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BANNER OF LIGHT.



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For the Banner of Light. CHRISTMAS NIGHT. (*)

"Tis Christmas Eve—pile high the wood,
Let the old yule-log blaze to-night;
Gather in social brotherhood,
With feast and song till morning light.

The Norseman's "sun-wheel" turns around
From Southern unto Northern clime;
Yet kneel we not on frozen ground,
Sun-worshippers, as in olden time.

How foolish seem the myths we spurn!
Our myths will die with dying years,
Not long ere earth will join in turn
With the soft music of the spheres.

We turn our eyes across the seas
To where Judea's hills grew,
And sitting 'neath her broad palm trees,
Sing with the shepherds "Night is through!"

The long dark night of blood and wrong,
While down the centuries comes the strain
The Christ heart beat in bars of song—
"Peace on the earth, good will to men!"

"The whole world kin"—but yesterday
The great-souled men, from eastern clime,
Clasped hands with ours and stole away
All pre'dices by their faiths sublime.

Earth's grandest gathering there and then—
How the Art Palace shook with cheers,
As one by one the dark-browed men
Rose and unrolled the scroll of years!

One great All-Father, children all,
Greek, Moslem, Hindu, Christian, Jew;
Taught by all nations, great and small,
Christ's golden rule, the wide world through.

Speak, Twentieth Century, drawing nigh—
Lo! all the gates of heaven ajar,
While with the rush of wings, the cry,
"Heaven has decreed it—no more war!"

Stevens Point, Wis. WILLIAM G. BROWN.

The Spiritual Rostrum.

THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National
Association of Spiritualists, Washington,
D. C., on Sunday, Jan. 7th, 1894, by
DR. F. L. H. WILLIS.

(Reported for the Banner of Light.)

"Adam, where art thou?"
We need not remind you that this is the first Sunday of the new year. Another cycle has passed. A new year has come to us. On its fair white tablets, as yet, but few characters have been inscribed. The old year, with its closed record, has but just turned from us, has but just been added to the past, and we are all a year nearer the to be.

And yet the new year is but a line laid down, is but a way-mark placed, is but a point on the year-dial, something to indicate a position, just as yesterday and to-day are but arbitrary terms indicating time past and time present. Yet still, from association, we have learned to note all the events of our life by years and seasons. Therefore by association we learn to consecrate certain seasons. It is an immemorial custom, bearing upon it the stamp of ages, and therefore we know it is an instinctive impulse of the human soul, something necessary to it. Certain laws of our being lead us to express order and system, to act by times and seasons.

Is it too much to suppose that our triune nature of body, soul and spirit has within it sympathies that unite it with the eternal order of the infinite as manifest in nature? Can we not believe that certain seasons telegraph to our interior nature somewhat of their own language, so that we have to translate their peculiar features into our feeling and thought? One thing is certain: we cannot isolate ourselves from nature and her laws, and the more perfectly we accord our lives with the order of the universe, the more harmonious shall we become.

The new year has always been a season of rejoicing, as if the heart of men were able at this time to lay aside all its trials and griefs, and begin anew. A sort of re-birth seems enacted, as if one had done with what has been, and must rejoice in the anticipation of what is to be. This is right and necessary, for there is no virtue greater than that of joy. Joy and rejoicing prove goodness; they are expressive of satisfaction, and satisfaction springs from the adaptation of what is necessary to each department of man's being: body, soul and spirit.

But all seasons bring also retrospection, as well as anticipation. It is as natural to look back at times as it is to look forward. It is always profitable to sum up the past, and it is seldom that retrospection brings sorrow. The divine harmonies of the universe are such that the sympathetic and beautiful only can perpetuate themselves in perfect grace and completeness, so that we ever treasure up the sweet, tender memories, and they grow glowing and beautiful according to their adaptation to our nature. We do not often dwell upon that which is repulsive, because it is natural for us all to love that which is pleasant and agreeable to us. Did you never observe that action of the mind that leads you to turn from a disagreeable event in the past, or else leads you to weave about it so much that is pleasant that it finally it becomes quite endurable? This is through the working of a most beneficent law. It seems like a tender mother's love; as if nature, like the fond mother of our childhood, had determined to bring us every pleasure, and separate us from every ill.

But the New Year's office as retrospector is quickly laid aside. Its most efficient work lies

in the future. It says, Look forward! Thy labor is not amid what has been; it lies in what is to be. It demands a new experience, a fresh life; it calls for new scenes, new tests; it is like the fresh, unplowed field where the furrows are to be turned, the seed sown and the harvest gathered, and it is labor alone, right-hearty, earnest labor, that can accomplish what is to be done.

But at this season of the New Year there is one question we seem especially called upon to ask ourselves. We cannot indeed escape it. The season itself propounds the query, and we ourselves are the answer; but too often, alas! we are all unconscious both of the question and answer. The truth is few of us know ourselves thoroughly, and therefore we allow the index finger of time to slip by unnoticed, as if it meant only what is the year, when in reality it is ever pointing to this question: "Adam, where art thou?" This is the voice of the New Year to thee, oh, soul of Man! This is the question that is asked of thee by the patient years as they come and go.

This question began in the very infancy of the race, in the first dawn of conscious individuality in the human mind. It was the first lisping speech of conscience. Where art thou? What does this question mean when repeated to the individual consciousness? Just this: What is thy condition, oh, soul of mine? Where is thy faith, thy justice, thy love? thy benevolence, thy truth, thy selfhood? Hast thou been all thou hadst the power to be during the past twelve months? Art thou now all thou shouldst be? Has each month of the old year as it glided by witnessed thee doing the best, the noblest, the truest? Art thou to-day the truest, the noblest, the best thou art capable of being? These are personal questions, and can be answered only within each soul.

But there is something beside personal consciousness. There is something beside individuality. There is a concrete consciousness, a concrete individuality, expressing itself in humanity, in nationality, fraternity, society, and in the family. In each of these we are representatives, and to each of these comes the voice of the New Year—Where art thou? The world repeats the question, and we in our turn look upon this new year from the central point of our own individuality, our own selfhood; and each of us makes an estimate of his own position.

The changes that come to the progressive life of humanity seem but transient. All over the world there are the same great national distinctions that have existed for ages; the same jealousies and rivalries between crowns and dynasties; the same struggles between prince and peasant; the same great heart-throbs, the wearisome, suffering, discontented elements of human nature, the cries of want, the pain and burden, the everlasting surging of that tide that ebbs and flows forever, a part of which we are and the reflowing waves of which we must feel.

The world moves, and we can note each year great advances toward a higher civilization, as we keep the record of new inventions, of fresh appliances of art, and the constant effort to perfect the various branches of industry. This past year has been a most memorable year. The whole world has laid its tributes at our feet. Its wealth of art, of science, its richness of beauty and use have been brought, as it were, to our doors. We can almost say we have made the tour of the world in ten days; and no one can take away the experiences that have so enriched our lives. We cannot dwell on these experiences, for time will not permit; but there are two events connected with the great Columbian Exposition that concern us all, and express so much we cannot pass them by: First and foremost of all the grand results of the gathering of nations here upon our shores must be regarded that of the Parliament of Religions.

It mattered less what was said and done at this Parliament than what was felt. The very spirit of fellowship, for the most part, was apparent. To know that all nations had the one central idea—an aspiration after the higher life; that all religions were trying to express their conceptions of a divine power, and by their uplifted desires were seeking to reveal a future for man beyond this material world—is a thought filled with power for us all; a grand, inspiring thought. It was as if a voice were calling to every one: Come up higher, on to the plane of brotherly love. Stand on the broad platform of unified aspirations. These various religions had different terms for the same ideas, but we must learn that it is not terms that help men, but ideas; and the grand idea of all the religions represented at the Parliament was: "We all believe in a Supreme Power that is the life of the universe. We do know that there is a future in which we can know more of that power."

Let us, then, not criticize just how Buddhism or Mohammedanism or Agnosticism or Christianity stood, but rather let us see that every representation had some thought worthy our attention, some presentation of truth that should enrich our thought.

There was another movement that was more expressive than all the exhibits; some believe more important even than that of the Parliament of Religions. It was the Woman's Congress. From every civilized nation of the earth but this, I believe, some of the most distinguished women of each were present, to tell us just what women have achieved in those nations for their own elevation and freedom. From all was the voice of hope heard ringing out in clear, sweet accents. Women all over the world were rejoicing in their womanhood, and were gladly testifying to new power grant-

ed to them, for freedom to work and to think. There were but few in all the classified exhibits at Chicago, I believe, where woman was not to be found. She stood representing every industry and every science, and if her work did not fully express her capacity, it at least expressed her ability. She could plan, organize, execute and bear the labor of great undertakings. It is only within a few years that it has been questioned whether women could do as good work as men; before that it was whether they could do any work except that called domestic.

Now in these two great Parliaments we feel the vibrations upon the invisible wires that unite us with the higher realms. The broadening influence of a true Spiritualism is felt through all nations. The central idea that we are able to receive inspiration directly, and that no human soul in seeking truth shall seek in vain, has led men and women everywhere to ask for light. The broad way of universal freedom has opened its paths into thousands of human hearts, and in those paths the light of the spirit has revealed a future of eternal progress, and a center of Infinite Love.

When we fear for the world let us remember this: he who is taught of the spirit will work in wisest ways for the uplifting of humanity.

The great movement in the direction of Psychical Research marks an epoch in our civilization. Science has laid her hand at the door of the soul, and the response has been one of welcome. She stands on the threshold, and almost believes and proves that there is a being within the body that is not necessarily dependent upon the organs of the body for eternal life. It is marvelous to note the change in the attitude of scientific men, since their own researches and experiments have forced upon them the conviction that there are sights and sounds and forces of which their own five senses do not take cognizance. The great names that give themselves to this new search into the interior world, give it a right to be, even in very respectable company. French savants, German professors, the scientists of Spain and Italy, English dukes, prelates and literati, announce their willingness to hear of psychic laws and their manifestations. What we have long known as mesmerism, the learned doctors now term hypnotism, and scientifically investigate for the benefit and better understanding of the laws of the human being. Mesmerism is almost a science since it received its new name. The higher spiritual laws, under the name of theosophy, the wisdom religion or the love of India, can call out highly-cultivated audiences, who listen to spiritual truths without fear of criticism or anathema. Thus does truth ever clothe and reclothe herself to meet the demands of new civilizations.

It is only those who have open minds that can grasp a truth for truth's sake. So many persons believe they think, who are only receiving their ideas from others! And yet there are others so skeptical they cannot receive any truth that is not demonstrated by fact. But in every daily paper we open we find some thought illustrative of the higher philosophy. Classes are formed all over the country to teach how spiritual culture can supplement mental or soul-culture. The workings of wisdom reveal themselves in many ways. We can begin to see order in the disorder that has so checked the progress of our beloved philosophy, and prevented its coming to the fore as it should.

Perhaps there has never been in our nation such a time of anxiety and distress as now. One's heart aches continually over wrong and oppression. What, hunger—with our boundless western fields yielding us constantly of their abundance! Starvation, with our grand enterprises that should enrich the world! These thoughts shut down upon us like a cloud, obscuring the light of the eternal day.

But we are not here to discuss causes. Our object is to lay hold on principles. If we cannot recognize the first great law of progress—Brotherly Love—then we shall receive many a hard lesson until we do. As long as self is the ruling power of individuals, so long will society receive its shocks in internal commotions and disorder. A nation should represent patently—the father and mother spirit. It should care for its children; it should seek to guide them in the path of duty; it should see to it that justice gives to the poor protection; that wisdom gives labor to the industrious; that no man who strives shall fall of heart for want of sympathy. This is true national greatness. It is foreshadowed to us in aspirations. Our faith tells us that an unseen love watches over every human soul. Why, then, are not all fed and clothed and happy at this glad new year season? Just because men do not carry out the ideas that come to them of the fatherhood of God. It is a theory with them, and not a living principle. The spirit-world surrounds us like a white light; but the dark shadows of selfishness press in, and the whole heavens are darkened. The nation is laboring, not to carry out principles, but to strengthen old traditions. Individuals work in grooves that were made centuries ago.

In looking over the earth we find that systems of government and of religion depend on tradition. Formulas of belief are put in place of vital power. The wonderful power of Christianity is fortified behind creeds and beliefs. How beautiful are the Christian workers that go forth in love to bless human hearts; but for a moment antagonize their belief and they change to partisans. It is only the soul that takes in the great fact that all labor done to man is done to the Infinite Spirit of goodness and love, and depends only on the right attitude toward the receiver—that of brotherly

sympathy that can be called a servant of the Most High. Justice, love, truth, goodness—these represent God to the human heart. A son of God is he who embodies these, and outworks them. The spiritual forces that are all about us operate through such men and women, and then wisdom takes the place of blind pity or unthinking selfishness.

There was a time when it seemed as if the light of the century was to be darkened by selfishness. To learn the great fact that when a spirit leaves its body it still lives, loves and manifests itself to those who still live in fleshly bodies, seemed like an inestimable blessing to every one. But the selfishness and greed of the external world invaded this truth, and we began to have false lights set out to beguile the unwary. Then a crowd of seekers after signs forgot the interior significance of a sign, and satisfied themselves in wonders instead of truths. As a consequence we found selfishness where we needed love, discord where we sought harmony, and some of our teachers laid down their burdens, and sought rest instead of work. But the light of truth can never stop its shining; close up one avenue, and another will open, and thus we find that the higher philosophic questions are again taking precedence.

