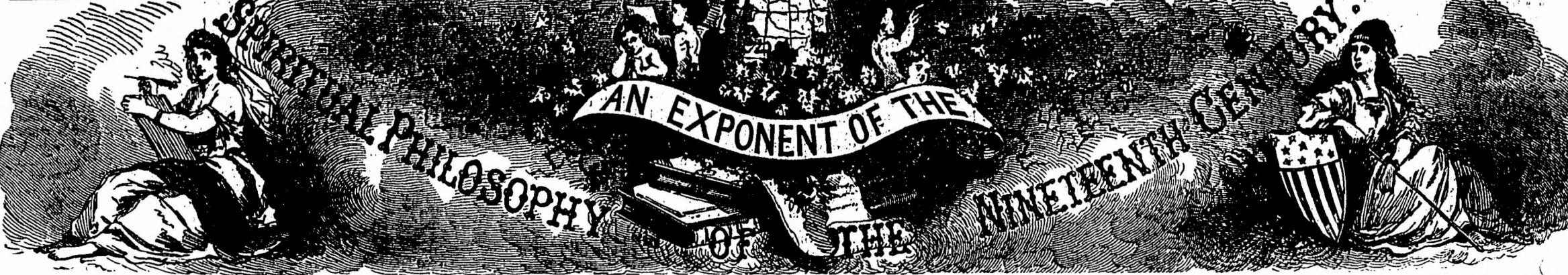


BANNER OF LIGHT.



HARVARD COLLEGE
FEB 8 1893
LIBRARY

VOL. 72.

COLBY & RICH,
19 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, FEBRUARY 11, 1893.

(\$9.50 Per Annum,
Postage Free.)

NO. 23.

For the Banner of Light.

WITHIN THE HARBOR.

Ohi! trembling, troubled soul,
Swept by the storm-tossed sea,
Thy bark shall cease to roll
Complainingly.

Within the Harbor's breast,
That calm and sheltered lee,
Soon shall thy spirit rest
Eternally.

Ohi! Thou who voiced the calm
On life's discordant sea,
The voice of a psalm
I offer Thee.

CHARLES PERCY CLARKE.

Some Facts and Thoughts Concerning Psychic Phenomena.

II.

BY SIDNEY DEAN.
(Copyrighted by the Author, 1893.)

IN the second number of "Leaves from My Note-Books," to which reference was made in my last communication, there was given an explanation of a hieroglyphical message of some length, and its purported translation into English, signed "Issax." The message claimed to be a confession of faith by a follower of the Confucian philosophy, and its writer a "heaven Chinese." Its translation read as follows:

"Summary of the faith of the Chinese worshiper of his gods plural:
I believe in the great Oneness.
I believe in the great Twoness.
And in a great Threeness.
Also, in gods many and plural
And in Confucius, prince of the heavenly sphere,
The soul of all true heavenly philosophy."

ISSAX.

It is needless for me to say that I had never read nor heard of "Issax," neither do I believe that any of my readers ever had. Neither is he, or his message, a product of my own intellect consciously exerted, and I was conscious during the writing. It is certain that I never have been, and am not now, a believer in the religion taught by Confucius, nor an admirer of his philosophy.

That message, like the many others succeeding it, was either born of my own intellect, and I was not merely an amanuensis, as I truthfully assert, but an author of religious sentiments which I abhor, the promulgation of which would be to me a crime against my intelligent manhood, and a libel upon my then public profession. Could I have consciously done this, it would have been at a total loss of my own self-respect, as proclaiming as true what I believed to be utterly false.

I had read and studied somewhat of the new theory called "unconscious cerebration." This to me simply means that the designer and creator of man supplemented man's endowment of reason, conscience and a moral sense to discriminate within himself as to the right and wrong in matters of moral concernment—through which endowments he was to build his own character—by another unconscious faculty, or soul-power, by which, in spite of his reason, will and common sense, he should be made to think, say and do what would be foreign to his education, belief and reasoning life. It means that this unconscious attribute generates thoughts, creeds, fancies or truths, and hides them from the conscious intelligence until some opportune condition of the person permits their knowledge and voicing. Believe that theory who will, but my experience and study stamp it a falsity.

The theory would be less inconsistent and improbable were these disclosures of so-called "unconscious cerebration" always manifested when their subject or "medium" was in a hypnotic or trance state—an abnormal condition of the entire subject—but I was never entranced or hypnotized; no message was ever written through my hand, or by dictation through a portion of my brain, that I did not consciously criticize both as to ideas and language; and while repudiating much that was dictated, and astonished at more, I knew that the messages were not consciously mine, and the soil of my education, training and life-long experience was not fitted to produce such results unconsciously.

Whoever "Issax" might be, a person or a myth, he was an intelligence and a purpose. And so were all the others. In one case which I now remember distinctly, the dictating intelligence was drifting radically far away from all my education in religious matters, and discussing a topic in, to me, a very heterodox manner. He shocked me, and my whole nature rose in opposition as I read the dictated sentences which my pencil wrote. In the middle of a written sentence my own mind caught its evident ending, and I said aloud: "That is repulsive, unreasonable atheism, and I will not write it!" In an instant, before my decision was fully voiced, the dictating intelligence had withdrawn from my brain, leaving me twirling my pencil and studying this new phase of the phenomena. I categorically cross-examined myself thus: "Are you the author of this article? Are these your thoughts? Or are you only a student, an amanuensis? If you are author or instructor, why do you not finish the sentence? If you are the pupil, why do you interfere with your will and refuse the lesson?" My common sense supplanted my prejudice and folly, and, humiliated, I said aloud: "I am a fool; I will write whatever is dictated." In an instant the dictating intelligence was at its post in the brain, the broken sentence completed—not as I anticipated—and the message continued to its finish and signature. Where does the claim of "unconscious cerebration" adjust itself to this fact in my experience?

But there are other questions and practical

thoughts to which the message of "Issax" gives rise. As they are more strongly presented in subsequent messages, they are deferred.

Each message seemed to be accompanied in its writing by a distinct personal intelligence. The aura or spiritual atmosphere of the library would seem to change, and I would become the center of an influence characteristic of the message to be written, or of its author. I would be subdued with pity, melted with sympathy, glow with a broadening and deepening love, or bristle with a spirit of antagonism or belligerence. In some instances I so far rebelled against the dictating intelligence as to refuse to chronicle its message; nay, I ordered an Arab Shiek out of my presence and out of the house. But these were exceptions.

A message approximating one hundred hieroglyphical characters was rapidly cut with the pencil. I have not been able to place them with any alphabetical characters now used by any people, or finding historic record. At once upon their completion the following was written in English:

"Know, oh! mortal, that Kehebar, your brother, is alive. He has written. The pen of a scribe of his people was his ages ago. He has not yet forgotten. He found the door open, the amanuensis ready, and not employed; he asked, and permission was granted; he entered, and beheld his work. It is a message which he brings you. A message from those you call dead, but who are living. Dead? Who is dead? No one dies. The covering changes; is laid aside, rots, but the man lives! Love cannot die; hate cannot die. Both can slumber, but not perish. The power which thinks, like the power which feels, never dies. There is no death, only change and progress in all his dominions. He is supreme, and creates, but does not obliterate. My people lived, myself live, have lived; shall live. Why will you, foolish ones of earth, try to believe and reason among yourselves, that the change of condition is the ceasing to be?"

[Here I asked questions, mentally and orally, which the reader will understand by the answers, dictated and written:]

"Who am I? I have written, I am Kehebar the scribe. Whom did I serve? Every one who needed and called me, but chiefly my master, the Shah of Persia, as you call his office. I dwell in his court. He too changed suddenly, and left court and scribe one dark day. We mourned him as dead, and yet I found him alive when I too changed, and left the court of his son. They are all here, the whole dynasty of ages. Some have grown out of their old pettinesses and flame, and serve. Some keep their little courts still, and are spirit-babies in knowledge and light. It is all mixed, you see. Yes, I visit the old place once in ages, but that is enough for me. I am rich in helping the poor! You ought to see how rich I am in the golden diars of love and life. I can buy all the possessions of a whole race of Shaks! Poor me! Rich in my love, my modern friend! and yet I was boasting!"

I saw an angel just now. He was looking over your shoulder while I was boasting of my wealth; read my boast; kissed me on my forehead, where my star is set, and my light went out. Then he touched me, oh! so gently, and offered me a golden-hued peach, and I ate humbly, and my light came back. He said he knew you; that you let him come into your spirit tent to rest and write. I saw that he loved you, and have offered him my place, for my gossip is finished, and I am happy. Am glad I blundered in my boasting, for it brought me a new friend to know and love, and serve with. Good-by, now.

Will I translate my little message? This new friend and brother says it is Persian poetry, and you will not understand it. So he has promised to help me make it plain. We will try. Good-by, for I love you, and shall come again. Your brother, Kehebar."

A soft, delicious atmosphere seemed to pervade the library, and fill my whole being with harmony and sweetness, as the following bit of Persian poetry dropped from my pencil through suggestion rather than dictation:

"The sun sinks to his rest over the hanging gardens where delight reigns, and the silvery moon adds her glories to the scene of rest, and peace, and love. The music of the birds mingles with the sweet cadence of the water dropping from the fountains, and the soft notes of the lute-strings, touched by the fairy fingers of my loved one. She is the pearl of my earth-garden; her eyes shine with the soft lustre of confidence and love; her cheeks rival the peach and the pomegranate in the purity of their beauty and delicacy, and her breath is as the healing in the perfume of the balsam and the pine. Oh! it is sweet to live, to love and to be loved! There is rest and love in the moonlit garden, oh! weary scribe! Thank Allah for thy garden, thy moonlight, and thy song."

Boston, January, 1893.

Maine Medicos Moving!

To the Editors of the Banner of Light:

I would call the public attention to the act of Mr. Shaw of Aroostook, asking the Maine Legislature now in session at Augusta that a State Board of Medical Registration be established.

Since the veto by the late Gov. Bodwell, through the influence of A. S. Hayward, this bill has been resting until now; and so on the last day allowable for petitions—Jan. 31st—this is presented. Unless prompt action is taken by all readers of THE BANNER in Maine, the act will pass, and the earnest efforts of the lamented A. S. Hayward to perpetuate medical freedom in this State will have been made in vain.

It is important that Dr. C. F. Ware of Bucksport, and Dr. E. W. Thomas of Bath, send in remonstrance petitions to their representatives at once; and that THE BANNER reprint the remonstrance it published some two years ago, (will appear next week) to a copy of which I have now many signers—which remonstrance I shall send in.

If a hearing is appointed some capable person must attend it and oppose the act with common-sense statements. Ninety per cent. of the people will be against it if they are informed, and should the act pass it will be because no one came forward who could properly oppose it.

If THE BANNER will stimulate this remonstrance against professional tyranny, on the part of our citizens, I think it will be the means of saving the people of the State their medical freedom.

Dr. Rouse,
100 Front street, Bath, Me.

Original Essays.

A HIGHER REALISM.

BY W. A. CRAM.

We very commonly say there is a body and a soul of creatures and things. By the soul we designate some eternal reality or power of being and life; by the body we mean the temporary, changing form or appearance of this soul in life. We thus crudely present a definition or distinction which we all recognize in thought concerning the visible world about us. The soul, or eternal power of being that appears in our world as a stone, a plant, or animal, wears also other forms, manifests other kinds and degrees of life than we see and know by our common senses of to-day. Although invisible to us in their other and higher forms of matter and life, yet doubtless they are visible to people of other degrees of seeing than we have attained. Thus we may say that the tree soul, which appears to us in the form of trunk, branches, leaves, etc., in our world of sense, may possess a score of other material forms and degrees of life invisible to us because constituted of and manifested through elements and forces of the universe too fine and subtle for our common senses to grasp and report.

It may be, doubtless there are, people in the unseen realms belonging to as many different degrees of sense and consciousness as there are different material bodies to the tree. So each may behold the tree as clothed in the elements and manifesting the life of its own particular world or degree of being. We will try and illustrate this idea in a crude way. Scientific philosophers assure us that our world of creatures and things is only one link in the endless chain of being, a connecting link between two other realms or worlds of matter and life, namely, an under-world too gross and crude for us to see and know in our present bodies and an infinite upper ethereal realm, too fine and subtle for our present senses to apprehend. Our world is linked with, interblends with this great lower and limitless higher in the eternal processes of organization and life in the universe.

Now let us mark off three links, or steps, in this endless chain or stairway of being, and consider what this fact of our unseen world relations imports to our present consciousness: Existence: Below our present world, then, is the under-world, its upper step or degree joining ours on the lower side; above us the upper-world, its lowest degree adjoining and interblending with our upper. As above presented, each rock, plant, or creature, is constituted of these three degrees of matter and life interblending. Keeping this scientific idea clearly in mind, let us suppose that A., B. and C. have differently formed and attuned organs of sense and consciousness. A. sees and knows only the under-world of matter and life; B. sees and knows just this world we do; while C. has attained a state where the first degree of the upper-world is visible and known to him.

