Jefferson explained that the penalty might indeed not be fine and imprisonment, but it would none the less be one of "some degree of proscription,

In his autobiography Jefferson further relates the circumstances attending the adoption of the bill for establishing religious freeand of right." It met with opposition, but with some mutilations in the preamble it was finally passed. A singular proposition proved that it was intended that its protection of opinion should be universal. This was the proposition, and the way it was disposed of: the preamble declared that "coercion is a departure from the plan of the holy author of our religion"; an amendment was offered, inserting the name of "Jesus Christ," so that it would read, "a departure from the plan of Jesus Christ, the holy author of our religion "; the insertion was rejected by a large majority of those voting, showing conclusively that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and the Mohammedan, the Hindu and infidel of every denomination."

Washington declared that "in no sense whatever is this government founded upon the spreading truth bids them remain steadfast Christian religion." Madison said that "religion is entirely beyond the purview of govern-

In the Constitution Sunday is recognized as a holiday, or rest-day, and only as that. Sunday is therein not a religious or a Christian word, but simply the secular name of the day. The Christian term is the "Sabbath," or the "Lord's Day." By avoiding this and using only the secular name, the framers of the Con strait where it must confess its alliance with stitution unquestionably meant to recognize Sunday as a holiday, or rest day only, and not What have Apprint alists to do to help it out of in any sense as a holy-day. It is conspicuously recognized with this guarded distinction in allowing the President ten days to consider a legislative bill, Sundays excepted. The Conmortal spirit, with endless progress as his des-stitution nowhere regulates the observance of Sunday. It does not interfere with the religious convictions of the President. He can keep holy Saturday and work Sunday, if he world. We hold that as all theologies are but so chooses. How can Congress violate, then, efforts of men to formulate their thought on the religious convictions of many people who conscientiously observe Saturday as a holyday? If it can leave the observance of the which occur during the continuance of the Fair, to the discretion of the Commission managing it, it can likewise leave the observance

to adopt in case of coming before the Suprome. make any work effective. He was more than a priest, an ecclesiastic, a scholar, a philosopher, a man of cultured powers, or an orator, for he was all these together, and in this sense

> nity and nation. Free immigration enjoys no immunity either as a principle or a policy to bring in disease, poverty or crime to a nation that gives it generous hospitality. We have allowed foreign governments to selfishly ship their paupers, vagrants and criminals upon us long enough. When it comes to the free importation of the fatal cholera infection, it is about time to draw the line. Let it be on the entire immigration practice. Forbid the entrance of all paupers' and criminals, of those who do not or cannot support themselves, of those who do not land here with intent to become honest citizens, and, above all, of those who bring infection to decimate our people and occupy our hospitals.

> Charity still begins at home! We are to take care of ourselves first, in order that we may be able to help others afterward. But the industrious and thrifty are not bound, by any means, to work for the idle and lazy; if they will not work, neither shall they eat. Now is the time to tell the European governments to take care of their own paupers, for we will do it no longer.

RT For years past the depressed state of agriculture in England has caused increasingly serious reflections on the most effective means of remedy. The causes alleged for so ominous a state of things are various, the leading one being the expanding importation of wheat and agricultural products, which has tended to discourage farming industry and the necessary expenditure of capital on the part of landlords and tenants. It is an asserted fact that the farming interests in England are on the eye of collapse, in which case an agitation would ensue that would shake the fabric of the entire Kingdom. Last year the British farmers notoriously did not make their rents, and not only that but they were heavy losers on the year's operations. Prices for agricultural products have run clear down, making profits wholly out of the question either on the labor or the capital expended. In consequence, large tracts of British land are lying uncultivated and fulle on the hands of the landlords, many of them offering to let their broad acres to tenants without any expectation of getting rent in return, the only condition being that the latter will engage to pay the local rates until the times grow better.

BT William Tebb, Esq., is known in England, Continental Europe and America as the unflinching apostle of non-vaccination; and the light he has thrown upon this awful practice of spreading disease by law, is searching and definite in its results. Having occasion, in an article entitled "Pasteur and Jenner severely criticise the laudatory utterand pressed by disciples and friends towar Pasteur when his seventieth birthday was observed in Paris, he concludes his statement to the Surrey (Eng.) Gazette with the following trenchant paragraph:

" Nearly a century's experience has shown vaccination to be no preventive of small-pox, but a source of incalculable mischlef in the spread of the most terri ble diseases, including syphilis and leprosy. But such is the credulity of mankind when weighted with med ical or ecclesiastical authority that it may now take another half century to get rid of the Pasteurian incubus."

83-If there was such a thing as a "miracle," we should say that the sermon was one which was delivered recently by the Rev. David Gregg, D. D., of Brooklyn, N. Y., in the Park-Street Church, Boston. It was titled, "The Glorified Dead Help and Cheer Us on to Our Goal"; and had for a text Paul's trite remark to the Hebrews, about our being "compassed about with so great a cloud of witnesses," etc. Park-Street Church was once the "brimstone corner" in this locality; now that it has been discovered that the 'glorified dead " can help us by their counsels and applause, why cannot the UN-glorified (in the special church sense) do us a like service? The Park Street Quarterly will please answer. 83 The preliminary bulletins of the census bureau report the total number of red men in the country to be 249,273, and assert that there has been a decrease since 1889 of 1121 in a total of 133,382 reservation Indians. The New York Sun, however, thinks it is not possible that the decrease has been so slight, and does not regard it as altogether likely that a zealous effort has for the first time been attempted to arrive at the actual number of the abori ines. The Sun thinks the Indians were naturally suspicious of the white enumerators; and further, that the red man's suspicion is not to be wondered at. It remarks that Indian lands have been devoured before this with less trouble than a pretended enumeration of a tribe.

## NEWSY NOTES AND PITHY POINTS.

PHILLIPS BROOKS.

a priest, an ecolosiastic, a scholar, a philoso-pher, a man of cultured powers, or an orator, for he was all these together, and in this sense one of the greatest of modern men. Sore of the greatest and in this sense one of the greatest of modern men. Sore of the preservation of healthy life is the three stream and the servent of all human need. Beyond one thought of blessing or of ban. Sore of the highest import to every commute all churches are one church in lowing heed the server of the highest import to every commute all churches are one church in lowing heed the server of the highest import to every commute all churches are one church in lowing heed the server of the yman beau the yman beau the server of the yman beau the server of the yman beau the yman b

As we stand in the shadow of thy death. As we stand in the shadow of thy death, How petty all the poor distinctions seem, That would fence off the human and divine! Large was the utterance of thy living breath; Large as God's love thy human hope and dream; And now humanity's hushed love is thine. Boston, Jan. 23d. — Rev. Minot J. Savage.

It is no longer right to call women the softer sex when every one of them that can afford it wears a wild animal around her neck.

The oldest paper in the world devoted to the Spirit-The oldest paper in the world devoted to the Spirit-ual Philosophy is the BANNER OF LIGHT, the pro-spectus of which appears in our advertising columns. The BANNER is a beautifully printed eight-paged paper, ably edited, and has a circulation that is world-wide. It furnishes "food for thought," and any one at all interested in its teachings will find it a most in-teresting paper. Sample copies sent free on applica-tion.—Haurs de Grace (Md.) Republican.

Out of fifty endowment orders doing business in the State of Massachusetts a few months since, comparatively speaking, only twelve remain, and some of these are in the courts.

The "prosecuting committee," whose members are determined to push the Briggs case to the end, de-mand that such leaders as Dr. Briggs and his com-panions who have burst the fars, shall receive from the supreme tribunal of Presbyterianism "a distinct and definite condemnation." That result might ex-pedite the smashing of much theological crockery. The disturbance in the churches goes on. The wa-ters of the theological pool are troubled. But there may be cause for believing that now, as of old, the cause of the troubling is angelic, not satante. Good will issue out of all the disturbance.—Hartford ((C.) Times

Yes, friends, the cause of the troubling " is angelic," and the angels are the arisen spirits of those once known, loved and respected on earth, who now look with clearer vision on the highest needs of humanity.

Vanity that makes us desire the applause of our Value that makes us desire the appraise of our fellowmen, and pulfs us up with concett, deprives us of the pleasure we seek in the very process of our striving for their applause, and brings us into con-tempt in the very act by which we strive to gratify our vanity! $-Lyman \ Abbott.$ 

Boston cooks may be "smart," but it is evident that some of them have lost the art of how to cook beaus! Is n't it high time our cooking-schools " jogged " their memory? Beans, when properly cooked, are deliclous: but there are now few such in Boston.

General Swift believes in rapid transit. Why should n't he?

> YE CATTE! Some Distance after Emerson. IL \ -

They reckon ille who barre hym outtet For lyke a byrde yf mightle wyngs, He'll perche yppon ye water-spoutte-And twyce as loudde ye tom-cat slugest [To be concluded.]

Advanced thinkers are desired to address E. H. Mace, 86 Waverly street, Jersey City Heights, N. J.

We have been expelled from church for buying an overcoat with the collection. We have a hard road to travel, but we are determined to keep warm till wo strike the hereafter.—Bellville (Ga.) Banner.

Hawait drives out her Queen, and begs for annexation to the United States; Great Britain "kicks" as far as treaties allow : America smiles, at sight of the proffered "sugar plum." "What shall the harvest he?"

VICK'S SONS, of Rochester, N. Y., have issued a superbly illustrated Floral Guide, containing names and descriptions of plants, including a host of novelties, interspersed with appropriate quotations from the poets. A dime sent to the above address will secure a copy.

An Obio minister, in denouncing the stage, says that "actors hold orgies in the flies." He must think that actors are able to hold on by the skin of their teeth and "orgy." or else he does not know that the flies are strips of canvas at the top of the stage. Perhaps he means the wings. - Boston News.

When a barber talks too much his stories are generally illustrated with cuts.

It's reported that the great granddaughter of Robert Burns, Jean Armour Burns Brown, will attend the Columbian Exposition. She is a lassie of twenty years or less, and said to strongly resemble her famous an-

### FEBRUARY 4, 1898.

ages and peoples, are preserved, yet in prepar ing the present series our contributor has selected only the hieroglyphical messages with their purported translations.

We commence the series on the first page of this week's BANNER, and shall publish them consecutively, under the title of "Some Facts and Thoughts Concerning Psychic Phenomena."

In a brief note to the editor, referring to these articles, our contributor says: "In the light of these phenomena, honestly and truthfully stated and transcribed, how true are the words which Shakspeare puts in the mouths of Hamlet, Prince of Denmark, and his companion, Horatio:

HOR .- "Oh, day and night! but this is wondrous strange! "

HAM .- "And, therefore, as a stranger give it welcome.

There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

#### Things for Spiritualists to Consider.

In an editorial article on "The Spiritual Outlook." in The Two Worlds, two points are made the salient ones: First, that the fact of the continued, conscious existence of human beings is practically accepted by the more intelligent of the rising generation, and the fact that spirit men and women are able to telegraph to their earth-friends more or less perfectly and frequently is also established bewond gainsaving: second, that there is a growing disposition on the part of preachers to dally with and "take up" Spiritualism, much in the same way that medical men have adopted mesmerism after disguising it with the new name of hypnotism. Both of these are indeed facts of large significance. There is about to be seen a convincing proof of the general awakening on the subject of Spiritualism in the Psychical Science Congress at the World's Fair, which, by further stimulating investigation, should greatly multiply the number of Spiritualists everywhere. The facts will win in spite of dogmatic and speculative theories. In fact, the battle for recognition is already won.

Harvey's discovery of the circulation of the blood well illustrates the course of belief in respect to Modern Spiritualism. The doctors who opposed his discovered and proven facts were in general past a certain age, say forty years, and it seemed to be necessary for the discontinuance of their obstructive prejudices that they should be removed by death themselves, after which a new generation would come forward, with no prejudices to cherish and defend, and the plain facts would meet with a ready acceptance. With Spiritualism, too, the old prejudices are dying out and disappearing with the generation that entertained and enjoyed them; and another and an unprejudiced one has come upon the stage that is ready to investigate, and willing to be convinced; regardless of what people before their day were satisfied to deny and disbelieve. Once the old theology was good enough for

We see it given out that the President will veto a bill changing the appropriation condition imposed by Congress that the World's

Fair shall be closed on Sundays, and the ecclesiastical party make no concealment of their exultation. They have drummed up their preacher forces before the committee that gave the repealing bill a hearing, and left the field with shouts of prophetic triumph, as

if now they had established for all time their bigoted and petty conception of a Christian nation.

In the event of Congress doing nothing to remedy the trouble-for trouble it is, and of the Directors of the Fair open the gates on

Sunday, without paying the slightest regard to the restriction thrust upon them by Congress, and use the appropriation in the regular way, refusing to return it if a demand should

condition attached. All the remedy the Government would then have would be in suing the Directors to recover the amount advanced in the appropriation. And the ready defense

of the latter would manifestly be the unconstitutionality of the restraining condition attached to the appropriation. The case would soon reach the Supreme Court of the United in the profoundest manner, because of his own States, of course, with not only the whole country but the whole civilized world intently Rapid to the verge of tempestuousness in his watching the issue.

nineteenth century, that has witnessed the routing of so many superstitions, and the breaking of so many chains! That the great-est and freest republic on the face of the earth should be engaged in confronting such an issue of bigoted dogmatism and ecclesiastical assumption, would most effectually excite the wonder even of nations that made no professions of freedom whatever. No doubt the ecclesiastical party would rally in full force to overawe the judges of the Supreme Court. and dictate their final decision. and the sixty-five millions of people in the United States would then have a fair chance to see the conscience game

played in an open field, with the pulpit and Sunday school men actively working to establish their self-asserted supremacy. No channel would be overlooked, no avenue would be closed, through which the latter could hope to reach the judges to influence them to decide that this government of ours was established to promote religious equally with civil interests, and to work the Decalogue along with the constitutionally prescribed federal statutes. The crisis would then be precipitated, and it would be settled once for all what this government of ours was originally made for.

We have no idea that the people would ultimately accept and submit to any such Sabbath dogma in politics as this self-righteous and thoroughly offensive and intrusive ecclesiastical party, flushed with its new triumph, would seek to impose.

What the line of defense and instification

#### Phillips Brooks.

The entirely unexpected decease of Bishop Brooks at his residence in this city was a shock to the city, the State and the country. Death has taken many distinguished men from the world of visible activities within the few months past, but none whose loss has occasioned such a paug of universal surprise and

sorrow as his. He had just become familiar with the duties of the high office to which he was called by the choice of the Episcopal dio-

cese, and the universal judgment was that he would so broaden and strengthen the polity of a very serious kind-it would seem best that the Church by his liberal views and healthy sympathy with people of all classes and callings that it would visibly assume a new life among men, and profit to a degree beyond any it had yet attained in the country. Bishop Brooks, or, as he was preferably and better be made for it, because of a disregard of the known, Phillips Brooks, was a great man and a great preacher. He was cast in a large mold by nature. His gifts were many and generous. He was a born orator, yet bred to no recognized school and restrained by none of the known rules of art.

> From the pulpit he moved the consciences and stimulated the conduct of his fellowmen matchless earnestness and masterful sincerity. oratory, yet always self-contained and under

And what an issue would it not be, at the constant self-control in the voluble utterances very end of this liberalizing and emancipating of his thought, he seemed like the oak, itself unmoved and firm while exciting the winds to blow through its branches. His may be called the genius of common sense. He seemed to know and understand his fellowmen intuitively. His power was the unity of all his powers rather than the shining superiority of any one of them. He never preached doctrine or dogma, but conduct first and last. Ilis appeals were to the consciences of men, and his efforts were to persuade them to pattern the conduct of their lives after that of Christ. He was more than the Church to whose outward rules and ceremonies he conformed; he regarded the inner life as all, to which everything external must be held subordinate and

secondary.

In his physical equally with his intellectual and spiritual constitution he was a man to be remarked everywhere, and would be noted in a multitude. All the world could say-here is a man. His human sympathy floated his noble intellectual powers on its deep and steady current, and secured a ready audience and a profound impressiveness to his pulpit utterances All told, the Church to which he belonged in this country never boasted or treasured the name of a greater preacher or man. As a member of its House of Bishops, he would inevitably have tended by rapid strides to inspire and guide it to the adoption of a broad policy, far beyond ritualism, far out into the boundless sea of human life and spiritual growth and aotivity. He broke over sectarian barriers while conserving their existence in order simply to Mich., and Dallas, Tex.

ET England possesses great foresight-right or wrong. She prepares in advance for all contingencies. In the Canadian annexation episode, now pending, she fills her ports in North America with plenty of warlike material. In Atherica with prency of warman induction. An Egypt, the late "trouble" has induced her to send additional troops to that historical land to enforce "Her Majesty's" policy! The whole thing appears to be, the aggrandizement of the few at the expense of the many. A vital change must come-come through terrible revolution, if necessary-but come it must.

ET Effe F. Josselyn has under "Banner Correspondence" a tribute to Mrs. Ada Foye and her services at Grand Rapids, Mich. We are pained to learn of Mrs. Foye's affliction', and trust this valued and veteran medium may return eastward, fully restored, in the spring.

197 The great and good Phillips Brooks did not give his brain rest long enough to assist in keeping his physical system in a healthy condition, therefore it is no wonder he suddenly passed away, just as many other intellectual men have been doing of late.