The question, If a man die, shall he live again? is followed by, How shall he live so that he never really die, but only change his abode? The realization that man is now a spiritual being, fitted to enjoy spiritual things, capable of grasping spiritual truths, is again beginning to be the instigation of spiritual research. Religion, a word that implies adherence to dogma and creed, is now pushing itself forward as Faith in the unseen, that outworks itself in deeds of mercy and love. Heaven, spoken of as a far off place, has its centre in the human heart. God, who was a great ruler, is the Supreme Spirit, within whose universal life all spirits live and move and have a being. Jesus, who was the Redeemer, has taken his place as one of the Redeemers. The apostles, once regarded as miraculous men, are now represented as workers in the spiritual realm of forces for the uplifting of humanity.

All this is not the change of a year, but the past year was especially full of these broad ideas. They are the voices of progress. They are the melodies of the coming time, the harmonies of the future, when united aspiration shall be like the music of the spheres. Let us learn to listen while love and truth, friendship and virtue speak. Let us listen to the harmonies of justice and right; for the vibration of those delicate chords of feeling tell of hearts responsive to our own in every noble, true sentiment. Let all these voices ringing out from the new year be a sound of gladness to tell of social progress, and answer the question: Where art thou?

Oh! voices manifold from the heart of man! Would that the chiming of the silvery bells of hope, the singing of sweet words of affection, the wind-harp strains of love, the trumpeted tongue of progress, might continually be heard from the social life about us. Can we not see to it that these voices reach the higher life of love, where the ministering angels of our hearts wait to know what we enjoy and love and hope for?

The great law of sympathy, of compassion, opens for us the truths of the highest spiritual philosophy. What we love becomes a part of our life. If external things claim our strongest love, then are we in a measure earth-bound; our treasure is upon earth. Let us for a moment, even, emancipate ourselves from external life, and how the heart opens to the dearest we know. If it be a loved one on earth, then we seek the sympathetic thought of that one, and we are for the moment at one with him. But if that one has left the environment of earth, still the law is the same, and we are in sympathy with our spiritual loved one. His thoughts are our thoughts, our souls blend in the harmonies of love. If this condition is but for a moment, what joy it brings! What a solace is it! For that moment there is no death; all is continued life. Let us, then, consider what this condition continued would bring to the spirit. Would not the earth seem like another world, with its sweeter melodies, its holier feelings, its sanctified pleasures? In this condition the soul becomes its own meditative power. It translates the unseen into the seen. It brings heaven into the spirit.

The law of spiritual life and power is that of harmony. To bring to one's self the divine, the divine must be the condition of the spirit, and the divine in the spirit comes from the harmonic relations of the body, the soul, the spirit to the universal. Our natures are limited by environment, by heredity, by impulse; but all natures are linked to the universal. All have their place on the spiral that is between the lowest serf and the holiest angel. We cannot think, feel or understand alike; but that matters not. If our lives are progressive, they all tend in the same direction, and antagonisms must cease.

No mere fact of science or phenomenon of nature or spirit in one direction can fully educate the soul; but it is all facts, all sciences, all phenomena that reveal to us our natures, and teach us how to educate them. The facts of Spiritualism reveal to us our own spirits. To know that our lives do not end when the body ceases to act as the medium of the mind, gives us a faith that is beyond price; but that faith must make our belief ennobled, sweetened and sanctify our lives, else, perhaps, it is worse than useless.

We must become accustomed to think of ourselves as spirits, and realize that it is possible to bring ourselves into close relations to the Divine Spirit, and exercise those attributes and

powers belonging to spiritual beings. Only thus can we do the best work for ourselves and others. The sweetness and beauty of faith cannot be too greatly exalted; but faith bringing forth works is the redeeming power of the world. To know how to do the best, to be able to "pour out sympathy and love, to be able to heal the sick, to comfort the afflicted, and to be wise in all the ways of life, this is the possibility of a cultured spirit working with a cultured mind in a pure body. Is this too much to ask or expect of men in the present crisis of the world's history? Think of what has been done by united feeling in the past. A concourse of men and women bent on one object, carries all before it. It is harmony of thought and purpose that makes the irresistible power. Urged on by great thoughts, men do great deeds.

The important question, then, for to-day is, Where art thou on the road of spiritual progress? If imbued by lofty feeling, devoid of jealousy, freed from selfishness, and with faith in the mighty power that rules a universe in love, with consciousness of a world within the external that keeps every atom in equipoise, with faith in the undying love that never defrauds a human spirit, with faith in the continuous affection of those we love so that they are never afar from us, but when our hearts are still respond to our call of love, with faith that the eternal light of truth is bringing every human soul on its way to eternal joy, we can become united in our aspirations, we can bear all before us, and with the hosts about us we can indeed proclaim the glad tidings of joy that shall be to all people.

PSYCHOMETRY.

An Address before the New York Psychical Society, Jan. 3d, 1894.

BY J. CLEGG WRIGHT.

(Reported for the Banner of Light by J. F. Snipes.)

MR. PRESIDENT, LADIES AND GENTLEMEN:
THIS evening we will present the hypothesis upon which psychometric phenomena can be best explained. The constitution of man must first be defined. Man is essentially and primarily a soul, a soul that never had a beginning and will never have an end. In the gradations of its progress it comes into many relations, and with each relation is developed organic functional capacity; these relations to some extent overlap one another, and in process of growth by heredity and environment mental phenomena expand in the range of capacity, complexity and power.

If you look at nature as it is organically expressed in the lowest being to the highest, with which you are conversant, you will find that the process of differentiation and mental variation is as great as the organization exhibits; that there is a perfect gradation in the scale of physical life. In some individual organizations there is also a perfect gradation of mental phenomena. Through these phenomena, as presented by the ganglia of the nervous system, which are automatic, life itself begins its automatic form, and shows its characteristics all the way along in the process of differentiation, and the mechanical accompaniments of consciousness, first make their appearance in mental life.

In the vegetable kingdom life is allied with soul phenomena: from the blade of grass to the mighty oak the generative forces display their characteristics and work out form and function under a given environment; and these forms and functions are the product of a mechanical vital power. Law reigns absolute in the production of all forms of vital and mental phenomena. Progress is biological. Human progress, like cosmic progress, can proceed only by this one universal method; and in the study of comparative psychology from the objects of organized life in nature, these gradations of automatic power are plainly presented, and in man you see them all conserved. Reason at last comes to the top of the mental tree, and expresses itself in harmony with the power and quality of the organization.

The physiologist comes in contact only with that which is visible; but the student on the spirit-side of life enters into another province of sensational nature, and studies the subject from what may be called the soul-side of the problem. For a few moments we propose to deal with these psychical phenomena from the soul-side. There is a kind of "stuff" in this great universe of being which we may call "magnetism." The name does not explain anything; a b c would do just as well, but it is a stuff as real as matter. It belongs to another octave in the great harmonic law of being, and enters into confederation with other substances in the production of organic life. It is as essential to consciousness as the soul itself; it is the field on which the soul poses, and comes into relationship with the grosser elements of matter. An element of matter we define to be a point of energy; an element of magnetism we define to be another mode of a point of energy; and so the magnetic plane, the spiritual consciousness, perceptibly touches and coordinates the phenomena upon that plane, and sometimes succeeds in throwing those coordinated and correlated phenomena on that plane over into physical consciousness. We call that Psychometry. It is seeing the soul on the soul-side of being; immediate seeing; seeing without an eye; seeing without the use of the perceptive powers in the physical. This occurs with greatest power when the cerebral cells are charged with magnetism. Man's brain-cells can be numbered by thousands of millions.

We cannot give you an adequate conception of a soul. Man's sensational consciousness is developed on a certain plane; above it are modes of perception, and below are modes of perception, just as on the solar spectrum there are color-forces above and color-forces below the spectrum within the plane of sensation. So, there are psychometric waves of thought which you cannot touch; because your eyes are below or above them, you can touch these waves of thought only on the soul-plane of the physical consciousness, and then the complexity between energy in its automatic and dynamic expression becomes a problem that only the well-educated in physical science can at all understand in the form of our terminology. We must, therefore, carry you into that province of the subject which will make it clearer to you. Imagine that you are standing down at Sandy Hook, looking to the east you see the billows of the ocean rise and fall. What you see is the action of a dynamic force playing upon the molecules; but there is an exact representation of the behavior of the waves in the play of the atoms constituting the water, and that wave-motion represents the aggregate of the en-

ery displayed; and the constitution of the brain in like manner, according to the susceptibility of the cells, will yield to the mental waves projected from another and another in rhythm with it. If you stand farther up the river, you will see the currents from the sources of the Hudson mingling with the forces of the sea in the tidal waves, a complex motion overlapping in its confusion. Persons come into relation with one another in this manner magnetically, and when the incoming force of magnetism from another mind overlaps the subjective sensitive organization, it expresses the thought-waves that thus come to-gether.

This automatic nervous interference produces clairvoyance, clairaudience and psychometry. It is not hallucination, but it can be accompanied by hallucinations in pathological states. When sensitive organizations for the first time become aware of these interior mental states they are alarmed, because there are strange thought-figures without any objective appearance; there may be manifestations of bodily weakness, and in ignorance of the conditions of psychology men will imagine an unbalanced tendency in such subjects.

The process of molecular brain-change which creates in the consciousness an image or hallucination, let us explain in this way: You have spoken this evening of one of your number through whose mediumship solid bodies like chairs and tables are moved without contact, without visible touch. Large bodies are moved by dynamic force, and spiritual forces aggregated in currents will move large bodies. It is much easier to move small bodies or to interfere with their movements. A molecule is as small as a physical body as we can think of for illustration. Now conceive an aggregated number of cells in perfect coordination; take the cells which constitute the thalamus at the base of the brain. These optic thalamus are connected by an optic nerve with the eye; the eye does not see, the optic nerve does not see, the thalamus do not see, but the eye takes up the vibration, the optic nerve continues the vibration, and the thalamus store in their battery the automatic activity.

If a given rate of vibration be present in the magnetic sphere, whether it be objective or produced by interference in this manner, it will produce an image, so that if the magnetism photographs the face of a person in spirit life, the optic nerve in its molecular motion will photograph that face as presented by the consciousness. This is clairvoyance. When the inspiration is on a physical coordination and analysis, it becomes, in place of thought, a molecular expression, so that the relation between the spirit and the medium is a relation of pure harmonious magnetic vibration. We want you to carry this hypothesis away with you; we present it in this way because it explains the phenomena of a higher mental consciousness, and the "sub-conscious" in the same manner; for the mechanical ganglia of the nervous system, with their modified forms of normal expression, when receptive to the extraordinary impingement of the magnetic waves passing from the spirit-sphere, leave their automatic habits, and at once begin to coordinate ideas, and give succinct and consequential intelligence. In this way automatic writing occurs; the hand itself is under the control of the will.

By will we mean the totality of mental function, and this will controls the automatic action; but when this automatic action is placed in relation with the central magnetic wave it will vibrate to that wave, and the nerve that was supposed to convey only sensation will convey complex ideas; hence, when the sensitive comes to touch the magnetic waves of a nerve proceeding from the sensorium, that nerve continues its agitation and vibration until it verifies the success of its effort. With broken waves will come a distorted image, or name, or a false impression, so that contact of the hand is necessary for a continuation of the nerve-vibration in the magnetic sphere. In olden times, long before the day of scientific investigation into psychical phenomena, long before Grecian civilization, it was the habit of the ancient psychometrists to place the object to be psychometrized on the stomach, because the pneumo-gastric nerve was the largest nerve in the human body, and capable of giving the greatest and finest expression to abnormal power. Thus before the auras of ancient days appeared they perceived by experience that the most sensitive part for comprehending and assimilating these extra-psychical waves lay in the stomach, and in the earliest systems of thought the material soul of man was there located. These ideas long survived, and were differentiated in various systems of thought. In the northern nations of Europe they foretold future events by the intestines of birds, taking the idea from this old notion of the sensitiveness of the digestive nerves; but with higher development came cerebral sensitiveness, which gives trance and clairvoyant conditions, and automatic control of mediums in a variety of ways, so that from the sphere of spiritual vibration we come to the underlying sphere of magnetic vibration we come to the material states in which the last wave from the spiritual centre of consciousness finds its expression. There is a glorious relation between matter and mind. Life is a chemical function, and the chemistry of the higher and lower spheres of nature touch in organic development. This being so, this compound man is a great study, the dissolution of the body a cataclysm in nature to be explained. In the development of this combination you have a beginning and end, the parts come together organically, become mature, then decline, and then dissolve partnership, which is death.