Thus we can conceive how, standing side by side, they each live in a different world of forms and life. This is no far stretch of imagination. In a lesser degree it is a simple fact of common life: no two individuals are conditioned in just the same degree; we do not see and know just the same rock, flower or animal as our friend; he has finer or coarser sense-strings or bells in his eye or ear, owing to the tuning of his optic or auditory nerve—hence he undersees or hears, else oversees and hears us; thus some form and life of the rock, flower or animal is visible to him all unseen by us. This is simply common experience.

To return to A., B. and C., who stand looking at a tree before us: A. sees and describes it as it appears to him in the form and life of matter below our world; B. beholds and knows it as we do; while to C. it appears in the form and life of ethereal matter just above our vision. Science assures us that the tree is constituted of these three degrees of matter and energy, and countless more, but we will keep only these three in mind. If our organ of vision could be tuned down to A. we should behold the tree as it appears to beings of ruder senses. Maybe all about us are creatures seeing the tree thus, creatures with very rudimentary eyes; if our eyes could be tuned up to C. we might see the tree as beings of upper worlds behold and know it.

Some abnormally organized or educated people amongst us plainly possess such a vision and hearing of things temporarily and partially; we call them hypnotic or mesmeric subjects, spiritual mediums, etc. What does this import? My friend is a seer of a wonderful world and life hidden from me by this body of flesh, save that through him I have learned in an imperfect way to discern this upper world of things; his organ of vision, when in a kind of exalted state, plainly includes an octave of seeing above mine, so that the soul, the life of all creatures and things of this our common world, he beholds not as I do, in bodies of this world's matter, but as they appear clothed and living in ethereal matter. He pities my blindness, telling me that I see only the coarser garb or framework of creatures and things. Sitting in my house I point out to him some beauty of art or nature, some delight of grace or color; he smiles and says: "Well be content if you can till a better seeing comes." Then he tells me how all the forms of matter I call beautiful and rich and find great delight in are to his more perfect seeing just the rough skeleton or framework, around and through which are folded and woven other forms of matter and life, in such beauty and wealth as I can hardly dream. He

continues: "You look about this room and see all the varied forms and furnishings of taste and comfort, as they are constituted of the matter of your world; I, too, see that part also in a way, but I behold vastly more, for covering and permeating this gross framework of things, which alone appears to you, I see their glorious ethereal forms in which each chair, book, picture, statue and wall appears, in such radiant light and wealth of beauty and use as no man can conceive till the higher vision and knowledge come; with all your boasted seeing, you are little more than a blind man in a palace or royal gardens—since the glorious ethereal forms and life of things are hidden from you. The walls of the most squalid cabin are more beautiful, seen in their ethereal form, than those of the most gorgeous palace as they appear in the matter of this world. The rough furniture and poor apparel of the humblest peasant's home are clothed upon by ethereal matter more resplendent than the drapery of thrones or kingly raiment seen in this world's grosser form. Ever the higher unseen wealth and beauty clothe all forms and life of our earth—thus they ever overflow and transmute the vile and wretchedness we see through our dim eyes all about us, slowly transforming them into the glory and joy of the ever higher and unseen of the upper kingdoms of life."

Then, again, while we walk in the fields and woods I point to some grand old oak tree or graceful pine in admiration and delight. "Yes," my friend says, musing over the difference of our visions: then he adds: "I, too, dimly see just these forms and colors of trees and flowers you do. I can well understand your delight in their grace and beauty, for once I saw no more; but this marvelous change has come to me, that at times, such as to-day, I behold what you see, what was once all of the tree or flower to me, as only a dim, gross, shadowy framework or skeleton, upon and over which rests, and is folded the more real body and life of the tree and flower in ethereal matter, whose grace and beauty make the rude skeleton form of your world's vision appear but coarse, incomplete and poor. I have thus learned that the soul of things wears forms, manifests life of many degrees; that we can see and know in fullness only that one corresponding to our special world of active sense. As we ascend to each higher degree, through the progress we call living, so do the forms and life of the souls of trees, flowers, animals and men fade and pass from our sight, and we awaken to behold them clothed upon and living as in the higher degree to which we have ascended."

Thus one is led from step to step to that grand conclusion that the soul of all things, all creatures and worlds, is formed, and lives most inwardly and essentially in Heaven's perfect beauty and wealth of love and wisdom, even as "God." We approximate to the seeing and knowing this infinite beauty and heavenly life of all worlds, creatures and things, step by step, only as we grow into the consciousness, the love and wisdom of that life ourselves. Ever the world appears to us according to the degree of our own life attained; as we ascend one step into higher consciousness of being, so all creatures and things reveal themselves as also possessing that life.

Who shall measure the infinite promise and hope of worlds and life that hold at heart such revelations? Even pain and evil and death are glorified in the light of this new morning of the soul! A maiden passes us lithe and glad at heart to live; young hope and bounding desire impart a halo of beauty and delight to her face and form: "Yes," says my ethereal-seeing friend, "she is beautiful and joyful to look upon even in her body of your world's matter, while the ethereal form she is growing in and about your world's gross framework of flesh, although so childlike now, immeasurably transcends in promise of womanhood's perfection than ever this world knows. Now this maiden just passed is almost grown up to the best beauty and strength of her body of this life, while the ethereal form she is putting on and growing is still in babyhood—only to grow and ripen to maturity most and best when, as wrinkled, decrepit old woman, she seems to your eyes falling into death."

"Do you see that old man passing yonder under the shade-trees?" "Why," I answer, "that is old neighbor K., fourscore and more; a noble old man, but all weak and palsied; how he bows over on his two canes, tottering along; his mind has nearly faded out, but his wrinkled face wears the old accustomed smile." My friend responds: "You behold him only as the old man. While I see him in your way, I see something more, namely, the young man, slowly putting off the old, as the insect, being newly born, puts off its old, dried, wrinkled pupa case! That old man is a great deal handsomer and more nobly perfect in grace and growing strength and joy in his ethereal body than the maiden we have just seen, for now while his body of this degree is waning and dying in earthly old age, his other-spiritual body is rising and ripening through and over

it for the upper world of larger, richer life—just as the pupa case of the insect to be grows more wrinkled and helpless as the new insect body within grows and perfects its higher organs and senses for the new dawning life. I see the old folks handsomer, richer in inner life and promise of love and good to be than ever maiden or youth of earth; for your young men and maidens appear only as babies in ethereal form, cradled in their bodies of this world's matter. 'Tis well; they, too, will grow old, palsied and wrinkled while their spiritual bodies ripen into strength and beauty. So are decay and death only coming sleep, just the birth-throes that are the soul's processes to the higher realm of more blessed living."

Through my friend's vision I am slowly learning to discern and live in this upper world of creatures and things—in this more real, spiritual state of rocks, trees, flowers, birds and animals about us, thus foreseeing and forefeeling in a little way the beauty, the power and joy of love, of goodness, and of an upper world and life to be for all of us—the germs and eternal promise of which we bear in these bodies of flesh.

COWPOXING.

II.

In an article on this subject (see BANNER OF LIGHT Dec. 17th) I called the attention of the reader to the article on vaccination in the Encyclopedia Britannica, written by Dr. Creighton, as one well worth attention. Since then I have ascertained that one at least of certain American editions claimed to be fac-simile reprints of the original have suppressed that article, substituting therefor one written by a naval officer, in advocacy of the practice. The article to which I referred is in the original English (ninth) edition, and if any one shall refer to the so-called "edition" alluded to, he will understand the matter, and know that a fraud has been perpetrated by somebody. This suppression and substitution is akin to a crime. It would be interesting to know who the guilty parties are; inasmuch as the step taken was in the interest of the traditions and pockets of the medical profession, we have a right to infer that it was an M. D. plot, deliberately concocted and consummated. I have thought this much necessary to explain the matter, and show that my reference to the original Britannica was correct, and in good faith.

While on the subject, let me note that the strongest and most pungent anti-vaccination arguments come from men who at the outset were in favor of the practice. I have space to call attention to only a few of those who after a thorough and exhaustive examination of the subject have become decided opponents. And first, I refer to Dr. Robert A. Gunn of New York, a competent and most learned physician, who some years ago had his attention arrested, and set about an examination which was thorough, covering all aspects of the question, the pathology and sequelae. As an honest man he submitted to the logic of facts, and became a decided anti-vaccinator.

William White of London, a gentleman of education and standing, for certain reasons was led to question the soundness of the vaccination theory; and made a close and exhaustive examination of the subject—with painstaking assiduity going over the entire ground—accumulating such a mass of facts and figures that he was overwhelmingly forced to give up his preconceived opinions, and admit that vaccination was a mere fad. The results of his investigations he embodied in a work entitled "The Story of a Great Delusion," which may be considered authoritative.

Another exhaustive and critical work is "History and Pathology of Vaccination; a Critical Inquiry," by Edgar M. Crookshank, M. B., Professor of Comparative Pathology and Bacteriology in and of Kings College, London. It comprises two large volumes, and evidences wide research, as well as great learning. I cannot do more than give a summary of the whole matter, as I desire to keep this article within due limits. Dr. Crookshank says:

"As the result of an investigation into the history, and especially the pathology of vaccination, I feel convinced that the profession has been misled by Jenner, Baron, and the reports of the National Vaccine Establishment, and by a want of knowledge of the nature of cowpox, horsepox, and other sources of vaccine lymph. Though in this country [England] vaccine lymph is generally taken to mean the virus of cowpox, yet the pathology of this disease, and its nature and affinites, have not been made the subject of practical study for nearly half a century. We have submitted, instead, to pure theoretical teaching, and have been led to believe vaccination as inoculation of the human subject with the virus of a benign disease of the cow, whereas the viruses in use have been derived from several distinct and severe diseases in different animals."

"The statement that the protective measures which have been introduced by Pasteur, such as inoculation for cholera, cholera, anthrax and rabies, are analogous to Jenner's vaccination as a protective against smallpox, is the most recent extension of the fallacious theory of cow-smallpox. Pasteur's system is the same in principle as the old method of smallpox inoculation. Variolation [the introduction of smallpox virus], though a dangerous practice, can at least claim to be based upon scientific grounds, viz. the prevention or modification of a disease by artificially inducing a mild attack of that disease. Jenner's substitution of cowpox inoculation was a purely empirical treatment based upon folk lore, and involved a totally different pathological principle—the protection from one disease by the artificial induction of a totally distinct disease—a principle which was not and has not since been supported by either clinical experience or pathological experiments. The Jennerian method has for nearly a century struggled for existence with the support of the cow-smallpox theory, and the numerous and ingenious explanations of failures embodied in the assertions of spurious cowpox, inefficiently per-

formed vaccination, inferior quality of lymph, deficiency in the number and quality of marks, and the misinterpretation of statistics.

"Inoculation of cowpox does not have the least effect in affording immunity from the analogous disease in man, syphilis, and neither do cowpox, horsepox, sheepox, cattle-plague, or any other radically dissimilar disease, exercise any specific protective power against human smallpox. Inoculation of cowpox, horsepox and cattle plague have totally failed to exterminate smallpox; and for the eradication of this disease we must in future resort to methods similar to those proposed by Haygarth, which in modern times have been so successful in stamping out diseases of the lower animals, such as cattle-plague, foot and mouth disease and sheepox.

"There can be no doubt that ere long a system of compulsory notification and isolation will replace vaccination. Indeed, I maintain that where isolation and vaccination have been carried out in the face of an epidemic, it is isolation which has been instrumental in staying the outbreak, though vaccination has received the credit.

"Unfortunately, a belief in the efficacy of vaccination has been so engendered in the education of the medical practitioner, that it is hardly probable that the utility of the practice will be generally acknowledged in our generation, though nothing would more redound to the credit of the profession and give evidence of the advance made in pathology and sanitary science. It is more probable that when by means of notification and isolation, smallpox is kept under control, vaccination will disappear from practice and will retain only an historical interest."

Such is the verdict rendered by Dr. Crookshank, who, when he undertook his investigations, favored vaccination. His researches, development of facts, analysis of statistics, all submitted to the searchlight of a scientific pathology, caused him to recast his preconceived opinions, which he has honestly avowed, and recorded in his great work, before mentioned.

WILLIAM FOSTER, JR.
Providence, R. I., 16 Peace street.

Banner Correspondence.

Indiana.

INDIANAPOLIS.—Cortland Hall writes, Jan. 31st: "It gives us a great deal of pleasure to be able to report the Spiritual Cause as being in a very flourishing condition in Indianapolis, and, so far as heard from, throughout the State."

Arrangements are being made for starting a Lyceum, founded upon a sound and solid basis. The parties who have the matter in hand are deeply in earnest, and will bring the project to a successful conclusion. The Lyceum is something that has been too long neglected here. Spiritualists have been getting good, wholesome food to satisfy their own spiritual appetites, while their children have been left to subsist upon the dry husks of superstition, as taught in the Sunday-schools of the churches of the present day.