EF Connecticut readers should notice the appeal of Wm. Foster, Jr., (on sixth page) for vork in that State vs. Compulsory Vaccination.

15 The Thomas Paine anniversary was widely noted in its passage by the Spiritualists of this country, as reports given elsewhere show.

53 Edgar W. Emerson's public test medi umship finds full endorsement under "Banner Correspondence." -

25 Elsewhere correspondents give details of associative work for Spiritualism in Sturgis,

Cold Hardward Shine

cestor. She lives in Dumfries, near the place in which Burns died. A statue of the poet was recently unvelled there. She sat on the platform on that occasion, and so strong a resemblance was observed to exist between her face and the bronze that the multitude raised an involuntary but hearty cheer.

The whole number of males in the United States is 32,067,880, and the whole number of females 30,554,370.

The remains of the late Bishop Phillips Brooks were Interred at Mount Auburn, on Thursday, Jan. 26th. Many places of business in Boston were closed. The services were held at Trinity Church; it is estimated that fifteen thousand people crowded the edifice and Copley Square; so great was the desire to participate that open air services were held on the steps of the church, with choral singing by the great multitude. Boston has rarely, in all its history, witnessed a funeral so largely attended by people of every grade of society and order of belief.

The Louisiana State Lottery has found a new habitation on the shores of Honduras, whence it will remove in due course of time, having received liberal terms there for a long spell of years. What next?

An eminent physician believes that savage, races have better color perception than civilized. Of one hundred Indian boys he found none color-blind; another group of two hundred and fifty had but two, while none of the girls were found to be color blind.

Frosty bits, forced into horses' months, have caused a great deal of mute suffering lately. If the horse could talk, his bleeding mouth would be eloquent of his torture.

-Texas Siftings.

It is said to cost \$400,000 to take care of the convicts of this country in excess of what they earn for the States.

The Columbia cycling calendar for '93 is the most exquisite and truly artistic of practical calendars for the year. It begins with February, '03, and ends with February, '94. It consists of a circular piece of cardboard, forty-seven inches in circumference, the calendar picture being framed with a reproduction of the pneumatic rubber tive. This calendar is issued by the Pope Mfg. Co., of Boston.

Mrs. Catherine Sharp, the oldest woman in the United States, being in her 115th year-says the Philadelphig Inquirer-died Jan. 22d at her home in that city. She retained her faculties to a most remarkable degree, and had never known a day's sickness in her llfe.

The English are now taking vigorous steps to close the doors on the cholera. Uncle Sam had best do likewise.

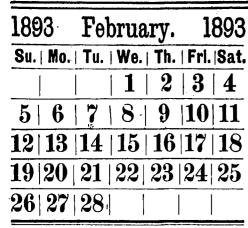
Michigan undertakers do not like the name. They want to be called "\Funeral Directors." Ob!

James G. Blaine, the celebrated American statesman, whose long illness has attracted the sympathetic attention of the nation, died at eleven o'clock A. M., Jan: 27th, in Washington.

One hundred and thirty miners lost their lives by a mysterious explosion, Jan. 27th, at Tokod Gran in Hungary,

K A trance medium's testimony finds space in another column.

#### FEBRUARY 4, 1893.



#### Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond (Chicago, Ill.) will, during February and March, speak every Sunday afternoon at the Sphiltual Temple, corner Newbury and Excter streets, Boston.

Her address while here will be 170 West Chester Park, or letters may be sent in care Colby & Rich, 9 Bosworth street, Boston, Mass.

The classes on Psychopathy, or Spirit Healing, by Dr. Rush, through the organism of Mrs. Richmond, will be held at the Library-Room in the First Spiritual Temple on Tuesday evenings, commencing Feb. 7th, until March 21st inclusive.

The class on "The Soul," etc., will commence Thursday evening, Feb. 9th, and continue each Thursday evening to March 23d inclusive.

Membership charges to either of the series \$3.00; and to both classes \$5.00 (no tickets issued for a single lesson). Membership tickets may be procured at BANNER OF LIGHT office, 9 Bosworth street, and of M. S. Ayer, 189 State street, Boston.

W. J. COLVILLE'S WORK IN BOSTON till May, when he expects to be again in this city, ended at The Copley, 18 Huntington Avenue, Tuesday afternoon, Jan. 31st, where his courses of lectures on Spiritual Science have been more largely attended than ever before. CHICAGO.—He left Boston for Montreal last Tuesday

CHICAGO.—He left Boston for Montreal last Tuesday evening, where he was announced to lecture Feb. 1st, 2d and 3d. From thence he proceeds direct to Chicago, where his public work commences Stunday, Feb. 5th, in Washington Hall, Washington Boulevard and Ogden Avenue, at 10:30 A. M. and 7:30 F. M. He speaks at the same place and hours every Sunday Ull March 20th inclusive, and on Tues lay and Thursday evenings in Lodge Hall, it North Ada street. Address all letters, etc., 477 West Randolph street, Chicago, Ill.

HENRY SLADE-50 writes G. S. Klock-" is now lec turing and presenting spirit phenomena in Omaha, Neb., and will give our people in Lincoln, Neb., a lecture on 'The Shadows and Lights of Medium-Experience,' on the evening of Feb. 5th, 1893. We are looking forward to much enjoyment of phenomena through his organism."

CP Mrs. M. Carlisle Ireland, a veteran medium of Boston-who has been suffering for several years with paralysis-passed to spirit-life from 39 North Harvard street, Allston, on Monday, Jan. 30th, aged 69 years 10 months and 27 days. The funeral services occurred on Thursday, at 2 P. M.

#### CF Our English contemporary, Light, in its issue of January 21st, publishes a striking account of the fulfillment of a dream experienced by the narrator, in Ceylon, Mrs. Caroline Corner-Ohlmus, which we shall place before our readers next week.

Several notices of the decease of friends-sent by correspondents in various portions of the country -arrived too late for insertion in the present issue but will appear hereafter.

807 A friend in Springfield, Mass., who does not wish to be named, sent us-after reading Father Pierpont's strong appeal in this direction in a late BANNER-a donation to our Poor Fund of five dollars, and his wish (which we share) that others might be heard from of like mind.

President Knight (of the Spiritual Temple Society, Berkeley Hall, Boston,) and other friends acknowledge in this number of THE BANNER the correctness of various spirit-communications given in its Message Department.

### MEETINGS IN MASSACHUSETTS.

Haverhill .- On Bunday, Jan. 29th, W. J. Colville fectured in Brittan Hall. The weather was not propitous, still there were very, good audiences, and ex-tremely attentive ones. The afternoon topics (pre-sented by the audience) were "The Transfiguration," "Do we Ever Loss our identity?" The Law of Psy-chie Healing," and "The Woman Who Dares." These were handled by the speaker with his accustomed fluency and ease, and during the discourse much light was given to inquirers (of whom many were present) on the mental conditions necessary to insure satisfac-tory spiritual communion. The poem which followed the lecture was a fluency of the great but both nota-ble men. The magnanimity of the great preacher was fittingly expressed, and the stering excellences of the stateman brough to the front, though there was no fukome flattery or blind enlogy in either case. In the evening the large half was nearly full, and the attendance largely composed of young people. After answering several written questions, the lec-turer gave a singularly forcible and helpful address on "How Great Characters Ennoble Smaller Ones; or, The Contagion of Moral Worth and Usefulness." In this lecture the prominent traits of Phillips Brooks and the following just tribute to his life-work was and the following just tribute to his life-work was and the following just tribute to his life-work was and the following just tribute to his life-work was tious, still there were very good andlenegs, and ex-

and the following just tribute to his life-work was paid: "He was a good churchman in the sense that he be-longed to the universal living church of humanity, of which he was a distinguished member, and in which he was a conspicuous light. If a monument be erect-ed to the memory of this great, and good man, let it not be a mere effigy of himself, but far beyond the statue let there be erected a hone for children, a great, noble, whole souled, unsectarian institution, wherein the workers are happy volunteers, counting it an honor to serve the little ones in the very way in which the dearly-loved bishop would have served them himself. ... Nothing testifies so fully to the real greatness of a

then himself. Nothing testifies so fully to the real greatness of a Spiendlo life, as when persons of the widest differ-ences of opinion are unanimous in celebrating it. Unitarians and ultra conservative Ritualists have paid their tribute to this loyal, fearless champion of universal religion, who honored his church as but very few of her sons can honor it, for few indeed are withed liberally as he was. After all however it was

builtyersai religion, who honored his church as but yery few of her sons can honor it, for few indeed are glifted liberally as he was. After all, however, it was neither his grand physique nor his magnificent intel-lect, nor both combined, which endeared him so close-ly to the masses; it was his immense capacity for finding and loving the good in all with whom he came in contact. Where is he now, and what is he doing? Can we reasonably doubt that he will be an inspiring power behind the scenes of earthly activity, and that in these strangely changing times he is one of the beralds called home to work on the inner, after hav-ing so faithfully served on the outer side of the world's great mission field? Nearly every worker of the cen-tury is being called home, and when they have passed within the veil they will soon come forth again in other ways and prove themselves pioneers in a new order of ministry. The world is getting ready for a universal religion, and it is coming. The new revela-tion will be very simple but thoroughly convincing both to heart and head, but afferedion will never sub-mit to be sacrificed to the imperious demands of an our setting when they have passed while to be sacrificed to the imperious demands of an over-exacting intellect. The old words are ever true, "Keep the heart with all diligence, for out of it are the issues of life."

The impressive exercises ended with a touching poem on "Good Night" and "Going Home." Dr. Roscoe of Providence speaks next Sunday, Feb. 5th.

Lynn .- At Cadet Hall the afternoon service opened with a song by Prof Longley and wife, "When the

Dear Ones Gather at Home"; invocation by Mrs. M. T. Longley; song by Mr. Longley, "I Know There Are Beautiful Flowers in Heaven"; original poem by Mrs. Longley—then her control gave a grand and in-spiring lecture, subject "Discovery of a New World," closing with a song by Mr. Longley and wife, "Only a Thin Vell Between Us."

a Thin Veil Between Us." At 4:30 fifty persons had supper in the lower hall; from then until 6:30 test circle in lower hall. *Erening.*—The Children's Progressive Lyreum of Boston gave a grand complumentary ben fit to the Society, which will long be remembered by the large addence as one of the finest of the season. The pro-gram consisted of a plano solo by Blanche Houston; song. "Open those Pearly Gates of Light," by the Longley Quartet; then Mrs. Longley's control gave a large number of recognized names and messages from Longley Quartet; then Mrs. Longley's control gave a large number of recognized names and messages from spirit/friends; remarks by Mr. J. B. Hatch, Conductor of the Boston Lyceum; Carl Leo Root gave fine reci-tations; Eddle Hatch several motarions; Lottie Tompkins two songs; and several more recitations by members of the Boston Lyceum. Mrs. Longley deliv-ered a short address on the life and influence of Thomas Paine, interesting the large audience; fol-lowed by the Longley Quartet, which sang "The Dy-ing Child" and "Home of My Beautiful Dreams," relosing, by request, with a song by Mr. Longley. closing, by request, with a song by Mr. Longley, "Only a Thin Vell Between Us."

Next Sunday Mrs. Ida IVA. Whitlock will occupy the platform at 2.30 and 7:30. T. H. B. JAMES. At Lasters' Hall, Jan. 26th (evening), Dr. Willis

Edwards lectured to a large and appreciative audience, and also gave good tests. Mrs. Buck (Boston) presented fine psychometric readings. C. E. SIEGARS, Sec'y.

Malden.-Children's Lyceum opened at 2:30 P. M., Mr. Potter in the chair; singing by school; invocation, Mrs. King ; singing by school : classes took up les-**1507** Mrs. Cora L. V. Richmond's Society in Chicago, through its Secretary, speaks (on our second page) of that lad y's worth and work. marks by Mr. Newhall; benediction, Mrs. King. E. M. Donge, Sec'y. The Ladies' Aid of the Malden Spiritual Associa

### Movements of Platform Locturers

BANNER OF LIGHT.

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

Ed. M. Sanders, inspirational speaker, psychome-trist and platform test medium, announces that he is ready for engagements. Address 28 Adams street, Charlestown, Mass.

Dr. Willis Edwards, inspirational speaker and plat-form test medium, can be addressed for engagements at 14 Brond Street Place, Lynn, Mass. He speaks in Boston Feb. 5th; in Chelsen Feb. 12th; Stoneham, Feb. 10th; Salem, Feb. 10th; Lowell, Feb. 26th, March 18th and 25th

Bishop A. Beals (a letter from whom will appear in our columns next week) is at present in Oakland, (al., baying began an engagement there the first Sunday in the second availables of a superior business. January. He reports everything of a spiritual nature flourishing; good speakers abound, and mediums are constantly employed in meeting the great demand of investigators.

W. F. Peck lectures during February at Spring-field, Mass.; and may be addressed at 93 Sherman street.

street. M18. A. E. Cupningham will be at Quincy, Feb. 5th; Brockton, Feb. 19th; would be pleased to make en-gagements for March and April, also for March 31st. Address 247 Columbus Avenue, Suite 8.

Edgar W. Emerson fills an engagement in St. Louis, Mo., for the month of Feb.; from March 1st to the 14th his address will be 45 West Bay street, Jacksop-ville, Fia.; March 19th and 26th he is to speak in New Bedford, Mass.

Mrs. H. S. Lake closed her three-months' engage-ment with the Albany (N. Y.) Spiritual Society on the 29th. She will return for the month of April. The Sundays of February she speaks at Buffalo, N. Y., where she may be addressed, 24 Cottage st.eet.

B. J. Bowtell spoke in Quincy, Mass., Jan. 20th, speaks in Boston, Park Square Hall, Feb. 5th, in Lowell, Feb. 12th; Plymouth, Feb. 10th; Pawtucket, R. L. Feb. 20th; Salem, Mass., March 5th. Address 223 Shawmut Avenue, Boston.

By a letter from Francis M. Randall, 82 Ruggles street, Highland District, it would appear that Mrs. Mary A. Charter has now returned to Boston.

#### In Memoriam.

Called to the higher life, Jan. 17th, 1893, from her earthly home at Larchmont Manor, N. Y., MATILDA KING, wife of Mr. WM. H. BURBOUGHS, after a weary illness of many weeks.

illness of many weeks. She and her husband, who survives her, have been earnest Spiritualists, and diligent readers of the BAN-NER of LIGHT for many years. She was gentle and unobtrusive in her manner, but always stood openly for the right—having the courage of her convictions. She was very intuitive, especially in cases of physical allments—always able to decide, almost at once, upon some remedy or plan of relief, which speedily brought about the desired results. A loving and faithful wife for nearly sixty years, a fond and devoted mother, a true friend, and a loyal adherent to the cause of Spir-itualism, many mourn her loss in the mortal, yet all must rejoice in her release from physical suffering, and in her entrance to the bright and joyons inherit-ance awaiting the faithful.

and in her entrance to me bright and joyons innerta-ance awaiting the faithful. The luneral service was, by her request, conducted by the writer, at her late residence, on Friday, Jan. 20th. Interment at Woodlawn Cemetery. May we walk in the same path trod by her feet, that at the last we may, as she did, welcome that best of friends, "The Death Angel." MRS. MILTON RATHBUN.

MRS. ELIZA WADLEIGH entered spirit-life from her home in Washington, D. C., Jan. 14th, 1893, in the 88th year of her age.

year of her age. The deceased became convinced of the truth and re-ality of spirit communion in 1856; she attended at in-tervals the local Spiritualist meetings where she re-sided, and when in Boston made it a point to visit the Banner of Light Public Free Circles. She was also an interested reader of THE BANNER for years. Her death was a peaceful and memorable spectacle to those who lowingly surrounded her; shortly before her decease she recifed from memory a poem full of the consolation which proven immortality brings to its possessor. She joyfully welcomed the change, and passed on with a rull faith in Spiritualism, which had been her stay so long.

passed on with a full ratio of optituation, which have been her stay so long. The funeral services were conducted by Mr. Fair-child-formerly a Unitarian minister in Massachu-setts. A good soul has joined "the great majority."

### RHODE ISLAND,

Providence.- Sarah D. C. Ames, Sec'y, states that the Spiritualist Association met in Columbia Hall Sunday, Jan. 29th, at 2:30 and 7:30 P. M. [Pro-gressive School at 1P. M.] Mr. Edgar W. Emerson (Manchester, N. H.,) occupied the platform. In the afternoon, lecture, followed by tests that were very clear and correct Evening, poem; invocation; the remainder of the time given to tests. He is [as all know] wonderfully gifted as a test medium.

837 "What became of the Santa Maria?' -see third page.



**THE KIND** 



Б

Mr. Geo. W. Howard, the popular comedian, and great success as the Old Miller in Dixey's "Adonis," writes: "Your

Hakka Cream'

is all that is claimed for it, and has proved its virtues to myself and skeptical friends during the past season.

Severe Colds

TRANCE, Business and Developing Medium. Sittings daily. Ladies 25c., 58c. and 81. Gentlemen 50c. and 81. 22 Winter street, Room 16, Boston. 4w\* Feb. 4.

