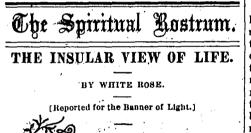


### BOSTON, SATURDAY, JANUARY 20, 1894. **VOL.** 74. 9 Bosworth St., Boston, Mass.

When you find a certain lack In the stiffness of your back At a threatened fierce attack, Just the hour That you need your every power. Look a bit For a thought to baffle it. Just recall that every knave, Every coward, can be brave Till the time That his courage should be prime-Then 't is fled. Keep your head! What a folly 't is to lose it Just the time you want to use it: When the ghost of some old shirk Comes to plague you, and to lurk In your study or your work, Here's a hit Like enough will settle it. Knowledge is a worthy prize; Knowledge comes to him who tries-Whose endeavor ceases never. Everybody would be wise As his neighbor, Were it not that they who labor For the trophy creep, creep, creep, While the others lag or sleep : And the sun comes up some day To behold one on his way Past the goal Which the soul Of another has desired, But whose motto was, ' I'm tired."

When the task of keeping guard Of your heart-Keeping weary watch and ward Of the part You are called upon to play Every day-Is becoming dry and hard-**Oonscience** languid, virtue irksome, Good behavior growing worksome-Think this thought: Doubtless everybody could, Doubtless everybody would, Be superlatively good, Were it not That it's harder keeping straight Than it is to deviate; And to keep the way of right. You must have the pluck to jight. -St. Nicholas for January.



A WATCHWORD FOR THE NEW YEAR | his eyes to the heavenly visions which con- | fact that death strips them of all masks when | science and reason have revealed to him-it is this view of life which is the crying evil of the

times. Fancy man on an island, isolated from his fellows, almost unconscious by voluntary and fixed habits of thought, of their existence, absorbed in self, and living altogether on the warned them, they must reap just what they physical planel and yet such a picture is that of the typical man to-day in modern civilization. Although a part and member of the human family, he is as detached from it as though he were an inhabitant of another planet. While in this state he is concerned in the interest of others only, and oftenest out of a morbid sensibility, or out of, the selfish desire to conform to the rules of good breeding and popular thinking or still further, out of a feeling that his own or his class interests are somehow interwoven in his sympathy, and that by the exercise of it he will be repaid and rewarded. This expediency of action, it must be confessed, lies at the root of much of that charity which passes in the world for and is current by the name of religion. Ask this one to do the thing which is absolutely his duty to do, which somehow, in his saner and best moods, he knows to be just and right; ask him to give himself up to truth, without fear or favor, and he shrinks from such action as though he were but a beast of the field; and yet; this sacrifice of self is, and always will be, the climax and test of our faith in truth! Were man born but for the cradle and nursery, but to live and perish as a sapling, he would have been surrounded with a universe of law and condition suited to such a state and destiny of being; but, capacitated and endowed as he is with a mighty destiny before him, and with a universe the life of which even modern science cannot penetrate nor comprehend, he is condemning himself to inanity, retrogression and barbarism of life to stav in his cradle when he is able to soar upward to his Maker. And it is this elective course, this egoism of purpose, as manifested in human opinions and conduct, which is the hindrance to even man's natural development, to say nothing of the fine, sweet and elevating life which follows the craving for and the loving of the best gifts. The first and important lesson for man to

learn is this: that the Infinite is as large as his soul, nay, that it is as large as all souls, and that as he approaches nearer to it by the love of the highest and best things, he always feels the happiest. The oceans, it might be said make the springs, and these springs make the rivers, and show by their directions the bosom toward which they all flow. Man need but sit by the side of the bubbling spring to learn the meaning, the law and mystery of the distant HE effort of the present gen. and mighty ocean. The tiny violet, modest Secration is toward breadth of and unassuming as it is, yet is but a gleam of

they, as well as all about them, see them not through a glass darkly, but face to face, as they are! Then they cannot blow out the light to hide their evil character from view-then they cannot cover it up; then they must stand as they lived; then, as their conscience fore-

sowed, no more, no less. Any man with an active mind, who has not entered into a state of lethargy and inertia, knows that he is the smallest and meanest when he thinks, feels and toils altogether for himself; when he shuts out from his soul the thought of God; when he seeks to make the cosmos serve his own egoism and interests; when he lives an insulated life, regardless of the needs of his brother man. And this is the evil which enters so largely into the industrial, social, political and moral life of mankind, and which carries with it its own power of oppression and destruction. Three-fourths of 'the sins of the modern world grow out of the excessive care of man for external conditions and things. He loves his toys, estates and posses sions, more than he does his life, and that for which life is given. He is improving the external and interior appearance of the temporary house in which he lives; but little if any thought is spent on the improvement of the temple not made with hands.

The soul is the end of all other objects, concerns and states of being, and here in the heart and mind and soul of man the work of reform must first begin before any legislative and sumptuary laws and expedients will radically change the structure, condition and aims of society.

Unconsciously and inexorably man is rising as out of a chrysalls from the insular into an ex-alted view of life. He cannot but follow the streams of holy infinences which stin in him, and which bear his soul heavenward. He may and often does rebel against his better nature, yet, if it be true, as Shakspeare said, that conscience makes cowards of men, then it surely follows that the soul is always alive to its duty. Its own sins and errors may befog its inner atmosphere, and keep the angels hidden, as clouds obscure the stars, yet who will say that if this or that bud, blighted as it may be, will not produce fruit that the tree isself-the soul of man -will not produce buds under more favorable conditions, which will flower and bear golden gether you may have them for two dollars per fruitage? When man awakens to the knowl- week." edge that he is losing everything by anchoring himself to the transient, the temporary, the corruptible things of life, that the personality is of more value than meat and raiment, that eating and drivking and being merry are not the highest good of life, then he will truly and happily live.

"Well, then, perhaps you'd better not take the room.'

Kindly explain what you mean, madam.' "I mean that no one has been able to remain in this room more than two days." "And why?"

"Do you see that thing over in the corner?" The stranger rose and peered in the direction indicated by Mrs. Morton's right hand.

"That instrument, you mean? Why, that is a trombone.' "Just so," said Mrs. Morton, trembling.

"There is nothing remarkable about it that I can see."

"Of course not now, for the sun is shining too brightly. But at night! Oh my!"

And the excited little woman grew more excited than ever, and looked from the brass instrument to the stranger's face, as if she were apprehensive lest the two should exchange places.