At Lorraine Hall, corner of West Washington and Tennessee streets, so far this season, a most excellent array of talent has occupied the rostrum of the Indianapolis Association of Spiritualists. For the month that has just passed we have had the pleasure of listening to the sublime, tender and loving words of wisdom that have fallen from the lips of that interesting ethereal woman, Mrs. Carrie E. S. Twing. "Ikabod," her controlling spirit for giving tests, is one of the most remarkable spirit-controls we have ever heard. His individuality is strikingly the opposite of Mrs. Twing's. He is as sharp as a tack and as brilliant as a diamond. His victims are so quiet that the audience is kept constantly in the best of good feeling. This has been the first opportunity an Indianapolis audience has had to hear Mrs. Twing and the way the people have turned out to do so at the public meetings is proof positive that her words have touched a responsive chord deep in their souls. The largest audience we have ever seen at Lorraine Hall at the morning meetings was Sunday, Jan. 26th. Mrs. Twing has made a host of friends during her month's work here, who will welcome her "Ikabod" back next fall with a very cordial and hearty greeting.

The society holds sociables every Wednesday evening in the parlors of members of the Association that are productive of much good. They are well attended, many coming out to these gatherings who have not a sufficient amount of individuality to be seen going to the public meetings. Last Wednesday evening the elegant and spacious parlors of Mr. and Mrs. Kerschmeier, 131 North Meridian street, were taxed to their full capacity by the largest and select company who assembled there to receive tidings from dearly-loved ones who have passed on before them to the Summer-Land, "Ikabod" on this occasion officiated, and every one present pronounced the meeting a grand success.

During February Oscar A. Edgerly will occupy the rostrum at Lorraine Hall. We understand that he is a very forcible and logical speaker.

Michigan.

GRAND RAPIDS.—Edie F. Josselyn writes, Feb. 1st: "The closing meeting of the engagement with Mrs. Foye will be one long remembered by the Progressive Spiritualists and the large audience in attendance. The rostrum was decorated with lovely flowers, a gift from the members given at a reception held just previous. The music rendered was exceptionally fine. The lecture and séance were of the usual high order. The following resolutions were then introduced, and afterward presented, artistically gotten up and accompanied by a bunch of roses, the gift of the Vice-President, Mr. Geo. P. Holmes:

Whereas, Our able lecturer and test-medium, Mrs. Ada Foye, whose public work is made more effective by her estimable character, is about to leave us, and as she has shown by remarkable manifestations of spirit-presence that the realm of so-called death is really the abode of Life, Intelligence and Love, and that the mourned denizens of that sphere beyond the tomb come back with messages of joy and peace; now, therefore,

Resolved, That this Society and audience greatly appreciating the worth of these lectures and precious tokens from the angel-world, earnestly tender Mrs. Foye a vote of thanks, assuring her that wherever she may be, whether resting in the healthful atmosphere of home, or again taxing her strength in distant communities, by giving to them also the blessed bounties of summer-land, our thoughts shall follow her in grateful remembrance and solicitude.

The audience rose in response to the above, the benediction was pronounced, and thus closed a very happy occasion. Our meetings have each week received a fair report from one of the daily papers. Prof. Silas W. Edmunds speaks for us through the month of February."

BROOKLYN.—Liquia Clark writes: "I have always, with a brief suspension, taken the BANNER OF LIGHT, and prize each number too highly to allow it to be destroyed, so send them to those who will read and appreciate their contents. I am a devotee of the work, of age, and still trying to do what I can in our glorious Cause. We have now a camp meeting at Devil's Lake, about twelve miles from where we live, which I attend. Last year it commenced the 28th of July and lasted until the 8th of August. Moses and Mattie Hull were our chief speakers. We also had several mediums, who gave their services free of charge to our very rich and good. Near the close they put it to vote whether they would have a camp-meeting the next year, and fifty set down their names, with a dollar, to have a meeting this year. At the close of the camp it was voted to hold another at the same time and place next year."

Vermont.—Dr. S. N. Gould says: "Reading in THE BANNER a reference to the

New York Sun's expressed hope that the rasping American voice, so distressingly prominent in public speakers, especially women, may be displaced by the resonant melody of the utterances with which Maud Ballington Booth charms her listeners, prompts me to say that the instruction given at the Emerson College of Oratory in Boston leads directly to the acquisition of that very desirable improvement; and to advise all who would be attractive public speakers to avail themselves of its tuition."

California.

PASADENA.—E. J. Durant writes: "I have received the weekly visits of the BANNER OF LIGHT since its first number, and shall probably continue to do so long as I retain this mortal expression. I have so long been conversant with the phenomena, and the progress of the Cause—since the fall of 1887, and with the workers and advocates, many of whom I had the pleasure of meeting at the early Vermont conventions, also in your city and vicinity, and in New York, as well as in New Hampshire, where I long resided—that the reports from those sections, often printed in THE BANNER, are perused with much interest. Though the old familiar names are growing less each year, I have pleasant remembrances of the times when my own humble hand was at the pen. It was often a temporary dwelling for some of the early workers, among them our sainted Achua W. Sprague, Melvina Townsend Wood, A. E. Simmons, Warren Chase, Henry C. Wright, Annie Lord Chamberlain, J. M. Peebles, and a score of others, as well as your beloved but ascended partner, William White, who occasionally blessed us with his genial presence. I often think of the pleasant seasons spent with Drs. Storoy and Pleasant, also with Silas, Edmunds, and many others still in the field, whose genial faces are still fresh in memory, and whose warm and cordial grasp I would once more like to experience; and hope to have that pleasure the coming summer, and to look once more upon the venerable senior editor, who has so nobly filled the responsible position so long occupied, and we trust may be spared a goodly number of years to hold the folds of the grand BANNER to the breeze of progress, and still further aid in lifting thousands of aspiring minds from the thralldom of antiquated creeds, dogmas and superstitions of the past—the results of a very poor human conception or pagan misconception of the Divine Author of beings, the grand Principle of Life, Truth and Love."

OAKLAND.—Bishop A. Beals writes, Jan. 20th: "Some nine years ago I addressed your readers a letter from this Paradise of America, then as now speaking for the spiritual side here. Many changes and improvements have taken place in this city since then, and with its material growth and prosperity I find a great advancement in spiritual thought, and greater interest in the subjects of progress and reform. It may be said without fear of contradiction, that there is greater freedom and a more liberal spirit manifest here among all classes than in any other State, and this interest in every department of life here is significantly manifest in the thought, political, religious and social. Spiritual societies have increased in numbers both here and in San Francisco. The attendance at these different places of meeting has been augmented, by a more thoughtful class of people.

I commenced here the first Sunday in January with a large and appreciative audience, which expressed its appreciation by repeated applause. The interest has not abated in the least, but rather increased in tone and quality. I have arranged week-night lectures here, giving psychometric readings as an illustration of the truth and teachings of psychic laws. I shall make arrangements to speak in San Francisco next month Sunday mornings and here again evenings.

Just now the Pacific Coast seems greatly favored with speakers and mediums of excellent report. Among their number is that gifted clairvoyant, John Slater. His Sunday meetings and week-night seances are always well attended by thoughtful investigators, and it may be safely said no medium on the Coast is doing more good in the way of convincing skeptical minds than this remarkable medium.

The noble BANNER OF LIGHT is held in high regard and quoted as the veteran advocate of spiritual truth, and the defender of all honest mediums. This sunny clime has a peculiar attraction for mediums and sensitives, and is inspiring, uplifting and vitalizing for both body and mind, calling into active force the powers of the soul."

Massachusetts.

BEVERLY.—We recently had a pleasant call at our office from Mr. Mark Dennett, of this city, and on his return he writes: "I believe I received a new inspiration by visiting Boston, and have been enabled to do added work to keep the ball of progress rolling in this vicinity. Jan. 22d we had in Salem Dr. Geo. A. Fuller (Worcester) as our speaker. Two good audiences were highly benefited by his lectures. I hope to have him give a lecture in Beverly in April, when returning from the West. Mrs. E. R. Nickless (California) was the speaker Jan. 20th."

We thank Mr. Dennett for his interest in circulating THE BANNER, and other publications for sale by Colby & Rich. He forwards the following letter received by him from a gentleman who bought of this firm recently a copy of the book "As It Is To Be":

Mr. DENNETT—Sir: The book entitled "As It Is To Be" I have read. I think it one that should be in general circulation among Spiritualists. It answers all questions generally put to speakers and mediums concerning the spiritual life, and is a book that will set at rest the doubts and hesitations of the eyes of the skeptics. You can do a great amount of good by urging the sale of this book.

DAVID BAILEY.

SALEM.—Mrs. Caroline Thompson writes, Feb. 3d: "Dr. F. H. Roscoe (Providence, R. I.) has been stopping here at the Essex House the past week, and I am told is to be here next week. I called upon him for a sitting, and while entranced he certainly told me very many remarkable things. He perfectly described my mother, and told me her last words to me; he also described other loved ones of mine who have entered spirit-life. I consider him a most remarkable and gifted medium."

Kentucky.

WEST COVINGTON.—H. R. Sillman says: "In THE BANNER OF Jan. 28th I was pleased to see that Father Frasnoli has come back to earth, and as he was well known in Brooklyn I trust his message may be read by his many friends. I wondered as I read his communication if he has met his old friend, Henry Ward Beecher, in the spirit-land, as they were quite intimate in earth-life, though of different religious views. How they must wonder to be so near and know that things they thought and preached as gospel truths are so different to them now. I knew them both.

I also recognize in your issue of Jan. 14th Alexander Studwell of Brooklyn, N. Y., who did business as a leather merchant on Spruce street, New York City, an honorable, whole-souled gentleman, whose word was as good as his bond."

after sitting tribute to the poetic genius of Burns, and apt quotation from his verse, went on to refute some of the slanders circulated about him, and to explain away some of the misapprehensions that still exist. The speeches were interspersed with Scotch songs by the Shaw Quartet, piano solos by Miss Thompson, a "Laughing Song" by Mr. Thomas, and a selection of "Holy Willie's Prayer" by Mr. Cross."

New York.

NEW YORK CITY.—A correspondent says: "The meetings of the new Society of Ethical Spiritualists of New York have been held as usual since September in Knickerbocker Conservatory Hall, with Mrs. Helen Temple Brigham as regular speaker. She exchanged with Mrs. Tillie Reynolds of Brooklyn two Sundays. During her absence in Boston we had with us Mr. Giles B. Stebbins and Mr. J. L. McClary of Washington."

The first three Sundays of February (while Mrs. Brigham is to be in Washington) we are so fortunate as to have Mrs. Sarah A. Byrnes to speak for us. It has been many years since a New York audience has had an opportunity to welcome her, and her old friends will be glad to show her she is still remembered. Her forceful, convincing way of presenting the truths of rational, common-sense Spiritualism is particularly pleasing.

The last Sunday of February we are to have short addresses from different speakers in the morning, and in the evening an essay by Miss R. V. Cushman, which will be very interesting.

ALBANY.—Under date of Jan. 20th, Dr. M. Carl writes: "Mrs. H. S. Lake closed her present engagement with the Albany Spiritual Alliance this evening with a lecture on the life of Thomas Paine, which was received with thunders of applause."

It was well pronounced the banner lecture of the whole course of three months she has been with us; even Christians pronounced it wonderful. The afternoon lecture was full of beautiful thoughts, brilliant ideas and a masterpiece of eloquence."

New Jersey.

NEWARK.—Alexander Wilder says: "Some weeks ago I had occasion to use a book. I had borrowed it, and laid it aside so that no harm might come to it. I looked anxiously for it about an hour, and then lay down, weary and somewhat dispirited. I had barely composed myself when an unusual noise in my writing-room startled me, and I got up immediately, and went in. The book which I was looking for lay on the floor. It had fallen from about the only place I had not disturbed by my searching. A common man can easily explain such things. They occur to me every now and then. But why do they?"

Maryland.

BALTIMORE.—Mr. A. Edwards writes: "I believe this city is favored with as grand a class of mediums as any in the world. I have witnessed many demonstrations of the nearness of our spirit-friends in the presence of several of them. I trust strength will be given all to continue to hold up the beacon-light of life eternal, that the world may see the truth the dear immortals are bringing to mankind, for nearly six years I have been a constant reader of THE BANNER OF LIGHT, and rejoice in all efforts made to break the chains of creedal bondage."

For Over Fifty Years
MR. WISLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Ghost of the Gorge.

A SPECTRE HEADLIGHT HAYNS ENGINEERS ON THE NORTHERN PACIFIC.
Locomotive engineers are as a class said to be superstitious, but J. M. Pinckney, an engineer known to almost every Brotherhood man, is an exception to the rule. He has never been able to believe the different stories told of apparitions suddenly appearing on the track, but he had an experience Sunday night on the Northern Pacific east bound overland that made his hair stand on end.

By the courtesy of the engineer, also a Brotherhood man, Mr. Pinckney was riding on the engine. They were recounting experiences, and the fireman, who was a green hand, was telling very nervous tales of the tales of wrecks and disasters, the horrors of which were graphically described by the veteran engineers.