# **BUFFALO LITHIA WATER,** A POWERFUL SOLVENT-OF STONE IN THE BLADDER.

The following plate is from a photograph which forms a part of a communication of Dr. George H. Pierce, of Danbury, Conn., to the New England Medical Monthly for

### LACONICS.

#### NUMBER FOUR.

#### Working girls' clubs favor strikes. '

111 Health rhymes with wealth, in Nature's plastic plan-But health gives out, while wealth destroys the man! 111

To do you good eat simple food, and not too much of that at one meal.

#### ttt

#### Those who the most of virtue prate Have much to cancel on their slate. \*\*\*

A person who " has lived from hand-to-mouth " for years, sometimes gets into a clover-field, like a halfstarved helfer, and consequently becomes pretentious. Such a biped is a dangerous element in good society. for the reason that he sows discord therein. \*\*\*

Some modern professed "reformers" are like the hypocrites of old, who sold out their spiritual "influx " for thirty pieces of silver.

\*\*\* The "Healing by Faith" lunatics are rapidly playing out. This fad has gone far enough.

111 The three busiest American Bs have lately made their exit from the human hive, and now at their leis-ure regret that they did not more carefully protect their physical forms. Brains pitted against stomach is an unequal fight.

Those claiming medial gifts, who disgrace the cause of truth by swindling honest people, should be set aside, the same as church-ministers are who use the cloth to trespass upon honest Christlans.

+++ The coal embargo has been lifted. So has the price.

The American Spiritualists' Association held another meeting in Manchester, N. H., last Sunday, Jan. 29th. Dr. Charles E. Huott, a member of the Association, was the medium for lectures and evidence of spirit-return, giving such satisfaction as to call forth words of commendation from many in the audience. He was assisted by the General Secretary in psychometric readings and the rendering of Bro. C. .P. Longley's songs.

n bychometric reasings and the rendering of Bro. C. P. Longley's sources. Our meetings in this city have been so successful that they are to be continued, and another medium member will be sent next Sunday. We have aroused an interest even in this brief effort that we feel sure, with proper conditions, will horense continually. WILLARD L. LATHROP, General Secretary.

10 Interesting article concerning "A Clairvoyant under Three Years of Age," on seventh page.

#### To Correspondents.

C. F. B., BOSTON .- At last accounts the gentleman you speak of was in Providence, R. I.

Popular Tours to Washington.

Personally conducted tours to Washington have been arranged via Royal Blue Line, to be run at fre-quent intervals from New York and Philadelphia to Washington. The next excursion will be on Febru-ary 2d. For program describing these tours, write to Thos. Cook and Son, Agents B. & O. R. R., 231 and 1225 Broadway, New York, or 332 Washington street, Boston.

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

WBITING PLANOHETTES for sale by Colby & Rich. Price 60 cents.

tion gave its first supper and entertainment Jan. 26th It was a grand success, socially and pecuniarily. \*\*\* Worcester .- Mrs. Clara H. Banks closed a suc-

cessful engagement Jan. 29th. Dr. Geo. A. Fuller will speak Feb. 5th.

Mr. J. Frank Baxter will appear under the auspices of the Woman's Auxiliary on Friday evening, Feb. 10th, at Union Veteran Legion Hall, 566 Main street. GEORGIA D. FULLER, Cor. Sec'y. 5 Houghton street.

Salem .- Mrs. Edith Nickless (Boston) gave two interesting discourses, and excellent tests and readings, in Cate's Hall, Jan. 29th. Next Sunday our platform will be occupied by Dr. Will Lattrop of Boston. *The Lyceum* held its session at 12:30 o'clock, Mrs. Mosher, Conductor. The subject for discussion, "Temptation." Next Sunday, "Happiness." MRS. N. H. GARDINER, Sec'y.

Brockton.-Sunday evening, Jan. 22d, Mrs. E. C. Kimball (Lawrence) was our speaker, and gave very good satisfaction. Wednesday afternoon, Jan. 25th, we had a free public circle, after which our usual sup-per was served; in the evening we had the pleasure of listening to Mr. W J. Colville, Mr. Colville also sang two beautiful songs, which added to the rare emjoyment of the evening. EMMA B. COOPER.

Lawrence.-At Pythian Hall, Jan. 29th, we lis tened to two fine lectures by Dr. F. H. Roscoe. Good attendance in spite of the weather. He gave remarkable tests and full satisfaction. — Next Sunday Mrs. Juliette Yeaw (Leominster) will be our speaker. L. E. Goss, See'y.

Cheisen .- Developing circle was interesting, many tests being given. At 7:30 solo, Mrs. W. Anderson invocation and speaking, Mr. Anderson, followed with tests and readings; Mrs. Anderson, tests and read-ings. Music by Mr. and Mrs. Anderson. Mr. Coombs will be with us next Sunday.

Everett .- Meetings held in Society Hall, Everett Square, on the 22d, were well attended ; speakers, Mrs. J. Woods and Mrs. Shirley.

Jan. 20th, Mrs. A. E. Cunningham gave excellent tests; Mrs. Brown gave good satisfaction. The Everett Spiritual Society assumes work Feb. 1st. A. D. HAYNES, Chairman.

Lowell .- Dr. Drisko (Lynn) lectured here Jan. 29th; afternoon on "Inspiration; from Whence doth it Come?"; evening, "Heaven'; Old and New." each lecture.—Mrs. E. C. Kimball (Law-Sunday. E. PICKUP, Hon. Sec'y. ence) next Sunday.

Taunton .- Mrs. Julia E. Davis (Cambridge) was with us again Jan. 20th. She also tendered us a benefit Jan. 30th. She comes again in February .--- Feb. 5th we have Mrs. Abby N. Burnham.

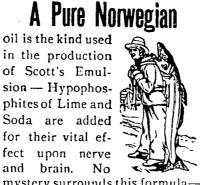
MRS. F. E. MORSE, Sec'y. . 19

South Deerfield .- Mrs. Helen Temple Brigham gave a fine lecture here Jan. 17th. After the lecture subjects were given from the audience for three poems. We hope to have her again soon. MRS. MARY A. FISHER.

### Notice.

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

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



and brain. No mystery surrounds this formulathe only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.

# Scott's Emulsion

will check Consumption and is indispensable in all wasting diseases.

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



it, send our addre for a free sum-Family Medicine moves the bow els ich day, Inorder to be healtny this is necessary. Intesa, ORATOR F. WOODWARD, LE Roy. N. Y.

Dr. Emily Wheeler, MAGNETIC Physician. Massage for Ladies. No. 2 Ches ter Square, Boston. 2w\* Feb. 4.

SPECIAL NOTICES.

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

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

Friends and Patients will please accept the grateful thanks of A. J. DAVIS, M. D., whose regular advertisement is now discontinued for a time, owing to the fact that his present list of patients is all he can attend to. 2w Feb. 4.

November, 1890 (see page 76 of that journal), and represents some of the largest specimens of Two Ounces and Twenty-seven Grains of Dissolved Stone discharged by a Patient designated as "Mr. S.," under the action of

# BUFFALO LITHIA WATER.



Smaller Particles and a Quantity of Brick Dust Deposit, Dr. P. states, were not estimated.

G. Halsted Boyland, M. A., M. D., of the Faculty of Paris and University of Leipzig, formerly Professor in the Baltimore Medical College, etc.:

#### "73 AVENUE D'ANTIN, PARIS.

"In Bright's Disease of the Kidneys, Acute or Chronic, BUFFALO LITHIA WATEB, Spring 🖉 No. 2, is in my experience without a rival, whether in the Parenchymatous form or Interstitial Nephritis. In cases in which Albumen reached as high as fifty per cent., I have known it, under a course of this Water gradually diminish and finally disappear, at the same time other alarming symptoms were relieved and the ufferers restored to health.

"The best results which I have witnessed from any remedy in Gouty and Rheumatic Affections have been from this Water, and in all diseases of Uric Acid Diathesis it possesses great excellence.

"In Stone in the Bladder of the Red Lithic Acid and the White Phosphatic Deposit, its Solvent power is unmistakable. Its value, however, in such cases is not restricted to its Solvent power over these deposits, but it meets the important indication, that of so changing the Diathesis on which the formation depends as to prevent re-formation."

These Waters are eminently a NERVE TONIC, and in all NERVOUS EXHAUSTION and any FORMS of DYSPEPSIA and in female complaints are among the most potent of known remedies. Note that the state of the st

WATER, IN CASES OF ONE DOZEN HALF-GALLON BOTTLES; \$5.00, F. D. B. HERE. DESCRIPTIVE PAMPHLETS SENT FREE TO A DIAMA CONSTRAINED in malinta. lo duistar

### THOMAS F. GOODE, Buffalo Lythia Springs, Va.

#### LIGHT. BANNER OF

## Message Department.

6

ON TUESDAYS AND FRIDAYS each week Spiritual Meetings are held the Hall of the Banner of Light Establishment, free to the public, commencing at 3 o'clock P. M., J. A. Shel-

hamer, Chairman.

hamer, Ohairman. At these Séances the spiritual guides of MRS. M. T. LONG-LET will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing spon human life in its departments of thought or labor. Onestions forwarded to this office by mail, or handed to the of nairman, will be presented to the presiding spirit for con-sideration. Besides, excarnated individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do go. If it should be distinctly understood that the Messages published in this Department indicate that spirits carry with the mich be life beyond the characteristics of their earthy itres—whether of good or evil; that those who pass from main progress to a higher state of extence. We ask the columns that doet not comport with bis to be reason. All arpress as much of truth as they perceive—un more. All is sour carnesid desire that those who free more.

Natural flowers are gratefully appreciated by our angel visitants, therefore we solicit (onsitions of such from the friends in earth-life who may feel that it is a pleasure to piece upon the altar of Spirituality their floral offerings. Letters of inquiry in regard to this Departmen must be addressed to COLBY & RICH.

#### Questions Answered and Spirit Message GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

#### Mrs. M. T. Longiey.

Report of Public Séance held Dec. 2d, 1892. [Continued from last week.]

#### Hannah Atwood.

[To the Chairman :] Will thee allow me to have a word, friend? [You are welcome.] I come from the plain people, and if thee will let me

from the plain people, and if theë will let me speak it may be that some of my own will see my words, and know I have come. I am Hannah Atwood. My daughters live in Westchester, Pa. I wish them to know that mother comes from the spirit-world, where all is light and peace. I do not find carnal war-fare and strife in that atmosphere of harmony. The things of worldly commotion seem to be outside, and where I dwell the peaceful associ-ations are full of joy to my spirit. Daniel is in the spirit spheres, too, and sends his greeting and his love. We join in all the sweet influences to bring them to our dear ones and try to till their hearts with light. The sor-

sweet influences to bring them to our dear ones and try to fill their hearts with light. The sor-rows of earth press upon them sometimes, and the way seems hard; but the burdens will roll away when the dear ones feel that all is best, and that the way leadeth on to the better land, and a better condition of life. I do not come, friend, to say many things. I was a woman given to little speech here, but I feel that it were well for the loved ones to know of the happy country and of the friends awaiting them on the other side. Farewell.

awaiting them on the other side. Farewell.

#### James Sargent.

I feel, Mr. Chairman, that as an old Spiritu-alist I have a certain right here, for I had a warm feeling in my soul for the BANNER OF LIGHT, and for all good works and true in the windtraft form Spiritual Cause.

I was an old man. 1 saw many winters and summers come and go. The frosts of age set-tled upon me, but my heart was young, and I did not grow old in spirit. I felt that my life was to be eternal, and I must always try to keep fresh and strong in thought and intellect, so as to take the best advantage of the oppor

so as to take the best advantage of the oppor-tunities given me as a spirit here and beyond. I have thought a good many times during the last few years that I would just like to step on your platform and say a word to my dear chil-dren and relatives and friends, and give them a sort of greeting from the spirit-side. Tell them I always feel at home when I come back among them, and I feel at home in the spirit-world, for there are so many blessed souls there that went before me. I have renewed-companthat went before me. I have renewed compan-ionship and happy associations, and I feel that these reunions have done me good, so I have only the best kind of a report to make. I see some struggling souls down in the darkness. Some of them feel pretty bad over their condi-tion, and some of them do not seem to care, but

grow, and be not only the power it is in the world, but a moving force that will shake every stronghold of old theology, and make it totte

I was young when I passed away. I had some trouble with my throat and head, and oven though it was so long ago I have a little of that sensation now. In the spirit-world I do not have any sickness or pain. I have been happy all the time, and would not come back here to live if I could.

here to live if I could. I send love to all my friends, and if any of them want to talk with a spirit, and will find a melium for that purpose, I will try to come to them in such a convincing manner that they may know I am there. They have other friends also who are with me and who say they will also who are with me, and who say they will do the same.

#### Report of Public Seance held Dec. 6th, 1892. Spirit Invocation.

Oh! thou Most Holy and Supreme, thou Overruling In-telligence in whom we live and move, we draw near unto these in thought, seeking a continuance of thy love and blessing. We ask that we may feel the presence of the angels in our midst, and know that the fire of inspiration breaks over the earth in golden splendor and quickening power to call humanity up from the conditions of error, uperstition and doubt unto the plane of knowledge and eternal truth. We ask that we as individuals may at this hour sense the nearness of the spiritual life, and receive into our minds its teachings and its uplifting strength. We ask that those who mourn may be comforted with the consolations and the ministrations which angels have to bring from realing beyond; that those who are sick and suffering unto death may receive the healing power and magnetic waves of sympathy brought by beneficent beings that will help to bear them onward upon a higher and a grander wave toward new life and happiness. ohl thou Divine Soul, that those who sit in the bondage of ignorance may be enlightened by the rays of knowledge so that they, too, may be freed from the shackles and

brought forward to a plane of liberty and peace. To this end, oh! thou Supreme and Holy Presence, and ohl ye bright and beautiful souls who gather here to do the will of our Divine Parent, bring unto us and unto all strength and power that we may see our opportunities and avail ourselves of them; that we may understand our

urivileges, and make the most of them; that we may gather pearls of wisdom and of great price from the revelations of spirit-beings and incorporate them into lives; and that our souls may be filled with the waters of sympathy, loving kindness and good will until they flow forth from our lives unto all the world, spreading peace, justice and right abroad, and lifting and lightening all hearts by the glorious mediction from the angel-world.

#### QUESTIONS AND ANSWERS,

CONTROLLING SPIRIT .- You may now present your queries, Mr. Chairman.

QUES.-[From one in the stillience.] Can a person here, having his inner and intellectual faculties developed, accomplish whatever he de-sires upon the material plane, provided no one is injured thereby ?

ANS.-We presume that there is no one who lives upon this earthly plane or who has ever lived upon the earth but what is or has been more or less the creature of circumstances and more of less the creature of circumstances and surroundings, so we cannot say that an indi-vidual under even the most favorable condi-tions can accomplish *all* that he desires or ex-press all the faculties and powers within him, even though by doing so he should encroach upon the rights and privileges of none. How-ever, the more individualized or positive a person is especially upon the material plane person is, especially upon the material plane, the more he cultivates his own will-force and ex-presses it in energetic and practical ways in life, the more power will he seem to gain, because by doing this he increases not only his mental understanding, but also the quality and force of his own personal power or individuality; and the most successful men and women in life and the most successful men and women in life that you discover upon this earth are those who are filled with the spirit of determination, those who know no such word as "fail," who feel the power and quality of their mental na-tures, and are resolved to develop those forces within them to the utmost extent. Such indi-viduals may be very good or very bad in the expression of their thoughts and dealres, but they are energetic, they put forth their vital qualities with the determined intention of qualities with the determined intention of making the most of the opportunities or experiences which come to them. They are not deterred by obstacles, but they will find a way to get around or to surmount whatever lies be-

fore them. All are not constituted so as to develop this only the best kind of a report to make. I see some struggling souls down in the darkness. Some of them feel pretty bad over their condi-tion, and some of them do not seem to care, but rather like it. I try to do a good turn when 1 can, give them a word that will help them, or a hand that will guide them on, for 1 would like to see every soul in the universe as happy and contented as 1 am. After sending my love and best thought to my people, I turn to the friends that I used to that we had so many happy hours with when the camping season was strong, and the spirit-world seemed very near. Tell Bro. Lull and is alive, and full of desire to see Spiritualism with possibilities and powers that may at some time be developed to wondrous results, we be-lieve that by the very force of their individuality they may to a certain extent overcome material things because they are spirits, and rise above the physical limitations of this earth while tethered to the mortal form.

since I went away from the worn-out frame. I was twenty years on earth, and I have lived longer in the spirit-world than I did here, so I feel more familiar with that other life and work, more in accordance with its laws and employments. I feel that I belong there, and yet I have had interests and associations on earth that were very sweet to me. I left dear ones in the home-life that were so near. I was not send to die and twee years of earth.

ones in the home-life that were so near. I was not afraid to die, and I was not weary of earth, but only of the frail body; and I could look into the future and feel that all would be well with me on the spirit-side. Changes have taken place with my friends. The young people that were my companions have grown into mature life. They have made changes and gone into different pathways of experience. Some of them I talked with before I went. I gave them such advice as came to me, and I felt that it would to them no harm. I do not to-day feel that I would take back or alter one word of the advice I gave them be-fore I left, and I feel that I tried to use my influence in helping them along the way of influence in helping them along the way of

ife. Dear friends on the spirit-side are with me. Some have come since I passed on. They, too, send their greeting and love to those who are still on earth, and I join with them in all the pleasant influences which we cast abroad over the lives of those who are here. lived, sir, in Lyons, Mich. I am George

W. Jewett.

#### **Catherine Strong.**

Some of my friends asked me a long time ago to come here right away and send them a mes sage at the next circle. I do not know how long ago that is, but it must be nearly two years, I think, and this is the first time I have

years, I think, and this is the first time I have been able to get control of your medium. The friends who wished me to come asked me mentally, but I knew just as well as if they had spoken aloud, for I was very near to them, trying to communicate. They said: "Go to the Banner of Light Circle-Room, and at the next meeting send us word what it is you want next meeting send us word what it is you want to say." I suppose they think I did not come, or that something was wrong, because the message was not sent. I want to say that I tried, but I could not make myself known, and I have fried occasionally since. It was not be-cause I wished to stay away or because any spirit wished to keep me out, but I suppose I did not have the right power or magnetism to get into the inner circle and make myself un-derstood.