"You are unduly alarmed, madam. My name is Kenworth--Julius Kenworth, if you pleaseand I am very much interested in music and musicians. Now, if you will allow me. I will test the quality of that instrument's notes." "Not for the world, sir, not for the world," said Mrs. Morton, stepping before him to prevent his getting nearer the trombone. "I am Mrs. Sarah Morton, and I've been living in New York for forty years. I tell you candidly that I never saw a trombone like that one before, and I've seen a good many."

"Indeed. What owns it?"

"That I don't know, sir; but it is ---"

"Well, go on."

"Would you believe me when I say that the thing is haunted ?"

"Haunted, eh? I've heard of haunted houses and haunted forests, but, upon my word, this is the first time I ever heard of a haunted trombone. Ha, ha, ha! It is very funny!"

"You would n't laugh in that way if you were here at night-time to see it," said Mrs. Morton in alarm.

"You think not? Well, give me a chance. Come. now. What will you charge me for this room?

'Will you take it with that thing?"

"I would n't accept it without the trombone I want to become acquainted with it, you see. "You won't after to-night, Mr. Kenworth, If you'll take the room and the trombone to-

"Do you mean it, Mrs. Morton?"

"I do, sir."

"It's a bargain. And I'll pay you in advance each week."

"Very well, sir. When will you come?" "This afternoon."

"The room will be ready after three o'clock.

And now I must go down stairs and get lunch-

city presented a most inviting appearance. For four days previous the rain had fallen almost without cessation, in consequence of which the streets had received a most thorough drenching. The sun shone brightly, and the blue sky looked calmly down as much as to say : "There, your city is clean. Now rejoice." And the people did rejoice. They rushed hither and thither and jostled against each other, unmindful of sundry hits of elbows and numerous collisions. It was a morning when everybody had on his tongue's tip the words "Beg your pardon," or 'Please excuse me." How the Sunshine smiled and how the Wind bit the ears and the hands of the pedestrians just a little to make them walk still faster. It was a glorious privilege to be out among so many good-natured, happy people, for everybody forgot to take his dyspeptic ire with him, and Trouble and Care had no lodgment anywhere and were quite abandoned.

Among those who felt the wonderful inspiration of the day was Julius Kenworth, whose spirits were in keeping with the weather. He was on his way to his lodging-house, when he was accosted in Union Square by a tall, angular-looking man.

"Beg pardon, sir," said he, "but what are those people doing over there?"

"Those men?" queried Kenworth. "Why, those people are actors. This is the Rialto, you know, the headquarters of play people." "Oh! they seem to be happy

"Yes; so they are. Everybody ought to be happy to-day. I suppose you are, too.' "1 'm never otherwise. Weather has no influ-

ence on me. Would you object to my walking along with you?"

"Not at all, sir," answered Kenworth.

The two moved briskly toward Third Avenue, which thoroughfare they followed till they came to Fourth street, when the stranger stopped and inquired, as he pointed toward the east:

"What is that large gathering of men?" "They are musicians, sir," answered Ken-

worth. "But they are not playing," mused the stranger.

"No; of course not: They are simply talking. You see, Fourth street is to the musician what Union Square is to the actor.'

"Their loafing ground, ch?

"Well, yes and no. They are waiting for engagements, you see.'

'But why don't they go to their club-house? I should think it would be more respectable, and certainly more comfortable, that is, in stormy weather.'

"Musicians don't mind discomfort," said Kenworth, sarcastically. "They get used to it, and in time grow to like it."

"Oh! I see. They must be something like me. I'll go and mingle with them. Much obliged to you for your information. Good

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action

makes them feel that they are not pigmies, that they have before them a wonderful destiny, that there is involved in their best efforts the germs of the fruit which will still be better, and which augurs everything for their future. In the midst of even squalor and poverty, to say nothing of luxury and wealth, men and women are wrestling with this condition; and while they seem to neglect or to forget the power and purpose of the uplift, while the circumstances of their life seem to depress them and keep them disturbed, yet they know that the better way for them to live is along the line of this uplift.

They have become so handicapped and imprisoned by the material conditions which surround them, and out of which they are unwill. ing, and oftentimes seemingly incapacitated to arise, that, while the sun comes and goes and the stars shine above them, they catch but the ·rays which fall into the dimmed windows of their houses. They are not lifted out of themselves by the light of the majestic sun, nor filled with a sense of elevation and a feeling of ecstasy by these myriads of stars. Their eves are befogged; their vision is earthly; their minds are pinched and confined; their hearts are galled by their selfish interests, so that this beautiful panorama of day and night, which might seem almost to move stones and trees to praise and admiration, touches and appeals to them in vain.

So light it is about them, and yet so dark it is within them, that the contrast, as does their consciousness of evil, daily crushes them. If these unfortunate people would but study the growth of the plants which often adorn the windows of their homes, they would see and understand the mystery of their own life. The plants crave the light of the sun. They cannot subsist on candle light, nor on artificial glare, nor yet on an atmosphere emptied of all heat. They are set by windows, as if men knew that the light and heat of the sun are essential to their development and perfection, without which they would wither and perish. They are watered and cared for, and the conditions become normal and hence favorable to their growth, the buds blossom, and the flowers at last adorn'the stem... Yet these flowers seem to point no lesson, for man, horn as he is for celestial habitation and joy, withdraws from the light of God's presence, surrounds himself with harsh and corrupting conditions often refuses to make the effort to put himself in harmony with the law of his being, and ends

his life in misery and despair. It is this insular view of life, this sinking down of man into his selfish self, and refusing to make the effort to do what he ought and what he knows that he should do to make life good and happy ; it is this growing morbid and melanoholy over his lot, because he has blinded where and somehow, keenly sensitive to the people."

Narrow as are men's views, and not blinded by selfishness, outrivaling in glory selfish as are their actions, yet the wisdom of King Solomon, and the magnifi there is that astir in them which cence of the greatest works of art. Could man but look at and learn of it, he would not be compelled to go through his dark and sad days, nor wander through bogs and across deserts to find Paradise; but he would see in it the power and will of God, and how, by an obedience not to self, but to this power and will, he would impregnate the air with the love and sweetness of his life, and become as a star in the dark and rainy night of many men's lives, for no man can really love the good without becoming good; he cannot desire and strive for heavenly light without having his soul catch the glory of its illumination.

the beauty everywhere present, if eyes were

And this breadth of feeling and thinking grows in one as he lives obedient to conscience, as he rises out of self satisfaction, as he tries to gather up the sermons in stones, and the good in everything, as he reaches forward toward purity of heart and wisdom of mind.