The soul carries its magnetism into the spiritual state of consciousness; it leaves the coarser elements of nature behind, and touches another round in the ladder of conscious evolution—extends the boundaries of its capabilities, and works out in relation with phenomena a vaster and grander character. Reason is but a beginning of consciousness; it stands at the foot of the ladder; by it man is coordinated the same as the phenomena of the physical universe; but clairvoyance advances into the domain of causes and of the mighty rivers of magnetism flowing into interstellar spaces, as it catches thought from a million spheres. Man is a sovereign; his social and moral conditions are elementary; progress is natural and biographical, so that in the grand growth of this universe the soul of man stands harmoniously related to the worlds in space, and in his gyrations he must have many entrances and many exits. On different planes of consciousness and relationship he will meet again the dear ones he loved so well, charming in their growth, rich in their beauty, exalted in their capacity.

Man never dies; aggregated humanity finds a higher field of mental life; stirred by wonder, exercised by curiosity, and sustained by devotion, into the mysteries of nature limited intelligence plunges, and step by step, and century by century, by faculty by faculty, the universe is conquered. What a wondrous future, what a mighty power—man is a God! In the development of these powers from the sphere of the powers below him he touches nature at every pore, he feels the psychology of the animal world, and the mental force of millions of worlds and systems, and stands in the equilibrium of his divinity in relation with the absolute.

When you survey, therefore, the transitory conditions of your being, you are better able to look with clearer vision upon the distorted phases of human life. Some men are rich, some are poor, some mentally gifted, some mentally weak; there is a vast diversity and endless variation in the mental capacity of the human race, but all are on the same plane of nature, like a grand army, marching over the mountain-top, and time by the delta of a granite life, each in his own order. The moral effect upon the process of amalgamation of society with the individual, and of the individual with society, is the intensification of the democratic equity. All the differences between the palace and the log cabin, between poverty and wealth, between power and weakness, are but transitory, and "a man is a man for a' that." You are modified in ambition, capability and intelligence by one another on the basis of life. Nature expresses it every-where in its effort to find the equilibrium of this universe, and that is the law of harmonic vibration. When souls touch souls, friends are made; when the magnetism of soul mixes with the magnetism of soul, it is low carries the soul over the cataclysm of progress, the fatalities of temporal being; like the sun it blazes in consciousness, elevates the sentiments, purifies justice, ennobles devotion, enlarges intelligence, is the basis of life. Nature expresses it every-where in its effort to find the equilibrium of this universe, and that is the law of harmonic vibration.

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Banner Correspondence.

Colorado.

MANITOU.—G. W. Kates writes: "During the past summer, in order to help with the worldly duties, that our business in Manitou has encountered us with, came a German spirit calling himself 'Fritz,' that Mrs. Kates, the medium, might achieve certain results in baking that she was attempting. This spirit said he had been a baker in Germany. We supposed he would scarcely rise higher than a home-control for our own interests. But the long-tried and always reliable test control, 'Fleetfoot,' the Indian, seemed to be gradually set aside, or disinclined to use the medium, saying he could not easily overcome the effect upon the tongue of the German dialect which 'Fritz' so glibly enunciated. And lo, 'Fritz' became a control in the private sittings! Mostly his work was praised, but in one or two instances he seemed to partially fail. It is a good test of mediumship when differing controls manifest differing powers to obtain facts, and discuss theories through the same organism. So the student of psychic ability should not condemn a medium and the spirit, but give each a chance to unfold."

Experience is the great developer. Then let us not dictate to the spirit-world by whom we shall be controlled, or from what spirit we shall receive our messages. Above all, no medium has the slightest right to banish a controlling spirit sent to them. Upon the wisdom of those employing us as mediums we should rely.

A particular test I desire to refer to was from the aforesaid 'Fritz.' We always relied upon 'Fleetfoot' to guide us in our railroad journey, and we were not prepared for any dictation from 'Fritz.'

Mrs. Kates was to make her first trip alone, since our marriage, and fill a month's engagement in Pittsburgh. In order to reach there in ample time to rest before the Sunday labor, she intended and arranged to leave Manitou, Col., Tuesday evening, Nov. 28th; but she did not go, as friends at the depot to bid her adieu wondered what had changed her intentions. 'Fritz' was the mover of the resolution, which, after debate, was adopted by the household. We debated long over his assertion, but 'Fritz' was obdurate, and said: 'Go, and you will find I am right!' He warned us that the medium would be delayed twelve hours, and have an unpleasant trip, if she left here Tuesday night, but if she would wait until Wednesday night all would be safe and pleasant, and she would arrive in Pittsburgh Saturday on time, and not very tired.

The latter proved true, and the former was correct; for the road was blocked by a wreck. Mrs. Kates was told next day that the Tuesday night passenger train was delayed twelve hours! The following newspaper special tells the story:

Lamar, Col., Nov. 29th.—(Special.) While a freight train on the Santa Fe road was backing up the steep grade in town for the nearest water tank, it ran into one of F. B. Koon's mules that was gently sleeping on the track. The car was thrown off the track and scattered over the right of way.

A wrecking crew was hurried to the scene, and there in perfect quietude the mule was found. The passenger train bound east and three bound west are waiting at Lamar and Granada for a chance to get out.

The above item was clipped from a newspaper dated Nov. 30th. It is a good test of prophetic power. It is often said that spirits cannot see events in advance. I have proven that they can, in many instances; but they cannot be infallible.

The philosophy of prophecy is not fully understood, and is a fertile subject for psychic research and theoretical inquiry. Spirit 'Fritz' has been giving excellent public and private tests in Pittsburgh during the engagement of Mrs. Kates in December; hence we rejoice that her band of controls have made no mistake in employing their an-Indian or a German to do the tests, the great truths of immortality to those who require tests in fact relating to worldly affairs. But while they do this, there is no decimation in the intellectual feasts that they give from the sphere of other spiritual entities through the same medium."

Illinois.

CHICAGO.—C. E. I. writes: "The Progressive Spiritual Society, corner of Indiana Avenue and 31st street, has held another notable meeting. The afternoon was devoted to a discussion of the subject, 'What Course should be Pursued to Prevent Inharmonious in Our Mental and Physical Conditions to Enable Us to Avoid Illness?' This theme was ably treated on the physical side by Wm. Yates (medical electrician), W. B. Millet, G. Kemp; on the spiritual side by Mrs. Edith E. R. Nickless. The subject was continued for next Sunday afternoon."

In the evening the subject taken from the audience was: 'The Life and Actions of the Spirit Immediately upon Passing Over,' which was handled in an able manner by Mrs. Nickless's control. At the close of the lecture the audience were requested to ask any questions that might occur to them. One gentleman asked whether there were any cases such as those suggested by Hudson's hypothesis of the spiritual phenomena being produced through the subjective mind. The guides answered that it was possible in some rare cases that some of the phenomena could be produced by the person's own spirit. This answer being deemed evasive by some present, brought W. T. Stead to his feet, insisting upon a more direct reply. The guides again answered as clearly as possible, when Mr. Stead was called upon for a reply as he understood the matter; his answer was given in his own inimitable way, and summed up the whole matter in saying that it was first necessary to accept Hudson's hypothesis, and secondly, possess wisdom such as was credited to the Infinite.

The closing feature of the occasion was the watch-night ceremony something new to the Spiritualists here. After a bountiful lunch, provided by the ladies of the new Aid Society, the services were continued with Wm. Yates as Chairman, assisted by Mrs. E. E. R. Nickless, Mrs. E. Marion and Dr. Geo. Schermerhorn of Denver—all of whom spoke feelingly of the passing out of the old year and birth of the new. As the hour of midnight approached all were requested to sit in silence, and give their best thoughts for those spirits being born into a new life with the coming year."

AN OBSERVER writes: "At a séance not long since, at 3 o'clock in the afternoon, 'White Rose' had a sitting with Miss May Bangs of Chicago, one of the best slate-writing mediums in the world. During the séance a white rose (from his guide), so fragrant that the room was filled with its rich aroma, was materialized out of the air, and some three feet above the table where the two were sitting. It came, and fell with such a sudden impulse as to startle the medium, Miss Bangs. She said that it was an entirely new phenomenon to her, as never before in the history of her mediumship has a rose materialized. Shortly after Miss Lizzie Bangs, her sister, an independent slate-writing medium without a parallel, came into the séance-room, and 'White Rose' made mention that a red rose ought to come to Miss May Bangs for her patient sitting. Hardly had the request been made than a red rose was materialized and fell upon the table. There were no roses in the room or in the house previous to the sitting. It was found that the room was empty, that the red rose was sent to 'White Rose' by his mother, who, later, materialized."

Texas.

WEATHERFORD.—Mrs. Caroline E. Cary writes, on renewing subscription: "Since I last wrote I have, through the mediumship of Prof. W. W. Aber and Mrs. Glimmer (who attended the State Spiritual Convention in Dallas), been thoroughly convinced of materialization. My mother and daughter came to me, identifying themselves perfectly, and my gratitude knows no bounds. I feel like a different woman! I advise all doubters to persevere and investigate—the proof will pay for all the trouble. What I once believed, now I know. The grave has lost its horror, and I look forward with joy to the time when I shall meet the loved ones gone."

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"THE BANNER is always welcomed with pleasure, and as long as I am able, I shall take it. Receive my best wishes for your prosperity."

New York.

BROOKLYN.—Miss Irene Mason, Sec'y (830 Madison street), writes: "The first annual election of the Woman's Progressive Union was held in its rooms at 102 Court street on Friday evening, Dec. 20th. The following were elected: Mrs. Lucie Voller, President; Miss Dr. Graham, First Vice-President; Mrs. Olmstead, Second Vice-President; Miss Irene Mason, General Secretary; Mrs. Zwalhen, Financial Secretary; Mrs. Rockwood, Treasurer; Mrs. Walton, Mrs. Smith, Mrs. Robinson, Trustees."

NEW YORK CITY.—Katherine D. Knox, Secretary, writes: "The Ladies' Aid Society is at work in earnest, and as new members are being added, much practical service will be done this winter. A large supply of bed-clothing was made up, and donated to a new and struggling charity within the last two weeks, and the spirit shown in expelling sectarian feeling is much to be admired."

POTSDAM.—J. B. Armstrong writes: "The Banner Message Department (God bless it) has made my heart glad a great many times within the past twenty years. The message of WILLIAM GORDON of Ogdensburg, N. Y., was contained in THE BANNER of Dec. 16th, '93, as received through the mediumship of Mrs. Longley. The communicating spirit was, on earth, an old friend of mine for over forty years. Every word of the message is characteristic of the man. His was a pronounced individuality; he was highly intellectual and remarkably well read."

BABYLON (L. I.).—Mrs. Jennie H. Burr writes: "I forward a copy of a printed letter that was published in our local paper, the South-Side Signal, by our leading physician, on Dec. 23d, 1893. The child who died of lockjaw was a near relative of his. As myself and all my family are strongly opposed to vaccination, will you please give this letter a place in THE BANNER?"

Vaccination.

Editor Signal.—It was a sad sight to see the little five-year old daughter of Mr. C. M. Woodruff of Bellport, lying in her basket, dead of lockjaw, caused by the vaccination which had been practiced on her several days before—a beautiful child, the joy and pride of her parents, dead through the observance of a worse than useless, detestable custom—another added to the list of unnumbered victims of vaccination.

In this day of sanitation, when so much is said about the danger of disease, it is astonishing that people will continue to allow their blood and the blood of their children to be polluted by inoculating into their circulation the filthy pus from a foul sore on an animal. There is nothing more noxious than a speck of blood-poisoning pure and simple. As for its protecting the individual from smallpox—that is a delusion. It does not so protect, and even if it did, such protection would not be commensurate for the law incurring the risk.

On entering the French army every man was vaccinated, yet during the Franco-German war there were no less than 34,600 cases of smallpox in that army, the Kingdom of Prussia there was, in 1871, an epidemic of smallpox, and out of 30,000 cases, 22,000 had been vaccinated. Fine protection! Other instances of this kind can be produced in abundance.

For does vaccination reduce the death-rate from smallpox. The percentage of deaths in England from 1836 to 1881, after forty years of vaccination, was the same as it was in the forty years preceding vaccination.

In an epidemic in Austria, the percentage of deaths among the vaccinated was even greater (by over 5 per cent.) than among the unvaccinated, and the vaccinated took the disease often than the unvaccinated.

Not only is vaccination a dangerous operation as to its immediate effects, but what is far worse, it implants and propagates other diseases of a constitutional nature which are far worse than smallpox.

It is a well established fact that consumption, syphilis, skin diseases, scrofula and other ailments have been steadily increasing ever since vaccination has been in vogue.

The percentage of infant mortality in England has been steadily increasing since vaccination has been forced, in spite of the greater attention to sanitation and improved hygiene.

The fact that makes vaccination obligatory is a foul stain on the statute books, and should be wiped out.

A. J. WOODRUFF, M. D.

Babylon, Dec. 14th, 1893.

Massachusetts.

WHITMAN.—A correspondent writes: "Mr. C. B. Dobson suggested, early in December, that the Spiritualists hereabout meet together once a week for the purpose of becoming better acquainted with one another, for the discussion of Spiritualism, and mutual improvement. Our first meeting was held at the house of Mr. Harry Brown, on Laurel street, Dec. 12th. The subject, Christian Science and its relation to Spiritualism, was discussed. Some tests were given by Mrs. Brown, Mr. Gurney, and Mr. Edwin Poole."