My friends are in Buffalo, N. Y. I think those of whom I speak are still interested in Spiritualism. I am sure they will be pleased to know that their friends on the other side love

know that their friends on the other side love and care for them. Some of my friends in New York State do pot believe or care anything about this spirit communication, and they will probably not think that I have come back; but I want to say to all that I have come, and I have oft wished I could do something to give them evidence of my return to this mortal life. My friend Lydia comes with me here to-day to send her love to her friends. She does not wigh to greak but she wishes me to mention wish to speak, but she wishes me to mention her presence, and say she does not forget the dear ones here.

I will add that it is no use for me to tell what it was I wanted to say at that time when they asked me to come here, because the time and the occasion have long since passed away. It was a desire to help my friends in some transactions, and I thought if I could give them my advice it would prevent their taking a certain step. I could not do so, and they have had the experience.

#### My name is Catherine Strong.

#### Austin Keut.

Good afternoon, Mr. Chairman. [Good afteralways feel like that when coming into a spiritcircle, and especially when coming upon your platform.

platform. It is a long time since I communicated through your medium, and this afternoon your good Spirit President kindly gives me permis-sion to speak once more to my old friends in earth-life, particularly as one that I knew who was very good to me in my extremity and pain will, I think, very soon pass to the spirit-world. It seems to me that his wake are numbered will, I think, very soon pass to the spirit-world. It seems to me that his weeks are numbered, and it will not be many months before I shall give him greeting on the other shore. I want to say to that friend: You need not fear. You have done much good on earth; you have ex-tended the helping hand to the weak and the weary, and those who were forlorn; you have given substantial aid to those who were in need of assistance, and you have built up for yourself a home in the spirit-world that is beautiful, and that is filled with comforts and bright associations. Good friends are await-ing you there, and although you even now reing you there, and although you even now re-

Weil, I am Benjamin Fish, and I hope the good friends at Trenton will be glad to hear I have come back from beyond the vell. It is a very thin vell, and they can look into the spirit-world, mentally speaking at least, and see something of its conditions if they only search for the truth.

search for the truth. Perhaps it is just as well to say that I was interested somewhat in railroad and banking affairs, in the introduction of coal, and so on. My friends may like to know if I remember those things, and I want them to understand that I am not so old that I have lost my mem-ory yet. ory yet.

#### Mrs. Elizabeth Ricker.

I see that you are visited to day by infelli rences who seem to have been some years in try-ng to manifest, and that is my case precisely. I have come en rapport with my earthly friends many times, and I have been privileged sometimes to give them an impression or a sign of my presence, but I have never spoken through your medium before. I have desired so much to do so, because I know there are some here in the body who have looked in your columns

in the body who have looked in your columns to see if some of our family have not come. I have been away from the physical life twenty-five years, and I have truly had an experience in the spirit-world that has been helpful to me. I lived less than half a century on earth, but I had experiences here, some of which were trying, and I knew what life's dis-cipline was before I passed from earth. I have, however, been able to say it was all for the best, and I would not have it otherwise than it has been, for the course and the experience it has been, for the course and the experience have been of great benefit to me as a thinking

I realized that opportunity and development awaited the soul beyond the grave. I felt that it was well to pass on from the wearying con-ditions of time here to the larger joys of the spirit, and so I stepped at once into a life that was pleasant to me without any fear of what was to come.

there are some friends who are still here, some who have passed through painful experiences and have had their own particular trials. I say to them: "My dear ones, you are walking the earthly way, unfolding your spiritual na-tures, and gaining your experiences. Do not feel that time has dealt hardly with you, because you will count up these as so many treasures to enrich your lives when you pass on to the other life." John wishes me to send his greeting, and to

say that life looks very different to him now from what it did here. Ile has grown a great deal in the spirit-world, and has come out of the old conditions into the light. Other

dear ones join in greeting and love. I lived in Dover, N. II., and I have friends not only there but in other places, some of whom will see your paper, and learn that I have come back at this late day. I want them to know that I bring them my love. Mrs. Elizabeth Ricker. Ellzabeth Ricker.

#### Mrs. Anna Hunscom.

[To the Chairman:] I suppose I may comerin, too? [Certainly.] I also lived in the State of New Hampshire, sir, and I have been gone ten or twelve years. It seems to me that so many are stepping up to day it is a good time for me, and I feel the power come over me to say a word, reach out in greeting, and tell the blessed truth that there is no death, but that all is bright and fair for the soul that wants to de sticker the soul that wants to do right on the spirit-side. They must not wait to do right until they go over-I do not mean that-but they must do right all along

mean that—but they must do right all along the way, as they live on from day to day. Well, sir, I belonged to a large family. Our people came of a good, healthy stock, and we lived right on here, taking part in the affairs ! of life until nature spent its powers, and we went naturally. I think I may say, out of the clay into the spirit, world. I have brothers, and sisters, and friends, and so many relatives, not on the earthly side I mean, but in the spirit-world. There are some connected with us world. There are some connected with us here, and we would like to have all the friends know that we are alive. We were the Buffum family, and we were well known in places where the different ones had lived; so I thought

where the different ones had lived; so I thought I would speak for all, and say that not one is lost, but all are safe on the spirit side. . I am, sir, Mrs. Anna Hanscom, and if any of my good friends that remember me and my family want to know about this spirit-return, I will do the best I can to give them tidings of the world beyond.

#### David Safford.

### FEBRUARY 4, 1898.

bops every one will try to understand some-thing of its laws and teachings, that they may know of the life beyond that they are to find declined to do so, inasmuch as he was taxed for the support of the public school.

Being in a dilemma, the Board sent for the State agent to investigate the matter; and as a result Mr. Belden was arrested for neglecting to send his children to school, arraigned and put to trial before the city court. No appeared in his own defense, presented the facts in the case, showing that he had used all proper means to send his children to school. He was promptly acquitted. Thus the matter stands at pres-ent. Mr. Belden's children are shut out from the school he is taxed to support, because he thinks too much of the welfare of his children to force into their systems corrupt and corrupting lymph, from human or animal sources, possibly charged with the seeds of disease to develop and become a scourge through life. Compost I appeal to some of the readers of THE BANN In in Connecticut to move in this matter, and go by petition or otherwise to the Legislature now in session to abrogate the compulsory vaccination law? Start the ball at once, and possibly something may be accomplished this winter; at any rate discussion will be excited and public sentiment focalized on the question so as to remove the injustice of the present WILLIAM FOSTER, JR. laws.

16 Peace street, Providence, R. I.

#### **Young Mothers**

Should early learn the necessity of keeping on hand a supply of Gall Borden Engle Brand Condensed Milk for nursing bables as well as for general cooking. It has stood tho test for 30 years. Your grocer and drug-gist sell it.

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

#### Passed to Spirit-Life,

From her home, No. 101 Spring street, Keene, N. H., Jan 12th, of pneumonia, Mrs. Emma E., wife of Lafayette F. Weeks, at the age of 68 years.

Weeks, at the age of 68 years. Mrs. Weeks was a firm believer in the beautiful philosophy of spirit-return, and took great comfort in reading the BAN-NER OF LIGHT, which was an ever-welcome visitor at her-nome. She was always ready to do good to those who were in need. She leaves a companion and two brothers to mourn her absence in the mortal, but they feel that she has gone on to meet the loved children who preceded her to spirit life. Funeral services were conducted by the Rev. Mr. Wheeler (Unitarian) at the home of our deceased sister, and were very impresive; the music was very harmonious and sweet; the home was filled with hosts of friends who came to pay their last tribute of love and respect. Muss. M. Mo Hot.T.

From the home of her son, J. W. Gray, in West Everett,

From the home of her son, J. W. Gray, in West Everett, Mass., Dec. 28th, Mrs. Mary P. Gray, aged 79 years. Another soul ripe for the harvest has left the earth to con-tinue her work in another sphere. For years she had read the BAN SER OF LIGHT, and its weekly visits gave her un-toid pleasure. No doubt of fear shrouted face or soni, and as she had enjoyed angel visits for years, it was with no ter-for she awaited her release from the form. Loving and be-loved, she joined the friends who had watched her for years, preace, grace and progression give her the safety and love for which the soni yearns. Hor mother-love will still bless the loved once here. Services by the writer.

#### From Milford, Mass., Dec. 22d, Cynthia, daughter of Mr

From Milford, Mass., Dec. 22d, Cynthia, daughter of Mr. and Mrs. Jahnke, and grand-daughter of Moses Hull. Although not two years old, she gave signs of being un-usually bright and intelligent, and it was with pain intense that the parents and friends hald the sweet little form away. The mother's spiritual nature alds her in hearing the tem-porary absence, and the kindly earnestness of the father frees bin from the old superstitions. So the transition is attended with pleasapt, tender memories, and hellef that-she will grow hub sweeter grace and love for the ones left, here. The music at the funeral was consoling, and thrilled every heart. Services by the writer. C. FANNIE ALLYN.

From Auburn, Me., Jan. 17th, 1893, Mr. Andrew Vickery,

Aged 80 years and 9 months. He was a good man, of sterling worth—one whom every one liked. Rettring by nature, yet he was confirmed in his opinions, believing in no creed, but doing his own thinking. He had been failing for some time on account of his age. He leaves a widow, several children and a brother, who are Spiritnabists. They will find consolation in their belief in immortality; and may his passing on bring them greater Knowledge of spiritual traths. Funeral services conducted by the writer. DR. E. H. MATHEWS.

From Rochestor, N. Y., Robert Rutherford, in his 78th

All who knew him are ready to say that he was a straight-forward business man. If there ever was an honest man ho was one. He was a Spiritualist, and did not hide his light under a bushel, but spoke his thoughts openly. He was a reader of the BANSER OF LIGHT. He was born in the Scotch Presiviterian Church on the other side of the water. when the light came to him, as it did some twenty years rgo, he abandoned all his early teachings save three words; God and Do Right.

I have many dear ones on the spirit-side, yet

I knew and felt the truths of Spiritualism.

I suppose I can say, sir, that I am from New-port, N. II. I am James Sargent.

#### John Jay Bangs.

To the Chairman, I, sir, must report myself as John Jay Bangs, and I lived in Chillicothe,

Ohio. It is a good while since I went out of the body, and many have come over to join me in the celestial country since I went home. If I can reckon rightly it will be twenty-two years the coming Christmas since I departed the physical life. I had seen three score years and a little more, but that does not seem very long to me now, because the years that I have lived in the spirit-world seem very short indeed. Although I have learned some things that have done me good, there are a great many more to learn; for 1 see men and women over there that are very much older than I am, and they are learning, too, and have been for centuries, I am told.

I think that I had a very good idea of the spirit-life before I went out of the body, not spirit-life before I went out of the body, not perhaps like what you Spiritualists get in com-ing into direct communication with your friends, but in a general way; so I was not shocked or disappointed when I entered the spirit-world. It seemed just as natural to me as anything I had ever known, and I took-hold of its conditions fairly well and did a great deal better than some I have seen who have come over to that life.  $\succ$  I am very glad of it, because it gave me an opportunity of getting because it gave me an opportunity of getting acquainted with the things of the spirit better than it would, I think, if I had put them all

than it would, I think, if I had put them all away from me. I come back here, Mr. President, to see if I cannot rouse thought on this subject. I was an old resident of the town I mentioned to you. I lived there a great many years, and was more or less identified with its growth and interests. Of course changes have taken place since I went away, but I am sure I must be remembered by some or at least find those place since 1 went away, but 1 am sure 1 must be remembered by some, or at least find those there who can hunt me up and learn about me, and then there are those connected with my family that 1 hope will be interested in this spirit communication and want to know more about it. If I can establish a point in that way I shall feel that I am more than paid for comming have even after so long a time I have coming here, even after so long a time. I have tried to come before, but could not make just the right connection. It is just like missing a train: you think you have plenty of time, but somehow you do not make your calculations just right. That is my experience; but I feel that it is good for me to get here at all, and I am much obliged to you, sir.

#### Lucy Outler.

I have not very much to say, and the good spirit who has charge here told me to come right in, for I have tried to come ever so many times. I have been away from earth-life a very

times: I have been away from earth-life a very long time, and I have wanted my friends on this side to know I was still alive. My name is Lucy Cutler. I used to live in Chelsea, and I left relatives and friends here. There have been changes in our family life and among my friends, but some of them still live in the old city, and I am told that some of them here become interested in Shritualism. have become interested in Spiritualism. I hope so, because I think it will do them so much good to learn of this, and how we can come from the spirit-world to visit them in their homes and keep np the old loving association.

فيتجنب والمتحاد والمحا

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Q.—[By"Tehor."] What meaning does the Controlling Intelligence attach to the phrase" unpardonable sin,'' spoken of in the Scriptures ?

pardonable sin," spoken of in the Scriptures? A.-We do not know of any offense which man can commit against himself or the race that can be called the "unpardonable sin," be-cause man himself is a creature of ignorance pressing upon him that he commits wrong or offense; yet those who do wrong, or violate taw, either human or divine, must experi-ence punishment therefor, because it is only through suffering, through the scourging which we receive, that we may gather the best results and the best unfoldment for our spiritual na-tures, and through the pain or the suffering tures, and through the pain or the suffering which comes to us we learn the greatest lesson concerning how and where we have erred, and how and where we must avoid such wrong-doing in the future.

We believe that any offense or violation of the law is the unpardonable sin in the mind of We believe that any onense or violation of the law is the unpardonable sin in the mind of a human being who has committed the deed, just as long as it continues to rise before him in reproach, and just as long as he goes un-purged of his wrong-doing is the sin unpardon-able. He himself must be the one to gain the pardon. It is his own soul that is outraged, his own spiritual nature that is violated, and these will call for redress, and call again, rising in ac-cusation against him until the penalty is paid. This cannot be until the individual who has committed the wrong repents over and over again, not by words, for these are as nothing, but by deeds, by anxious striving to do better, by earnest seeking to benefit and bless those whom he has injured, and by continual effort to assist and comfort his fellow creatures wher-ever they may be, in sorrow or in sin. What may be an unpardonable sin to you in-dividually may not appear as such to another,

dividually may not appear as such to another, and what may appear to be a sin not to be con-doned by that other, may not seem so atrocious to you. So each soul in its wisdom and strength, when it has risen above the limitations of material life, and has become learned in the laws of the spiritual existence, must judge for itself that which is right and that which is wrong, that which can be overlooked, and that which cannot be wiped away; but there is no offense so great, we believe, but what the soul who has committed it can outgrow its results, and pay its obligations by continual effort to rise and to do good unto others.

### INDIVIDUAL MESSAGES.

#### George W. Jewett.

George W. Jewett. The hour is just right, Mr. Chairman, for me to control your medium. I have never spoken through these lips before, and yet I have been a visitor at your Circle-Room a good many times. I have watched the spirits communi-oating, and I have wished that I might say a word; but I have comforted myself with the thought that if I did not come those who came instead would bring a blessing or take one instead would bring a blessing or take one with them; and so, Mr. Chairman, I feel that some one was being assisted if I was disap-

pointed. I knew something of Spiritualism before I left the body, and that is long ago, sir. Why time flies so rapidly with me that I can bardly keep track of it. It is more than twenty years.

'y soon you will go, you need not dread the change.

I think my friend will understand that I re-fer to him, because he has said he would like to hear from me through this channel or some other and get a word of encouragement once more from the spirit-side. I have heard him make that expression to one in his own family far from here, Mr. Chairman, and I have come

But I come not only for that : I am glad to speak again to the friends of the spiritual cause. to tell them how happy we old workers are when we know that those on earth who were with us in days past are doing their best to up-hold the truth and let the light shine in dark-ened places. How happy it makes us to know our friends are loyal to the good Cause, and that, through all the changing events of time,

that, through all the changing events of time, Spiritualism not only holds its own power, but is reaching out far and wide into new places and making its forces felt. I do not come to make a speech, Mr. Chair-man. I always feel, in coming back to earth-life, a sense of gratitude that I lived here and came in contact with so many noble souls. Some of them I never knew personally, but their sympathy came and did me good, and it has been like a blessing to my life on the spirit-side. We do not want the workers in the field of Spiritualism to think that those helpers in the labors which the spirits had to do are silent or unmindful of the work on this side because they are in the spirit-world. Not so; they are all doing their part, and I know that their in-fluence is more or less felt. I am Austin Kent. I am Austin Kent.