Mrs. Nathaniel Hawthorne wrote in her journal, after seeing and visiting Mrs. Eliza beth Browning in Florence, Italy, that she lived so ardently and lovingly, so purely and heavenly, that her delicate earthly vessel seemed to be consumed by a soul of pure fire. . . . "I was never," she wrote, "conscious of so little unredeemed, perishable dust in any human being; but," she concluded, "fortunate are the eves that see her and the ears that hear her. For as a lily silently yet truly fills a room with its sweetness and presence, so that its fragrance is borne in upon the mind, and men know that it is not far from them, so noble and pure sould whatever may be their lot, betray unconsciously the character and quality of their personality. Man feels his own emptiness, selfishness and insignificance in their presence : and as one cannot stand near a lofty mountain without measuring himself by it, so one feels the need of more love and wisdom and heavenly strength as he draws closely to the pure and the good. And this has its elevating and inspiring power."

With many, perhaps most men, religion is but another name for acquisition and gain. It means vestments, ritual, services. It does not mean civilization. It is not the step to soulelevation. It is that which affords them entertainment or flattery, and when their pride or prejudice is touched, or when it points them to the dark night of sorrow and pain as the way to peace, they forsake it, and take what they think is the easy path around the mountain; but it fails to take them to the height. They content themselves with a treadmill course of action which leads them finally to despair. They blot out of their soul, if they can do so, all thought of their fraternal relation to their fellow men. They have their 'own, reward, however, when life gives back the shadows which their own conduct casts, and

Literary Bepartment.

# THE HAUNTED TROMBONE. Ι.

Mrs. Sarah Morton had just finished dusting the parlor furniture, and was about to arrange the table for the one-o'clock lunch, when the loor bell rang.

"Now, I wonder who that can be?" she asked herself as she went to open the door. A stranger met her on the stoop, who in quired as she made her appearance :

" Are you the lady of the house?"

"Yes, sir," she answered. "What can I do for you?"

"I came to inquire the price of your rooms I see by the notice here that you have some." "Only one now, sir, a front one in the third story.'

"May I look at it?"

"Certainly, sir. Come in.

"You see," began the stranger, "1'm anxlous to locate in this neighborhood for two reasons.'

"Well, I can tell you right off, sir, that I 'm not an inquisitive woman, and I don't care why you want to stop here, so long as you pay for the use of the room. I've been here forty years, sir, right here in Third street, and I've never asked one of my lodgers about his business. Of course, this is n't the fashionable neighborhood it used to be. Why, I can remember when the aristocracy drove out in their fine turn-outs every day. My, oh my! How things have changed."

"So they have, madam. And now will you be good enough to show me the room?"

With pleasure. This way, please." When the two flights of stairs were ascended, Mrs. Morton stopped to take breath.

"If I should live to be a hundred," she remarked, "I don't believe I would ever get used to olimbing stairs."

As the little woman opened the door a flood of sunlight came into the hall, and drove away the lurking shadows.

"Quite a cheerful apartment," said the stranger, seating himself upon an old fashioned, sofa.

"Yes, it is, sir; the sun shines in here most of the day."

"How long is it since it was occupied?" in-

swering the question, closed the door softly and asked in a whisper:

smiling, "I can't truthfully say that I'm superstitious, but I must confess that some of my ideas are queer - that is, they are different when they become, as they will and do some from the ideas expressed by the majority of ers were home, that they might hear it:

"Would you mind my remaining here for a few minutes, Mrs. Morton? I should, like to try the instrument."

"Not at all, sir, but please wait till I get down. I'm afraid of the thing, as true as you live."

Mrs. Morton then glided down the stairs as quickly as she could, and when she reached the bottom step she called up:

"All right, Mr. Kenworth; go ahead." words, and he proceeded at once to examine the instrument.

"The thing has n't been used for months." he mused as he took it to the window.

After rubbing off the dust from the outer | ingly. "I hope I shall never have to part with surface he tapped it two or three times, and it." blew into the mouthpiece and pulled on the slide.

"A fine instrument," said Kenworth to himself as he finished playing one of his favorite airs. "Why, the thing fairly sings. Well, I have struck it rich, sure enough. Could n't get a room like this for less than four dollars anywhere else. And a trombone thrown in! I must | the street below. fool Mrs. Morton a little. It is high time my luck were turning. Now to find Dubbs.' Kenworth placed the trombone back into its corner and walked down stairs. Mrs. Morton was waiting for him.

"Well, what do you think of it?" she asked. "Of the trombone, you mean?"

" Yes."

"It is somewhat peculiar, Mrs. Morton."

"Kind of shook when you played on it?"

"Yes. A sort of trembling, you know."

"Exactly. That is what they all say. Did it almost jump out of your hands?"

"Y-e-s; it seemed to have a desire to leap out of the window."

"My! Were you frightened?"

"Of course. But-

"Then you don't want the room, and shall I return your money?"

"No! 'Never mind, Mrs. Morton. I'll stick the week out."

"Just as you say, Mr. Kenworth. You are a brave man."

"Thank you. And now I'll go out. I'll return at 8 o'clock."

II. The days passed by pleasantly, and nothing occurred to mar the serenity of Kenworth's mind. Contrary to Mrs. Morton's expectations, the trombone behaved itself admirably and gave' the little woman no cause for alarm. Heretofore. she had been very quiet whenever she swept the room in which the dreaded instrument was ing!" kept, but now she sang as gaily as she did in any of the other apartments, when duty called her to Kenworth's room, and she had almost, made up her mind to ask the musician to bring clear, distinct voice: the trombone down stairs when her other lodg-

morning, sir."

"Good morning," returned Kenworth, and he went to his room.

The sun was shining in at the window, and lit up the whole apartment. The old trombone, which Kenworth had left in the middle of the room, reflected the welcome rays, and made the young man blink as he entered the door.

He took up the instrument, and polished its The new lodger laughed as he heard the surface still brighter, and then he played the tune which he performed on the day he engaged the room.

'It grows sweeter and clearer." said the musician, as he turned the instrument over lov-

Kenworth then busied himself in copying a pile of manuscript music that lay on the table. and when the work was finished the sun had disappeared, and the twilight filled the room. For half an hour he sat at the window watching the gathering gloom, and listening to the shouts and laughter of the merry children in

"One more tune on my trombone." he said. as he rose, "and then to dinner and the theatre."

As he struck a match to light the gas it went out with a whiff, and a second one flared up and extinguished itself instantly.

Where is the draught. I should like to know?" said Kenworth, as he made a third attempt.

He was on the point of igniting the fourth match when he felt a hand on his left shoulder. and, in looking around, he almost fell with fright and terror.