Dec. 19th the second meeting was held at the residence of Mrs. Eliza A. Poole, on Harvard street, and Mr. E. A. Titus and Mrs. Webber contributed to the interest of the evening.

At our third meeting, Dec. 20th, Mr. Edwin Poole gave an inspirational poem; short conference. Mrs. Maggie Brown and Mr. Poole gave tests. We were decided to call ourselves 'The Spiritualist Mutual Improvement Society.' Each meeting has had a larger attendance than the previous one."

BOSTON.—H. G. Snead writes: "After an absence of two years from Boston, I again had the pleasure of attending one of Mrs. C. B. Bliss's séances for materialization. One of the most convincing features of these séances is the perfect manifestation of male forms. It was my privilege to meet my spirit-father and brother, also an old friend and brother Mason; the tests he gave me could have been given by none other than a Mason."

Mrs. Bliss certainly affords the skeptics a rare opportunity to investigate this grand phenomenon. A simple drapery stretched across the corner of the room forms the cabinet; Mrs. Bliss becometh entranced before entering the cabinet, and immediately upon entering, a male form, male and female, in rapid succession. A very pleasing manifestation, and one that carried conviction to all present, was the materialization of Capt. Hodges, the chemist of the band; the spirit of a lady, a friend of a gentleman in the circle, also materialized—these two forms seen at the same time certainly proved the genuineness of materialization.

Mrs. Bliss I regard as one of the finest mediums in the country. In addition to her phenomenal work, she has been instrumental in forming spiritual societies throughout the country where she has been."

WHITMAN.—Theron J. Gurney writes: "It is with the greatest pleasure I recognize a communication in your issue of the 16th ult. as coming from GEORGE F. SIMPSON of Hanson. I was well acquainted with him; we were shopmates together, and many have been the glad conversations we have had on the subject of Spiritualism and mediumship. The communication was just like him. I also know of those of whom he speaks. It was all true to life."

Wisconsin.

WHITE WATER.—Mrs. A. B. Severance writes: "THE BANNER OF LIGHT is always highly interesting and instructive. Many of its editorials and contributions are worthy of being treasured among the most valuable writings of the age. What reflective mind can read its leading editorial, 'Eternal Order in All Things,' in Dec. 30th issue—and also many other articles that are presented by it from time to time—and not be deeply impressed that the Spiritual Philosophy is replete with the highest order of truth?"

Maine.

PORTLAND.—A correspondent informs us that the People's Progressive Spiritual Society at Reform Club Hall gave a New Year's dinner, and distributed clothing, coal and wood. One hundred and twenty-six men, women and children partook of a bountiful turkey dinner.

Clothing distributed to thirty-two families. Twenty persons ill, and unable to attend, were not forgotten by the lady committee. At 1:30 Dr. Goodrich, President, called the people to order; Mrs. C. H. Jewell offered an invocation; music and singing by Mrs. Ella Littlefield and Mrs. Geo. Rev. Samuel Butterfield and Dr. Goodrich followed. Thanks are tendered the citizens and merchants of Portland for their donations to the dinner.

District of Columbia.

WASHINGTON.—A correspondent writes: "Rev. Alexander Kent, pastor of the People's Church, recently addressed the American Phrenological Society here in the hall of the Theosophical Society, 919 G street. His theme was 'Phrenology and Moral Philosophy,' and he argued 'that until the discovery of the functions of the brain by Dr. Gall, moral philosophy had no scientific basis. Theology assumes that man is a weak upon the shores of time, which can be rescued only by miracle. Phrenology asserts that man is perfect in design, and only needs developing to come into the perfect image of his Creator. When the moral sentiments, through the further developed organs of the brain, shall come into complete control of the animal propensities the intellect will no longer guide the appetites and passions into unlawful excesses, and man will cease to be a sinner.'"

In a brief speech following Dr. Kent, Dr. T. A. Bland, President of the Society, called attention to the significant fact that there was no real progress in theology prior to Gall's true discovery, and that phrenology was universally denounced by the clergy during the early years of this century as a system of infidelity.

But those brave and liberal minds, William Ellery Channing, Hosea Ballou, Elias Hicks, Theodore Parker, John Pierpont, Henry Ward Beecher, Horace Mann and other leaders in the revolt against the terrible dogmas handed down by the old religious systems, were disciples of Gall. It was a notable fact, also, that that most radical and irrepressible religious reform, known as Spiritualism, recognizes the truth of phrenology."

Cuba.

SAGUA LA GRANDE.—Eulogio Prieto writes: "All of body and mind, I left business and home to secure magnetic treatment from the noted healer, Dr. Dumont C. Dake, at 231 West 42d street, New York City."

On Nov. 4th I left Havana, Cuba, taking the steamer Seneca, which had a rough voyage. About Nov. 8th I was hurled some fifteen feet, striking my chest against a table, and receiving such a blow that for the moment I lost consciousness. Three days later I could hardly breathe. As soon as I landed I presented myself to Dr. Dake, who (without my telling him a word of my sad experience in my voyage) told me: 'You are like a vessel which has been caught in the icebergs, and must be put on dry dock for repairs.'"

A week's treatment enabled me to breathe freely, and before a month passed I felt not the least pain, notwithstanding colder weather. My stomach, bowels and kidneys were much impaired and my nerves were shattered, but I feel now like a new man, under Dr. Dake's care—whose power as a diagnostician and healer is equalled by few."

Connecticut.

WILLIMANTIC.—Geo. W. Burnham writes, Jan. 2d: "Our platform was occupied the last two Sundays in December by Prof. W. F. Peck. It was the unanimous opinion here that the lectures were very able and instructive. Prof. P. has given more than sixty lectures here altogether; if we exercise good judgment in regard to his ability, this might be a fair recommendation to other societies to engage his services."

WINSTED.—A. B. P. writes, Jan. 1st: "On both Sunday afternoon and evening of Dec. 10th the Spiritualists of Winsted, Ct., listened to highly-instructive and entertaining lectures, delivered by the fine inspirational speaker and test medium, Edgar W. Emerson. The séance given at the close of each lecture was in each instance fully satisfactory to the large and appreciative audiences present. A reception was tendered him at the home of Mrs. Pinney on Monday evening, Dec. 11th, and those in attendance had an enjoyable time."

Rhode Island.

PROVIDENCE.—Wm. Foster, Jr., writes: "With the closing year one of our veteran workers, Mrs. Louisa Bassett, after a pilgrimage of seventy years, passed through the radiant gate of death, to join on the spirit-side her companion and friends long departed. Seated in her room, no mortal present, the wheels of destiny of other laborers, and scornfully the ill-timed cry of detractors and backbiters. For her the new year opened in a fairer clime; she missed the greetings of earth, but received more genial ones as she met the welcoming throng gathered to receive her."

Endowed with psychic powers, for many years she exercised them acceptably; a faithful laborer in the vineyard of the spirit, she was satisfied to work as the way might open, without jealousy of other laborers, and scornfully the ill-timed cry of detractors and backbiters. For her the new year opened in a fairer clime; she missed the greetings of earth, but received more genial ones as she met the welcoming throng gathered to receive her."

California.

SANTA ROSA.—J. V. Aldrich writes: "Allow me to congratulate the senior editor on another year of life on this side. May he have many more on earth to wield the pen in the cause of right and justice through the pages of the BANNER OF LIGHT. I have taken it ever since it was published, and it grows brighter and better every year. Long may it hold its banner aloft to enlighten the world on the Spiritual Philosophy."

Mary Anne Carrow.

Colby & Rich, 9 Bosworth street, Boston, have just published in a neat volume a choice and instructive story, Mary Anne Carrow: Wife, Mother, Spirit, Angel, by Prof. Carlyle Peteralea, which won general and highly deserved commendation from the readers of the BANNER OF LIGHT when issued as a serial. The personal experiences of a spirit are here related as she progresses through the various stages of life in the spiritual realms until she reaches the condition of angelhood; and vivid beauty and glory of the celestial spheres to those who enter the Summer Land pure in heart, leaving earthly duties well performed. The story is charmingly told, and with it are interwoven inspiring and uplifting truths, which appeal strongly to heart and to reason alike.

The realities and the naturalness of spirit-life are more significant and more easily apprehended by this personal narrative than they could possibly be by the most cold generalities. Especially in describing the state of angelhood as exemplified by the living, breathing characters Prof. Peteralea introduces to his readers, he gives expression to some of the most beautiful and lofty sentiments, and one is inspired with the sublimity and grandeur of life beyond the progressive soul, beside which earth—with its little span of toil and trial and suffering—and death sink into insignificance.

The book will be a valuable addition to the library of every Spiritualist, as well as a powerful missionary work if placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations. 222 pages, cloth, 60c; paper, 40c. Postage free.—The Problem of Life.

Brain-Workers.

Use Horsford's Acid Phosphate. When night comes, the literary and active business man's brain is tired, the exhausting labor of the day. Horsford's Acid Phosphate quickly supplies the waste of tissue, and refreshing sleep results.

Original Essay.

THE STARTING POINT.

Fraternal love may be thought a very difficult matter, on account of the obstructions and impediments to be met with, when it may nevertheless be made easy in practice, and at all times possible. We sometimes imagine, many of us, that we could do kind things for mankind at large, but hesitate when our acts of benevolence apply to individuals. Here, then, is the starting point in the matter, as it is the stumbling-stone; because it causes us to stumble, is the very reason why it is the place to start from. Let a person rightly inclined theoretically begin practice just where it is most difficult and seemingly impossible. He has an enemy, perhaps, with or without reason. Let him first take pains, however hard it may be, to show outwardly to that enemy that he bears no malice whatever to him. If such a demonstration is met with contemptuous hatred, let him not mind it, or at least seem to mind it, at all, but keep right on for a time in the new path he has taken, and pursue steadfastly his resolution. Even if his own feelings are not materially changed, still let him persevere; outwardly if not inwardly; he will shortly find that habit is relaxing an old hostility, that charity is growing, and that he is himself becoming another and a better man.

There is much more in conforming the inner to the outer, as well as the reverse, than we think for. It is very possible to break up and destroy an ill frame of mind by assuming a good exterior, and by the mere force of habit compelling the inward and noble part to adapt itself to the expression of the outward and mortal. We are in this world to be taught the lesson of self-discipline above all things, and we may profitably believe that these personal prejudices, dislikes, hostilities and difficulties are supplied us as an always ready means of learning and improvement. When a man's enemy has reason to believe from his repeated observation that the former entertains not only nothing like hostility to him, but on the contrary nothing but good will and forgiving kindness, the long-existing enmity has no longer a visible means of support; it is obliged to give way and hide its head; a sense of shame makes its possessor powerless to continue its aimless indulgence; and it disappears like frost before the morning sun. By slow degrees the old enemy ceases from the maintenance of his former feelings, and before he knows it, too, has undergone a change, and thus a double spiritual miracle has been wrought.

Still, let not either party look for victory; the former would certainly undo all the good he has achieved for himself if he proposes to himself so cheap and unsatisfactory a reward; the latter may much less think of victory where he is only the vanquished, he knows not how. Out of a purely individual experiment like this, without any declaration of intention whatever save to one's self, is sure to spring and grow and flourish a wide and wider feeling, not theoretical, but in the truest sense practical, of charity and kindness, of benevolence and fraternity for all around, far and near. If individuals would only begin with so simple and direct an experiment, not waiting for conditions to be right, but taking them just as they are, the world about us would steadily and soon undergo the blessed transformation which is to-day the burden of our unselfish prayers and the harmony of our songs of praise. What obstacle forbids an immediate trial of it by every one? On the contrary, what seeming but unreal obstacle does not expressly invite and stimulate to it? What other gain is to be measured by the pure and true wealth which the silent success of such an experiment in the direction of fraternal love is able to confer?

OCULUS.

A Directory Novel.

From the directory of its city, says the Hartford (Ct.) Times, the New Bedford (Mass.) Standard has picked out a lot of names, and from them told in skeleton form the following touching tale:

I.	Small—Bowle.	Huggins—Kissner.
II.	Wright—Goldfellow.	Axner—Marr.
III.	Gay—Brunette.	Swares—Freslove.
IV.	Malden—Cantwell.	Handy—Gold.
V.	Cross—River.	Pearson—Fergus.
VI.	Flood—Rose.	Grant—Malde.
VII.	Tew—Much.	Diamond—King.
VIII.	Gallant—Champion.	Fitts—Finger.
IX.	Noble—Fellow.	Church—Parson.
X.	Daniels—Refuse.	Best—Man.
XI.	Wade—Norcross.	Corner—Tripp.
XII.	Carrien—Dane.	Merry—Holmes.
XIII.	Other—Shore.	Timon—Wing.
XIV.	"Olney—Gladu.	Noble—Fergus.
XV.	Strout—Tallman.	Morris—Maun.
XVI.	Day—Weeks.	Fuller—Behr.
XVII.	Long—Yeaur.	Golden—Silver.
XVIII.	Sweet—Billideau.	Grice—Short.
XIX.	Strange—Lovejoy.	Trodden—Wurm.
		Turner—Round.
		Judge—Laws.
		Alley—Monie.
		Liberte—Aggen.

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

Passed to Spirit-Life.