#### Benjamin Fish.

[To the Chairman:] How do you do, young man? [Pretty well, thank you.] I am very well, too. I feel like a stranger here, but I feel that there is a warm welcome coming out from those who have charge, and it makes me feel right at home. I have been like a little child learning the

right at home. I have been like a little child learning the lessons of life, sir, since I went out of the body. I lived a long time on earth. Ninety-four years is a pretty good stretch of time for a man to pass through on this side, where there is so much of physical disturbance, but I was ex-tremely fortunate in my experiences. My vital-ity held out long and well; it served me until the end; sir. Oh I no, I did not wear out: I just went away quietly, slipped right out in a happy hour. No one was looking for the change; but it came to me, and I just stepped out of the body into the immortal world. Why, sir, I at-tended to my affairs, looked after my market-ing, and did all the things that duty brought to me right close up to the last. I have been gone about a dozen years, and you can reckon that on to ninety-four and see how old I am now. I'm ayoung man, and I do not feel old in the spirit, not at all; I feel strong and full of active power. Somehow I always did feel that way, and it sticks to me. They said I was an old man, but a smart one. Well, I'm very glad I lived as long as I did; I saw generations come and go; I saw many obanges take place in human affairs; systems were brought forward, established and over-turned In my day, but I lived right along with the advancing age. I'm very glad of it. I did not know all there was in the world to learn, and I feel that there was very much in the way of progress that 1 did not take hold of; but after all I came, in contact with a good deal.

but after all I came, in contact with a good deal.

I was a business man, and I had associations with many individuals. I was well known in Trenton, N. J., so I come back here to say that I am alive, and that this Spiritualism is a good thing. It is a truth, and one that ought to be included in the knowledge of every soul. I

I would like to say a few words, Mr. Chair-man, to my relatives in Boston, for this is where I lived and gained my business experience.

My name is David Safford. I used to walk these streets, and with a brisk step, for I had many things to do which took my time and thought, and which were connected with the material. I did not know much of the spiritsubscribe to the creeds of my church. I thought I knew something of what death meant, and what it would bring to the soul, but I did not know anything about it, and I had everything to learn when I got over the river. I have been learning, and I thought I would come back and ask my people to study Spiritualism, and to give me, and others, a chance to come and talk with them.

with them. James and John on this side ought to begin to think of what is coming to them outside of the physical. They do not know how long or how short their days may be here, and it will do them no harm to look up something about the mapping of the other country. There are others I would like to reach, so 1

chought I would just leave my name, and per-hips it would raise inquiry and cause some who have known me to think, to ask questions, and try to learn something of spirit-communi-cation. This is my excuse for coming. I did not come to make a speech, for I was not a man given to making speeches, or appearing in public assemblies, except as one of the crowd. [To the Chairman:] I thank you, sir.

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

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

Jan. 20.—Harvey Rice; Seacomb Jordan; Martha Phillips; Jon. John B. Kenly; Lydia Hawkins; John Benson; Sister

Agatha. Jan. 24.—Thomas Lister; Rev. C. W. Richards; Jomima Hawes; Caroline Henderson; James L. Holmes; Betsy Par-ker.

#### Compulsory Vaccination in Connecticut.

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

CYEEING a few weeks ago a paragraph in THE BANNER briefly noting a case in Bridgeport, Ct., O occurring under the compulsary vaccination law of the State, I wrote to Mr. Belden, the gentleman prosecuted, for the points in the case.

By statute, all children between certain ages, unless incapacitated for some reason, are obliged to attend some school at least three months in the year. It also provides that Boards of Education may, when they deem it expedient, order all children vaccinated who attend public schools, the expense attending the same to be borne by the parent when able, otherwise by the town or city. It is also provided that any person who shall prevent the vaccination of any child under his or her care when so ordered, shall be flued five hundred dollars for each offense. It is further provided that any person who shall keep a child out of school after being ordered to send it somewhere, shall be fined five dollars a day so long as it may be absent. Under these provisions of the law, Mr. Belden's children within the past year have been repeatedly sent home whenever he has sent them to the public school. Inasmuch as there is no direct law compelling a parent to vaccinate his children, Mr. Belden refused to permit it to be done, declaring himself able to bear the expense, yet refusing because conscientiously oppesed to the practice as be-

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

#### SPIRITUALIST MEETINGS.

Lynn, Mass.—Spiritual Fraternity holds meetings at Bodwell's Hall, 84 Manroo street. Sandays at 24 and 75, r. M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, Sec'y Children's Lyceam meets Sundays, 12 M., at Exchange Hall, 14 Market Street, T. J. Troye, Conductor; Miss S. S. Collyer, (18 Smith street) Soc'y.

(18 Smith street) See'y. Association of Spiritualists, Arcanum Itali, 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. Keyes, Recording Secretary: Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.
Springfield, Mass. – The First Spiritualist Society, C. Leonard, President, Worthington street. The First Spiritualist Ladles' Ald Society, Mrs. T. M. Holcomb, President, the Hord Society, C. Leonard, President, Worthington street. The First Spiritualist Ladles' Ald Society, Mrs. T. M. Holcomb, President, the lail in Foot's Block, corner Main and State streets, every Sunday at 2 and 7 p. M. Sociables Thursdays, afternoon and evening.

Sunkay at 2 and 17. M. Sociables i hirsdays, afternoon and evening.
Chicago, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenne, every Sunday at 104 A. M. and 74 P. M. Spenker, Mrs. Cora L. V. Richmond.—The First South Side Spiritual Society meets at 71 Thirty-first street every Sunday at 3 P. M. Spenker, Mrs. Emma Nickerson-Warne.
Oleveinad, O. — The Children's Progressive Lyceum meets regularly every Sunday, 104 A. M., in Royni League Hall. Everybody welcome. Charles Coller, Conductor; Edward Mapes, Secretary, 120 Dare street.
Buffalo, N. Y.—First Spiritualist Society meets at 2% and 7% P. M. Henry Van Buskirk, President; L. C. Beesing, Secretary, 346 Praspect Avenue.

Becoming, Secretary, de Fragmet Avanue. Baltimore, Md. – The Roligio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exotor street, near Gay. Chas. A. Zipp, Secre-tary, 1403 East Madison street. **Frovidence, R. 1.** – The Spiritualist Association holds meetings overy Sunday at Columbia Hall, Broad street, at 2% and 7% P. M. Progressive School at 1 P. M. **Pitteburgh Pa.** Mint Output for Subtraction 40000

Pittsburgh, Pa. - First Ohurch of Spiritualists, 6 Sixth stroet. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-or, Secrotary.

or, Secretary. Grand Rapids, Mich.—Progressive Spiritualits' So-lety, Elks' Hal, Joula street. Meetings Sundays, 10% A. M. ad 7% P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effe F. Osselyn, Prosident.

Jossolyn, President. Grand Hapids, Mich.-Spiritual Association holds public meeting sovery Sunday at 10% A. M. and 7% P. M., and on Wednesdays at 7% P. M., in Kennedy Hall, Louis and Waterloo streets. L. D. Sanborn, Sec', 205 N. Lafaystet st. **Dayton**, O.-The Progressive Spiritualist Alliance holds meetings Sundays at 7% P. M., at Knights of Honor Hall, 110 East 43 street. J. M. Clark, Pres.; W. E. E. Kates, Sovy. Colorado Cliv., Col. Meetings are hold by W.

Colorado Cliy, 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 24 P. M. at 512 South 8th street. D. N. Leguer, Prosident; Miss II. A. Thayer, Secretary.

Norwich, Gonn.-First Spiritual Union holds sorvices n Grand Army Hall overy Sunday at 12 and 75 r. M. Chil-dren's Progressive Lycoum heets every Sunday at 114 A. M. In the same hall. Mrs. F. M. Marcy, Conductor. St. Louis. Mo.-Spiritual Association holds meetings every Sunday at 104 A. M. and 75 r. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, Prosidentz

New Orleans, La. - Association of Spiritualists meets very Sunday, 7% P. M., at its hall, No. 59 Camp street. Geo. . Benson, President.

San Francisco, Cal. - The Society of Progressive Spir-itualists meets every Sunday morning and evening in Scot-tish Hall, 105 Larkin street. Also a Medium's and Confor-ence Meeting every Sunday at 2 P. M. Good mediums and speakers always present. S. B. Whitehead, Secretary.

**Oakland**, Oak-Mission Spiritualista meet every Sun-day at 2 and 7% P. M. at Native Sons' Hall, 918 Washington street.

#### MEETINGS-IN PHILADELPHIA.

The First Association of Spiritualists meets at Girard Assombly Hall, Ninth street and Girard Avenue (en-trance at Hutchinson street). President, Beni, P. Benner; Vice-President, James Marior; Beeretary, Frank H. Morrill, 21 Unestinut street; Treasurer, James H. Marvin, Services at 10% A. M. and 7% P.W. Lyceum at 2% P.W.

Moystone Spiritual Conference every Sunday at 2% P. M., southeast corner loth and Spring Gardenstreets. Wil-llam Bowbettom, Chairman.

### FEBRUARY 4, 1898.

#### BANNER LIGHT. OF Spiritual Phenomena. Mediums in Boston. BOOLOG, WE DO IT EVERY TIME! Baye you \$50 to \$200 Indigestion. A 'Olairveyant Under Three Years HOW DO WE DO IT? Hattie C. Stafford-Stansbury, of Age. Ve sell from our factory at wholesale prices direct to the public, saving them all agents and dealers' exorbitant profits. We are doing a mar-vellous burners. One thousand Plance and Organs per morth, WONDENEFUL, but true! To prove it, send for our move catalogue. Illustrated in colors. It is FRENE to any address. Examine it, and you will see that we are selling A well-known correspondent of the Medlum BO West Concord Street, Boston. Wednesday 8 P. M., Thursday and Bunday, 2:30 P. M HORSFORD'S Acid Phosphate. and Daybreak (London) in the North of England has recently favored that paper with re-**H.** Newton Stansbury, markable proofs of the natural gift of clair-ORGANS and PIANOS For CASH and on PAYMENTS Promotes digestion with-. Slate-Writing Daily, 10 to 4. Scaled Slates a Specialty. All engagements in advance. Jan. 28. ALVIALIN GUILU E LIALIUN EASY PAINENTS at prices that are simply WONDERFULLY LOW. We have now some of the finest syles of Organs and Planos erer man-ufactured. Our new catalogue shows all the latest. Our twenty-sixth annual special offers are now ready. We have bargains in all styles and at all prices. Organs from \$365. Flantos from \$1756. for cash or on casy payment. We have the largest direct trade in the world. We have a larger factory and employ roore men than any firm doing a direct business. You can visit our factory FIEEE if yoully within 200 miles of us. voyance possessed by a child under three years out injury and thereby reof age. The father and mother are both Spiritualists, and well-known as such, and hence lieves diseases caused by Mrs. S. S. Martin, what would have been looked upon as someindigestion of the food. The thing undesirable by the most of people, has 5 RUTLAND STREET, Boston. Scances Sundays, 5 Thursdays and Saturdays, at 2:50 P. M.; Sundays and odnesdays at 8 P. M. Jan. 7. tf GEORGE T. ALBRO, Managor. been to themselves a very convincing proof of best remedy for headache the truth of clairvoyant vision. proceeding from a disorder-... NOTE ... The eldest child of these parents died at the We are absolutely responsible for all our contracts. ed stomach. age of six years, and his decease was very **Osgood F. Stiles**, widely lamented, he having showed, at that NO BATISFACTION, NO FAY1 All instruments shipped on free trial waranted for ten years. DEVELOPING, Business, Test and Medical Medium. Sittings daily, from 9 A.M. to 6 P.M. Circle Bunday and Tuesday evenings at 7:30, Thursday afternoons at 2:30. 6 Lindboro street, off Essex street, Charlestown, Mass. Feb. 4. early age, very clever tendencies intellectu-Trial bottle mailed on receipt of 25 cents in stamps. Rumförd Chemical Works, Providence, R. I. ally, and being the only son. Within a year after his decease another son was born, hence J. K. D. Conant, Trance and Business Psychometrist. 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 Seances. Feb. 4. it will be easily understood that the second son-the clairvoyant of this article-never saw his elder brother in earth-life, a factor which WRITE FOR CATALOBUE AT ONCE TO Yes, it's Pleasant to Hear the Satisfaction ORNISH& O. Old Established & Reliabl Washington, NEW JERSEY. makes the clairvoyance all the more valuable, and the genuineness of the vision will be read-**AERATED OXYGEN** and the genuineness of the vision will be read-ily conceded in view of the following facts. On several occasions the child was watched secretly, and, although alone so far as mortal eyes could see, he had undoubtedly a compan-ion with whom he played and talked, and on several occasions he came down from the nur-sery and asked his mother to "come up and see "Pully"; but whenever the mother reached the room, the child, quite sorrowfully, exclaimed, "Pully gone!" What was meant by "Pully" they were not able to ascertain, until one day the father brought home a birth-day present for the mother, which consisted of Miss A. Peabody, GIVES TO ALL. BUSINESS, Test and Developing Medium. Sittings daily, Oircles Sunday, Thursday evenings, and Tuesday at-ternoons at 5 o'clock. Bix Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Pcb. 4. New Nork Advertisements. DR. JAMES R.COCKE, **Jan** Magnetism is Life. Ferry's 24 Worcester Street, Boston, Mass. Dumont C. Dake, M. D. day present for the mother, which consisted of an enlarged photo of the eldest child, which had been prepared from a very small photo-graph of a family group. Upon showing the photograph to the family, the youngest, the Seeds 231 West 42d Street. Miss J. Rhind, Seer. New York City, New York City, The greatest living ex-ponent of this natural method of healing the sick. "Incurables" cured. when other methods fail. No dele-terious drugs adminis-tered. Accurate psy-chometric diagnosis of disease. Patients at a distance successfully treated. Send for Cir-cular. Jan. 7. SITTINGS daily, with advice on business. Circles Mon-day at 7, Thursday at 3 P. M. Advice by letter. State in own hand-writing, age and sex. Enclose \$1. 1064 Washington street. Boston. lw Feb. 4. and reap a rich They are always reliable demand, always the best photograph to the family, the youngest, the clairvoyant, immediately exclaimed: "Oh! dat's Pully." Here was a most pleasing manifestation to the parents. None of the children knew any-thing of Spiritualism or clairvoyance, and yet the youngest—under three years—instantly recognized a photograph of a child whom he had never seen in earth-life, and could.not possibly have seen, the former having died be-fore the latter was born. That the two children—the spirit child and RRY'S SEED ANNUAL 14 Mrs. T. E. Wetmore, For 1893 is invaluable to every Planter It is an encyclopedia of the latest farming information from the highest authorities. MAGNETIST, Psychometer, 178 Tremont street, Room 29 II A. M. to 5 P. M., or by appointment at 31 Gainsboro st Feb. 4. D. M. FERRY DETROIT Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre mont street, corner of Ellot street, Boston. Feb. 4. Dr. Paul H. Collins, SOUL READING, Specialist in Chronic and Nervous Diseases, Specialist in Chronic and Nervous Diseases, Once 200 West 41st Street, New York City. CONSULTATION or Examination by letter or in person. The 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 nervoik diseases: The treatment is based, with scientific constitution of man, and has proved, and is constantly prov-ing, invariably successful. In addition to his own natural powers and special training for the work, the Doctor has in consultation the greatest living psychic. DR. COLLINS has also a positive specific and radical cure for the synhilite taint in all its varied stages, and especial by prompt in the secondary, tertary and her editary forms of the disease. Correspondence solicited. Feb. 4. That the two children—the spirit child and the physical child—are frequent companions is further demonstrated by other events which Many a person, clean SURPRISED as to body, is filthy as SURPRISED to lungs. They never bathe their lungs with pure air. Naturally they suffer with Catarrh, Consumption, Nerve Waste, General Debility and other diseases Mrs. H. B. Fay, Or Psychometrical Delineation of Character. M.S. A. B. SEVERANCE would respectfully announce between 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; inarked changes in past and future 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 mar-ried. Full delineation, \$2.00, and four 2-cent atamps. Address, M.S. A. B. SEVERANCE, 1300 Main street, Oct. 1. 6m<sup>2</sup> White Water. Walworth Co., Wis. Or Psychometrical Delineation of Character. 17 APPLETON STREET, Boston, Scances Thursday Feb. 4. have transpired. The elder son was a great lover of mechanism for one so young, and his great pleasure was playing with or watching locomotives. Not far from the house is a railway, crossed by a main street of the town, by means of a bridge. To reach this bridge from the level is a broad Mrs. M. E. Johnson, Nerve White, construction of the finest lung bath diseases AERATED OXYGEN is the finest lung bath in existence. Sterilized air, medicated and charged heavily with Oxygen, nature's great tonic and life builder. Lungs treated thus never fall prey to Consumption, Catarrh, or other throat and chest troubles. BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock, 14 Winter street, Room 6, Boston. Feb. 4. Addison D. Crabtree, M.D., right of stone steps, which allord a splendid view of the railway for a considerable distance. 4 TREMONT TEMPLE, Boston. Specialty: Diagnosis and Curr of Diseases at a distance. Send stamp, age and sex. Jan 14. ISw The eldest child spent many hours on these steps, watching the railway operations of shunting and the passage of trains, before leav-ing earth-life. One day the young child was lost, and messen-Home Office, Eucalyptus Tea. John Wm. Fletcher, AERATED OXYGEN COMPOUND CO., THE greatest Blood Purifier known. Regulates the Liver, Stomach, Bowels and Kidneys. Cures Maiaria, Constipa-tion, Rhenmatism, etc. By mail, 25 cents. **EUCALY PTUN CHEEM** never fails to cure Ca-tarrh, Neuraigia, 8kin Diseases and Piles. By mail, 25 cts. Liberai terms to Agents. Address DR. STANSBURY & CO, 305 Scott street, Oakland, Cal. For sale by COLBY & RICH. Jan. 2. Mrs. A. Forrester, NASHUA, N. H. TRANCE, Test and Business Medium. Also Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. 4w\* Jan. 14. CLAIRVOYANT MEDIUM, Chicago Office : 3 & 4 CENTRAL MUSIC HALL. gers were sent to seek him; he returned home in the meantime, and when questioned as to New York Office : 19 BEEKMAN STREET. Adelaide E. Crane, where he had been, he quite naively replied, "With Pully, to see the puffers (engines). Pully got hold of my hand and took me to the steps." TEST and Business Medium. Magnetic Treatments. 461 Shawmut Avenue, Boston, near Newton'st. Hours 9 to 6. Feb. 4. ONLY 2 CENTS. Astrological Medium. \$5 to \$15 per day, at LIGHTNING PLATER and plating world world with table ware, Ac. Plates the got hold of my hand and took me to the steps." The latter action of taking hold of the young-er child's hand was a most characteristic fea-ture of the spirit child when in earth-life; if he was with a younger child than himself he invariably took hold of it by the hand. The clairvoyant child could not possibly know how his elder brother used to be dressed, JUST PUBLISHED. JUST PUBLISHED. There has just been published for general circu-lation a most interesting pamphlet, containing a good likeness of Col, Robert G. Ingersoll and arti-tles from the following weil-known writers: R. G. Ingersoll, Thaddeus E. Wakeman, B. F. Under-wood, Matilda Joslyn Gage, Helen H. Gardener, Rev. Henry Frank, Nelly Booth Simmons, A. B. Bradford, Parker Pillsbury, Lucy N. Colman, Capt. R. C. Adamis, Prof. A. L. Rawson, Lyman C. Howe, Susan H. Wixon, Allen Pringle, Wm. Emmethe Coleman, Harry Hoover, Mrs. M. A. Freeman, Sara Underwood, Rev. J. C. Grumbine, I. J. McCabe, Lvdm K. Chase, Henry M. Taber, J. C. Wakins, Dr. Edward Montgomery, Emma Rood Tuttle, Dr. Juliet Severance, Hudson Tuttle, E. C. Walker, Judge C. B. Waite, Dyer D. Lum, Voltarine de Cleyre, Lewis G. Janes and Dr. Rich-ard Hodgson, The moleculing will be Generated to any address Mrs. C. T. Crockett, Liddinating very states the duplating profiler marchen tableware, &c. Platter the ducet of jeweiry good as the ord of jeweiry good as the good allower or nick-to No experimence. No canital Xoury bouch has good need-ing plating. Wholesale it amountai SX while for strue M EDICAL and Test Medium. Vapor Baths and Mag-netle Treatments. 3 Hanson street, Boston, Mass. Jan 28. 3w\* Dr. G. C. Beckwith Ewell, B4H West 20th Rirect. New York City, M Chirvoy and Diagnosis free Tuesdays from 9 to 1. Jan. 28. Mime. Libby, and yet he has more than once told his mother that "Pully" was not dressed like himself, and has described the clothing, including the hat. The photograph does not show the clothing, it ing plating. Wholesare to agenta 35. Write for circu-lara. H. E. DELNO & Oo., Columbus, O. COMPLEXION Specialist, and Assistants. Vapor Baths and Magnetic Treatments. Suite B, 633 Washington street, Boston. Hours 10 A, M, to 9 P. M. 2000 Jan. 28. PILLES ELECTROBOLE the great rives quick relief, cures in a few days. New returns. No purge no dross, J. H. BEEVES, Box 3200, New York City, N.Y. Dec. 31. 5toam Miss L. E. Smith, On another occasion—the mother being orderes. On another occasion—the mother being pres-ent—the child gave most convincing proof that the spirit brother was with him—playing at engines again—for questions without replies, WIFE SATS SHE CANNOT BER HOW WIFE SOUD DI TEDE THE MORE. SUB BUSIC SWIDS MACHINE ; DETCE WORDS FIL while, finely fluished, adapted to light and havy with a compilete sel of the latest improved starkments from Cache machine ; perfect and agrids profil. Bead for HELE CATALOGUE. DETURN HER CONTARL DEPT T 150 CHILLAGO, ILL. MEDIUM, 256 Columbus Avenue (near bridge), Suite 6 Private Sittings daily. Will go out to hold circles. Feb. 4, engines again—for questions without replies, and answers to unheard questions, were freely given by the child, as if in response to an un-seen visitor; when it suddenly ceased, and the child turned with a downcast countenance to his mother, saying, "Mother, Pully gone." "Gone where?" "Out that door; but he never opened it, mother" Miss Helen A. Sloan, The publication will be forwarded to any address in the United States or Canada on receipt of an MAGNETIC Physician. Vapor Baths. No. 178 Tremon Jan. 7. May be Addressed until further notice. in the United States of Canada, American two-cent postage stamp, Address FREETHINKERS' MAGAZINE, Buffalo, N. Y. 46 Avenue B, Vick Park, Rochester, N. Y. Dr. J. L. Wyman, Nov. 5. The second seco eowly 224 Tremont street, Boston. 6m\* Oct. 22 6w Dec. 31. Miss Grant, OF VITAL INTEREST IS THE