Right in the centre of the room, like a being of animation and of life, stood the trombone, beckoning to him mysteriously with its slide. It made no noise, but glistened. all over; and motioned first toward the door and then toward the window. So terrified was Kenworth at the strange sight that he could not move, and he gazed at it with a fascination he could not resist.

ist. As he kept his eyes on the dreaded instrument, from out the polished surface of which there seemed to come a light that made it visible. Kenworth saw the reflection of a face he thought he had seen before. He watched it closely, and then it vanished. He looked for it again, and, mirrored in the shining brass, it stood before him like a thing of life.

"Great heavens!" he 'exclaimed inwardly "The trombone is haunted, and by the spirit of. Tom Dubbs, for whom I have been search-

After the lapse of a half-minute, which seemed an age to the musician. Kenworth's calmness asserted itself, and he asked in a

"If you are the spirit of Tom Dubbs, speak and tell me how you died. You startled me at It was a orisp, clear day in October, and the l first, old fellow, I'll admit, but now 1/m cool

quired the new-comer. At this juncture Mrs. Morton, without an-

"Are you superstitious, sir, or given to queer

ideas?" "Well, madam," answered the stranger,

and collected. You never harmed me while you lived, and I'm sure you would n't do so now. Come, Tom, no fooling. Speak up."

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and the second second

Slience followed, and the trombone fell to the floor.

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"Well, Tom, I'm surprised at your behav lor," went on Kenworth in the darkness, "Don't you remember the compact we made ten years ago? You promised if you died first you would come back and tell me how you felt, if it were possible for you to do so, and I said I would do the same thing if I went before you. Come, now, brace up, old chum. I'm not afraid. You have n't any bones to rattle at me. You could n't rattle them if you tried. There is only one thing you can bring back, and that is your own true self. If you don't do that pretty soon, I'll have my old doubts about the power of spirits returning to earth.

Becoming impatient at receiving no response, Kenworth groped about the room for a chair, upon which he seated himself and waited for more than fifteen minutes for the mysterious power to manifest itself. But there was no reply to his soliloquy, and the puzzled haunted. Tell me what you know of this musician rubbed his eyes, and came to the condusion he had been dreaming.

"But that could not be," he reasoned to him 'Who extinguished the match? 1'll try self. another. Now, then, Tom, if you blew out the other matches, just try your breath on this one.

At the same time he struck a match on the (carpet and watched it blaze up slowly. He held it aloft until it had burned almost to the end, when he turned on the gas and touched the expiring flash to the tip of the chandelier. Well, it was a dream, after all," said Ken-

worth, as the room was filled with light; "but I never before had one that overpowered me so suddenly. So it goes. Now to bed after one more tune on the haunted thing."

Kenworth was about to adjust the trombone for another selection, when his eyes caught sight of these words scribbled on the surface of the instrument with a burnt match:

"Mount Vernon-Christmas-Tom."

That was all. There were no punctuation marks save the dashes, and the letters resembled unmistakably the handwriting of Tom Dubbs.

"What does it mean?" Kenworth asked him self, now more puzzled than ever. "I can't see for my life what the words 'Christmas' and 'Mount Vernon' have to do with it, even if I were foolish enough to believe that the spirit of Tom Dubbs wrote them. Let's see. Mount Vernon is where Washington lived. Who knows whether the spirit of the immortal George condescended to revisit earth with my friend Tom. But that could not be. Tom would not forget the way."

Thus the mystified musician continued to talk to himself in a half-bantering, half-serious manner, when he suddenly exclaimed:

"By Jingoes! I have it. It means Mount Vernon, New York, where Tom and I played for a ball one winter's evening about two years ago. I shall never forget that night. Tom played the violin and I performed on the piano. What a jolly night we made of it, and how drunk Tom got the next day! Poor Tom! I'm afraid if drink has n't already laid him low, it will surely do so before many more years have passed. But why should there be anything about Christmas? Tom never regarded this day as anything out of the ordinary. Always thought more of Fourth of July.'

Kenworth was not timid in any degree, but the writing of the burnt match on the trombone disturbed him so much that he could not summon sufficient courage to play another tune.

"I'll go to bed," he said at last, "and see whether the words are there in the morning. If they are gone, I'll know I've been dreaming: but if they are still there (here he gave a shudder)'I'll'know that something is up."

No sleep came to Kenworth until after two o'clock, and when he awoke he saw the suno'clock, and when he awoke he saw the sun-light streaming into his room, and found that the hour was elmost near 'light found that ''I do n't think he 'll ever trouble you again,"

"We have met before," said Kenworth. Your errand to: Mount Vernon is of the same nature, I'll venture to say, as the one which called me to New York in October."

"Perhaps. I can tell better if 'I know your eason for going to the city on that day." "Well, it concerned a man named Dubbs."

"Indeed!" "Come with me," said the hotel clerk. "and

I will tell you the particulars. This is no place." Kenworth followed the man to a room in the

second story of the hotel, and took a chair near the fireplace. "This is where he died," said the clerk, ab-

ruptly. "Is your name Kenworth?"

'It is," said the latter, nervously.

"Well, if I had inquired your name on the day I met you in the city I would have been saved many annoyances." 1

"In what way?" "I do n't like to appear foolish or supersti-

tious, but I have had an idea this room was Dubbs."

"Tom Dubbs was a musician," began Kenworth. "No one could play a trombone like him, and he was very proficient in handling the violin bow. We played in one orchestra together for ten years. Tom was a boy who could not stand success, and he soon fell in with bad companions, who led him to living a fast life. Two years ago I lost track of him altogether, from which time I have never heard of him. That's all there is to my story. Now what do you know?"

Kenworth was strongly tempted to tell the clerk of the agreement he and Dubbs had made, but thinking such a statement might have no weight, and knowing it would not help matters, he left that part of the story out.

'A year ago," said the clerk, "a man registered here under the name of Thomas Dubbs. What his particular business in Mount Vernon was I never inquired. He paid for his room and board one week in advance. Let me see. Yes, he came on a Monday, and on Wednesday he began to drink heavily, continuing to do so till Friday night, when he stopped and seemed like himself. On Saturday he began drinking again, and kept it up all day. On Sunday morning I found him dead in bed. Well, the coroner was called in, of course, but the only thing we found on him was a card, onewhich was written the same name he wrote in the register."

'No money?" inquired Kenwerth.

"Not a cent."

"Poor Tom! And what was done with his body?"

"Don't know. But a week after his death I found an old hat in this room, in the band of which I found this.'

Kenworth took the slip of paper which the clerk handed him, and read the following message:

"KENWORTH: I will not forget my promise, and will do it if I can. I very much fear I have played my last tune." DUBBS.

"Perhaps you understand what he meant,' said the clerk.