Banner of Light.

BOSTON, SATURDAY, JANUARY 13, 1894.

A New Spiritual Temple in England.

The Spiritualists of Barrow-in-Furness have recently erected and consecrated to the service of our nineteenth century gospel of demonstrated immortality, a building which is reported by Mrs. Emma Hardinge Britten to be an honor to the Cause, and a cheering sign of progress in Great Britain. From an account furnished by herself for our contemporary London Light, we condense the following:

A spiritual prophecy goes before anything material, in this case. It seems that some two years ago Mr. Procter, the blind medium of Barrow, who for many years past has devoted his life and mediumship to the cause of Spiritualism in that section of country, when standing on a certain piece of open ground (almost in the centre of the town) with a friend, said, "I am impressed beyond a shadow of doubt that this spot will eventually be the site of the Spiritual Hall we have so long been anxious to build and call our own."

This prophecy appeared at the time of its utterance a mere phantasy. The site in question was far too valuable to justify the expectation that it could ever be possessed by the Spiritualists.

Barrow-in-Furness is described as a town possessing many believers, but they are hampered by conditions which too often rule in places on both sides of the Atlantic. For the building of the hall funds were necessary, and these were lent by Mr. Priest, a photographer in Furness, and an earnest worker for the Cause. Efforts were made to secure various sites, but finally the exact spot foretold by Mr. Procter two years before was settled upon; and on the 26th of last July the foundation stones of the new hall were laid—Mr. Procter himself being present, and assisting in placing one of the first stones.

The work of construction was pushed with the greatest energy—the building being completed in less than four months—and in obedience to a promise she had made, Mrs. Britten visited the town Nov. 18th, '93, and dedicated the building by a series of five services.

"Through this far-away working people," remarks Mrs. Britten, "with no other capital than a loan from Mr. Priest (himself a working man), an undertaking has been carried forward, the report of which, if labelled with the name of any sectarian Christian association, would ring trumpet-tongued throughout the land."

Psychological Hall, the name agreed upon for the new structure, is described as being both within and without neat, pleasant and commodious. It consists chiefly of two halls, with separate entrances, and good sized, appropriate ante-rooms. The lower hall on the ground floor is designed for the use of the Children's Lyceum, or a tea, entertainment or concert room. It is spacious, well seated and well furnished. There are, beside the ante-room, a kitchen, cooking-stove, back offices, and an ample supply of water, etc., etc. A wide and ample staircase leads from the vestibule of the second floor, also by a passage from the Lyceum hall, up to the lecture-room. This is a still finer, higher, but no less attractive hall than the ground-floor room. It has a large gallery at one end, over the entrance, a choir gallery at the other end, with a rostrum in front, and a well-toned and powerful organ at the side. The hall is well ventilated, well warmed, comfortably seated, and capable, with the gallery, of accommodating about five hundred persons. There are also several rooms, the acoustic properties of the building as well as the lighting are excellent.

"After a thorough inspection of every part," says Mrs. Britten, "I was so struck, and I might say delighted, with the excellence of all the arrangements, in which I could not find one thing lacking, that I queried who the excellent architect was who could have devised so complete an erection. In response, they introduced to me my chairman of Sunday night, Mr. Cox, himself a builder, and one of the most earnest Spiritualists of the town."

I must close this humble but just tribute to the energy, self-sacrifice and genuine skill with which the Spiritualists of Barrow-in-Furness have practicalized their sense of the glorious revelation and religion of Spiritualism, by adding once more that the hall is in the centre of the town, at the corner of two most respectable streets. The door of the Lyceum lower hall opens into another street, that of the upper lecture hall into another. Mr. Holden, a merchant of Barrow, states that "on Sunday, Nov. 19th, Psychological Hall was opened at 11 A. M. by Mrs. Hardinge Britten in a lecture entitled 'The Second Coming of Christ,' which was listened to by a large audience with rapt attention. At 6:30 P. M. Mrs. Britten gave another splendid lecture entitled, 'The Temples of Men and the Temples of God.' Mrs. Britten's lecture on this occasion surpassed anything we have ever heard before in Barrow."

On Monday, Nov. 20th, at 6 P. M., there was a public tea, to which about one hundred friends sat down, each one congratulating his neighbor on their great success. Mesdames Priest, Wilson, W. Hopson, Z. Hopson and Kell, Miss Cox, Miss Peck and Miss McIntyre presided at the tables, while Mrs. Stone, Mrs. Oakley and other ladies were very providing. After tea there was a public meeting, with addresses, songs, solos and recitations. Mrs. E. H. Britten addressed the meeting on 'Mediumship and How to Develop it,' and Mr. Procter on 'The Rise and Progress of Spiritualism in Barrow.' Miss Peck and Miss Cox gave two excellent recitations. Master and Miss Simkinson gave some songs, and Miss E. Tranter accompanied on the organ.

The most pleasing part of the program was the presentation of large photographs, finely framed, the one of Mrs. Britten and her famous bird 'Australian Joe'—enlarged by Mr. Priest, the photographer, from a small cabinet picture, and presented by her friends at Barrow; and the other, the photograph of Mr. and Mrs. Orellin, who were the founders of the Barrow Society some nineteen years ago, and who sat with Mr. Procter during the early part of his development. The photographs were beautiful and life-like pictures. They were bromides got up by Bro. S. J. Priest, who is certainly one of the best photographers in the North of England. Mrs. Britten, when rising to thank the people, said she was so much surprised, and the gift was so unexpected, that she could not find words to express her heartfelt gratitude. When Mr. Procter presented to Mr. Cox the picture of his father and mother, his eyes were filled with tears, and the deep feeling of love to the two old pioneers was manifested both by the chairman and the congregation. The evening meeting concluded with the usual votes of thanks.

On Tuesday night Mrs. E. H. Britten gave her lecture entitled 'Leaves from the Lives of our Pioneers,' or Readings from her great 'Encyclopedia' on the chair being taken by Councillor Hewitson.

On Wednesday evening Mrs. Britten gave her popular lecture on 'The Cause and Cure of Crime and Poverty,' answering a large number of questions from the audience at its close. The chair was taken by Mr. Swindlehurst.

Many good addresses were also made by the resident speakers, and by the indefatigable and eloquent Mr. Procter. The photographs were beautiful and life-like pictures. They were bromides got up by Bro. S. J. Priest, who is certainly one of the best photographers in the North of England. Mrs. Britten, when rising to thank the people, said she was so much surprised, and the gift was so unexpected, that she could not find words to express her heartfelt gratitude. When Mr. Procter presented to Mr. Cox the picture of his father and mother, his eyes were filled with tears, and the deep feeling of love to the two old pioneers was manifested both by the chairman and the congregation. The evening meeting concluded with the usual votes of thanks.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

Spiritual Phenomena.

A New Medium.

To the Editors of the Banner of Light:

The development and multiplication of worthy mediums are matters of vast import to every one interested in the duplication of spiritual phenomena.

For the past two years the local press of Missouri and Kansas have, from time to time, contained favorable mention of a recently-developed materializing medium, whose séances have attracted considerable attention, and have in every place he has visited delighted the Spiritualists, converted the honest skeptics, and confounded the opponents of the new gospel. This new medium is a young man of twenty-five, who previous to his entering mediumship was engaged in mercantile business in Kansas City very successfully, and with every prospect before him of wealth and position. His name is O. S. Concannon, and he is the son of the only sister of Dr. M. Corn Bland, of Washington, D. C. He is at present on a visit to his aunt in this city, accompanied by his mother, Mrs. S. E. Chapman. They have been here three weeks, during which time a number of select circles have been held at the home of Dr. Bland, all of which have been very satisfactory. Mr. Concannon sits under test conditions prescribed in the beginning of his career as a medium by his guides. These conditions are as follows: His coat-skirts are sewed to the rungs of his chair, his coat-sleeves sewed to his pantaloons at the knees, and his coat-collar sewed close under his chin, while his bare feet are placed in a pan of flour and both hands are filled with rice.

On the evening of Dec. 22d a reception was given to Mr. Concannon by his aunt, which was attended by quite a large number of the leading Spiritualists of the city. Dr. T. A. Bland made appropriate remarks of introduction, which were responded to very pleasantly by the guest of the evening. After a most brilliant piano solo by Mrs. M. Wheeler Brown, under control, Rev. E. B. Fairchild made a brief but very able and eloquent speech on the rationale of Spiritualism.

The entertainment closed with a brief impromptu cabinet séance, the cabinet being improvised at one end of the parlor in the presence of the company. This séance was given at the suggestion of Mr. Concannon's chief control, that he and his staff might be presented to the guests assembled in materialized form. It proved entirely successful; some half-dozen cabinet spirits materialized in good light, and personally greeted the delighted audience, after which a few spirits appeared to their friends present.

The occasion was a most delightful one, those present expressing themselves with great enthusiasm especially over the séance.

On the following evening a small party of invited guests were favored by a séance with Mr. Concannon, which proved to be a marvelous one. No less than twenty-five forms appeared, many of them walking out into the room to greet their friends. One of the spirits approached the piano and manipulated the keys. A vase containing an elegant bouquet, brought to the séance by one of the guests, stood on the piano, and during the evening a spirit brother of Mrs. Bland walked out of the cabinet, took the vase of flowers in his hand, held it up admiringly, and bowed his thanks to the donor; then, returning to the piano, retired into the cabinet. "Little Bessie," the child member of the cabinet band, materialized, and asked to be introduced to each member of the circle separately. She was in full form of a child about seven or eight years of age; and as each person came up to greet her, the light, manipulated by the spirits, would be turned on full for a moment, so that her features could be seen perfectly. She won all hearts by her winsome beauty and intelligent conversation.

These séances, in regular order, seem to increase in interest and power, and unusual results are naturally expected.

Washington, D. C., Dec. 26th, 1893.

The Children of Spiritualists in Spiritualism.

"At the close of the following response which was given to the toast 'The Children of Spiritualists in Spiritualism,' by Chas. L. Snyder, on the occasion of Jubilee Day, Sunday, Dec. 17th, 1893, at the meeting of the First Society of Spiritualists of Washington, D. C., Mr. H. D. Barrett, President of the National Spiritual Association, moved that the response be sent to the various spiritual papers throughout the United States for publication, which motion was unanimously adopted by vote of the audience."

"A child is the repository of infinite possibilities." These words from the lips of one of the seers and prophets of Spiritualism tell us how much the sentiment of the toast just given means. Spiritualists, more than any other people, should realize how important is the proper ethical and spiritual training of their children, and, realizing this, should energetically carry on such educational work as will fit them to become free, noble, intelligent men and women. Knowing, as we do, the immense weight that early training has upon the mind and character of the growing child, we as Spiritualists ought not to neglect the grandest, noblest part of our mission, the true spiritual education of the young.

In the work of propaganda we spend almost our entire energy in trying to bring the truths and beauties of our philosophy to the attention of those in mature years whose opinions are formed, and whose characters and religious convictions are knotty bundles of superstition and prejudice. And while we sometimes wonder why our labors in this direction are apparently so futile, all around us are the beautiful, soft, pliant, growing minds of children, ready to receive the truths we are so anxious to teach, and having received them are ready to incorporate them into their lives as those of maturer years can never do.

In neglecting our children, we are neglecting the most potent force in the upbuilding of a knowledge of the Spiritual Philosophy. Spiritualism can never become the universal religion, which we hope and pray it may become, until in its temple is found a place for the complete and thorough instruction of our little ones in ethical and spiritual truths.

The children of Spiritualists are not in Spiritualism, but they are in almost everything else—Methodism, Presbyterianism, Universalism, Agnosticism, Nothingism, etc.—and still, many of our spiritualistic brethren go on their way whistling gipsy hymns, and imagining they are bringing up their boys and girls in the way they should go. Many a father and mother who know the truth and the beauty of the Spiritual Philosophy are willing that little Willie and Mary should have the fear of God and the dread of hell strongly impressed on their plastic minds, and their whole childish innocence and love of justice poisoned with teachings of total depravity and vicarious atonement in some Orthodox Sunday school; but are quite unwilling to shake off their laziness and inertia of mind and give little Willie and Mary many needed moral lessons. Many parents realize that the truth is good for them to know, but they cannot overcome the cowardly, slavish thought that the fear of God and Satan are excellent whips with which to enforce the obedience which they believe to be so essential in children; and hence they do not wish to spread the light that has come to them. Others do not wish to reveal the whole truth lest they lose in some degree social rank and popularity, by striving to teach their children their highest thought, and sustaining by their presence and influence those who are

willing and ready to undertake the work of rational, ethical and spiritual instruction.

The attempt to bring the children of Spiritualists into Spiritualism has proved almost a thankless task to many of those who have labored most earnestly in behalf of this Cause. There have been two great obstacles in the path of this work—the apathy and indifference of parents and adults in general, and the difficulty of outlining and preparing suitable lessons on ethical and spiritual subjects adapted to the minds of children, and free from superstition and sectarian bias. The last mentioned difficulty is not an insuperable one if met by the enthusiasm and earnestness which the removal of these first would engender. We can, if we are really in earnest in this work, prepare in suitable form outlines of the truths we wish to teach, and present them with an enthusiasm and vivacity that will attract and hold our children so closely to us that they will not care to go elsewhere.