The night was clear and the rays from the headlight flashed along the track, and although they were interested in spinning yarns, a sharp lookout was kept, for they were rapidly nearing Eagle gorge, in the Cascades, the scene of so many disasters, and the place which was said to be the most dangerous on the 2,700 miles of road. The engineer was relating a story and was just coming to the climax, when he suddenly grasped the throttle and in a moment had "thrown her over"—that is, reversed the engine.

The air-brakes were applied and the train brought to a standstill within a few feet of the place where Engineer Cypher met his death. By this time the passengers had become curious as to what was the matter, and all sorts of questions were asked the trainmen. The engineer made an excuse that some of the machinery was loose, and in a few moments the train was speeding on to her destination.

"What made you stop back there?" asked Pinckney. "I heard your excuse, but I have run too long on the road not to know that your excuse is not the truth."

His question was answered by the engineer pointing ahead, and saying excitedly: "There! Look there! Don't you see it?" "Looking out of the cab window," said Mr. Pinckney. "I saw, a short distance ahead of us, the headlight of a locomotive."

"Stop the train, man!" I cried, reaching for the lever. "Oh! it's nothing. It's what I saw back at the gorge. It's Tom Cypher's engine, No. 33. There's a danger of a collision. The man who is running that ahead of us can run faster backward than I can this one forward. Have I seen it before? Yes, twenty times. Every engineer on the road knows that engine, and he's always watching for it when he gets to the gorge."

"The engine ahead of us was running silently, but the smoke was puffing from the stack, and the light shone out rays of red, green and white light. It kept running a distance ahead of us for several miles, and then for a moment we saw a figure on the pilot. Then the engine rounded a curve and we did not see it again. We ran by a little station, and at the next, when the operator warned us to keep well back from a wild engine that was ahead, the engineer said nothing. He was not afraid of a collision. Just to satisfy my own mind on the matter I sent a telegram to the engine-wiper at Sprague, asking him if No. 33 was in. I received a reply stating that No. 33 had just come in, and that her coal was exhausted and boxes burned out. I suppose you'll be inclined to laugh at the story, but just ask any of the boys, although many of them won't talk about it. I would not myself if I was running on the road. It's unlucky to do so."

With this comment on the tale Mr. Pinckney boarded a passing caboose, and was on his way to Tacoma. It is commonly believed by Northern Pacific engineers that Thomas Cypher's spirit still hovers near Eagle gorge.—Seattle Press Times.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable cure for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful remedy for the cure of Consumption, he will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Send by mail, addressing, with stamp, naming this paper, W. A. NOYES, 320 Powers' Block, Rochester, N. Y.

Old New England Primer.

Designed for the Religious Instruction of Little People—Rather a "Scary" Thing, with Much Talk of Hell in It—Some Samples of Its Contents.

(From The New York Times.)

"That's what I was brought up on," said an elderly man to a Times reporter, picking off from the top shelf of one of his bookcases a volume about four inches by two and one-half. "That's the old New England Primer. Sit down and look it over."

The little volume had an ancient look, and a musty smell. "Had it ever since I was a boy," the owner explained, as he saw the reporter's nose turn up a little.

The contents of the volume thus shown to the reporter are stated in *extenso* in black ink on the blue paper wrapping of the pasteboard cover: "The New England Primer; or, an Easy and Pleasant Guide to the Art of Reading. Adorned with Cuts. To which is added the Catechism." The imprint is "Massachusetts Sabbath-School Society, Depository, No. 13, Cornhill, Boston."

This same statement of contents, and the same imprint, appear upon the title-page, backing which is a picture representing a New England schoolmarm in the act of instructing a class of girls, six in number, and under the picture these lines:

"Children, like tender roses, take the bow. And as they first are fashioned always grow; For what we learn in youth, to that alone, In age, we are by second nature prone."

Upon page three, fenced in by a rule above and a rule below, are some sentences from the Holy Writ:

Proverbs xxxi: 1—Train up a child in the way he should go, and when he is old he will not depart from it. Chapters xxiii: 17, 18—Let not thy heart envy sinners; but be thou in the fear of the Lord all day long. For surely there is an end, and thy expectations shall not be cut off. Ephesians i: 1—Children, obey your parents in the Lord, for this is right.

On page four is the alphabet, "small" letters first, both in Roman and Italic, and below the capitals in both styles, a line of "double" letters, "R, R, I, I, M, M, L, L," closing up the page. On the next two pages are some "Easy Syllables for Children," "ab, eb, ib, ob, ub," and the like. Words of one syllable follow, four words for each letter of the alphabet except j, u, x, y, and z. On the succeeding pages are sets of words of two, three, four and five syllables. The Creed and the Lord's Prayer follow, and then come the "Essence of the Ten Commandments," put up in verse by some New England poet.

Upon the succeeding four pages appear those A, B, C rhymes which have so often been reprinted in modern times, with reproductions of the woodcuts illustrating them. They are as follows:

"In Adam's fall
We sinned all.
Thy life to mend
God's book attend.
The cat doth play
And after slay.
A dog will bite
A thief at night.
The eagle's flight
Is out of sight.
The idle fool
Is whipped at school.
As runs the glass
Man's life doth pass.
My book and heart
Shall never part.
Job feels the rod
Yet blesses God.
Pond Korb's troop
Was swallowed up.
The lion bold
The lamb doth hold.
The moon gives light
In time of night.
Nightingales sing
In time of spring.
The royal oak, it was the tree
That saved his royal majesty.
Peter denies
His Lord and cries.
Queen Esther comes in royal state
To save the Jews from dismal fate.
Rachel doth mourn
For her first-born.
Samuel anoints
Whom God appoints.
Time cuts down all,
Both great and small.
Maid's beauteous wife
Made David seek his life.
Whales in the sea
God's voice obey.
Nerves the great did die,
And so must you and I.
Youth forward slips,
Death soonest nips.
Zacchæus, he
Did climb the tree
His Lord to see."

The illustrations for these rhymes are wonders. For example, Adam and Eve stand beside a tree not much taller than they are, about the trunk of which the serpent has entwined himself. Adam is represented as pointing with both hands at Eve, who is taking the apple off the end of the serpent's nose. "That's the pictorial story of the fall of man all told in a cut half an inch high and an inch wide. The picture of the eagle, whose flight the Primer says is "out of sight," is another marvelous production. For one thing, he is about four times as big as the combined size of the two mountains over which he is flying. He looks as though he could eat four men for his breakfast. The picture that accompanies the little rhyme about Peter is a good one, too. Mr. Peter is on his knees midway between a current bush and a rail fence. He has just denied his Lord, and is now listening to the crowing of a cock which has perched himself in such a position that with a slight effort he could reach over and give a tweak to the disciple's nose.

The picture of Job feeling the rod while he bleases God is heart-rending. It is plain to the most casual observer that Mr. Job's nose is quite out of joint, and that he is in the greatest imaginable agony. He is represented in all his boisterous nakedness, and it is clear enough that he has been rolling about on the ground in sheer desperation, for while the grass is growing luxuriantly at a little distance from him, there is none at all growing in his immediate vicinity. Poor old Job.... One amusing thing about this alphabet is the scheme resorted to in the case of the letter X. The man who made the alphabet could find no verse in the bible beginning with a word the initial letter of which was X; so he went at it phonetically, and took the text beginning "Exhort one another." He printed the opening word in this way: "EX...."

[To be concluded.]

CARLYLE PETERSILEA, 102 Guildford street, London, W. C., has written and published two works which might well engage the thoughts, feelings and aspirations of our noblest men and women. Oceandides and The Discovered Country are both in the case of the latter. They are thoughtful and experienced impressions on his marvelous, mysterious and mighty powers. And all the learning and rare thought of the pages, the story itself is never forgotten; though never before were such thrilling, awful and weird love stories told. They go to the very heart of things, the heart of the heart, the heart of the future life, the heart of eternity. No space is wasted on superficial and secondary things, but all is devoted to the penetration and exposition of what is invisible, eternal, essential and blissful. The tone of the works is not only high, but throughout

their influence is altogether on the side of purity and peace. We have visions, deep and winsome, of what men and women ought to be and may be, and what many of them actually are. The two volumes cost but three half-crowns; Oceandides is a wonderful half-crown's worth.—Brighouse and Rastick Gazette, Eng.

Colby & Rich, 9 Bosworth street, Boston, have these books on sale.

February Magazines.

THE CENTURY.—A portrait of Tennyson, considered by his family to be the best, is the frontispiece. Rev. Dr. H. V. Van Dyke contributes reminiscences of a visit to the poet last summer, with comments on his poetic works. A critical estimate by Saint-Saëns of the pianist Liszt is accompanied by a portrait after Munkacsy, and also from a photo of Liszt's last walk. "A continuation of Salvin's autobiography contains interesting references to Garibaldi, or whom a fine portrait is given, also one of Rachel as "Iphigene," and Salvini as "Icello." The most notable paper in this number is a semi-official one by the Secretary of the Russian Legation in Washington entitled, "A Voice for Russia," in reference to the attitude of Russia toward political prisoners and the Jews. "Art impetus in Turkey" is the subject of a finely illustrated article by Rev. J. P. Peters. New chapters of two serials and five completed stories comprise the fiction. In "Topics of the Time" the "Efficiency of Ballot Reform" is dealt with, and in "Open Letters" the genuineness of Columbus relics is questioned, and the assassination and death of Lincoln described by a witness. New York: The Century Co.

THE ARKANA.—The frontispiece is a portrait of Charles Darwin, an interesting sketch of whose life is given by Mr. B. O. Flower, that life being denominated "a striking illustration of the gradual unfolding or evolution of character." A deeply interesting paper is contributed by Kinza Minamoto Hirai, upon "Religious Thought in Japan." Its author, who is to read a paper on Buddhism at the Religious Congress in Chicago next summer, was a patriot, famous lecturer and teacher in Japan, and a profound student of Oriental religion. Rev. J. W. Chadwick gives his views of "The New Old Testament," remarking that as yet it has only an ideal existence. Rev. Mr. Savage considers "The Power and Value of Money." In "Was it a Prophecy?" Rev. J. P. McKenzies outlines possible results of conditions, now in their incipency, between labor and capital. Editorially an interesting paper is given upon "Inspiration and Psychical Phenomena among Latter Day Poets." Other writers and subjects are Dr. J. L. Buchanan, Rabbi Schneider, "Proportional Representation," Hester M. Poole, "Forebodings," Rev. T. E. Allen, "Supremacy of Reason in Religion," etc. Boston: Arena Pub. Co.

OUR LITTLE ONE tells its nursery patrons of "How Polly Went to Church," "How Ned Unloaded the Sleds," and "How Roy Milked Brownie," etc. Boston: Russell Pub. Co.

THE THEOSOPHIST (January) contains the tenth chapter of Mr. H. S. Olcott's "Old Diary Leaves," in which the Society's organization having been fully traced, incidents that occupied the attention of the Founders and more or less affected its interests are related; this number, dealing with Baron de Palm's connection with the Society, his antecedents, death, will and funeral; an account of the cremation of his remains will appear in the February number. A paper upon "Epidemics from the Theosophical Standpoint" is contributed by P. M. Johns, who maintains that "the evil thoughts of men of today and all past ages are stored up in the ether or astral light, and when conditions favor they become the cause of epidemics." The power and influence of thought are interestingly and suggestively set forth by the writer. The first of a series of "True Welsh Ghost Stories." "When and How Often are We Reborn?" and "The Story of Sikhidwaja," are included in the remaining articles. Madras, India. Boston: For sale by Colby & Rich.

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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Booksellers, 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

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

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

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

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 11, 1893.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE.
No. 9 Bowditch Street, corner Province Street.
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

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

We shall give our readers next week a verbatim report (made expressly for our columns) of a stirring lecture delivered before the First Spiritual Temple Society at Berkeley Hall, Boston, Sunday, Jan. 20th, by the Hon. Sidney Dean. The address is entitled

"Phillips Brooks, and Some of Boston's Great Men—A Lesson."

The Growth of Spiritualism.

Allusion was fully made by us in a previous issue to a recent attempted account, in the New York Sunday World, of the "Genesis and Evolution of Spiritualism." We again refer to it to call a few of its more interesting points. The writer admits that it is spreading as a conviction, but not as a cult, the conviction that death does not separate us from our friends becoming very widespread. He declares that the diffusion of this condition of mind can only be apprehended by investigating the private and domestic side of the community. He says that no one who comes in contact with the social groups can have failed to notice how the original antipathy to spiritualistic phenomena has been worn down, and the prejudice softened. An intelligent priest of New York City assured the writer that there are several families among his parishioners who hold daily communication with departed members of their circles. They do not care to give publicity to the matter, do not ask others to believe in it, and take no pains to convince unbelievers, but simply live on in the unshakable assurance that they are influenced, guided and accompanied by a spirit. The priest mentioned that in one family the grandfather, who died two years ago, continues to be of the family circle. His chair at the table and at the grate is kept for him, and it is believed that he occupies it.