"I do," replied Kenworth. "I am very much obliged to you for this. It has made me feel better. If you have any bills against him, will you let me settle them?"

"There are none-that is, so far as I am concerned. He paid for his week's board in advance. The county was out a little, perhaps, but I don't think so, for I have no doubt his body was sold to some college.'

Kenworth gasped for breath, and looked at the clerk in horror.

"Don't get alarmed. I should prefer to be out up, for then I'd know I would n't be buried alive. There is only one thing I'd like to feel easy about."

"What is it?"

"I'd like to feel that this Dubbs were not

"We have," said the other. "Be seated.! cursory examination that it had much meat. Among the poems was one which so appealed to my sense of the true and beautiful that I road it over several times. It was soulful of Spiritualism, and thinking it might please the. readers of THE BANNER, I transoribe it as follows:,

DEATH ON THE PALE HORSE. Not thus, not thus, should Death be shown, With fearful form and countenance, With writhing serpent following on, With hope-annihilating glance, With all that's withering to the heart, And all that's hideous to the eye, With hands from which pale lightnings dart, With all that tends to terrify;

Not thus should Death, our kindest friend, To mortal view be bodied forth-Death, in whose bosom is the end For all the sin and we of earth: Oh! 't is a beathen custon this, From which all Christian should be weaned: The friend who ushers us to bliss

Should not be painted as a fiend. Around God's throne, in heaven above,

Death was the mildest of the throng, His heart most filled with holy love, In warmth and charity most strong; For angels differ in their frame Like men, and not to all are given

A mind and heart in each the same; Thus all are not allke in heaven.

When God ordained man's destiny, To Death the blessed task was given Of setting careworn spirits free-Of ushering souls from earth to heaven: As downward on this blest employ He darted on his pinions bright, How thrilled his heart with holy joy! How beamed his countenance with light!

And ever since that blessed hour Has Death watched o'er each child of clay, As bends above her darling flower A tender girl, from day to day; Till, when the long-sought bud appears. Expanding to a lovely blossom, She plucks it from its stem, and wears

The cherished flower upon her bosom. Thus tenderly Death watches over Each struggling spirit shrined in clay, Till, at the mandate of Jehovah, He bears the ripened soul away The bond, the free, the high the low,

Alike are objects of his love: And though he severs hearts below, He joins them evermore above.

I have a picture in my eye: A bowed down captive drags his chain Along the dungeon mournfully, And writhes and groans in bitter pain;

But suddenly the walls are burst,-There rushes in unwonted light; Dazzled and blind, he shrinks at first From his deliverer in affright.

And not until his prison wall Is left, although unwillingly-

Not till his galling fetters fall. And leave the long-bound prisoner free-

And not until his quailing eye Is strengthened, can his gaze embrace

The look of calm benignity That beams from his deliverer's face.

And this is Death! Oh! paint him not

As yonder canvas shows him forth: Death, who removes us from a spot So full of sin and woe as earth! Oh! 't is a lieathen custom this,

From which all Christians should be weaned; The friend who ushers us to bliss Should not be painted as a fiend!

Original Essay. GOING TO GOD.

BY F. J. RIPLEY.

It is an opinion with many that to reach God you must travel by the compass, going so many furlongs: and doubtless this opinion is correct if heaven has limited location, as has the star. floating around here. If he wants to haunt a But has heaven such limited location, and is God distant from us in the sense of furlongs the spirit-life is a higher plane of existence, in and the compass? As to this there are two classes of Scriptural expression, one of which favors the idea that God is omnipresent, since he is in all things, and all things in him, and in him we move and have our being; the other giving ground for belief that God is personal in a local heaven. If there were not this difference in Scriptural expression there could not be the difference we find in the opinions of men, and in the creeds of churches. These two classes of Scriptural expression apparently antagonize each other; but there can be no real antagonism in sacred and inspired writings. It is, therefore, a matter of interpretation, which resolves into the question: Which of these two classes of Scriptural expression shall we interpret literally, and which figuratively? Learned and liberal theology interprets as literally true those expressions which give God the omnipresent, infinite character, and the other expressions as figurative. Other theology takes the opposite view, interpreting literally the Scriptures, which give God the personal character, believing the other expressions figurative only. But as it is only a difference in the interpretation of Scripture, and not a denial of the truth of Scripture by either party, we can see no cause for bad blood or the use of opprobrious epithets; it is an honest expression of opin- dently does not discount his ability to at who is manifest in all systems, but whom we lon, to which each has the right, since the once, and without further preparation, look on may only know as God in the heaven of heav-Scriptures give ground for this difference of the face of God and livel But we must conopinion. Indeed, there is strong suspicion of fess to a suspicion, which at times intrudes preposterous assumption of wisdom in the man litself on us unawares, that the rural parson who pronounces another man an infidel because of a difference of opinion in a matter of interpretation. - As to which of these interpretations is the correct one we do not pretend to the nature of God; and that he either exaggersay; for if in a country and among a people who believe in a personal God and local heav- on God', However that may be, it is hoped he en, we were to express the belief that God is will allow us to suppose a case; but before takomnipresent, infinite and absolute, we would ing up the case we will offer an illustration, perhaps run great risk of being "doctored" for heresy; indeed, some D. D. might diagnose illustrations, proves nothing-its only possible the case a slight attack of infidelity, or even atheism; not that we had antagonized the Scriptures, but we have doubted his infallibility as an interpreter. On the other hand, if, in something of strong flavor, and that is abund a city of liberal churches, we confessed our belief in a personal God and local heaven, the learned theologian there would commiserate us as being in a very verdant state of religious evolution, and would perhaps insinuate that we were born out of season-belated, and that of right we should have lived back, in those ages when Jove was but a little way out | uring the lives we, must live as, we approach in the mountains. But while we have no disposition to incur any of these responsibilities, we will venture to refer to an old atheistic argument, quite current a century ago, as I well remember, which it would seem is pertinent to those who give God a personal character in until it develops into the butterfly; suppose a local heaven, but which is harmless as against , the butterfly changed into something still more an omnipresent, infinite, absolute God in an lovely, and so on, infinitely. Of course our absolute heaven. This argument was leveled illustrations are defective, as all illustrations ning over its pages, decided to buy it. It con- at those who look "up" to heaven, or who lof one system of existence by something in

tained both prose and verse, and I found in a look from any point of the compass to heaven, Another must necessarily be; it is hoped, at as you would look to a star, or to anything else Chinaman ; 'up' to us at noon, is 'down' to us source of much error, and in many cases. at midnight: no two men on the planet could the year."