Nothing succeeds like success, and nothing begets enthusiasm like enthusiasm; and the only way to keep the young folks in Spiritualism is for the middle-aged folks and the old folks to join hands with them in ethical and spiritual work and in social enjoyment.

It is true that parents, working isolated and alone, and doing their whole duty, may bring and keep their children in Spiritualism; but how much easier and pleasanter it would be to combine in a social way to teach these things, that are better taught cooperatively than otherwise. THE CHILDREN'S PROGRESSIVE LYCEUM was organized to meet the needs and exigencies that I have just mentioned—to give rational, ethical and spiritual instruction to young people and children. In this Lyceum movement there have been at all times a few noble, willing workers, ready to devote time and energy to the cause they love so well. But experience has shown that the earnest efforts of a few, without the hearty cooperation of the many, can never win the success of which we have so fondly dreamed.

The organization whose advent we celebrate in our Jubilee to day can do nothing of greater benefit to the Cause of spiritual progress than to thoroughly organize the Children's Progressive Lyceum movement, so that the work may be uniform throughout the United States. It can also erect an everlasting memorial to itself by systematizing and unifying a course of teachings to be given in our various Lyceums, and by publishing suitable books and manuals of instruction for the use of those engaged in this mighty work of educating and developing the minds of those placed in our care.

If this National Organization means much to spiritual societies in the United States, it means much more to the Lyceum movement, if this movement can be given the thought and consideration its importance so thoroughly merits. Believing that the ultimate advancement of our Cause can in no way be so well promoted as by a broad, cooperative effort for the education and development of our children and young folks, I wish to especially emphasize in the hearing of the officers of the National Spiritual Association, and those most interested in it, the supreme importance of our Lyceum work in the upbuilding of the true spiritual temple.

As I said before, many of the children of Spiritualists are not in Spiritualism; but if we are true to ourselves, if we believe we have found that which is highest and best, and that the practice of this makes us better and nobler men and women, shall we not labor with all the earnestness and enthusiasm born of a high moral purpose to bring our young people, our boys and girls and our little ones, out of the shadows of superstition and moral stagnation into the clear sunshine of the highest spiritual truth?

A DRESSMAKER'S DILEMMA—A FACT.

I'm but a simple dressmaker in quite a humble way. Who tries to do her duty, and would never disobey. A plain commandment given in the scriptures unto me.

For I read my Bible every night from half-past nine to ten.

Now Uncle Jim, who preaches in the chapel over there, And knows his Bible backwards (though I've also been to his school), Came in to me the other night, and solemnly sat down, And said "Maria, let me see your last unfinished gown."

I knew he hated fashions, but I humbly brought the dress; He took the sleeves, examined them, and cried in triumph: "Yes, I feared as much: your style in gowns has gone from bad to worse, Until at last you've brought yourself beneath the prophet's curse!"

I looked in blank amazement at my uncle; was he mad? What could he find so awful in a simple shoulder pad?

This year, since fashion willed that ladies' shoulders should be bare, I had to pad the dresses; 'Paris to blame, not I.

He took my Bible from the shelf before my wondering eyes, And found the 13th chapter of Ezekiel's prophecies, And "Read," said he, "the 18th verse, 'Thus, saith the Lord God: Woe To the women that sew pillows to all armholes! Is it so?'"

The words were there as clear as day. "And now," said Uncle Jim, "Just choose between the prophet's curse and fashion's latest whim; 'Tis you, Ezekiel had in mind, to you the Lord saith 'Woe!'"

If in your dresses from this time another pad you sew, Thus saying, he departed, and I turned the matter over.

And after half an hour felt no wiser than before; At last I thought I'd venture forth to ease my troubled mind, And ask our learned rector, who is always very kind.

I found him in his study, and in listening to my case I thought he laughed a little, though I could not see his face.

And then he opened certain books and certain foot-note reads "The authorized translation is not quite correct," he said.

"The Spectator."

AMERICA.

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The Most Wonderful Experience of the Army Ever Recorded.

We never tire of hearing of the thrilling adventures of the war and the wonderful escapes from Libby Prison. The recent removal of this famous jail to Chicago renders any facts about it at this time particularly interesting.

A most fascinating story has just come to us of a man who passed five months of agony in this prison. The experiences of this person during and since the war are the most remarkable that have ever been brought to public notice. This man is none other than the well-known Mr. L. W. Porter, of West Berlin, Vt. He writes the following interesting letter:

"Since my return from the war my health has been growing poorer from exposure and hard service, and the horrors of active months' imprisonment in Libby Prison. I came home a complete wreck, and was sick for a whole year, during which time I did no work at all, being confined to my bed for about half the time."

"After I got up I was so weak that I could not walk but short distance, and then was obliged to stop and rest. About two years ago I found myself in a very bad condition with nervous prostration, the results of my long-time poor health."

"I took most every kind of medicine that I could



MR. L. W. PORTER.

hear of, with no good results until I commenced on Dr. Greene's Nervura blood and nerve remedy, which relieved me of nervousness and gave me strength so that I was able to walk and work. I consider Dr. Greene's Nervura blood and nerve remedy the best medicine there is for nervousness and to give strength to any weak person."

"When personally appeared before me L. W. Porter, of West Berlin, Vt., to me personally known, and subscribed and swore to the truth of the foregoing statement."

CARLOS L. SMITH, Notary Public.

Well may Mr. Porter be called a hero; well may every inhabitant of the civilized world read of his experience, and well may all mankind rejoice at its termination. The horrible sufferings which he experienced from disease were even worse than those of the war and prison. But he is a well man at last, and cannot say enough in praise of this remarkable remedy. His restoration to health after so many years of suffering is indeed most wonderful.

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If you do, you will be glad to hear that the Kola plant found on the Congo river, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1104 Broadway, New York, have such faith in this discovery that they are sending out free by mail last trial cases of Kola Compound to all sufferers from asthma who send their name and address on a postcard. Write to them at once.

NEWSY NOTES AND PITHY POINTS.

SELFISHNESS.
The selfishness of human life
Is the prime factor of all strife;
And as the record fully shows,
It makes of friends the direst foes!

How true it is, as the olden record hath it: "By their acts ye shall know them!"

The subway contemplated by the city of Boston, and in Scollay Square, should be continued to the Eastern railway depots by all means, at whatever cost.

Some of our "foreign" fellow citizens, who have succeeded in holding political office, seem to be in favor of cutting up our beautiful historical Common, on the specious plea of utility. Every bona fide American should vociferously object to the desecration.

He who denounces the Truth for the advantage gained by Polley, is a venal character, whether he belongs "to the church" or professes to be a Spiritualist. The fact is the same in both cases.

"The mills of the gods grind slowly, but they grind exceeding small." Vide the fate of Jerusalem, Nineveh, Sodom and Gomorrah, Babylon, the ancient Roman Empire, Greece, and other whilom centres of human activity and power. All caused by the disobedience of the moral law.

Emile Zola, the French novelist, says that ideas occur to him only when, pen in hand, he is in the act of writing—that he could never evolve a single idea by sitting still in his chair and trying to think.

Croaking frogs catch no flies!

The Sunday Society of England recently held its second celebration. In forty-three London pulpits sermons were delivered in favor of opening public institutions to the public on Sunday. Five special exhibitions in the art galleries of London were open, and throughout the country eighty public museums, picture galleries and libraries were visited by members of the Society. —*Ex.*

The World's Fair auxiliary has issued a circular urging that the government of the United States should provide for the printing of the proceedings of the World's Fair Congresses as public documents, to be sent to the libraries of the different States and nations, and their leading colleges, universities, and other public institutions.

Thomy Lafon, the wealthiest colored man in New Orleans, died recently, leaving an estate valued at \$500,000. He left \$25,000 to educational institutions, and the peculiar part of it is that most of the schools are exclusively for the whites.

Highway crimes by tramps in the West are becoming so common that the people in some sections are thoroughly terrorized. The tramps travel in gangs, are well armed, and full of fight.

The Sunday school lesson had been in *the* Jonah, and little George (aged five) on returning home, seriously asked his elder sister, "Emma, did the whale get well?" "Why George," she replied, "the whale was not sick." "Course he was, or he would not have frowed up Jonah!"
—*Record.*

The World's Fair buildings in Chicago, Ill., were several of the principal ones at least—destroyed by fire on the evening of Jan. 8th, involving a loss, as far as known, of \$1,500,000.

Our thanks are returned to the Franklin Engraving Co., manufacturers of plates for all illustrative purposes, 28 School street, Boston, Mass., for a beautiful specimen of calendar work for '94.

Florida is considering the immigration question. While immigrants are desirable there, the Floridian journals say—with truth, and it applies to any other Commonwealth as well—"the future of our State depends largely not only upon the immigration, but upon its character." In this strait Florida looks to an infusion of the Northern blood which shall act as a leaven. Even if their stay is only for a winter our New Englanders leave evidence of Yankee enterprise behind them.

Toledo, O., had an \$800,000 fire Jan. 3d.

The BANNER OF LIGHT, now in its seventy-fourth volume, is the oldest newspaper in the world devoted to Spiritualism and kindred subjects. It has a large corps of scholarly correspondents in all quarters of the globe. The editorial department, for the past thirty years or more, has been under the control of that veteran journalist, Luther Colby, and has kept it abreast of the times as a reformatory journal. It is a good family paper, handsomely printed, and clean, both physically and morally—and those who wish to keep posted on the advancement of modern thought should subscribe for the BANNER OF LIGHT. See prospectus in another column.—*Haver de Grace (Md.) Republican.*

A SPIRITUALISTIC ALMANAC.—All Spiritualists, spiritualistic societies, and benevolent institutions connected therewith, and all periodicals devoted to Spiritualism, which desire mention in this Almanac free of charge, are requested to send in their addresses and necessary items before March 1st, 1894, at the latest. Address Dr. C. T. H. BENTON, Hon. Cor. Member the "Berlin Sphinx Alliance," 6236 S. Morgan street, Chicago, Ill.

Are You Sick?

Two Letters

That tell the result of treatment taken under Dr. C. E. Watkins's care.

LETTER NUMBER ONE.

NATCHEZ, MISS., Sept. 6th, 1893.

To Dr. C. E. Watkins, Ayer, Mass.:
Dear Doctor—Your first month's medicines came to hand to-day. Was, I felt some one must have come here and went and told you just how I was. I do hope you will be successful in curing me. I hardly dare hope, as my case is considered hopeless by doctors here, and by myself until I received your diagnosis. I now feel if you fail me I have no hope left.

Yours, Mrs. X. M. Z.

LETTER NUMBER TWO.

NATCHEZ, MISS., Dec. 2d, 1893.

Dr. C. E. Watkins, Ayer, Mass.:
Dear Doctor—How thankful I am that God gave you that great power! I am feeling better than I have felt for twenty years. I feel that I have escaped from a burning hell. I consider that I am cured, but I do not just as you say about taking more medicine. How I thank God for you! What a heavenly blessing that I am well once more, and useful, after years of despair. Yours thankfully, Mrs. X. M. Z.

The above are extracts from two letters. The address of this party will be given to any who are sick and wish to know more.
Dr. C. E. WATKINS.
Box 491, Ayer, Mass.

Vermont Spiritualist Convention.

To the Editors of the Banner of Light:

The Twenty-fifth Annual Convention of the Vermont State Spiritualist Association will be held at Waterbury, Vt., Friday, Saturday and Sunday, Jan. 10th, 20th, and 21st, 1894.

The Convention opens at 2 o'clock P. M. Friday, in the Waterbury Hotel Hall.

Speakers to be present: Hon. A. E. Stanley, A. F. Hubbard, Mrs. Sarah A. Wiley, Mrs. Abbie W. O'Neil, Mrs. E. L. Paul, Mr. Lucius Colburn, and other speakers and mediums are expected.

All members of the Association are especially requested to be present, as business of importance is to come before the Association.

Board at Barrett's Hotel, \$1 per day. Good music will be furnished.

The Central Vermont Railroad will give usual reduction.

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

By order of the Board of Managers,
JANUS CROSSETT, Sec'y.

BALENS, Mass., May 30.

F. W. Kinsman & Co.:
Kind friends, I wish to tell you what Adamson's Balm has done for me. I suffered with bronchitis, and never went to bed without a severe attack during nine years. My friends asked me to try Adamson's Balm. I did so, and am the happiest woman on earth to-day. For I am well again; I have fully cured me. My family are never without a bottle in the house.
Yours very truly, Mrs. J. H. HATCH.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.—Lectures Sunday at 10 A. M. and 7 P. M. J. C. Wright, lecturer Jan. 7 and 14. William H. Brewster, 189 Woodbury, Secretary, 189 Centre street, Roxbury.

The Helping Hand Society of the Boston Spiritual Temple meets Wednesday at 8 P. M. at 24 P. M. Business meeting 4 P. M. Jan. 14 at 8 P. M. Miss Lucette Webster, President; Miss Nellie M. Davis, Sec'y.

First Spiritual Temple, corner Newbury and Essex streets.—Public meeting 7 P. M. Sunday, Jan. 24 P. M. School at 11 A. M. and 7 P. M. Wednesday at 7 P. M. Other meetings announced from platform. Seats free. All are welcome.