These facts occurring as they did, explained what had been a mystery to the did, explained

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## DR. F. L. H. WILLIS

These facts occurring as they did, explained what had been a mystery to the parents for some time previously. On several occasions the child had begged to "Go home." "Not this home." "I want to go home." "Not this home." "I want to go home." There is no doubt but that the spirit child had made some happy communications to his posthumous brother regarding the spirit-home. On two occasions the clairvoyant child has gone from the sitting-room to the kitchen, to inform his mother there was a "man in sitting room;" but on the mother entering the room there was no one visible. To non-Spiritualists this may come as a mat-ter requiring investigation; but to Spiritual-

to non-spiritualists this may come as a mat-ter requiring investigation; but to Spiritual-ists it will be a pleasing record of possible man-ifestation. To the parents it comes as an over-whelming proof of the continuance of life be-yond the grave, and as a message from the dead.

#### New Publications.

THE PICTURESQUE GEOGRAPHICAL READ-ERS. By Charles F. King. Fourth Book. The Land We Live In. Part II. 12mo, cloth, pp. 235. Boston: Lee & Shepard.

We have, in our notice of the previous volumes of this excellent work, commended it to teachers and familles as one of superior merit. Believing that a thorough knowledge of one's country is a prime factor of intelligent citizens, the author presents in attractive form the leading facts concerning it. This volume describes the Southern, Middle and Central States. The illustrations, which are many, are in the highest style of art.

THE TRUTH ABOUT BEAUTY. By Annie Wolf, author of "Pen Pictures of London Society," etc. 12mo, cloth, illustrated, pp. 212. New York: Lovell, Coryell & Co.

The author claims to have written this volume from her own experience. Perfect beauty, so far as attainable in this world, she holds to rest on perfect health. and gives directions for securing the latter, with a view of obtaining and maintaining the former. She believes that the first precept for acquiring real beauty. that of body and soul, is " plain living and high thinking." The book contains much good advice, and is illustrated with a portrait of the author, and fifteen full-page engravings,

La deservation

THE CONWAYS. By Effie W. Merrian, author of "Pards," "A Queer Family," etc. 12mo, cloth, illustrated, pp. 303: Boston: Lee & Shepard.

Like all of this author's books, bright and sparkling; a story with common-sense as its foundation; fancy, wit and healthful entertainment its superstructure, and a good lesson in true living as its cap-

THE RIVULET BIRTHDAY BOOK. Compiled chiefly from "The Rivulet" and "Theophi-lus Trinal" of Thomas T. Lynch, by Morell Theobald, F. C. A. London, Eng.: James Clarke & Co., Fleet street.

In this volume every day of the year has a verse with a briefly expressed sentiment appended, and a blank space on the opposite page for any memoranda of thought or incident the owner may wish to retain in writing. The verses are mainly of the English church order.

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Prof. W. H. PEEKE, F. D., 4 Cedar St., New York. Dec. 31. lyeow

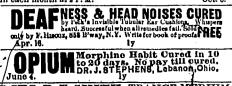
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DR. A. H. RICHARDSON, 27 Adams street, Charlestown District, Boston, Mass. 17 Nov. 26. DR. JULIA M. CARPENTER, 303 Warren Jan. 7.

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 SEND two 2-ot. stamps, lock of hair, name in full, age and so for the stand I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will give you a OLAR work and DATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on repain the stand BATE was and I will be sont to any address on the stand BATE was and the stand BATE was and BATE was and BATE was and BATE

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### Miss Lottie Fowler, CELEBRATED Medical and Bostness Spiritual Medium, Creturned from Europe, Purs 2 1018 r. M. Bustness questions by letter, Massage treatments, 27 3d street, N. E., Washington, D. C. 5w, Jan. 7,

## **ASTONISHING OFFER.** SEND three 2-cent stamps, lock of bair, name, age sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, San José, Cal. Jan. 7. 13w

#### A LIBERAL OFFER,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALBE. SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case where Address DR. J. S. LOUCKS, Shirley, Mass. Dec. 17. 13w

Sealed Letters Answered. ADDRESS MRS. ELIZA A. MARTIN, Lock Box 1577, Jan. 7. Jan. 7.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Rem-edies prepared by spirit-direction. Address Albany, Me. Feb. 4.

### STELLAR SCIENCE.

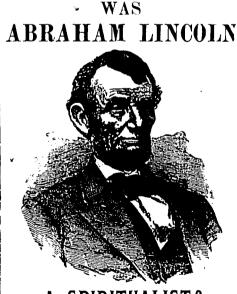
I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents

I the place and unte of their other, string the place and unter the money or stamps. I will write Blographical and Predictive Letters (from the above data). Also glytce upon any matter, in answer to questions, in accordine with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 208 Tremoni street. Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD Box (B64, Boston, Mass. July 19.



#### The Wondrous Writing Power.

t is claimed for "DAESTU" that it is the ultimate de-velopment 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 men-tally. It is a phenomenon which has already attracted the atten tion of many in the scientific world, and it opens immonse 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; postinge 25 ets. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.-Under existing postal arrangements be-tween the United States and Canada, DAESTU cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH.



#### **A SPIRITUALIST?** OR,

Curious Revelations from the Life of a Trance Medium.

#### BY MRS. NETTIE COLBURN MAYNARD.

Together with Portraits, Letters and Poems.

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#### With Music and Chorus.

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 The World States and Canada, PLANOHETTES or only, at the mails, but must be forwarded by express or sale by COLBY & RICH.
 Schemen States and Canada, PLANOHETTES on one of the results that have been attained through its some of the results that have been attained through its some of the results for the should be without one. All investigatoris who desire practice in writing mediumship be consulted on all questions, as also for communicational from deceased relatives or friends.
 The Angel Attaines, with Pentagraph Wheels, So cents, securely mand directions, by which any one can easily understan how. Not Ticles TO RESIDENTS OF CANADA AND THE PROVINCES.— Under existing postal arrangements be tween the United States and Canada, PLANOHETTES can not be sent through the mails, but must be forwarded by some of the results of the angel are should be without one. All a generative of these " Planchettes," which mark the angel at theme of the Sould be without one. All investigatoris who desire practice in writing mediumship should avail themesives of these " Planchettes," which mark to use it.
 The Flanchette is furnished complete with box, pend and directions, by which any one can easily understant how. Not Ticles TO RESIDENTS OF CANADA AND THE PROVINCES.— Under existing postal arrangements be tween the United States and Canada, PLANOHETTES can not be sent through the mails, but must be forwarded by the there and by COLBY & RICH.
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#### BANNER LIGHT. OF

FEBRUARY 4, 1898.

# Banner of Pight.

### BOSTON, SATURDAY, FEBRUARY 4, 1893.

#### MEETINGS IN BOSTON.

Banner of Light Hall, D Bosworth Street.-Bpirlual meetings are beld every Tuesday and Friday at-terucon, Mirs. M. T. Longley occupying the platform; J. A. Shelbamer, Ohairmau. Free to the public.

Shelhamer, Chairman. Free to the public. The Boston Spiritual Temple, Herkeley Hali, 4 Berkeley Street. - Services every Sunday at 10% A. M. and 7% P. M. Andrew L. Kuight, President. The Hielping Hand to the Boston Spiritual Temple meets every Wednesday at 2% at 3 Boyiston Place. Business meeting at 3 o'clock; Supper at 6. Mrs. R. Lillic, Presi-dent; Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, See'y. dent; Mrs. A. A. Euringe, Heastier, an M. Succes, Stef. J. First Spiritual Temple, corner Newbury and Exctor Streets, Spiritual Fraternity Society: Lecture eveny Sunday at 14 P. M.; School at 11 A. M. Wednesday evening Social at 14. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

from platform. T. H. Danham, Jr., Secretary. The American Spiritnalists' Association meets Monday evenings at 1% ociock in the First Spiritual Tem-ple. Mediums, Spiritualists and investigators welcomed. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Willard L. Lathrop, Gen'l Secy, 17 Taylor street, Boston. **Ohildren's Spiritual Lyceum** meets every Sunday at 10% A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shelhamer, President. The Lyceum Ladies' Aid Association meets every Wednes-day. Business meeting at 4 r. M. Mrs. M. T. Longley, Pres-Ident.

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

Veteran Spiritualists' Union.-Meetings are beld the first Tuesday of every month in the Banner of Light Free Circle Room, No. 85 Bosworth street, at 75 P. M. Dr. H. B. Storer, President.

A. B. Storer, resument.
Bathbone Hall, 694 Washington Street, corner of Kneeland, Spiritual meetings every Sunday at 11 A. M., 24 and 74 P. M. (75 P. M. meeting in Commercial Hall) - Thursday at 24 P. M. N. P. Smith, Chairman.

Park Nourse Hall, 7 Park Square.—Services every sunday at 11 A. M., 22 and 7% P. M. Every Turaday, at 2% M., meetings for tests, speaking and psychometric read-ngs. Mrs. M. Adeline Wilkinson, Conductor. First Npiritualist Ladles' Aid Society, 1031 Wisshington Nireet. —Busginess meetings Fridays, at 4 Misshington Nireet. —Busginess meetings Fridays Misshington Nireet. — Busginess meetings Fridays Misshington Nireet. — Busginess Misshington Nireet. — Busgine

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

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

. E. mail, Conductor. **Harmony Hall, 724 Washington Street.**—Meet-ngs are held every Sunday at 11 A. M. 25, and 75 P. M.; also Diesday at 3 P. M. Dr. F. W. Mathews, Conductor. Thursday meetings for speaking, psychometric readings and tests, at 2 P.M. Mrs. C. A. Smith, Conductor.

Irving Hall, 1125 Washington Street.-Sunday neetings 11 A. M. 21/2 and 73/2 P. M. Mrs. Shirley, Conductor. Lincoln Hall, 10212 Warren Street, Charles-tovn District.-Meetings held each Sunday at 212 and 75 P. M.; developing circle in A. M.

**Filgrim Hall, Chelsen.**—Spiritual meetings held Si days; developing circle at 2'5; evening meeting at 7'5. M W. Anderson, Chairman. Noclety Hall, Everett.—Sunday meetings II A. M. 2% and 7% r. M. A. D. Haynes, Chairman.

Berkeley Hall.-Last Sunday's morning session opened with a song by Miss Maude M. Davis, with plano accompaniment by Mr. Will M. Boyce. Hon. Sidney Dean read for his morning lesson the "Elegy on the Death of Dr. Channing," by James Russell Lowell. After an invocation by Mr. Dean, and a vocal selection by Miss Davis, the subject of the lecture was indicated by the following from sacred writ: "Know ye not that there is a great man and Prince fallen this day in Israel?" the reference being to the sudden transition of Rev. Phillips Brooks. The lecture is re-ported in full for the BANNER of Light, and will ap-pear in tis columns hereafter. The evening session opened with "Shadow Land," sung by Miss Maude M. Davis, who has furnished ex-cellent music for these meetings during the past piano accompaniment by Mr. Will M. Boyce. Hon.

sung by Miss Maude M. Davis, who has furnished ex-cellent music for these meetings during the past month. After an invocation Hon. Sidney Dean spoke extemporaneously. A full abstract of the lecture is reserved for future publication. A vote of thanks was given to Mr. Dean for his able lectures during his engagement here, and to the BAN-NER OF LIGHT and its veteran editor, Mr. Luther Colby, for their promulgation of spiritual truth. The meeting closed with a song by Miss Davis. Mr. J. Frank Baxter will occupy the platform during the Sundays of February. HEATH. Sundays of February. HEATH.