The writer divides the evolution of Spiritualism into three stages—the physical, the mental and the inspirational. He thinks that Spiritualists are content with the admissions of science that there is a force quite outside of those cognizable in the secrets of materialism. In a number of notable instances where Spiritualism has come into direct collision with science, the result has been a widespread feeling that the bigotry and intolerance of the investigators were worse than either the credulity or the reverse results of the mediums. The persecution of Slade in England is cited in illustration, and it is justly characterized as "one of the most ungenerous and unpardonable instances on record of prejudice degraded to personal vengeance." He likewise says "there are thousands of orthodox Christians who countenance mediumship and hold communications with departed friends, but who will not publicly acknowledge that they are Spiritualists." Also that "there are almost as many more who are rationalists and scientific men, who are perfectly well aware that to express a belief publicly in the authenticity of spiritual communications would arouse a prejudice that no reason nor rectitude of conduct could overcome, and seriously interfere with their professions or their business."

There is good reason to believe, adds the writer, that the essential element of Spiritualism, which is a conviction that death does not necessarily separate us entirely from our friends, has spread quietly without the special aid of a cult or a ritual, and has offset to a great extent the growing tendency to accept only a physical explanation of life. He likewise considers that it is not possible to gather from an extended view of Spiritualism any other theological view than the boldest theism and the benignity of the supreme intelligence.

It is very natural that a person who sets out to make a résumé of the subject should assume the critical attitude almost unconsciously, and quite as unconsciously degenerate into that of patronage. But that decides and settles nothing. There is but one thing in the wide world that is worth our quest, and that is truth. We want to know it. The prevailing superstition is that it is something altogether too sacred to be openly confronted by human cognition. But as spirits incarnate, let us ask, upon what are we to feed for nourishment and sustenance but that which is to make us yet more spiritual? If not the purer food, then the grosser and the material must form our support, and

we are to grow downward instead of upward, outward instead of inward.

Is the sincere pursuit of truth to be arrested because it takes us over the fence into the enclosure of the creeds, and into the ecclesiastical preserves to the disturbance of the well-fed and oily owners' game? On the other hand, what are we to think of the claim of the churches to the exclusive possession of the truth, when they publicly denounce and condemn all who are searching earnestly for it if they chance to discover it outside of their prescribed enclosure? Which do they really love most, the truth wherever found or supreme authority grasped by their own hands? They continue to persecute, while professing the largest liberty. They confound conscience with blind obedience. They discipline and punish free tendencies of thought through the social machinery, first having acquired control of it themselves. They hint and wink and make faces, that those who employ their reason regardless of the restraint of catechism and creed may be fined for their independence by the loss of business and professional profits, which are far too much the reward of submissive conformity and the blind subjection of knowledge to faith. In fact, they pretend that all truth has already been revealed divinely, and that any further discovery of it is necessarily profane. And they set themselves up as its custodians, its dispensers and its sole interpreters.

There never was a greater farce enacted in all human history than this. And, greatest farce of all, it is enacted in the guise of religion, one of the most serious subjects for the contemplation of man. But nothing is to be gained by mere contention, much less by denunciation. It is the truth alone that makes us free. If Spiritualism is wide of the truth, it will soon enough appear. The existence of truth is not attested by the number of adherents. It certifies to itself always and everywhere. Lovers of the holy truth, inside or outside of the churches, are not privileged to charge other lovers of it with suffering a delusion. If it is indeed such, it is sure to show in due time. If deluded, then the victims are rather deserving of charity than of condemnation. Why do people so insist on other people seeing as they see, and believing as they believe? It is because they love above all things to impose their authority on others. It is a corpulent conceit of their own rightness and righteousness. No tyrant is so implacable as the self-satisfied conscience, that will not allow its owner to suspect himself of being wrong. Yet this is the contemptible autocrat that sets itself up to decide that Spiritualism is folly, while ignorant of all its claims.

John G. Whittier and Spiritualism.

In Harper's Monthly Magazine for February, Annie Fields gives a very pleasant chapter of reminiscences of John G. Whittier. In "Notes of His Life and of His Friendships." In it she carries her reader familiarly into the inner circle of his thoughts and aspirations, and reveals more of their beauty and simplicity than any other writer whose pen portrait of the poet's life and character has come under our observation. Quotations from his letters, sayings during conversations, casual expressions relating to every-day topics, and his general views of men and things, render the article one of very deep interest.

"Spiritualism," says Mrs. Fields, "as it is called in our day, was a subject which earnestly and steadily held his attention. . . . There are many passages in his letters on this question which state his own mental position very clearly. 'I have had as good a chance to see a ghost,' he once said, 'as anybody ever had, but not the slightest sign ever came to me. I do not doubt what others tell me, but I sometimes wonder over my own incapacity. I should like to see some dear ghost walk in and sit down by me when I am here alone. The doings of the old witch days have never been explained, and as we are so soon to be transferred to another state, how natural it appears that some of us should have glimpses of it here.'"

"As the end of his life drew near," continues Mrs. Fields, "it was easy to see that the village home where his mother and sister lived and died was the place he chiefly loved, but he was more inaccessible to his friends in Amesbury, and the interruptions of a fast-growing factory town were sometimes less agreeable to him than the country life at Oak Knoll. . . . Once only he expresses this preference for the dear old village home in one of his letters: 'I have been at Amesbury for a fortnight. Somehow I seem nearer to my mother and sister; the very walls of the rooms seem to have become sensitive to the photographs of unseen presences.'"

The white man having got a footing in the Sandwich Islands, its original inhabitants are a doomed race, what few there are left of them. While not a desirable population, these gentle people deserve the commiseration of the world. Their bright blue sky is the same, the dominant mountains, the curling white of the waves that dance under the pressure of the sweetest winds of the globe, the grassy uplands, the gushing rivers and the generous soil; but they cannot stand before the rude impact of modern civilization. When King Kamehameha ruled the land they numbered more than 500,000. To-day 35,000 is a liberal estimate to place upon their numbers. Health and happiness they have exchanged for professed Christianity and disease. Smallpox, scarlet fever, and diphtheria have swept them into eternity. The Chinese have brought them leprosy. Strange ailments, which are the tax that civilized man pays for excess, are among them. Consumption was unknown to them. Knowledge of their balmy climate went abroad, invalids flocked in; and now the scourge of the bleak North slays more of these gentle islanders than all other ailments combined. From 500,000 to 35,000 is a loss fearful to contemplate. Whether Hawaii becomes a part of the United States, is seized by a European power, or preserves its autonomy, the Hawaiian is doomed. The rush of the years is hurrying him to extinction. Within a century his blood will flow in the veins of humanity, but he will be known only as a memory.

The Banner's Readers in Maine should peruse Dr. Rouse's manly protest against the action of the medicals in that State, which will be found on our first page. Conscientious friends should give their attention to the article which we copy elsewhere from the Norwich Bulletin as the movement for a new "Doctors' Plot Law" in that commonwealth.

Interesting details of the spiritual movement are set forth in Banner Correspondence, second page.

The Higher Education of Women.

Commenting on the higher education of women, and specially noting the fact that Colgate, formerly known as Madison University, is the latest institution to fall into line in the admission of women to its privileges—following the lead of Yale, the universities of Chicago, Pennsylvania, and Brown in this country, and the Scottish universities on the other side—the New York Sun remarks that the fact remains that the true and practical standard of woman's education is yet to be established. The Sun does not by any means favor the adoption of man's peculiar standard of education as the measure. It regards her preparation "for her true profession of wifehood, motherhood, and citizenship" as involving "something besides and beyond the accumulation of theoretical information so often mistaken for education. Her larger responsibilities demand the broader grasp, the wider outlook, the power of projecting into the practical, scientific, and logical reasonableness."

The strongest element in woman's nature, remarks The Sun, is purpose, an element which, in the education of the day, has been to a degree atrophied in the craze for acquirement. Her instinctive purpose for the realization of the highest possibilities in human existence—social, mental and moral—must sometime assert itself in making elective such lines of study as will be of most practical service to her in the fulfillment of her purpose. In that day will the higher education of women begin.

Capital Punishment.

While Christian communities murder "murderers," the Christian religion, in the eyes of two-thirds of the world, protests against capital punishment. When a person is born to commit crime, through the laws governing heredity, his spirit should not be severed from his physical body for no fault of its own. It is high time that the Mosaic law of "an eye for an eye and a tooth for a tooth" was done away with in this enlightened age. Instead of hanging a person, and thus prematurely liberating his spirit to subsequently prey upon humanity—out of revenge for being forced from its earthly tabernacle—he should instead be incarcerated in prison during his natural life; no political pardoning power being allowed to interfere with the case in after years.

Our Foreign Department.

Having made arrangements with Professor W. N. EAYRE of this city—a teacher of the French, German, Spanish and Italian languages—we shall publish from time to time translations bearing upon spiritualistic topics, matters of importance in the Old World that may and undoubtedly will be of interest to the patrons of THE BANNER, specimens of which have been given of late in these columns, and have been copied even by some of our English contemporaries.

Mr. Edward Atkinson closes his broadside address on the finances of the United States, past and future, with some very timely remarks on the science of small things. Alluding to the germ of disease in the body physical, that generates cholera, typhus, and all other forms of pestilence, he says the germ of disease in the body politic may be found in the misapplication or waste of a petty tax of only one dollar a year which is derived from each person, or three dollars a year tax upon each man or woman who supports two others. The germ of disease in the body social, the source of communism, anarchy, socialism and wrong, may be found in the effort of the few men of purely selfish political ambition who seek to gain privilege, power and money at the cost of the multitude, without any equivalent service in return. The germ of war and revolution in other countries may be found in the military system, of which the outward sign is the uniform of the soldier conspicuous for its presence in every city of Europe, conspicuous for its absence in every city of the United States. The germ of reform in the fiscal service and the civil service is in the intelligent vote of each individual citizen against injustice and wrong. The germ of error in the past has been the false conception that commerce is a state of passive war, in which what one nation gains another must lose. The germ of remedy in the future is in the present perception of the truth that in all commerce each serves the other's need, and all are profited.

Forty thousand little children in London are said to go to school every morning without any breakfast. They are compelled by law to attend school, whether they have anything to eat or not. Of course the parents of the large majority of these children belong to the army of the unemployed, which readily accounts for the sending off of their little ones with empty stomachs. The law compels their education, but fails to provide occupation for their parents. It is the cart before the horse again. The bare idea of dragging starving children half-naked to school, and forcing them to swallow education when they want food, is too preposterous to be entertained without an outcry of denunciation. Some of these unemployed parents having represented the case to the school authorities, it was "unofficially" proposed that a nourishing porridge should be provided for the children, which would not cost over a half-penny for each child, and the proposal is to be acted upon accordingly. But is a half-penny worth of porridge enough for a hungry child to go to school on? Now what are the children to do for a dinner afterward? Why not provide that, too? And why not also provide comfortable clothing to attend school in, with a decent place to sleep in besides, as well as to con their lessons for school? These are things to be "unofficially" considered.

Mr. A. Camper, of Westcliffe, Col., writes us that one of the peripatetic "yellow hand-bill" class of fakirs lately visited a neighboring place, "advertising a cabinet performance, and escaped out of the back door with \$600. Spiritualists should READ THE BANNER, and keep posted." We would again earnestly warn the friends against giving countenance to this order of tramps—interchangeably pro or anti-spiritualist, as the community may warrant—who go about advertising their "startling" tricks in the secular press, and flooding the country where they go with flaming posters and handbills, which thunder exceedingly "in the index," but are found wanting in practical results. True mediums thunder less, and "enlighten" more!

Alan G. Clarke, Secretary, Dallas, Tex., Spiritualist Association, writes: "Our first Camp-Meeting will be held some time in June, 1893."

Wonderful Slate Tests.

A well-to-do business man of Washington has "a stack of slates that reaches from the floor to the ceiling." It is not necessary to identify him further than to say he bears the same name as one of the former Presidents of the United States. He has been eminently successful in the slate estate business. He is considered "level-headed" by all who are acquainted with him. This gentleman has a sitting at least once a week with Keeler, the slate writing medium. He takes a set of new slates with him, gets communications upon them, and preserves them.

"I am perfectly convinced," he said, "of the identity of the people who come back and write on these slates. One of the best tests brought to me the spirit of a retired banker who had died in New York. I went to the medium, taking my slates as usual, and said to him: 'Now, Keeler, can you give me the handwriting of my friend who died recently in New York?' I heard the scratching on the slates, and when I took apart the slates which I had bound together, I found on the inside the handwriting of the dead banker. I was perfectly familiar with it, for I had had business relations with him. Some time after a friend of mine to whom I had written about this case, wanted me to try again for the handwriting of another man who had died. This correspondent was in New York, and the man whose handwriting he wanted had died there. In this second case the writing was not known to me. My friend wrote me: 'If you can get handwriting similar to the genuine under such conditions, it will be a very strong test.' I took the new slates to the medium, and said: 'Now, Keeler, I want a sitting with you, but I don't want much. I want to get the handwriting of a man who died in New York. I won't give his name.' 'O.K.!' said the medium, without any hesitation. 'He is here. Get your slate ready.' 'I handed the slate to Mr. Keeler, and heard the writing. The hand was a strange one to me. I squinted the slate to my friend in New York. The answer was: 'It is a perfect fac-simile of the handwriting of the person.'—St. Louis Globe Democrat.