The Veterans Spiritual Union meets the first Wednesday of each month at 8 P. M. at 80 Boylston Place, at 7 P. M. Dr. H. B. Storor, President, 408 Shawmut Avenue.

The American Spiritualists' Association will hold meetings every Wednesday evening at 7 P. M. in the First Spiritual Temple, corner of Newbury and Essex streets. The meetings have as their object a more perfect development of mediumship. Invitations are especially invited. All are welcome. P. Q. Marsh, Gen'l Sec'y, Hyde Park, Mass.

Children's Progressive Lyceum meets every Sunday morning in Red Lion Hall, 514 Tremont street, at 10 A. M. J. B. Hatch, Jr., Conductor.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street, at 8 P. M. A. Whitlock, President; H. E. Jones, Secretary, 10 Oak Grove Terrace.

Holla Hall, corner Washington and Hollis streets.—Spirits Sunday at 11 A. M. and 7 P. M. Tuesday at 8 P. M. Test meeting at 7 P. M. Public meeting at 8 P. M. J. B. Hatch, Jr., Conductor.

First Spiritualist Ladies' Aid Society Parlor, 1031 Washington Street.—Business meetings Friday, at 8 P. M. and Sunday at 11 A. M. and 7 P. M. Public meeting Friday in each month at 8 P. M. Mrs. A. E. Barnes, President; Mrs. E. D. Mayo, Secretary. Meetings also held every Sunday at 10 A. M. and 7 P. M. P. W. Jones, Chairman.

Montgomery Hall, 735 Washington Street.—Meetings every Sunday at 11 A. M. and 7 P. M., and every Wednesday at 8 P. M. Dr. C. H. Harding, President.

The Home Roster, 21 Soley street, Charlestown.—Meetings Sunday and Tuesday at 7 P. M. Dr. E. M. Sanders, President.

Chelsea.—Spirits Sunday every Sunday at 75 Centre Avenue at 2 P. M. and 7 P. M. W. Anderson, Chairman.

First Spiritual Temple, corner Essex and Newbury streets.—On Sunday last W. J. Colville recommended his work in Boston by conducting the services in this Temple at 2:45 P. M. in the presence of a very large audience. The subject of discourse was "The Outlook for 1894." The speaker, in many prophecies, all of which were of a hopeful and inspiring character.

It is evidently the opinion of the intelligence inspiring W. J. Colville's prophecies, that the closing years of this nineteenth century will all be remarkable ones. The first of these (1893) saw the World's Fair open and close, and witnessed the Parliament of Religions, now passed into history as the grandest religious event since the Christian era. A more important Congress which fully breathed the liberal, expanding spirit of this present eventful time. Though clouds are to be seen filling across the sky, and even the muttering of a storm is heard, there are no valid reasons for alarm if we bear in mind that there is a mighty, ever-operative spiritual force working steadily and successfully to counteract all depressing influences and tendencies. Prophecies which are fulfilled when the time comes to verify them are results of reckoning without the spiritual host. Events may seem ever so probable, almost certain indeed, but though every outward indication points unmistakably to them, they are as evanescent as a wind from some unexpected quarter, that dissipates the clouds, and causes the prophet to appear utterly mistaken.

The earthly lives of Queen Victoria, Pope Leo XIII., have been mysteriously preserved, and the world has the vigor of William Ewart Gladstone and several other peculiarly representative persons. And as to the death of these personages, though foretold, has not transpired, so will it be with the leaders, at least, of a harrowing picture, so often painted of coming disasters. There is, indeed, much need of zealous, whole-hearted, reformatory work; but gloomy anticipations are not calculated to inspire the enthusiasm necessary to such effort.

1894 will be a remarkably eventful year; but its blessings and conquests will far outnumber its sorrows and defeats.

The speaker received the most earnest attention of the large assembly, and was greeted with much warmth by old friends and new. The music, both instrumental and vocal, was exceptionally fine.

W. J. Colville lectures in the Temple on Tuesday, Thursday and Friday, and on Wednesday answers the questions of inquirers at 8 P. M.

Boston Spiritual Temple, Berkeley Hall.—The morning service opened with a song by Mr. George B. Cutter, accompanied by Mr. H. H. Boyce on the piano. Mr. C. E. Wright was the speaker of the day, and received a hearty welcome from the large audience. After a few remarks, and a song by Mr. Cutter, the guide of Mr. Wright took full control, and proceeded to give an address substantially as follows:

Spirit is a state of being, and matter is also a state of being. The old teachers said that spirit was pure, and matter impure. Early in the history of mankind the Aryan race believed that these states of being had much to do with the will and power of what they called God. The human mind, we believe, has so capably determined the character of an unseen power as to be able to create a world of its own.

The words good and evil are relative terms. The word good may be applied to actions performed at the right time and in the proper place. Science has made us acquainted with the atoms of matter, and the world of matter is dominated by the law of chemical affinity. The soul is an atom, and it never had a beginning, any more than the atom of oxygen. The whole domain of nature is under the control of one plan, and this plan is that energy cannot be separated from spirit or matter. I recognize a relationship between the phenomena of spirit and that of matter. The soul, I remember, never began, and never will represent the pronoun I. Man is the highest representation of the power of soul; reason makes progress because man has a capability of reasoning from cause to effect; but the soul of man ascending leaves behind it all its reasoning, and enters into a condition of spiritual consciousness.

Another thought was deeply impressed in an eloquent manner upon all, that there is no superiority of the king over the beggar, as a human being. It is a beautiful thing to see the beginning of a conscious life which lifts us to a grander state of being, although in the past many have feared to meet what the priesthood taught them was an angry God. Spirituality says that the spiritual world is not so shackled by matter; no organized church shall ever say who shall represent the spirit-world; there can never be any church or priesthood in Spirituality. He who does the duties of this world with a spiritual heart, and is virtuous, will be assured that no spiritual *Le Gripe* but each one must stand upon his own merits.

The speaker was frequently applauded during his most interesting lecture, and the service closed with song by Mr. George B. Cutter.

At the evening session Mr. George B. Cutter very fluently sang, "Have Courage, My Boy, to Say No." Mr. Wright made a few opening remarks, and after song by Mr. Cutter the speaker took for his subject the following question:

"Joseph Cook says, 'Every character tends to final permanence, good or bad. A soul may drift into eternal bliss, or it may drift into eternal punishment.' What do you think of this statement?" Such an opinion, said the guide, is the result of theological ignorance and superstition. He said further that religion has wandered, but ethics remain. None are so competent to speak of the spirit-world as those who live in it, and its permanency will not be fully realized until the world shall have acknowledged the truth of spirit-return. The fundamental purpose of being is permanency, and it is susceptible of new relations. To-day morals are progressive; the morals of one age cannot be judged by those of another age. If you would understand the morals of a people, you must enter into all their conditions and environment. What we are to-day is the product of antecedents, and progress is the law. Nature never takes a step backward.

clairvoyance was treated as a power not within the domain of reason. Reason is differentiated by the standards which are presented to the senses. The Christian idea of heaven is a most absurd conception. The spirit-world to us is one of conditions; where the individual is at liberty to change. The doctrine of endless punishment is the most repulsive one ever taught upon earth, and it is repudiated by common sense and heaven. Progress is essential to permanent existence hereafter. It is painful to think that any soul can be held to any code of morals which teaches eternal punishment. Eccelesticism has invaded our religious liberties too long. The schoolmaster has the destiny of humanity in his hand, and education will redeem the world.

In the grand future we shall meet the dear ones who have gone before, and the theologian will disturb us no more. The theological heaven will disappear, and we will be assured that we have not died, but shall live on forever.

This interesting service closed with a fine rendition by Mr. Cutter.

By ALEXIS HEATH.

The Helping Hand Society held its regular weekly

meeting Wednesday, Jan. 18, at 80 Boylston Place. Mrs. Eaton, Vice-President, occupied the chair.

N. M. BENTON, Sec'y.

Harmony Hall.—On Tuesday, Jan. 2d, our circle was a most delightful one, and the attendance and manifestations were satisfactory. Mrs. S. E. Elton, Mrs. Jennie Hill, Dr. Holmes, Dr. Hardy, Mrs. M. A. Smith, and others gave convincing tests. On Thursday afternoon Mrs. S. E. Elton, Mrs. M. A. Smith, Dr. Holmes, Mrs. S. E. Elton, Mrs. A. Williams and Dr. Lathrop were the mediums.

Friday afternoon Mr. Indian Council was very satisfactory. Dr. C. O. Grider and Dr. Lathrop were the mediums. Mr. Grider, added to the enjoyment of the meeting.

On Sunday morning our circle was well attended; Mr. Grider, Mr. Martin, Mr. Hancock and Dr. Lathrop were present and participated.

In the afternoon Mrs. S. E. Elton, Mrs. Jennie Hill, Mrs. L. E. Davis, Mrs. S. E. Elton, Dr. C. D. Fuller and Dr. Lathrop were with us, and their ministrations greatly appreciated by the circle.

In the evening we had with us Mrs. J. E. Nutter, who has been absent on account of a severe illness, for three months. She comes back with renewed vigor. We also had grand tests from Mrs. Jennie Hill, Mr. C. O. Grider and Dr. Lathrop.

Meetings on Tuesday, Thursday and Friday at 8 P. M.

The BANNER OF LIGHT, our literary star, for sale at our regular price, 10¢. *L. P. Tuttle, Editor.*

Bathbone Hall.—Thursday, 2:40 P. M., Mrs. Mary F. Lovering gave acceptable, spiritualistic tests. Mr. Edward P. Weaver, remarks; Mrs. A. Woodbury, Mrs. L. Hartmann, Mrs. C. A. Butterman, Mrs. M. E. Soule, Mrs. Jennie Hill, Mrs. M. Irwin, gave tests and readings.

Commercial Hall.—11 A. M., Dr. E. A. Blackden, Mrs. M. Irwin, Mrs. A. Woodbury, and Dr. N. P. F. Trippe, gave acceptable, spiritualistic tests. At 2:30 P. M. Miss A. E. Perkins presided at piano; Miss Annie Hanson, Mrs. Jennie K. D. Conant, Dr. H. F. Trippe (Onset), Mrs. A. Woodbury, Dr. Smith, Mrs. E. Dickinson, Mrs. J. Hartmann, gave psychometric readings; Miss Kate Higby assisted in the musical exercises; Prof. Hartmann and Mrs. Minnie Soule, tests and readings.

3:30 P. M., Mr. A. H. Quint, remarks; Mrs. Jennie Hill, spiritualistic tests and readings; Dr. William F. Trippe, Dr. C. H. Harding, Mrs. M. E. Tuttle, Miss Nellie Thomas, Mrs. M. Knowles, Mrs. Robbins, Mrs. J. K. D. Conant, correct and convincing tests, readings, etc.

Evening, song, Mrs. Carlton, invocation, paper, Chairman, Dr. W. F. Trippe, gave correct psychometric readings of articles under glass; Dr. C. H. Harding, Mrs. J. E. Downing, Mrs. M. Knowles, Mrs. J. E. Davis, excellent readings and tests; a finely rendered song by Mrs. F. W. Jones, piano solo by Mrs. F. W. Jones.

Meetings Sunday, 11 A. M., 2:30 and 7:30 P. M. Wednesday afternoons, 2:45.

The BANNER OF LIGHT, a paper of true merit, for sale each session.

E. H. TUTTLE, Leader.

The Children's Progressive Lyceum met Jan. 7th at 514 Tremont street. Assistant Conductor, Mr. Wood, talked upon the lesson of the morning in an entertaining manner.

It was voted at the last Association meeting, held on the 4th inst., to prohibit all applause on the part of scholars during the Lyceum sessions. This action on the part of the Association is a sure way to the effect of making the Lyceum a far more orderly school, and one which will attract children who desire to learn concerning the grand truths of Spirituality.

The program consisted of a song by Baby Gifford; recitation by Mrs. F. W. Jones, piano solo by Mrs. F. W. Jones; George Sawyer, recitation.

Mr. Wood announced the intention of Dr. Root to form a class for instruction in Spiritual Philosophy, to meet at his home, 32 Norfolk street, on Wednesday afternoons, 2:45.

Remarks from the Conductor, J. B. Hatch, Jr., closed the exercises.

The Lyceum will give an Old Folks' Concert upon the 22d of February, when it hopes to repeat its success of last year.

The BANNER OF LIGHT is on sale at this hall every Sunday.

GEORGE S. LANG, Sec'y.

12 Fountain street, Roxbury.

Montgomery Hall (735 Washington Street).—Wednesday afternoon, Jan. 3d, circle well attended; fine tests given; good power manifest.

Sunday morning, circle highly successful. Afternoon, readings and excellent tests by the following: Mrs. J. Fredericks, Dr. A. C. Davis, Mrs. E. C. Dickinson, Mrs. Jennie Hill, Mrs. A. M. Ott, Mr. Martin and Dr. C. D. Fuller. Evening, remarks by Dr. A. C. Davis and Dr. C. D. Fuller.