Frank baxter will occupy the practorin during the Sundays of February. HEATH. The Helping Hand Society to the Boston Spiritual Temple met Wednesday, Jan. 25th, at 3 Boylston Place, at 2:30 P. M. Supper at 6. In the evening there was a very fine and entertaining meeting. Among the various speakers were Jacob Edson, E. J. Bowtell, Mrs. Shirley. Mr. Allen explained a spirit pitcure which he had taken (he being a photogra-pher). Tests were given by Mrs. Nickless. Mrs. Da-vis. Dr. Huott; recitations by Mrs. Piper and Mrs. Carter; music by Mrs. Mary Lovering, Mr. Baxter, Mrs. Staples and Mr. Will Lathrop. Meeting every Wednesday. Supper at 6. MRS. I. M. JACOBS, Sec'y. 9 Waltham street, Boston.

9 Waltham street. Boston

First Spiritual Temple.-Jan. 29th the platform was again occupied by Mrs. N. J. Willis. The discourse given through her organism was very fine, and was highly appreciated by those present. The theme treated was a question submitted by the audi-ence concerning the influence of the planets upon the lives of individuals, and how we can rise above the

evening service was in charge of Mrs. Harriett D. Chapin, Vice President. Congregational singing led by Mrs. Bennett (plano); Mrs. Rothwell, song; and remarks and tests were given by Dr. Perrin, Mr. L. I. Whitlock, Mrs. E. M. Shirley; song, Mrs. Hattle C. Mason; rending, Miss Ida Burnham, also remarks by K. J. Bowtell; tests were given by Mrs. Cutting-Luther and Mrs. A. Wilkins. A Reception tendered Mrs. Whitlock on the occasion of her return from New York, by the Industrial Soci-ety, will be held on Thursday evening next. Dancing till twelve.

Ludies' Aid Parlors .- Last Sunday morning de. veloping circle well attended; congregational singing. remarks by Chairman; tests and delineations, Mrs. Mary P. Lovering, Mrs. Robertson, Miss Nolan, Mrs M. E. Dade, George Hancock (Watertown), Mr. Frank M. E. Dade E. Willis.

K. Willis. Advectory of the second of the second second

MIS. C. LOOMIS HAIL IS Slowly recovering from her severe illness, and hopes are now entertained for her speedy recovery. A benefit, musical and literary en-tertainment, will be tendered her in these parlors on the evening of Feb. 20th, at 7:30 o'clock. The friends are invited to be present; tickets 20 cents. BANNER OF LIGHT is for sale at each session. J. E. HALL, Conductor.

Harmony Hall .- Morning developing circle well attended. Afternoon exercises, song, Mrs. Sawtell; Dr. Mathews read a poem, supplemented by a short address; remarks and tests. Mrs. Chandler Balley, Dr. S. H. Nelke, Mrs. Rich, Mrs. Dr. Bell and J. T.

Address, John Mrs. Rich, Mrs. Alexandress, Coombs. Coombs. Evening quartet singing; Dr. Mathews made ap-evening quartet singing; Dr. Mathews made ap-the remarks and gave tests and psychometric Dr. Bell, Dr. Nelke, Mrs. propriate remarks and cave tests and psychometric readings; followed by Mrs. Dr. Bell, Dr. Selke, Mrs. M. W. Leslie, Drs. Coombs and Blackden. Services throughout the day were well attended. Meetings held in this hall every Sunday at 11 A. M., 2:30, 7:30 P. M.; also every Tuesday and Thursday afternoon at 3 o'clock.

### BANNER OF LIGHT for sale. F. W. MATHEWS, Conductor.

Lincoln Hall, 1021/2 Warren Street, Charlestown District. - Sunday, Jan. 29th, Progressive Spiritual Union, Mrs. May Moody, president. Devel-Spiritual Union, Mrs. May Moody, president. Devel-oping circle at 11 A. M. 2:30 and 7:30 P. M., services were well attended. Afternoon: poem, Mrs. Nellie Kneeland; Mrs. Staples (Charlestown), invocation, poem and remarks; Mrs. Taylor, remarks and tests; Dr. Sanders, psychometric readings; Mrs. Kneeland, pianist. Evening: Duet by Mrs. Staples and Mrs. Moody; Dr. Sanders read a poem by Lizzle Doten; Mrs. Staples gave invocation, remarks, clear read-ings; Mrs. Taylor gave remarks and tests; Dr. San-ders (readings, etc.) closed the evening's exercises. Mrs. Moody, planist. PANBY. هر

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Cleveland. - Children's Progressive Lyceum Twenty-Seventh Anniversary. The twenty-seventh anniversary of the Children's Progressive Lyceum anniversary of the Charlen's Flogressive Lycentin was celebrated Sunday morning, Jan. 22d. Mr. Chas. Collier, the Conductor, presided, and opened the meeting with rémarks pertaining to the Lyceum and his connection with the work. Ex-Conductor D. S. Critchley briefly reviewed the state of the Lyceum when he became an active worker, sixteen years ago. Many of the motions given by the scholars were orig-inal and all were appropriate to the day. Brief ad

when he became an active worker, sixteen years ago. Many of the mottoes given by the scholars were orig-inal, and all were appropriate to the day. Brief ad dresses were made by Geo. G. Wilsey, one of the present trustees and the oldest member of the Ly-ceum, Mr. I. W. Pope, Chas. E. McCluskey, Thomas A. Black and Thomas Lees, all ex Conductors; Chas. W. Palmer, ex-musical director; Mrs. Effle Moss, As-sistant Guardian, and Tillie H. Lees, leader of the banner group. Mr. Lees postulated his remarks with the following declarations: "The organization of this Lyceum was the first prac-tical recognition of the rights of children, and meant an entire new scries of Sunday school lessons. It meant the coming out from the darkness of orthodoxy into the light of Modern Spiritualism, escape from the ignorance and mental slavery of the past to knowledge and the adoption of wisdom found on the highlands of free thought. It meant great courage and true hero-ism on the part of the few who alded Andrew Jackson Davis in organizing the Lyceum, and who said: 'A child is the repository of infinite possibili-ties; a welcome to and coöperation with those in spirit-life. It meant the cultivation of those grand possibil-ties; a welcome to and coöperation with those in spirit-life. It meant the cultivation of the ubeliever; progress here and hereafter; relinon at the change called death with friends in spirit-life; the conserva-tion and correlation of the fundamental truths of all religions plus the newer revealions that, the spirit raps heralded to the world in 1848, and in time the practical application of the divine theory of the borth-erhood of man." Rominiscences of old times were rehearsed by the older workers. The interest in exercises was greatly

erhood of man." Reminiscences of old times were rehearsed by the older workers. The interest in exercises was greatly enhanced by singing, music from the Lyceum Orches-tra, and a plane solo by Charles W. Palmer, The services closed by singing "Auid Lang Syne," after which Thomas Lees moved that a roll of honor be es-tablished in the Lyceum, and that the names of Mrs. Ellen R. Calkins aud George G. Wilsey, two of the oldest members, be the first names inscribed thereon The evening was occupied by Mrs. Moss, the mate-rializing medium, who related to those present how she became a Spiritualist. T. L. Cincinnati.-On the morning of Sunday, Jan. 22d,-Mr. J. Frank Baxter delivered a lecture on "Evolu-tion in Reform." In the evening his theme was "Is Life Worth Living? If 80, Why?" his remarks upon which were a uoble effort, and his conclusions soui-elevating. As usual, Mr. Baxter's scance at the close was a highly appreciated one. Though he was suffering from a severe cold, all had an opportunity to see how in the bands of his spirit-guides, and under the especial care of Spirit "Attica," he was enabled to do service independent of his own natural ability. It was a good demonstration of spirit power. Last Sunday Mr. Baxter concluded his Clincinnati work by commemorating Thomas Paine in the morn-ing, the day being the anniversary of that reformer's birth. The subject was "Religious Progress," and the eulogy upon and tribute to that hero were grand and worthy. In the evening Mr. Baxter's subject was "Nature's indices to the Claims for Spirit Exist-ence and Intercourse," and he left thinkers with much to reflect upon, and scientific (?) materialists much to cope with. The usual scance followed the lecture, and fittingity ended Mr. Baxter's two months' emgagement in Clincinnati. During the week intervening these Sundays, Mr. Baxter gave a series of meetings in Dayton. O. Judge Thompson presided at the great meetings, and he himself received one of the grandest tests of spirit presence that could be given, in acknowledgment of which he spoke with great power and telling effect. "Good-byes" had to be exchanged, and many a tear-dimmed eye was seen among the crowds that took Mr. Baxter's hand in regretiul parting. Mr. Baxter has proved himself one of the greatest powers for reform and good that Dayton has had. Liberais of all schools admit this and the Spiritualists relobe. Mrs. Anne Besant occupied the same hall the even-ing before Mr. Baxter's advent, and the Chairman an nounced the series of lectures Mr. Baxter would give. Many heard both, and the two have enthused thought in occult science, which is leading to great investiga-tion and grand results. Bucker Mr. J. Frank Baxter delivered a lecture on "Evolution in Reform." In the evening his theme was "Is Jan. 30th. 1893.

#### MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carneyle Music Hall Building, between 66th and 65th streets, on Seventh Ave-nue, eutrance on 57th street. Services Sundays, 10% A. M. and 7% F.M. Henry J. Newton, President.

ann (N. F.M. Hollry J. Nowton, President. Kalckerbocker Hanii, 44 West 14th Street.-Meetings of the Ethical Spiritualists Boctory each Bunday. Mrs. Heien Zomphe Brigham, speaker. Adolphi Hanii, 524 Street and Brondway.-Lectures and clair orant tests every Sunday at Jand SP. M. Mr. John William Fletcher, regular speaker. A. E. Willia Scoretary, 288 West 43d attest.

The Psychical Society meets in Spencer Hall, 114 West lath street, overy Wednesday evening, Socieck. Good speakers and mediums always present. Persons interested in mental and spirituan philosophy and phenomena invited. J. F. Snipes, President, 26 Broadway.

Carnegie Hall .- Last Bunday, Jan. 29th, Mrs. Ida P. A. Whitlock gave the closing lecture in the course of the month. The subjects of the morning, given by the audience, were merged into one, "The

course of the month. The subjects of the month, given by the audience, were merged into one, "The Problem of Life." She took up the thread of argu-ment from the time and life of Socrates, Phildias and others, and wove the whole luto a fabric to compare with life at the present time. She portrayed the lights and shadows of life in a very fine manner, hold ing the close attention of the audience throughout. Mrs. Whillock is an earnest speaker, and frequently the lectures are given entranced. The evening lecture was upon "Home Religion the Religion of the World." It covered good pround, and was well presented. Mrs. Whitlock, contrary to her usual custom of reading from articles, etc., gave clair-voyant descriptions of spirits, who seemed to meet her vision at the back of the hall, and then walk to the person to whom they wished to manifest. This phase of mediumship proved very satisfactory, and in every instance the vision and spirit were recognized. We hope she will become stronger in this line, as it certainly is very good. The services of Mrs. Whit lock have been secured for May 28th and June 4th. Mrs. Clara H. Banks will speak the Sundays of February. The afternoon meetings at the same half have been highly interesting during the month. Mrs. Whitlock has been present at each session, and has been very nuch interested in the success of these gatherings. Mrs. Mrs. Williams has given excellent tests, and is always a willing worker and instrument in our Cause. Mr. Tetlow, a young man from England, has also

lesis, and is aways a summe in our Cause. Mr. Tetlow, a young man from England, has also attended and given readings, some of which have been very remarkable. Mr. Newton always has something of interest, and others from time to time are willing to add their mite. So the work goes on. Investigators and seekers for truth are always wel-come. T. M.

The New York Psychical Society had a most enjoyable and profitable evening of song, speech, ex-perience and tests, on Wednesday evening, Jan. 25th, perience and tests, on Wednesday evening, Jan. 25th, at 114 W. 14th street. After congregational singing of appropriate hymns, with plano, the President offered extended remarks on the recent liberality of the New York *World*, answered some questions as to the evi dential value of psychometry, and related a remarka-ble personal spiritual experience. General Parsons, with eloquent Southern oratory, gave an interesting account of his careful investiga-tions, including a materialization, developed from the floor, first as a mist, then as a transparency, and finally as a solidified and recognizable form of his fond wife, who significantly approached, touohed his wedding:

as a solidified and recognizable form of his fond wife, who significantly approached, touched his wedding-ring and vanished. General Lee humorously expressed his views of old fashioned and new fashioned theology, and Mr. J. W. Fletcher, as usual, delivered some brilliant reflec-tions, and gave many clairvoyant tests. Among those present were Prof. Cetlinsky, Mr. Lawther, Mr. Wells. Mr. and Mrs. Underhill, the Misses Bhorr, vocalists, Mrs. Thornburg and Mrs. Gray, of San Francisco, Mrs. Jewett, Mrs. Charter, Mrs. Moffatt, Mr. and Mrs. Hastings, Mrs. Mary Wakeman, Gen. Parsons, Gen. Lee, and many others familiar to the public factally if not nominally, and all more or less noted for wide intelligence, superior mediumship, or social and business position. J. F. SNIPES.

26 Broadway, New York, Jan. 28th, 1893.

Adelphi Hall .- The anniversary of "Thomas Paine's Birthday " was celebrated last Sunday afterrame's Birtnady" was celebrated last Sunday arter-noon. After the singing of "America" by the audi-ence Mr. Fletcher read "Reformers," a poem by Miss Doten; Miss McCarthy sang "The Forgotten Song," Mr. Fletcher delivered an eloquent discrirse upon "Thomas Paine's Service to the World of Thought." He was listened to attentively throughout, and fre-quently applauded. At its close Dr. Augusta Fletcher more than sustained her reputation as being one of the best lady speakers extant. In the evening the sacred concert and scance were well attended.

Next Sunday Mr. Fletcher will speak and give tests Next Sunday Mr. Fletcher will speak and give tests A. E. Willis, Sec y. at 3 and 8 P. M 268 West 43d street.

Benefit Social .- The ladies of the First/Spiritual Association of New York City gave a Benufit Social to that Society at Adelphi Hall on the evening of Jan. 27th, which was well attended and netted a good sum

#### Benefit to Mrs. Dr. Heath.

A meeting was held in Berkeley Hall, Boston, on Sunday last, at 2:30 P. M., for the benefit of Dr. Abbie K. M. Heath, who was soverely injured eight months ago by being thrown from an electric car. Andrew L. Knight, Esq., President of Berkeley Hall Society,

presided, and the Society very kindly donated the use of the hall for the meeting. Over three hundred were present. Mr. Knight read the following letter from the Clerk of the Veteran Spiritualists' Union:

the Clerk of the Veteran spiritualists' Union: "A Nonew L. Kynoist, Chairman: Drar Sir: As you are a member of the Veteran Spiritualists' Union, I know you will be interested in my brief state inent, and this gift. A liberal donor has recently paid into our treasury for its special relief fund the sum of \$450, and directs that twenty dolars of I be paid to Mrs. Abbie K. M. Heath. In accordance with that instruction I en-close check for that amount. Yours respectfully, WM. H. BANKS, Clerk."

close clicck for that amount. Yours respectfully, W. H. BANKS, Clerk." Dr. H. B. Storer was the first speaker. He spoke in the highest terms of Mrs. Heath's good work as a me-dium at Onset, and elsewhere, and her devotion to the cause of Spiritualism; and to the fact that Mr. Heath was engaged in reporting our different meetings, giv-ing reports that were always looked for with interest. He said that this occasion should be one of henefit to us, as well as to our dear Sister Heath. Spiritualism discloses the fact that we are bound by social ties, that when one member suffers the whole brother-hood are affected, and that it is our duty, as well as a pleasure, to relieve suffering wherever we find it, it being "more blessed to give than to receive." Singing by the Misses Davis; Mrs. Flossie Waite read a poem dictated by spirit influence. Dr. Arthur Hodges said he feit more than happy to give his time and service for the benefit of Mrs. Heath, because when his dear mother passed away, Mrs. Heath came to him and gave him a great deal of comfort. He closed with several tests which were well recognized. Miss Bertha Davis then sang; Mrs. Dr. Bell gave tests, with full names-among them (Charlie Rogers who was well requembered. Mrs. Atby N. Burnham spoke of the manifest success of the meeting, and the generosity displayed by the Veterans' Spiritualist Uniou in its luberal donation; Mrs. A. Wilkins gave

generosity displayed by the Veterans' Spiritualist Union in its liberal donation; Mrs. A. Wilkins gave

Which is the there are a stated that he would give the receipts of one day's work to Mrs. Health if other mediums would do the same. Miss Davis then sang Mr. Long-ley's ('Only a Thin Vell Between U's.'' Mrs. Forres-ter gave psychometric readings, as also did Georgie Hughes; an interesting recitation was contributed by Mrs. M. A. Brown, and Dr. Wm. A. Hale made re-marks in harmony with the occasion. The Chairman and Mr. Heath, in behalf of Mrs. Heath, gave their earnest and heartfelt thanks to all for their liberal donations, amounting to sevenity five dollars, and for their sympathy and kindness thus op-portunely manifested.