We are having just such tests, and even more, almost every day in Boston. This spirit intercommunication is a fixed fact.

The Cogent Ideas

So eloquently expressed concerning "The Coming Psychical Congress: Its Work and Place in History," by the Hon. SIDNEY DEAN—before the Berkeley Hall Spiritualist Society, Boston—have produced a profound impression, and call for an added circulation in a more permanent form than that of mere newspaper columns.

Colby & Rich have therefore caused the address to be brought out in a neat pamphlet form—see announcement on the fifth page. Spread the brochure broadcast, friends of the Modern Revelation!

A bill has just been introduced into the New York Assembly to the effect that a law be passed that the street surface railroads in New York City and Brooklyn may charge five cents where a transfer is given, but in all other cases the fare shall be three cents. We hope to see a similar bill presented to our own Legislature. Just such a law is needed here. It is high time that all sorts of monopolies which tend to oppress the masses in order to make the few rich, should be governed by stringent legal enactments. It is within the power of the people to regulate these things. Why don't they do it?

Rev. Robert Collier, the popular Unitarian minister of New York, says, in speaking of the "Columbian Fair": "I hope that all the agitation that has been raised will not result finally in keeping its gates closed on Sundays. That would be a shame, and the good sense of the country ought not to allow it. The Fair, certainly, ought to be open on Sunday." This is a common sense view of the case.

A pathetic line is that which occurs in a recent letter from a correspondent in New York State, who, writing us tearfully of the decease of the aged mother of the household, who had long loved THE BANNER, enclosed us the funds for a renewal with the words: "As I know she would wish me to do, I send subscription fee for the next year."

In a personal letter to us from Luther R. Marsh, Esq., occurs this sentence concerning Boston's recent bereavement, which we take the liberty of transcribing: "Phillips Brooks! what a loss it would be if we did not know that his activity will now be intensified, his power magnified, and his usefulness enhanced! Such liberality is seldom found in the pulpit."

We learn that Mrs. Stoddard-Gray and the medium DeWitt Hough are in Washington at the present time holding successful sances; so are Mrs. Florence K. Rich (trance, Boston), P. L. O. A. Keeler (independent slate-writer), and other noted mediums.

"THE IMPREBILITY OF MIND" is the subject of an essay written for THE BANNER by M. R. K. Wright. It will be placed before our readers at an early date.

Reflecting minds should give attentive reading to W. A. Cram's "Higher Realism," first page.

Wm. Foster, Jr., has on our first page a shot at the deadly practice of vaccination.

A correspondent of The Truthseeker relates that a friend recently went down on Long Island to sell goods, and likewise with a commission to buy a drug store if he should find a profitable one for sale. Finally he found one to suit, and among the last inquiries about it that he put the aged proprietor was one asking why he was willing to sell. "My friend," answered the proprietor, "I am a crank; I think for myself; I don't believe in the old things that my neighbors do. And if your friend buys this store, the first thing he must do is to join that Methodist church over there. That is the dominant sect here, and I don't care what his religion is, or whether he has any, he must belong to it or he won't stand any chance in this town. I am too old to change my ways, and I want to get away to some place where hypocrisy is not quite so high a premium." Long Island's far from being the only place where this kind of church, or meeting-house, tyranny is played by a handful of petty pietists on a timidly enduring population. There are towns all over New England where this old-fashioned Puritanism rules with an iron rod over the heads of people who ought long ago to have been ashamed of their tame and spiritless submission. We have just one such in our mind now: a little place of perhaps five or six hundred inhabitants; so painfully pious, and so full of slanderous gossip, envied backbiting, and mean jockeying; one church only in it, to which everybody must go or else lose all consideration, be treated like a thief, and insulted and cheated at every turn. All in the name of religion. They would keep the box of alabaster, not to sell it for the poor, but to hold on to the money themselves. It is a contemptible little conspiracy of Pharisees.

No one will deny to the great inventor, the mechanical spirit medium, Edison, one little of the honor which is his due as the foremost electrician of the age. The men who have made use of his genius, who have furnished the capital, and in making him wealthy have made themselves trebly so, have never scrupled to take every advantage of the power which the possession of such valuable patents has conferred upon them, and have never hesitated to endeavor to strangle every other inventor, and to force upon the public, willing or unwilling, the lamps, dynamos and plants which they manufacture.

The card of Dr. M. I. Nelson, on our seventh page, should read No. 33 instead of 33 Boylston street, Boston.

NEWSY NOTES AND PITHY POINTS.

LA CHINOISE

And must it come—the skirt of other days,
Amplified and vast, the terror
Of pedestrian, the sport of scoffers,
Shelter of small dogs fleeing from the wrath
Of bigger ones, space monopolizer
In the omnibus and gilded chariot
Of the horse railway! Unbearable horror.
Sprawling like a circus tent or Kansas
Mortgage over the land; must the patent horse,
Grown used to the swiftly-speeding wheelman
And the cable car, a walking haystack
Learn now to look upon without alarm,
As did his forefathers in the long ago?
These be the days
Of flats whose latitudinous spread
Is limited.
There is no room for the hoop skirt.
It belongs to the dead past.
There let it rest.
—Chicago Tribune.

Later, — Worth (Paris) says it's not coming!
"Thanks, awfully!"

Fifteen million dollars of the national currency issue, according to Treasurer Nebeker, is still outstanding. Much of this currency has been destroyed by fire, or is otherwise lost, so that the greater part will never be presented for redemption.

When three "advanced" Boston women armed with pokers recently "called down" a burglar he incontinently surrendered. Nobody can blame him. That is perfectly regular. In a game of poker three of a kind always capture a single knave.—Pittsburgh Chronicle.

A German savant proposes to disinfect the Elbe, and other rivers, by means of electricity. He claims that an electric current passed through the water will cause a chemical change that will kill cholera, and other germs. He says that sewers can be disinfected in a similar manner.

When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute.
Life is short—a fleeting vapor.
Don't you fill an eight page paper
With a tale which at a pinch,
Could be cornered in an inch.
Roll down under the silencers;
Push her up! Push her up!
When you've got a thing to say,
Say it! Don't take half a day.

A new way of telling what is now a sort of "ancient history saw," is thus introduced by an *Ex-Gabriel*: "There is a stranger without." *St. Peter*: "Without what?" *Gabriel*: "Without the gate." *St. Peter*: "Well, tell him to get a gate on."

Hawaii—with which word most people are now having a "pronunciatory" wrestle—is correctly called *lia wae*.

YE CATTE!

Some Distance after Emerson.

Wythe "nyne lyves" crowned, adzooks! yu yayne
Ye seek to slaye hymn, neighbors myne!
Let morning dawned on the morrow,
To lycke his furre with anyles beign!

Canada talks of imposing a yearly tax of \$700.00 on Chinese residents, the same to be paid into the municipality where they may reside.

"What made the jury render a verdict so quickly?" "Well, you see, one of the jurors began to tell us about the bright sayings of his five-year-old boy."

A correspondent desires the present address of George P. Colby. Will he please advise us?

N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, Pa., and the Akron Iron Co., 52 and 54 Purchase Street, Boston, will please accept our thanks for copies of their excellent and practical calendars for '93.

Queensland, Australia, has been severely devastated by floods of late. Thirty persons were drowned at Maryborough, and in some parts of Brisbane the water arose to the third stories of the houses.

THEN—NOW.

When Summer cast her parting cheer,
The fond but impetuous lover
Rejoiced that Winter's way was near,
And that the ice cream spell was over;
But now, if he could have his wish,
(Once more he'd fret in winter dollars,
For cream was fifteen cents per dish,
And sleigh rides fifteen dollars.

Zante is all shaken up by "currents" of earthquake tremors. Many people have been killed, many buildings destroyed, and the major part of the inhabitants have fled to the outskirts of the city for temporary shelter. The King and Queen of Greece have showed great interest in the suffering ones.

Mrs. Lucy Wood died at Barre, Vt., Feb. 1st, aged 107. She was born at Mendon, Mass., Jan. 16th, 1786, and was the widow of a veteran of 1812.

The United States Printing Company (of Ohio), Cincinnati, O., Brooklyn, N. Y., and Montreal, N. J., sends us an exquisite specimen of the "art preservative" in its ornamental form, in the shape of a choice illustrated calendar for '93, which will be mailed, on application at its offices, for fifty cents per copy.

All records are smashed this winter. In the Catskill mountains the cold stopped the clocks; over in Sweden the temperature has been so low as to freeze the mercury, and not long ago a ship arriving in New York reported that the alcohol in the compass had frozen. The worst "cold" has been winter or our dad-dies "never knew anything like this."—Ez.

The Plymouth Brethren in England appear to be adopting the same scheme that Thomas Lake Harris and others have done in this country. They carry on a "community," in which the wealthy converts are cleverly stripped of their property. Postmaster-General Morley and his brother have just begun suit against these acquisitive "brethren" to make them disgorge their dead brother's estate, a large part of which they have absorbed. The prospect is that the culprits will have to yield up their ill-gotten gains (as the English law does not tolerate such a fraud) and perhaps be imprisoned for getting property under false pretenses.

PESSIMIST AND OPTIMIST.—"Invalid!" "This has been a terrible winter; so cold, so raw!" "Undertaker!" "My dear sir, I really cannot agree with you. Business, I am happy to say, has been unusually bright. Flowers, it is true, have been wintered, but then think how reasonable the price of ice has been!"—Ez.

Gladstone will appoint no "poet laureate."

Mr. John Drew is being welcomed at the Hollis Street Theatre by the Boston public in a manner that is as honest as it is well deserved. The theatre has been crowded at each performance, and the reception Mr. Drew received from the brilliant audiences present last week will long be remembered by those who were present. In no city is his popularity greater than it is in Boston; and it is a matter of regret that Mr. Drew is limiting his stay to only another week after this one. The success is as great financially as it is artistically, which speaks well for the discrimination of the amusement public. Mr. Drew's uncommon talent has made him recognized as the foremost light comedian in America.

The densest fog known for years enveloped New York City Friday, Feb. 3d—a regular London affair.

"I see you got my point," remarked the crooked pin to the country schoolmaster.

Paradoxical as it may seem, the first duty of every man toward his fellow-man is to take care of himself—keeping the whole system of muscle and nerve in a thoroughly healthy state by proper diet, bodily and mentally, and in a thoroughly active, intelligent condition, knowing what to do and how to do it, and ready to act in an instant on an emergency.—A. J. Ellis.

This is what we have been insisting on for many years. Had Phillips Brooks adopted the idea, he would—we believe—have been visibly with us to-day.

One of the most valuable elements in the prosperity of Boston is the attractiveness of its surroundings, which make the city desirable as a place of residence for people of wealth and refinement coming here from all parts of the country.

Never for a moment has the great heart of France yielded to the momentary madness that it was expected would follow from the revelations of the last few weeks. Good for la belle France.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 11, 1893.

Thomas Lister.

[This message from spirit Thomas Lister—who was well known when in the mortal to our readers in Boston and New York, especially, and by thousands generally throughout the North as a wonderfully-gifted exemplar of astrology—was spoken at the Banner of Light Public Circle-Room, Jan. 24th, through the medium agency of Mrs. Longley, and by direction of the Controlling Intelligence is here printed in advance. It contains much good advice as to the proper course of life to be pursued at this time, when various planetary and atmospheric influences are at work to bring about singular ailments and startling changes among the people.]

Good afternoon, Mr. Chairman. It is a very long time since I spoke through your medium, but I have been attracted closely to the haunts of man on earth during the last few months in my investigations and study into the realm of planetary law. At your last meeting I was present, though unseen and unrecognized, and I listened with attention to the remarks of your Spirit-President in reply to a question concerning the law of astrology. The speaker wished to know if there was any truth in astrology, and I was very glad to hear the spirit reply that many learned minds consider it a science which can be demonstrated to human understanding, for, to my mind, there certainly is a science of astrology which can be understood and applied by the observing and investigating student.

I have for many years studied the planets of our solar system. It was my work when on earth to follow their movements and record them, to notice their action upon individuals, and apply the knowledge thus received to external demonstration. I could delineate the life of a human being by learning the time of his birth, because I could come into an understanding of the law of action of the planet which was in the ascendancy at that date, and I knew by the chain of sequences following that planet along the line of planetary influence what must have occurred in the past experience of that human being, and what would naturally occur as a result through his future days. Therefore I repeat that astrology is a science which can be demonstrated to human understanding.

I find that there are many thinking minds studying these laws, many more than were attracted to the subject in my day, and I am glad that it is so, because when it is more thoroughly understood, a whole field of observation and knowledge will be opened to humanity which will have a direct bearing upon life, its usefulness and happiness. Through the study of astrology, and through the application of its laws to daily life and conduct, one may learn how to avoid or counteract much of evil, and no longer fear the machinations of the personal devil spoken of by your theologians. In that day I know the study of the planets as an astrological science will be the study of the future, and those whose minds are attracted in that direction will couple their study of the heavens called astronomy with that of so called astrology.