Now, whether there is anything in this argument, depends on what you are thinking about - depends on your definitions of the physical body here, and that there develops terms "up" and "down." If down means toward the centre of the earth and up from at death in that system passes on into a still that centre, then the terms would have the higher plane, leaving the spirit-body behind in same meaning and be equally correct to every man on the planet, and to overy man every hour in the day and every day in the year. ment were repeated often enough, we would But in that definition of the terms, hell being thus pass on "up" through all the heavens to "down" and heaven "up," hell would be at the heaven of heavens, which might be the the centre of the earth, and heaven as far away from that centre as it could conveniently | aught we know ! find location; which sentiment meets with the hearty concurrence of the pessimist, who and we do not say it for good and diverse reaclaims that all earthly, things have gone to the bad. But if you use the terms "up" and "down" with reference to any definite location, whether of heaven or a star, out in ether of newspapers and of light reading, and of agbeyond the atmosphere, then the atheistic argument holds good, and heaven cannot on any known principle of thought be invariably 'up," for evidently the sun is up to us at noon and down at midnight, east in the morning, west in the evening; and when the sun is up to us it is down to the Chinaman. There is only the one thing out in ether space that is invariably "up," and that is ether-itself. The earth is a great ball in ether, with two motions-that about its axis and around the sun; it is surrounded by an atmosphere fortyfive miles "up"; and the whole is surrounded by inter-stellar ether. Every man on the face of the earth, if he went directly up, would come, at the end of forty-five miles, to this ether; and he would do this, no matter what system we know him in a higher manifestaether if he went "down" through the centre of the earth and "up " on the other side, or ence, or heavens, which are invariably "up," going north, east, west or south on a direct suppose we indulge in a few more illustrations: line, he would reach ether. But "up" is the A passing train of cars produces air-currentsshortest route, it is the shortest route to every and day in the year. This is the one "up' that has no variableness; it is the "up" of "ups.", Then if God and heaven be invariably out any sort of computcion of conscience. up, they must be everywhere in ether, and not | Two things to be impenetrable must have

any particular location in that ether. But Science tells us ether is in all space, that the earth does not displace other, that it is but super-addition an other, which other is the same in all space: The Scriptures tell us God is omnipresent; Talmage recently preached a series of sermons on God in the planets, in flowers, in pearls. Well, we cannot take issue with this array of authorities, and are forced to conclude that God is in the earth, and that there is something of heaven in the earth. Optimists say there is a great deal of heaven in the earth, pessimists that there is very little, but a good deal of the other place. Then if God is in the earth, in all things, and all things in him, when we sing "Nearer, My God, to Thee," does any sane man mean "nearer "so many miles by the compass? If God be omnipresent, then in what sense can we approach him in the earth-life unless it be in the intellectual and emotional way, and by becoming more like God, more nearly what he would have us be?

And when we pass from this into the spiritlife, in what sense have we approached God unless it be that we have become more like God, and that our knowledge and emotions there reach out toward God more successfully? And in what sense can we increase the heaven that is in the earth unless by bringing about the conditions of the greatest happiness? And again, in what sense do we go up to heaven in going from the earth-life to the spirit-life unless zhich we are-more like God: and in which the conditions of happiness are more favorable? In the earth-life we approach God by becoming better men and women ; and we are in heaven to the extent that we make it a heaven. But human development and enjoyment under earth-conditions are limited; we can only approach God so far while here. If we go beyond that point we must needs pass out of this sysis heaven compared with earth or physical existence. and which is, an approach toward God in the sense that there we are more like God. more nearly what he would have us be, more nearly what we ought to be and would like to But do we pass from earth to the seventh heaven-the heaven of heavens-at one good strong leap? Does the earth-life experience and development fit us to enter the inner temple of God? We do not pretend; to say that it. does not, for the rural parson is our neighbor, and judging by his sanctimoniousness he evioverestimates his abilities; that he is not adequately, impressed by the immeasurable chasm intervening between the nature of man and ates his own, merits, or places a low estimate premising that our illustration, like all other use being to enable us to arrive at some other concept which has something in common with the illustration. We use as the illustration antly susceptible of ridicule, such as an onion, or anything else composed of concentric layers The life of the onion is preeminently in the center, or germ, but at the same time it is in every layer, less marked or manifest in the outer layer, more so in the next, and so on to, the center. Now we might take this as prefig God before we reach the heaven of heavens, or the inner chamber of God. Whether the earthlife is the outer layer or the dry hull, we have not the least idea: Or take as another illustra tion the chrysalis, which is a disgusting thing

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any rate, that, our figures will not be given a localized in ether. The argument itself ran literal "interpretation"-for a literal interthus: "' Up' to an American, is 'down' to the pretation .of things," figurative" is often the

Now in passing from the earth-life the physiagree with each other on, the 'ups' and cal nature is left behind in the system of existdowns,' nor could any one man agree with | ence where it exclusively belongs, and the himself any two hours in the day or days in spirit passes on "up" into a spirit system of existence where all the environment is spiritual. Now "suppose" that in the spirit-system the spirit-body there corresponds with the there, in chrysalis fashion, a finer nature which the system where it exclusively belongs: And if this process, or change, or chrysalis developseventh heaven, or the seventy-and-seven for

Now we do not say these things are truesons. We do not know that it is true, and if it were true we would not express an opinion for any consideration whatsoever; for in this age nosticism, it is as disastrous to have an opinion as in Russia it is to express one. Indeed, in this age the man who has a conviction is an enthusiast, perchance a "crank." Beside, we have not consulted the rural parson about the matter, and we would hardly risk having an opinion, much less expressing one on so weighty a matter, without consulting our spiritual adviserl

But it is asked: On your supposition, where are you going to locate all these systems of existence in which we are to live lives before we reach the seventh heaven? And where is God in the meantime? God is in all systems of existence, and all systems are in him. He is omnipresent; in each heaven or successive hour in the day or day in the year he went tion; but only in the heaven of heavens would 'up." True, he would ultimately reach this we know him as God. By way of finding storage room for the different systems of exista passing planet does not produce ether-curman on the planet, and every hour in the day | rents. The ether has no solidity, nor any of the qualities of the planet, therefore the planet passes other and other through the planet withqualities in common; at least, in some degree, they must be solid; and in proportion as they are solid they exhibit a repugnance to occupying the same space with another solid object. We find some difficulty in occupying space that is already appropriated by a post unless the post gets out of the way; we find less difficulty with water; still less with air and other gases; indeed, a blizzard passes through our great coat and chills us through and through, without any apparent religious scruples. "Suppose" something still more subtle than air. with no solidity at all, then we could occupy its space or it ours; yet we would be none the wiser, and we, nor it, would be in any wise discommoded. Our spirit is in the same space with our body; but for consciousness we would know nothing of the presence of spirit in that space; the senses could and would tell us nothing of the fact. In like manner one system of existence could occupy the same space with another, yet neither would be any the wiser of the fact; for one system, like one thing, is not another because it has not the same qualifies, but different qualities. Then space is not an item with systems of existence that have no qualities in common, And if space were an item, you could find all you are looking for in inter-stellar ether, since stellar ether is scarcely an item compared with inter-stellar ether. It is no more inconceivable for different systems of existence to occupy the same space

than that God should be in all things and all things in him.

the hour was almost noon. There stood the trombone in the corner as usual, with its great long tube, and on the polished surface he read the mysterious words in black.