#### Letter from Miss Abby A. Judson. To the Editors of the Banner of Light :

The St. Louis and San Francisco railroad runs some three hundred miles on the crest of the Ozark mountains, touching many towns healthfully situated on this high ground, and bathed in the soft air of thirty-seven degrees north latitude. On my way I spent one week in Springfield, Mo., and another in Marion-

this high ground, and bathed in the soft air of thirty-seven degrees north latitude. On my way I spent one week in Springfield, Mo., and another in Marion-ville. There is a flourishing Society in Springfield, that rents a hall by the month, suitably provide I with plat-form, seats and an organ. It holds regular meet-ings, and Prof. De Buchananne has been its speaker since last October. During his temporary absence in Joplin, where he has just formed a new Society. I had the pleasure of speaking to it, and found many hungering for the aspirational and spiritual phases of our philosophy. Our phenomena, our science, our knowledge of immortality and our certainty that the so called dead can communicate intelligently with us -all are but stepping stones to the development of our immortal part, the soul itself. We shall outgrow this fieshly tabernacle; in ages to come we shall grad-ually cast off the grosser elements of our spirit-body, on our way to still more spiritual conditions. But our soul, which permeates our spirit body and our physical body, inducing them with life-our soul, an individ-ualized entity, right out from the fountain of infinite Life, will, like that fountain, endure forever. It uses temporarily these physical forms (more or less ethe-real): it expresses listelf through them; its develop-ment depends largely on their condition, but they are made for it, and not it for them. "The life is more than food," said the "spiritual genuis" of Palestine. From Springfield I came to Marionville, a small fow delightfurily situated, with twelve hundred in habitants. There are many churches, and the people are steeped in the old theology; but several thinking men and women have dared to step into "fresh fields and pastures new." They gave me a hearty welcome, and I had the pleasure of speaking to a crowded house, all standing room being occupied both alternoon and evening, in a town where they never before had a lee-ture on Spiritualism. Last evening I organized a circle, and feel sure that the spirit-

places. Dear fellow workers in New England, so filled with spiritual light, are any of you so situated that you can leave your homes and visit these many towns all over the great West, where they have so little light, and where they want you so much?

Yours for Spiritualism, ABBY A. JUDSON. Jan. 25th.

NEW YORK.

Albany .-- The Spiritual Alliance has just held its

# THE SECRET OF SUCCESS.

Great Fortunes Rising Like Monuments.

How Millionaires Succeed in Piling Up Enormous Wealth.

#### Not Difficult for Any One to Follow Their Example.

It is popularly supposed that a few men like Gould, Vanderbilt and Astor represent the fich men of the country.

This is a great mistake. There are thousands upon thousands of millionaires, men so rich that they cannot possibly spend the interest upon their vast accumulations. Every city, every town, every community has them; it is they who represent the wealth of our country, on account of their numbers.

Now if so many men succeed, what is the true secret of that success?

Two words answer-energy and health. Any man of indomitable energy and perseverance

who is well can succeed.

Ah, there is the rub-who is well. Men have the energy and ability to succeed, but they

do not possess the requisite health-that strength of the nerves, vigor of the mind and endurance and tireessness which alone make men succeed.

They feel languid, even weak at times, and lack snap and ambition; they know they have the necessary ability, but their energies need rousing. In some cases the stomach, liver and bowels are at fault, or possibly the kidneys are out of order. Nine times out of ten, however, it is lack of nerve strength, nerve vigor and nerve power.

Numberless men who have ample vigor at first break down in health from the excessive strain upon their nervous and physical systems, as did the well-known S. W. Nourse, Esq., of Hudson, Mass. He strikes the key-note of the difficulty, and his advice, if followed, will put men on the sure road to wealth.



. S. W. NOURSE, ESQ.

"From constant worry over business matters," he said, "I suffered from the loss of sleep, and became so nervons that I was entirely unfitted for my business; in fact I feared insanity. I used Dr. Greene's Nervura blood and nerve remedy. The effect was almost magical. I could again sleep, mental composure, appetite and strength returned. Six bottles of this remedy cured me, and 1 have remained well to this date. I have recommended Dr. Greene's Nervura blood and nerve remedy to many of my friends and neighbors, and have yet to learn of a failure to obtain good results."

Nothing more need be said. Get your health and you will stand every chance of succeeding in life. If you are not well, if you do not feel just right, if you lack the vim, energy and strength to take hold of your work, by all means use the wonderful remedy which restored Mr. Nourse to health and power to work.

You can procure it at any druggist's for \$1, and we would say also that it is a purely vegetable and harmless remedy, used and fully endorsed by physiciansin fact it is the discovery of the eminent physician, Dr. Greene of 34 Temple Place, Boston, Mass., who has made himself famous throughout the United States by his marvelous cures of nervous and chronic disease

lives of individuals, and now we can rise above the conditions and environments. Monday evening American Spiritualist Association at 7:30. Wednesday evening social meeting at 7:30. Sunday morning school at 11. Sunday afternoon Mrs. Richmond will speak at 2:45.

E. B. The Temple Fraternity School opened with remarks by the Conductor upon the passing on of Bisbop Brooks and other prominent men; singing by school; reading, Miss Grace Dyer; remarks on "Diet Reform." Messrs. Packard, Marsh and others—giving a presentation of the advisability of a vegetarian diet for spiritual, imen-tal and physical development. M. H. C.

The Children's Lyceum of this city, in addition to the usual exercises of reading, singing and march-ing by the school on Sunday last, listened to excellent addresses from Conductor Hatch and Mrs. W. 8. But ler. The orchestra rendered fine selections; Everett Morgan executed a plano solo; Mabel Walte sang sweetly; Carl Leo Root and Lottie Davidson each rave a choice reading, and Eddie Ransom, Winnie Ireland and Charlie Smith each sang a pretty song. Spirit Lotela occupied half an hour during the morn-ing in giving tests to a number of persons present. She also announced her intention of giving spirit mes-sages at the Lyceum Ald Association meeting on the evening of Feb. 15th, at which it is hoped there will be a large attendance. Lyceum meets every Sunday morning at 514 Tre-mont street. The Aid Association gives a filteen cent supper every Wednesday, and holds a ten cent enter-tainment and scance in the evening. SCRIBE. to the usual exercises of reading, singing and march-

Eagle Hall .- Wednesday, Jan. 25th, invocation and remarks by chairman; Mrs. W. H. H. Burt, Dr. Huot, Dr. Fuller and Mr. Tuttle gave readings and tests.

tests. Sunday, Jan. 20th.-Morning developing circle was one of great interest. Mrs. Hattle C. Mason, Mrs. Robbins, Mr. A. A. Whilock taking part. Afternoon.-Invocation and remarks by chairman? Mrs. W. H. H. Burt, Mrs. J. Woods, Mrs. M. E. Chase, Dr. T. Perrin, joined in remarks, readings and tests; song and remarks by Father Locke; visions and re-marks, Miss J. Rhind. Evening.-Invocation by chairman. Remarks, tests and readings, Mrs. Lesle, Mrs. Chase, Mrs. Woods, Mrs. Dr. Bell, Dr. Perrin, Dr. Wills and Mr. Tuttle; mental questions were answered by Dr. Willis. Mrs. A. Sterling rendered music throughout the day in a pleasing manner. The neetings were all well at-tended. BANNER OF LIGHT for sale at the door. HARTWELL. HARTWELL.

America Hall, 224 Washington Street.-The usual interesting services were held at this place of gathering on Sunday last. Eben Cobb opened the gathering on Sunday last. Eben Cobb opened the morning session with a discourse upon "The Infinite Heart." Many instructive deliverances of thought and convincing splrit messages were presented. Dur-ing the day the following speakers and mediums par-ticipated in the exercises: Mrs. Alice Waterhouse, Mrs. M. A. Leslie, Miss A. Peabody, Mrs. A. E. Cun-ningham, Mrs. A. Forrester, Mrs. A. Howe, Miss Hol-brook, Mrs. F. Stratton, Mrs. A. Hanson, Dr. C. Hard-ing, Dr. S. H. Nelke, Mr. J. Chaapel, Dr. Hewett, Father Locke, Mr. Ditson; also Mr. Jacob Edson. VINDEX. VINDEX.

The First Spiritualist Ladies' Aid Society held its usual meeting Jan. 27th. At the close of the ression a circle was formed for tests and communica-Session a circle was formed for tests and communica-tions from spirit/friends. Mrs. A. Waterhouse, Mrs. A. W. Staples, Mrs. Mason and Mrs. Cushman assisted. Mrs. M. F. Lovering planist. The session was the most interesting of any for a long time. The evening exercises consisted of a duet on the plano by Miss Lilla Fay and Miss Burnell; several songs were sung by Mrs. Mary F. Lovering and Mrs. A. W. Staples (Charlestown), Mrs. M. F. Lovering acting as accom-panist; addresses, tests and psychometric readings injushed the evening's entertainment. The efforts of Mr. Eben Cobb, Mrs. Nickless, Mrs. Cunningham and Mrs. Mason were highly appreciated. E. D. MAYO, Sco'y.

E. D. MAYO, Sec'y.

The Ladies' Industrial Society met in Arlington Hall, Thursday afternoon and evening, Jan. 28th. Circle at 4 P. M. Violet supper at 6. . The tables were beautifully adorned with sweet violets in full bloom, everything corresponding in color. The

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### LOUISLANA.

New Orleans. -- The "Crescent City" certainly can boast of a fine test medium at present-Mrs. M. Waite of San Francisco, Cal., who is giving the public tests from the rostrum. Although not engaged with our Society, she is helping out our eloquent speaker Bro. Ladd. At all of her scances Mrs. Waite has packed the hall with skeptics and investigators, many of whom had to remain standing. On Jan. 22d our regular Stunday meeting opened with the congregational song, followed by an invocation from Bro. Ladd; he then read a poem entitled "There is No Death." Mr. Mullen favored us with a solo. After the questions sent up by the audience had been answered to the satisfaction of all Mrs. Waite gave about a dozen good tests, with full names, which were recognized and soknowledged. The meeting was closed by Bro. Ladd. MABEL KLINE. Waite of 8an Francisco, Cal., who is giving the public

[Mrs. Waite was announced to give a grand test as-ance for the benefit of the Ladies' Auxiliary of the Association on the evening of Jan. 25th; and Mr. G. V. Cordingly of St. Louis, Mo., was to epen in New Orleans Feb. 1st for one month.]



Lewiston.-Our meetings are progressing. Mr. E. A. Titus spoke Sunday, 29th ult., to good audiences, afternoon and evening. The people were very much atternoon and evening. The people were very much interested in his lectures, many church people being present to hear what, he had to say of his conversion to Spiritualism. His relation of experiences was greatly enjoyed by all. Societies should keep him fully employed, for he will reach a class of people that many could not. We hope to have him with us again, and shall pleasantly remember him and his labors here. E. H. MATHEWS.



to that Society at Adeiphi Hall on the evening of Jag. 27th, which was well attended and netted a good sum of money. It was the second one of the season, and a very enjoyable affair. The exercises comprised mu-sical and other recitals by the Misses Leach, two gifted young ladies; a plano recital by Miss Rich'e, a fine song by Mr. Myers, and an encore that "brought down the house." Mrs. Ida P. A. Whitlock, speaker for the month, gave a number of excellent readings from articles placed upon the table; and Mrs. M. E. Williams, the well known materializing medium of New York Cliy, gave then partaken of and a social interchange took place. All dispersed at a late hour, realizing that they had passed a pleasant evening, and had awak-ened much interest in a number who knew nothing of Spiritualism before. A part of the anniversary exercises on the 31st of March will consist of a Fair arranged by the ladies of the Association. Mirs. Clara H. Banks is the lecturer for this Society for February, followed by J. Clegg Wright for March and April. Mrs. Whitlock, who has made herself a great favorite, is to return for the last Buday of May and first one of June. Your cor-respondent attended a fine séance last week at Mrs. Williams's house, which was crowded to its full ca-last Sucker of the Anne Sance Last week at Mrs. Williams's house, which was crowded to its full ca-last Sucker of the Anne Sance last week at Mrs. Williams's house, which was crowded to its full ca-last Sucker of the Anner Sance Last week at Mrs. Williams's house, which was crowded to its full ca-last Sucker of the sucker of the Sance last week at Mrs. Williams's house, which was crowded to its full ca-last Sucker of the sucker of the barses of adding the sucker of the Sance last week at Mrs. Williams's house, which was crowded to its full ca-last Sucker of the su

#### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 29-292 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 7% P. M. W. J. Rand, Secretary.

Rand, Secretary.
Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 451 Franklin Avenue, every Sunday evening at 8 o'clock.
Fraternity Hooms, corner Bedford A venue and South Second Street.—Services held under the auspices of "Beacon Light Ladles' Ald." Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. Kate Schroo-der, President, 142 Union Avenue.

Bradbury Hall .- During the month of January Walter Howell has lectured for this Society. His Sunday evening subjects were as follows: Jan. 1st, "The Signs of the Times"; 8th, "The Origin and De-velopment of Religious Ideas"; 15th, "Herbert Spen-cer and His Relation to Modern Thought"; 22d, "Darwinism in Ethics"; 20th, "Right and Wrong." These lectures have been educational, and the inter-est manifested by those who attend the meetings evi-dences a growth among us of moral appreciation and intellectual insight. It would be impossible to give any synopsus of the thoughts expressed by the speaker in a report of this kind. The applause of the audi-ence when the announcement was made on Sunday evening last that Waiter Howell would continue his work in Bradbury Hail during the month of February indicates the general feeling of 'the members and friends of this Society toward the lecturer. Brooking Spiritualists sbould turn out in goodly numbers next month to hear Waiter Howell. Sunday evening subjects were as follows: Jan. 1st,

### TENNESSEE.

Chattanooga .- Spiritualism is growing rapidly in this city under the able ministrations of Charles Wes-

ley Peters, who has been with us for the past four

this city under the able ministrations of Charles Wes-ley Peters, who has been with us for the past four months. All who hear his lectures pronounce him to be a talented speaker, and the tests given through him on the rostrum and at his scances have been won-derfully convideing to skeptics. The result is many converts have been made. We now have an organization duly incorporated under the name of "The Chattanooga Spiritual Asso-clation." Its officers are: J. W. White, President; T. S. Russell, Vice President; S. R. Stambauch, Score-tary; W. Ać Weigel, Treasurer; Charles Wesley Pe-ters, speaker and medium. Our hall is large, furnished to accommodate five hundred people. Mr. Peters has met with wonderful success with his class for psychic culture. Manyof its members have been developed in various phases of mediumship. As a tokep of our appreciation off his valuable services, the members and friends of our organization presented him with a purse of money, Friday evening, Jan. 20th.... During the severo cold weather the Society has sup-piled from two hundred to four hundred of our worthy poor with seventy five gallons of soup and bread each day, free of charge. Tuesday, Jan. 24th. Mr. Poters officiated at the fu-neral of Dr. James Lamon, delivering the funeral ad-dress, assisted by the Rev. Dr. Bachman, pastor of the Presbyterian church of this city. The BANNER of LIGHT is read with much interest, and its readers are always well pleased with the falent displayed in its columns. S. R. STAMBAUGH, Secy. Jan. 26th, 1833.

Jan. 26th, 1893.

Ayer's Sarsaparilia purifies the blood and expels all polsonous elements. Sold by druggists.

of officers were handed in and approved. The pres-

of officers were handed in and approved. The pres-ent standing is very encouraging. The society was so well pleased, that the old bused of officers were unani-mously reflected. Mr. J. D. Chism-Br. President-who is one of our most successful real equate brokers as well as a veteran Spiritualist; Mr. W.H. Harris, Vice-President; Mrs. Bell Chism. Corresponding Secretary; Mr. J. M. Briggs, Financial Secretary; Mr. J. D. Chism, Jr., Treasurer-who is alsofs real estate broker, a prominent Odd Fellow and Free Mason, and corre-spondent to several of our daily papers. The last three months under Mrs. H. S. Lake's ministrations have been extremely successful, she

The last three months under Mrs. H. S. Lake's ministrations have been *extremely* successful, she having struck the popular chord which harmoniously vibrates along the lines of public sympathy, and ap-peals to the finer senses. She is an organizer, and has become a member of the Alliance, having decided to make Albany her home. Her lectures seem more and more interesting with each passing week. She suits the *thinking* people, and they seem to suit her needs. Sunday, Jan. 29th, was her last with us until April, she being otherwise engaged for the next two months. months

Prof. Kenyon follows her. Prof. K. is not a stranger Prof. Kenyon follows her. Frol. R. 18 Hover Strange here, and we are expecting good things from him. DR. M. CARL.

### CONNECTICUT.

Norwich .- Sunday, Jan. 29th, the Children's Lyceum held its usual session at 11:45 A. M., the lesson being in honor of the one hundred and fifty-sixth an niversary of the birth of Thomas Paine. By request of the Conductor, Mr. M. W. Beebe presented an in-teresting essay on the life and work of this great re-former

teresting essay on the life and WORK OI LINS BICKLAN former. The usual services were held at 1:30 and 7:30 P. M., Mr. A. E. Tisdale closing his present on aggement with our Society. The afternoon address upon "True Relig-iou and Hero Worship" was a splendid production. He closed with a grand tribute for "The Author-Hero of the Revolution," to whose efforts the people of this country are so much indebted. In the evening Mr. Tisdale delivered a thrilling ad-dress, the subject being, "Is Christianity the Parent of Civilization and Morality?" Next Sunday Mrs. R. S. Lillie will be our speaker, and Mr. J. T. Lillie and C. W. Sullivan will sing at each service. MRS. J. A. CHAPMAN, Seo'y.



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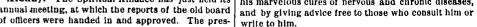
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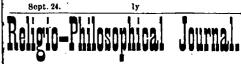
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