My reason for coming to-day, Mr. Chairman, is not so much to speak of the question propounded at your last meeting, as to speak of that which I feel is in the atmosphere at the present time. You are now under the influence of planetary action and law that will work many strange and startling results in human life and health.

The planet Mars, exercising its magnetic influence upon this earth, bears a strong relationship to you at the present time. Its magnetic power or aura coming to this planet is absorbed by your atmosphere, and is, to a large extent, making itself felt in your lives, and in your mental and physical feelings from day to day. I feel satisfied, and you may put me down as a false prophet if my words are not verified, that during the present year the people of this planet will be afflicted with various forms of disease such as have not been studied generally, and such as will baffle in many instances the skill of your medical profession. Many of those who will be attacked by these strange forms of disease will recover, but many will not, and a large number will pass from the body.

These various forms of disease will undoubtedly appear in the cranial region, or affect the action of the heart, and these will prove most fatal. They will not only attack the weak and delicate, but, strange to say, the strong and the active. The weak and delicate will be most likely to recover, because they do not, from day to day, expend all their nerve forces in the direction of hard study, in the excitement of business life, or in other lines of great mental activity, and they may put me down as a false prophet if my words are not verified, that during the present year the people of this planet will be afflicted with various forms of disease such as have not been studied generally, and such as will baffle in many instances the skill of your medical profession. Many of those who will be attacked by these strange forms of disease will recover, but many will not, and a large number will pass from the body.

From a scientific standpoint of observation—I am not speaking foolishly merely to hear myself talk—I find another cause of atmospheric disturbance and climatic action in the fact that, at the present time and for the last two months, your atmosphere has served as a sponge to absorb elements and even substantial particles of waste matter from the comet which recently appeared in the heavens, and its effects will be felt for some time to come. The envelope or aura of the comet, which has been taken up by the earth's atmosphere, I am told by scientific and intelligent minds, produces a peculiar electrical condition which is keenly felt by sensitive individuals. Indeed, you can all feel it to a larger or lesser degree, and its action upon your lives is unpleasant because it is a foreign matter that does not belong to this planet.

I have said, Mr. Chairman, that there will be many deaths and much of disease during the question arises, How can you guard against this evil? To my mind, the proper course to pursue is to pay strict attention to the laws of hygiene; to live simply, and to avoid all worry and excitement in matters of business or of social life; do not exhaust the nerve forces too rapidly in the mad desire to add to fortune or worldly position and influence; keep the mind employed, but do not overtax its powers; live according to Nature's rules in matters of diet, exercise, and in seeking needed repose. By doing this you will be able to resist any onerous influence. For instance: One who spends his hours from early morning until late at night calculating how he can best increase his store, how he can apply his energies and abilities to augment his worldly influence, pouring day after day over columns of figures, and in other ways using up the life-forces of his being until he is unable to sleep at night, habitually partaking of food that does not digest because the forces necessary for the action of the stomach are being drawn to the brain, and exhausted in its activity, thus leaving the gastric region depleted and disturbed, will most certainly be one of the first to succumb to the onslaught of the dread disease, which will not hold him down to a sick-bed for days and weeks, but will take him with a terrible blow, awful in its suddenness, and bear him from the body without warning.

So I say the best way to ward off this condition is to keep the mind and body in a natural state. Use your brains, of course; exercise your mental faculties, by all means; stagnation is to be deplored; but do not over-exercise brain or body; live according to natural laws, eat wholesome food, breathe pure air, exercise moderately, and you will not be overtaken by any of those or any climatic disturbances of this character, for you will be held in a positive, resistant state that will carry you safely through all such unfavorable conditions.

Perhaps, Mr. Chairman, I have not clearly explained my position and thought on this matter. I recognize the fact that I am using a brain not at all familiar with this line of observation and work, and one that has not been

used by spirits to express this kind of thought; but I know that I have given sufficient to make thinking minds consider whether they are throwing away their chances of life and usefulness, or whether they are calmly and wisely conserving their forces and making them of practical benefit to themselves and to the world.

I would give my greeting, sir, to the friends I have known in the past in this State and elsewhere, and assure them that I am as active and as interested in life as I ever have been. Thomas Lister.

VERSUS MEDICAL LEGISLATION.

(From the Norwich (Conn.) Bulletin.)

Professional Tyranny.
MR. EDITOR: The bible whenever suggests the idea "That mankind was made upright, but had sought out many inventions," which means, I suppose, that mankind in a state of nature—while living in harmony with the laws of their being—could not feel any pain. In such a state all duties were prompted by instincts; such duties would not develop thought. But when straying out of the prescribed path of nature, then we feel pain, then we grow anxious, then we begin to think; to inquire; we then want to know why this pain and trouble unknown before. How to overcome these ills of life has taxed the minds of the great and good of all ages. To-day, the answer to the long questionable as coming to us.

We have been ignorant of the laws which control us, ignorant of our glorious capabilities which are necessarily ours while in the path of rectitude. The time has now come for every one to look the truth square in the face—in this way we alone can find salvation. We must be our own doctor, and persist, and keep the temple of our souls pure and healthy by daily offerings of love to all.

To study one's self "to know thyself," so essential for our own individual happiness—has been neglected too long already; by so doing we not only weaken our own powers by disease, but by so doing we cultivate around us a swarm of parasites to do for us, who fatten upon our decaying energies. So strong have they become at the present time, that they have organized themselves for the purpose of keeping down thought, and perpetuating the necessity for their existence and employment. The religionists want the word God put into the Constitution. They want to make the Government arms (if need be) brace up their waning influence. The doctors of medicine—they begin to dread the light that lighteth every man and woman that comes into their prescriptions behind an unknown tongue, so that they may employ them can be no wiser, or be able to benefit the lives of the human race, and so fall into the same pit and again need their service, and ignorantly toil in pain, unnecessarily sometimes, like dumb beasts, to bring a living to their doctors. The doctors stifle inquiry, deny man the privilege to think and do for himself, to profit by his own experience and that of others, the interchange of thoughts and acts in each other's behalf—to do as they would be done by.

They now want to have a law in this State (Connecticut) this winter, which will prevent (or attempt to prevent) any one, however able and willing, from aiding any friend, or even a member of his own family (no matter how pressing the necessity), in the way of medical aid, unless he, or she, has a permit from their association in the shape of a diploma.

It is safe to say that seventy-five out of every hundred who hold diplomas are not elected by nature to treat sympathetically with the sick. Sympathy is a strong love for the human race, and a skillful physician. Without this natural gift, a diplomate man cannot do any good in a sick room, while a natural doctor, whether man or woman, with strong sympathy, is a joy in a sick chamber; they can bring health to the afflicted by even their presence. So close are we bound together naturally, that through the avenue of human sympathy we may be enabled (as of old) to raise the apparently dead.

The ways of human life are almost made impassable by useless professionals who obtain diplomas, not to do good with (having no sympathy), but to enable them to live easy and well while blundering with suffering humanity.

J. D. CROCKER.

Norwich, Jan. 23d, 1893.

Mrs. M. E. Wallace's Reception.

To the Editors of the Banner of Light:

After a delightful season with Mrs. Wallace at the spiritual and lovely home of Mrs. Clara J. Huyler, at Middletown, N. Y.—where, in her own peerless way, she freely dispensed those messages which lift us up to a higher life—she, last Saturday evening, on her return to the city, tendered to her hostess a reception there, which was attended by many enthusiastic Spiritualists and mediums, of whom I will name a few:

Gathered in her luxurious parlors at The Chelsea were Dr. E. D. Babbitt, and his wife and daughter; Dr. Ella J. Jennings, editor of *Humanity and Health*; Mrs. Eva Best, the poetess; Dr. William Hicks, Mr. and Mrs. Bunce, Mrs. Guppy, John Franklin Clark, Mr. Dobbs, Mr. Pilkerton, and Dr. Weisman and wife.

Mrs. Wallace enchanted her guests with one of those communications which speak so eloquently to the ear, and to the eye, and to the heart. Spirit Prof. Kiddle controlled Dr. Hicks, and if those who dismissed him, because of his belief, from the Superintendent of the Public Schools—it being thought that children should know nothing of the spirit world—could have heard his glorious discourse, they would, I think, have ardently prayed to be guided. Then Dr. Jennings assumed the helm. Those who have heard her can imagine something of the rich feast she spread before her audience. And so on till the midnight hour. It was an occasion to be ever held in pleasing remembrance.

It seems indeed a pity that the outside world will not come inside, and enjoy communings with the heavenly hosts. But Spiritualism is constantly invading the domains of Materialism and Unbelief, and all the while conquering new realms, and gaining new recruits. It cannot be many years ere Spiritualism will rejoice in a universal conquest, and men everywhere learn that they live in two worlds, and that the spirits of their departed loved ones are ever with them, in their toll and in their sleep, in their sorrows and in their joys, relieving their fears, assuaging their anguish and encouraging their hopes. Speed the happy day!

LUTHER R. MARSH.

New York City, Feb. 3d, 1893.

Banner of Light:

SHAKER THANKS for your editorial on "How to Settle the Sunday Opening Question." Hope the Managers will follow your advice, open the Fair on each of the seven Sabbath days of the week, and stand simply upon the right of the people to do as they please. The conditional clause being unconstitutional, let it alone! The money can be collected without it. Should it go to the Supreme Court, as did the Dred Scott Case, treat it as that was treated. There is no power in this country above the people.

F. W. EVANS.

Mount Lebanon, Columbia Co., N. Y., Feb. 4th.

To create an appetite, and give tone to the digestive apparatus, use Ayer's Sarsaparilla.

OHIO.

Akron.—Frank T. Ripley is giving great satisfaction at this place. The hall is filled with some of our best citizens. Mr. Ripley's lectures and tests are marvelous and startling. He speaks a good word for the BANNER OF LIGHT at the meetings.

V.

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

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 5th and 6th streets, on Seventh Avenue, entrance door, 5th street, on Sunday, 10 A. M. and 7 P. M. Henry J. Newton, President.

Knechtbocker Hall, 44 West 14th Street.—The Spiritualists Society meets every Sunday. Mrs. Helen Temple Brigham, speaker.

Adelphi Hall, 534 Street and Broadway.—Lectures and clairvoyant tests every Sunday at 3 and 8 P. M. Mrs. J. C. Williams, regular speaker. A. E. Willis, Secretary, 229 West 34th street.

The Psychical Society meets in Spencer Hall, 114 West 14th street, every Wednesday evening, 8 o'clock. Good speakers and mediums always present. Persons interested in mental and spiritual phenomena and phenomena invited. J. F. Snipes, President, 28 Broadway.

Carnegie Hall.—The First Society of Spiritualists have secured Mrs. Clara H. Banks as its speaker for February, and the lecture last Sunday morning emphasized the wisdom of the choice. Mrs. Banks delivered an earnest, concise and able discourse. She had the full sympathy and attention of her auditors, moving them to tears of laughter at will. It can well be said in her case, "Out of the fullness of the heart the mouth speaketh." She appealed to her hearers to live worthily of the light that has come to them, in humility, and a realization that they are not the elect nor the only recipients of the light and the sympathy and support of spiritualists, and a goodly number of her hearers were converted to all. You may, by opening the windows of your soul, get more of God's sunlight and air than some others, but all get in proportion to their opportunities and receptivity. Spiritualism, inaugurated forty-five years ago, was a new thing, but the world gave new attention to it. It is from the eternities of the past to the eternities of the future. Those who have themselves been visited by the angels—and by this I mean not specially created beings, but the spirits of men and women, your loved ones—can but feel the quickening of all noble impulses. Yet there is a dark as well as a bright side, the swamps as well as the sun-kissed mountain tops, and those who remain in the swamps are not wise.

At the afternoon meeting Mrs. Banks gave us a short but pointed and effective talk, full to the brim of inspiration of a high order. Mrs. Williams and Mrs. Henderson gave tests, and Mr. Newton spoke briefly of Theosophy, Reincarnation, and Besantism, antagonistic thereto.

An appeal was made in behalf of the sick and helpless Maggie Fox Kane, who is dependent upon the sympathy and support of spiritualists, and a goodly donation was the result. But there is still need of contributions from the charitable among Spiritualists the world over, to enable her to end her days, which appear nearly completed, in peace and quiet.

The evening services were given by an eager and receptive audience, who were delighted and thrilled with inspired words from the eloquent lips of Mrs. Banks, who surpassed herself in effective presentation of the higher and more ennobling truths of our reforming and saving knowledge of a future life, given to us in rich abundance from day to day.

The beautiful hall of the First Society should be filled to overflowing during the Sundays of February. The Ladies' Aid Society gives a Benefit Social on Friday evening this week.

Mrs. Williams gives a séance on Thursday evening for the aid of Mrs. Kane. The poor ye have always with you Spiritualists who are liberal and charitable, and an appeal always meets with a generous response.

Feb. 6th, 1893.