"There's no use trying to get away from it." mused Kenworth. "Tom has kept his promise. He's dead, for sure. It is a message from him; and I'll go up to Mount Vernon just before Christmas and find out, if possible, how he died. But how I shall get the information there is more than I can make out now.'

, III.

There are hundreds of people who, like Kenworth, are reminded of Washington's home whenever they hear the name of that famous village; for the benefit of those who know nothing of Mt. Vernon, New York, it may not be out of place to state that it is a suburb of the metropolis, thirteen miles northeast of the Grand Central depôt. Although it is now a city, and boasts of a mayor and other improvements, at the time of our story it was little more than a large village; but as most of its male population-that is, the men-had their places of business in New York, it wore the air of the city and the country combined; and on all occasions it presented a very beautiful appearance, except when its streets were torn up for the laying of sewer-pipes.

It was three days before Christmas, and the children of the village were in a high state of excitement, all on account of a few flakes of snow that were vainly trying to cover the mud that lay in generous mounds here and there about the depôt. As the train stopped the boys gave another shout, and ran after the white specks in all directions. A man jumped off of the last car and stood on the platform, as if uncertain which way to go.

"Paper, sir?" asked one of the newsboys, going up to the stranger.

'No, sonny," answered Kenworth, for it was he, "but I'll give you some pennies if you'll tell me where the principal hotel is." "Right over there, sir," said the boy, taking

the proffered colu. "Where are the policemen?" then asked the musician. "Policemen! Gee whiz! We hain't got but two, and they 're never' round when you want

'em. I s'pose you're a detective." "Not that, sonny, so you need not get frightened."

"Oh! I'd not get frightened, I'd like to see a real; live detective. Think there'll be much snow, mister?"

"Can't say, I'm sure. Why?" "Cause Christmas hain't so much good without snow." -14. 19 Pert

Kenworth then walked to the hotel pointed out by the newsboy, and was surprised to see standing behind the counter the identical man whom he met on Union Square. There was surprise depicted on the faces of both men.

said Kenyorth.

And he never did. Tom Dubbs's ghost, if ghost it was, also kept aloof from Mrs. Morton's lodging-house on Third street, and Kenworth was not disturbed again. As to the name of the original owner of the famous trombone, he always felt that it could be no other person than Tom Dubbs himself.-F. B. Hawkins, in The Metronome.

## A Soulful Poem.

## SELECTED BY WILLIAM, FOSTER, JR. To the Editors of the Banner of Light:

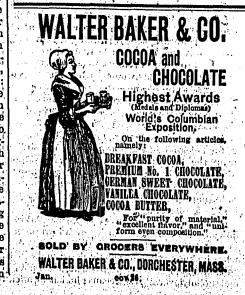
Strange, weird and unnatural, I may say, have been the conceptions of man as to the infinitude\_surrounding him and his adjuncts while coming up from his original barbaric state. What a varied conception has obtained of God and his potentiality and attributes! What fanciful vagaries have prevailed in re human life !- touching its origin, progress and end. Death, too, has been, in the main, made a terrible thing, a repulsive object-a scourge: and by theology a bugbear to scare the race into goodness, so as to escape the ever-surging flames of a burning hell.

The Greeks (heathens though they were considered) symbolized the ending of life-notwithstanding they took a most gloomy view of the future-be a pleasing, gentle being. On tombs sculptors exquisitely chiseled death as a friendly genius, with an inverted torch, also holding a wreath in its hand; or as a sleeping child, winged, with an inverted torch resting on the wreath.

The Romans, on the contrary, made death a most loathsome object, both by sculpture and in their poetry. It is given a horrid shape, gnashing its teeth, pursuing its victims with relentless fury. The Roman idea of death was adopted by the Christians, an anomaly explainable only by the fact that it was a legitimate outcome of their terrible dogmas-a theologic system which made God a demon, human life a vale of tears, and the grave an open gate to hell. So down the centuries this Roman idea, baptized by Christianity, has traveled along. Some fifty years ago, William Dunlap (a celebrated painter of his time,) gave flesh and color to the theological idea of death by a painting called "Death on the Pale Horse." It was large ly exhibited through the country, and being in unison with orthodoxy became quite popular. A pale horse, the incarnation of fury, ridden by a skeleton, in whose fleshless, bony hand was borne aloft—as if about to cast—a spear for his hapless victim, constituted the picture symbolizing death. It was repulsive; the liner feelings of one's nature revolted at the sight, unless deadened in the Lethean waters of theology. Mousing among some old books, as is my wont, at a bookstore in Providence, I took up a book-writings of J. Kennard, Jr.-and run-

The intelligences of every system have qualities and attributes in common with the system—and in these qualities and attributes they know that system, but they do not know other systems, because they do not have qualities in common. Man knows the universe in the qualities he has in common with it; he doesnot know other systems of existence with a tem of existence into one higher, more like like success and on the same business princi-God, and in which the conditions are more falike success and on the same business princivorable for happiness. This it is supposed we istence/are no doubt in the same predicament. do at physical death. Our spirit nature is sup- Man concludes the universe is the only system istence/are no doubt in the same predicament. posed to be more like God than our physical of existence there is, except the spirit system nature, and it is our spirit nature that passes | into which he passes "up" into heaven at up" into a spirit system of existence, which | physical death; the other intelligences would probably come to a like logical conclusion as to their system and the one to follow. Indeed, man being once in the spirit system of existence that follows the earth system, with capacities to realize that system, and with no capacity to realize any other, he may follow precedent, and conclude then that that is the only system except the one that follows. So that, judging by our own capacity and habit in the matter, the intelligences of all systems of existence know just three things: the system they belong to at the time; the next following system, which to them is heaven; and God, ens, which is the end of our pilgrimage. We go "up" to heaven out of the earth system; we would go "up" to heaven out of any other. system. Indeed, what we are convinced of in all this is that' our only possible chance to reach God is to go "up." But we go "up" by taking on a better and higher nature. Home, Tenn.