Musical Miss E. Green of East Boston. Meetings Sunday, 11 A. M., 2:30 and 7:30 P. M.; Wednesday at 8 P. M.

BANNER OF LIGHT for sale at all our meetings.

DR. A. C. DAVIS.

5 Lyndon street, Charlestown.

First Spiritualist Ladies' Aid Society.—The annual meeting for the election of officers took place Jan. 5th, at 1031 Washington street. The following persons were elected: Mrs. A. F. Barnes, President; Mrs. J. B. Hatch, Jr., Vice-President; Mrs. E. C. Dickinson, Mayo, Secretary; Mrs. M. A. Albte, Treasurer; Directors, Mrs. A. Waterhouse, Mrs. Kemp, Mrs. Sarah Stone, Mrs. Abbie Foster, Mrs. Sarah Burritt.

Resolved, That the annual meeting of the Society for the New Year, Dr. H. A. Richardson, Mrs. A. Waterhouse, Mrs. F. Staples; an interesting letter was received from Mr. and Mrs. M. T. Connelly, remarks, Dr. H. A. Richardson, closed the exercises.

Next meeting will be held Jan. 12th at 4 P. M.; Directors to meet at 3 P. M.; supper at 6 P. M.

E. D. MAYO, Sec'y.

America Hall.—The attendance at this hall is increasing, and Dr. S. H. Neike's lectures are highly appreciated by all.

The mediums present last Sunday were Miss A. Peabody, Mrs. Osborn, Mrs. J. A. Woods, Mrs. Ott, Mrs. Fredericks, Mr. Brewster Durell, Dr. C. D. Fuller, Mrs. Lizzie Kelly Hartmann, Prof. J. E. Hartmann, Mrs. Forrester and Mrs. Robbins.

Evening songs, singing, music; recitations and tests by Mrs. Burnham, Miss Sawtell, Dr. Magoon, Mrs. Butterman, Miss O. J. Smith, Mrs. Cunningham, Miss Callahan, Mr. Coombs, Mrs. Whitlock.

Jan. 11th, our regular dance, Jan. 18th, a fine stereopticon entertainment by Mr. Walker, well worth seeing. All welcome. H. E. JONES, Sec'y.

10 Oak Grove Terrace, Roxbury.

Holla Hall.—(Sunday Spiritual Meetings.) The class at 11 o'clock was unusually large.

Rev. E. Andrews thus was present with us in the morning, lending his personal influence in the direction of the unification of spirit among the workers in the cause.

At 2:30 he spoke earnestly for half-an-hour, and

the audience highly appreciated his inspiration. The following well-known mediums took part in demonstrating the continuity of life: David Brown, Dr. Magoon, Mrs. C. A. Butterman, Miss E. Jones, Mrs. Wm. B. Butler and Dr. H. F. Trippe.

Evening.—Mrs. Abbie N. Burnham opened the meeting; she told of many interesting incidents, showing how readily people still in the church take to our beautiful philosophy of Spirituality.

The following mediums then took part in the meeting: Dr. Magoon, Mrs. Shirley, Mr. Littlefield, Mrs. Fredericks and Dr. Willis. Music was varied and interesting. T. C. Forsythe, song; Mrs. Kimball, song; Miss Florence, song; zither duet by Leon and Dolan; Bowlers; readings by Miss Milligan and Little Eddie.

Next Sunday morning Bro. Tuttle will be with us again, stopping over on his way to his appointment.

The Reviewer.

THE OTHER WORLD AND THIS. A Compendium of Spiritual Laws. No. 1 (Complete). New York: Charles B. Reed, publisher, 164, 166, 168 Fulton street.

This remarkable production finds vehicle to the public observation in a 12mo volume (pp. 278) bound in cloth, with title in gilt, and on the cover a delicate white cross upon which repose a spray of golden leaves and floral blossoms. Passing from cover to well-wrought pages one experiences the feeling of having entered from a vestibule into the concentrated attractions of some public exposition where objects of art, works of mechanical ingenuity, and the rich strains of the organ combine to gladden the visitor.

The book bears out its title conscientiously to the end, and gives in its seventeen parts—each a complete paper in itself—a compendium of some of the main points connected with the Spiritual Philosophy and revelation, as they appeal to-day, to the understanding of the thinking and reflective. Other matters, peculiarly individual to the author's thinking, are given—the introduction setting forth the dual character of the work, and that its contents are the outcome of experience in both worlds.

Part one treats of the body—which is the external representation of man; the spirit, which expresses itself through the body by the obedient operations of the physical laws; and the soul, that higher entity, whose dazzling conceptions, in this lower life, can only float unattained before the vision of the spirit—but awaiting the fruition of a fuller comprehension in the life which is to come. Much good advice appears in No. 2, as to the preservation of health, so necessary for the outworking of individual duty in the mortal—the reader being truthfully reminded that "the needs of the [physical] body are one thing—it desires another," and gratification should always be held subsidiary to plain demand: "Be cleanly; be active; be natural," is a motto worthy the general acceptance. No. 3 treats of "The Aura," etc., and is a chapter which should be read in its entirety.

Passing on, in subsequent chapters the important themes of "Crime by Inheritance," and the conditions producing crime, find cogent treatment—the important agency of producing right mental states being emphasized, and the prophecy made that "The time will come, it is not far distant, when, instead of the criminal being always a criminal, crime will be recognized as a disease resulting from the transgression of nature's law, and it will be the object of those who understand this law to pity instead of condemn, and to strengthen rather than punish those who are thus afflicted." "Punishment is neither a remedy nor a preventive in the true sense."

Insanity, obsession, the mysterious offices of sleep, and the nature of death as a bolder rather than destroyer, are dealt with further on—the duty of the "last great change," as it was wont to be called, being declared really to be the taking up of elements that life has left, and arranging for another form of life; the final cessation of bodily activities in the mortal meaning that the spirit no longer inhabits the tenement of clay. For the spirit "death is the stepping-stone to the higher life." After death there is no punishment but that which comes as the inevitable result of life's laws perverted.

Modern Spiritualism, its attitude toward theologic dogmas; its own special beliefs, its phenomena, its mediumship, its demand for a true life, rather than a blind belief, are copiously treated in subsequent pages, of which the limits of this review forbid notice; save that what is said will bear careful and attentive consideration by investigators, teachers and mediums especially; what is said of materialization being especially valuable, and to the point.

The truth to a great degree—as matters stand now—a-days—is stated that "there appears to be two kinds of Spiritualism, one which is conducted from a questionable position, with the spiritual world left out, and the other where there is an attempt to follow the teachings of the higher spirits. Wherever the latter is done the very best results follow, while the former is destined to end in chaos and disgrace."

The positions occupied by the Seiberg Commission, and the psychical societies, are skillfully controverted.

The subject of cremation, now occupying the public attention to such a degree, finds mention in the following: "Cremation... is, without doubt, the best means of freeing the spirit from all earthly conditions. For it severs the magnetic relationship which has been so long established, and is bound, in spite of everything, to assert itself for a long time. There are very many who have a repugnance to cremation, feeling that burning the body is a most inhuman method. We have observed that those who calmly insist that the souls of sinners must be burned for an eternity pause and hesitate whenever the subject of incineration is introduced. We do not propose to advance any argument for this process from the standpoint of the living, as to health, etc., although much could be said upon the subject, but rather to deal with the spiritual side of it, and to unqualifiedly state that the moment that the body is reduced to ashes it ceases to attract or affect the spirit in the least degree. It immediately releases all the elements held in bondage to it, and gives it a freedom which, otherwise, it might take years to attain. When this is understood in all its bearings it will be looked upon as a duty to the dead, rather than as a protection to the living."

The work concludes with chapters on "A Glimpse into the Spiritual World," "Some of the Subtle Laws of Life," "The Spiritual in Literature," "Has Man Lived More Lives Than One?" (the answer being that "man, as man, has always existed") and "Suggestive Thoughts."

However radically independent or strictly conservative the reader may be, this book will thoroughly repay honest perusal.

Eligible Rooms to Let—At No. 83

"Have you not heard Spiritualism spoken of?"

"How could it be otherwise, pray? Everybody is talking of it."

"Well, what do you say of it?"

"Oh, nothing, nothing. I do not care to meddle with that."

"And pray why not?"

"Horeupon, one rap, then three raps; another single rap, then three more, repeated in this order ten times, interrupted the guarded conversation of these two persons."

Jean Baptiste, becoming calmer as the wonders increased, remained seated, looking at the sand that covered the floor. He listened with attention to the raps, as if he were beginning to understand their meaning. With his hand uplifted, and with a grave face, he gave an explanation as he imagined it: "You see," said he, "this one rap, then the three raps, mean she will awake, she will not awake; she will awake, she will not awake."

The doctor, struck by this observation, asked him: "According to your idea, then, who is it that says, 'she will awake, she will not awake'?"

"My idea is, sir, that there are beings whom we do not see, but who see us clearly. There are many who wish that my Fiance should sleep, and many others who wish that she should awake."

"And tell us, pray, how have these ideas come to you?"

"Ah! sir, to tell that is no small matter. You know that I never believed in these stories about spirits who return; nor in the devil, nor even in the good God. What? One has reason and laughs at these stories; but see here, sir, it is in the strongest and the clearest that I have believed, and I have seen at last that there are those stronger and cleverer than I!"

"What have you seen?"

"Ah! that? I do not know how to tell you that. You see my daughter who is there sleeping, lying motionless for thirteen long days. Well, I have seen her once during this time as one raised from the dead. She embraced me and said, 'Papa, you must believe in God and in his spirits.'"

"Is this all that she said to you?"

"Patience; do you think that one can talk lightly of such things? This had a strange effect on me, I assure you. At last this what happened—and I have not lost my reason, either. I said to Fiance, 'But are you then dead, my child?' 'No, papa; but I shall sleep for thirteen days, to serve the providential designs of God. Three angels are with me, who watch over my body and keep it alive. Do not be alarmed. I have come into the world as your daughter, in order to cause a revelation to be made to you. Two years before my birth you were robbed of your painfully acquired property; since then you have suffered; your character has soured, and you would believe in nothing and in nobody. The wicked family that plunged you into misery has not ceased to try to do us harm until to-day. Although they are dead, they have pursued our family with their hate and jealousy, and they would like well to see me sleep through eternity; but God has permitted me to achieve the one wish of my life. These spirits are compelled now to allow me to help you; this is justice; they must cease tormenting you. My mother, who died of grief and privation, is with me. Papa, hope! When the Prussians invaded our country and killed several of that family, those who survived hid large sums of money in a secret place in a cellar. God has permitted it that we should come to live in the house that contains that hiding-place. There are evil spirits who guard it, and who would prevent my search if they could; but they can do nothing now; I have become stronger than they. When the time shall come for me to awake, I shall have already shown you the place of concealment.'"

Jean Baptiste's recital was interrupted many times by his tears. When he had finished, striking upon his chair, he said with conviction:

"Well, this is the last of the thirteen days, and the place in which the money is hidden is down there."

"What do you mean?" cried the doctor and the curate at once; "how, down there?"

"Yes, down there, under that place where Fiance's bed used to stand, and which they have removed; under this floor, on which we have heard so many raps. And, do you know, it is my Fiance herself, my angel, who has just scattered the sand to mark the place, as she promised."

"My God!" cried the curate; "can this be possible?"

"Oh! What a story!" said the doctor.

"Provided this is not a trick of the devil," groaned the grandmother. "Our house is haunted, and I am much afraid that—"

"If we could only have the proof of this," said the doctor.

"That we are going to have immediately, if God wills," resolutely replied Jean Baptiste. "Grandma will watch over Josephine, and we three will go down into the cellar, and search the spot corresponding to that plank."

Jean Baptiste lighted his lantern, and the doctor and the curate accompanied him to the cellar. Reaching the place, Jean was so overcome by his emotions that he lost consciousness for a while. His companions could not comprehend the cause of this emotion, and already began to feel some alarm that his mind was not right. At last all was explained.

By the heavy bolts that had been heard for three days the spirits had done a great work. A little secret door, which had been before this wholly invisible, had been opened, and the promised treasure was lying there in a cast-iron pot, entirely covered with sand, the same sand that had been scattered upon the floor above. Papers of great value that could not be utilized except by the true possessor, were recovered by him; sums of gold and silver money, jewels, and evidences of a former well-being, were there also.

"Well, Monsieur the curate," asked the doctor, "what do you think now of all this?"

"I think that he who believes in nothing beyond this life is a sick man or an idiot."

"The same with me," said the doctor. "I cannot declare my belief nor compromise myself by meddling with Spiritualism or magnetism, but I am a confirmed believer."

"And it has required a sleeping girl and a haunted house to bring us to make this confession one to the other, doctor?"

"A haunted house, do you say? Oh, no! This is an enchanted house! The fairy of this place? It is the wonderful Josephine!"

"Josephine is a saint," added the curate, raising his eyes to heaven.

During the search in the cellar, Josephine, quietly resting in the little bed, which as a maiden of the earth she occupied, had come naturally out of her sleep. She remembered nothing of what had passed, asked nothing, but simply believed that she had slept only one good night. She was a little weak, but not at all ill.

The doctor cared for the little fairy. The curate said to her: "Dear angel, pray for me."

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