Adelphi Hall.—There was a very large attendance on Sunday. "Ghosts and Apparitions" was the theme for the afternoon, and for an hour Mr. Fletcher held the undivided attention of his audience. He took up the subject matter of Mrs. Besant's lecture upon "Ghosts and Apparitions" and gave a very plain statement of her positions, declaring that the world had always been marked by spiritual appearances, whereby the problem of existence might have been solved, only that our eyes were closed, and we could not see.

In the evening "Have We More Lives Than One?" was the subject, and a lesson in spiritual evolution was taught that will long be remembered.

Miss Keenan recited "Credation," by Holland, and Mrs. Keenan recited several pleasing songs. Mr. Fletcher also noted the passing to the higher life of Mrs. Amelia Woodruff, whose funeral he attended on Friday last, and announced a benefit séance at Mrs. Williams's, 229 West 34th street, on Monday evening, Feb. 13th, at which he would assist.

Next Sunday afternoon he speaks upon "The Location of Heaven," and in the evening continues his lectures upon "Reincarnation." Tests after both lectures.

A. E. WILLIS, Sec'y.

229 West 34th street.

MEETINGS IN MASSACHUSETTS.

Lynn.—Afternoon service at Cadet Hall opened with songs by George N. Churchill and the reading of a poem by Mrs. Ida P. A. Whitlock; lecture by Mrs. Whitlock, subject, "Individuality," which her guides treated in an interesting manner; tests and readings followed.

Evening.—Music by Mr. Churchill; Mrs. Whitlock's subject was "Civilization and Spiritualism," upon which her control founded one of the finest lectures of the season; she closed with tests and readings.

Next Sunday the well-known medium, Dr. George A. Fuller (Worcester), will occupy the platform at 2:30 and 7:30.

Tirol, H. B. JAMES, Pres., 88 South Common street.

Lasters' Hall.—Dr. Willis Edwards held his regular meeting Thursday evening last. His lecture was well received and his tests remarkable. Mr. and Mrs. Anderson (Chelsea) gave some readings, and their music was excellent.

Malden.—Progressive Lyceum opened at 2:30 P. M. Mr. Potter in the chair. Singing by school; invocation, Mrs. King; march, etc.; speaking, Master Harry A. Kelley, Alice Fagan, Ralph Carter, George Elms, Maud Willard, Rosabel Wentworth, Clara Fagan, Josie King, remarks, Mrs. E. Thompson; recitation, Mrs. (Chelsea); singing by school, and benediction, Mrs. King.

Kate R. Stiles gave, on Sunday evening, Feb. 5th, an interesting discourse for the Association, which was received with marked applause.—Feb. 12th, Mrs. E. H. Nichols, Feb. 19th, Mr. E. H. Nichols (Boston), Feb. 26th, C. F. Allen will serve us on the platform.

M. E. THOMPSON, Sec'y.

Newburyport.—The First Spiritualist Society held a meeting to-day, with Rev. E. Andrus Titus as its speaker. Questions were given by the audience, to which his guides gave splendid answers. He had a very appreciative audience afternoon and evening. To say that all present were pleased to be so helped is mildly. He will be a grand help to our Cause wherever he goes. His conversion to Spiritualism, after an experience of thirty-five years in the Methodist church, is truly marvelous, and it is sincere. He will be with us on Sunday, March 14th, at 2 P. M.

Mrs. H. S. Lake will lecture here on Sundays, March 10th and 26th.

Worcester.—Dr. George A. Fuller, Feb. 6th, presented for his subjects "Revelation Always Adapted to the Age," and "The Elements of Religion."

Mrs. E. C. Kimball, Feb. 12th; Rev. E. Andrus Titus, Feb. 19th; Mr. Joseph E. B. (Boston), Feb. 26th. The supper will be served by the Woman's Auxiliary from 6 to 7:30 on Friday evening. In the front room of the U. V. L. Hall, 500 Main street. Mr. Baxter will open the exercises at the evening at 8 o'clock.

GEORGIA D. FULLER, Cor. Sec'y.

5 Houghton street.

Haverhill and Bradford.—Last Sunday Dr. F. H. Roscoe (Providence, R. I.) was the speaker at Brittan Hall, commanding full audiences. The evening service consisted chiefly of answering questions sent up by the audience, and of successful exercises in mediumship. Next Sunday Rev. E. Andrus Titus, from a Methodist clergyman, will speak before the Union.

Brookline.—Sunday evening, Feb. 6th, C. Fannie Allen (Stoneham) was our speaker. Her subject was taken from the audience: "Mediumship, with all it implies"; she was attentively listened to. Wednesday evening, after the usual supper, we had an interesting public circle, our own local media presiding.

EMMA B. COOPER.

Chelsea.—The services Feb. 5th consisted of an interesting developing circle at 2:30. Evening, remarks, tests, etc., by Mr. John Coombs and W. Anderson; music, Mr. and Mrs. Anderson. Next Sunday Mr. Willis Edwards (Lynn) will be with us.

Lowell.—Mrs. E. C. Kimball, test medium, (Lewiston) gave tests with her usual ability, Feb. 6th. Next Sunday Mr. E. J. Bowtell (Boston) will lecture here.

R. F. RICKUP, Hon. Sec'y.

Taunton.—Miss A. J. Webster (Boston) delivered two able discourses on Sunday, Feb. 6th, followed by tests. Mrs. Abby N. Burnham will occupy our platform Feb. 12th.

Mrs. F. E. MONSE, Sec'y.

Hitchburg.—Mrs. Carrie F. Loring (East Braintree) was speaker and medium for the First Spiritualist Society Jan. 20th. She is deservedly popular here.

The Society was fortunate in securing the services of Frost's Orchestra for the season.

Mrs. Cella M. Nickerson (Jamaica Plain) addressed the Society Sunday, Feb. 6th. At the afternoon service her guide gave a masterly discourse, and at the

close a fine poem was improvised upon subjects given by the audience. At the evening service a lecture, a poem, etc., were presented, ending with a test séance. Mrs. Nickerson is one of our most eloquent and pleasing speakers. 228 Main street. C. L. FOX, Sec'y.

CONNECTICUT.

Hartford.—For the last three Sundays we have depended on home talent for our meetings, and find we are well supplied. Jan. 26th a goodly number came to do honor to Thomas Palmer's memory. Feb. 6th, afternoon, we had an able discussion of the question: "Can Man Live on Harmony with the Laws of Nature that there will be no suffering on Earth?" Dr. Bullard, Mr. Chapman, Mrs. Storrs and Mrs. Merriam participated. Evening, reading and tests by Mr. Dowd and Mrs. Storrs. Next Sunday service promises to be equally varied and interesting. J. W. STROMS.

Norwich.—Mrs. R. S. Little opened a month's engagement with the Spiritual Union, Sunday, Feb. 6th. After a pleasant introduction by Dr. W. W. Clapp, and a cordial greeting from the audience, Mrs. Little announced as her subject for the afternoon address the saying of a Revolutionist of the past, i. e., "Ye can discern the face of the sky, but ye cannot discern the signs of the times." The speaker followed the line of religious thought from the teachings and persecutions of Jesus down to the nineteenth century, with its agitation of all the great problems stirring the world as never before. The evening discourse upon "The Blessings of Modern Spiritualism" was a beautiful presentation of our Philosophy.

Good audiences were present at each session, and the songs so well rendered by Mr. J. T. Little and C. W. Sullivan constituted an excellent feature of the services.

The BANNER OF LIGHT is sold every Sunday.

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

LOUISIANA.

New Orleans.—Mrs. M. Walte of San Francisco started Jan. 30th for Cincinnati, where she will continue her spiritual work. We all regret her early departure, for she has done a great deal of good here, and we hope that angel friends will go with and guide her through all her trials and tribulations.

At our last meeting, Jan. 26th, our hall was packed, and the late comers, I am sorry to say, had to be turned away. Bro. Jadd lectured on some fine subjects furnished by the audience. Mrs. Walte gave a number of tests, some of which were of great importance to the people who received them.

Mr. G. V. Cordingy of St. Louis, (now in Chicago), will be with us during the month of February. Mr. Cordingy is a wonderful physical and poetical medium.

Prof. A. E. Carpenter, mesmerist, is here for one week, occupying the St. Charles Theatre; after his engagement here he will go to Mobile, Ala. We regard him as doing good for our philosophy in an indirect way.

MABEL KLINE.

197 Canal street.

NEW YORK.

Saratoga Springs.—The First Society of Spiritualists has flattering prospects for the year 1893. Mrs. Mary C. Lyman (Fulton, N. Y.), spoke here the month of January, with good results. Mr. Thomas Grimshaw (Fulton, N. Y.) followed during February. Mrs. Emma L. Paul (Vt.) and Mrs. Ida P. A. Whitlock will be here later on.

GLENS FALLS.—A new Society has been started at this place, and will hold its first meeting on Feb. 12th, at 8 P. M. Mrs. M. G. Rosa, Vice-President; Mr. M. B. Little, Treasurer.

A CAMP is to be inaugurated the coming season, at Lake George, N. Y. This camp will be located at the head of Lake George, near the railroad depot, at the village of Caldwell. Men of means and ability are at the head of the enterprise.

DR. W. B. MILLS.

MINNESOTA.

St. Paul.—A large audience greeted Mr. Edgerly on Sunday evening, Jan. 24th, at which time he gave his last lecture in St. Paul. The following resolutions were adopted by the members and friends of the Spiritual Alliance:

Whereas, Mr. Oscar A. Edgerly has occupied the rostrum of the St. Paul Spiritual Alliance during the past five months with prominent ability, and to the entire satisfaction of those who have attended these meetings:

Therefore be it Resolved, by the Alliance and friends—who have listened during this long engagement to his pertinent and forcible utterances, that they unanimously endorse him as a genial gentleman, and one of the ablest speakers upon the spiritualistic platform.

E. E. FISHER, Pres.

Mrs. E. R. HALL, Sec'y.

W. J. Colville in Canada.

Mr. Colville, during his three days' visit to Montreal Feb. 4th, 5th and 6th, gave five lectures in Federation Hall, 300 Catherine street, and one in Free Thought Hall, all of which were largely attended by audiences composed of members of all the professions, and many prominent business men with their families. Great interest was manifested in all the lectures, and the lectures were so arranged that the audience could soon again secure the services of this popular lecturer for a more extended term. The following were the subjects treated: "How and Why Faith Heals the Suffering," "The Use and Cultivation of Memory," and "The Questions of the Management of the Mind." The last of these was a particularly interesting one, and the audience were quite new to the philosophy presented, but they drank it in with avidity, and testified their appreciation by hearty and prolonged applause.

There is in Canada, as in England, a deep undercurrent of inquiry into all that pertains to the psychic realm. Spiritualism, Theosophy and Mental Science are so prominently advertised in Canada as in the United States, and there is a veritable vogue of conservatism running through the community, but when the intelligence of a Canadian community is appealed to the adage is justified, "Still waters run deep." In the case of the American Union there is a deeper field for spiritual workers than in Montreal; the people demand clear, logical arguments, and welcome in addition any convincing demonstrations of clairvoyance, psychometry or other phenomena which may be presented.

The highly-successful course of lectures just given by Mr. Colville were under the efficient management of Mr. George Dawson, a prominent business man, and Dr. Fulton, a most respected and highly successful homoeopathic physician. All expenses were easily met, and the lecturer departed fully satisfied with his compensation, and delighted with the cordial reception extended to him publicly and privately. Dr. Dawson, and the other friends of the cause, in the past, is expected to soon return and organize a class in addition to delivering public lectures.

PROVINCIAL.

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with chapped nails and painful finger nails, dry, thin, and falling hair, and simple blemishes are prevented and cured by the celebrated

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Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and bathroom soaps. The only medicated Toilet soap, and the only preventive and cure of facial and body blemishes, being the only remedy for the causes of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Said greater than the combined sales of all other skin and complexion soaps. Sold throughout the world.

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"All about the Skin, Scalp, and Hair" free.

HOW MY BACK ACHES!

Back Ache, Kidney Pains, and Weakness, Stiffness, Lameness, Strains, Sprains, Rheumatism, Neuralgia, Headache, and all the Cutaneous Anti-Pain Plaster, the only pain-killing strengthening plaster.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly conference at Broadway Hall, 299 Broadway, at 8 P. M. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of 57th Street.—Sundays 11 A. M. and 7 P. M. W. J. Band, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 44 Franklin Avenue, every Sunday evening at 8 o'clock.

Fraternity Rooms, corner Bedford Avenue and 42nd Street.—Sundays 11 A. M. and 7 P. M. Good speakers and mediums always present. Seats free. All cordially invited.

Beacon Light Ladies' Aid.—Meetings Sunday evenings, 7 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 12 Union Avenue.


Perfect Baby Health
ought to mean glowing health throughout childhood, and robust health in the years to come. When we see in children tendencies to weakness, we know they are missing the life of food taken. This loss is overcome by



Scott's Emulsion
of Cod Liver Oil, with Hypophosphites, a fat-food that builds up appetite and produces flesh at a rate that appears magical.
Almost as palatable as milk.
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