> His Wife (as they start for the ball)—" That necktle S. yours is horribly loud." He-" Well, no one will lear it while your hat is in the neighborhood."—Chi-ago Record. ago .



# JANUARY 20, 1894.

# Banner Correspondence.

## Pennsylvania.

ERIE .- Sidney Kelsey writes: "During the latter part of the late camp-meeting at Cussadaga, N. Y., it was my good fortune to attend daga, N. Y., it was my good fortune to attend several materializing scances given by Mrs. Stoddard-Gray and her son, DeWitt C. Hough, of New York. Upon a fine sunny day, by a previous arrangement agreed upon by a party of twelve persons, about equally divided as to sex, a meeting was held in the forenoon, the room being darkened. Of this number of vis-itors, four were from Philadelphia, one was from New York, two were from Rochester, N. Y., one was from Denver, Col., two were from Pittsburgh, one was from Buffalo, and the writer was also present. After a semi circle was formed in front of

After a semi circle was formed in front of the cabinet, Mr. Hough entered it, when the room was darkened by the extinguishment of a single lamp that burned in the apartment, and the auditors sat in total blackness. In a few moments divers musical instruments were The moments divers musical instruments were played upon at the same time, this exhibit be-ing followed by the appearance of several lu-minous sprits, the forms of which were clearly discernible; some floating near the ceiling of the room, other awalking with noiseless tread upon the floor. In a few moments the party were startled by the sudden presence in the centre of the group of a munificent figure were startled by the sudden presence in the centre of the group of a magnificent figure surrounded by a halo of light, whose vestments glittered with jewels and symbols peculiar to a thoroughly 'clothed' Mason. The spirit ad-vanced, and, taking the hands of two of the sitters, gave each in succession the grip of the Master Mason's degree. The spirit vanished, after which Col. Baker, the cabinet control called 'for a harm and then

The spirit vanished, after which Col. Baker, the cabinet coptrol, called for a lamp, and then the light circle began; during which some thirty spirits manifested, every person of the attendant 'twelve'; receiving and recognizing not less than two ascended loved ones. One lady for a Philadelphia party came out, and, taking a seat between her father and mother, conversed lovingly for five minutes or more. The wife of the Denver gentleman material-ized in front of him, sat by his side and taked The wile of the Denver gentleman material-jzed in front of him, sat by his side and talked at two different times. Dr. Baker came out of the cabinet, and passing outside the semi-circle of auditors, talking and joking as he went, de-materialized directly in the rear, twenty feet "from the cabinet, directly behind my chair. We had a fine view, and all in the room saw the number trian. We had a fine view, and all in the room saw the manifestation. The doctor's form sank down until nothing but the blue coat in which it was clothed was seen upon the floor, from beneath which screen emerged a female form clad in white, and the coat was 'no morel'. The spirit gave her name as 'Juliette,' an old schoolmate of mine who liyed on earth sixty years ago. My spirit-wife, 'Mary Jane,' mate-rialized in the centre of the semi circle; she had a pleasant word and smile for each one. Her exit was by dematerialization—a large and Her exit was by dematerialization -a large and commanding male spirit appearing at the point where by wife faded away. This spirit van-ished in the same place also, and was succeeded by a noble-looking lady, who, being recognized, made the circuit of the room and entered the cabinet. This was one of the finest materializing

scances that I ever attended, and each of the sitters spoke of it in the highest terms of

The First Spiritual Society in our city keeps up its organization, and is doing quite well."

INEZ-A.K. Earle, in renewing subscription, writes: "Long may THE BANNER wave, scintillating as it does with light from the spirit-realms-carrying joy and consolation to bereaved hearts.'

· ALLEGHEN Y. - "Rodkey" writes: "Mrs. Abbie N. Burnham of Boston has just closed (Dec. 31st) a successful month for the First Society here. She has made a host of friends during her stay.

ing her stay. Her lectures have been of an instructive or: der, and beneficial to all who have had the pleasare of hearing them; and her wonderful tests have converted many. We all join in wishing her, and also THE BANNER, a 'happy new year.'"

# Illinois.

CHICAGO.-Mrs. Cora L. V. Richmond, so C. Catlin writes, is about to leave her regular society work in this city for " a two months' professional visit to Washington-not this time, solely in the interest of the National Organiza-tion, of which she is Vice President, but to carry on her own special work of scattering the spiritual seed.

# BANNER OF LIGHT.

with its rents, providing the Spiritualists throughout the country will subscribe for shares of stock in their Building and Loan As-sociation in an amount sufficient to justify the Association in making so large a building laan. Fliese shares of stock are for \$100 each, and the dues are sixty.flye cents a month, and the stock matures in eighty four months; they also have prepaid shares of stock for \$100 each which cost \$50 in advance, on which interest at eight per cent. per annum is given; all funds of the Building and Loan Association are loaned on real estate, and jersons so desiring can with can be made, and persons so desiring can with draw their stock after six months, and receive

six per cent. interest. We don't ask you to take an interest in our Temple building, but we earnestly ask you, brother and sister Spiritualists, in all cities and towns in the north, the south, the east and the towns in the north, the south, the east and the west, to take one or more of these Building and Loan Association shares, and enable us to secure the building loan for the erection of our Temple in this city, where it will do the Cause so much good. Any persons who will kindly act as agents to secure a few shares, or will themselves subscribe, or who may wish further information can address me at 634 Kourth information, can address me at 634 Fourth street, Louisville, Ky. I have been a Spiritu-alist forty years, and have seen it grow from its 'cradle."

Obio. BERLIN HEIGHTS.-Hudson Tuttle says: BRO. COLBY: Emma and I send you all the good wishes and greetings of the season-the gladdest of all your years; and let us all unite in prayer that the spiritual movement may fall more into the hands of those who are controlled by its spirituality."

.DAYTON .- John Eggleston writes: "From Pittsburg, Pa., I went to Louisville, Ky. I addressed two of the societies in that place, and met many of my old spiritualistic friends-among them Dr. William Ruby, the fame of whose remarkable cures as a healing medium and clairvoyant physician insures him more business than he can attend to at all times. My visit to his luxurious home found his office, around with perimute form for and mark

crowded with patients from far and near. Dr. Ruby enjoys one of the finest residences in Louisville, and the deed of this property (510,000) was given him outright by a yealthy merchant of that city to express his gratitude to the doctor and his guides for entirely curing him of a distressing malady which had baffled the skill of prominent physicians of all schools or many years. From Louisville I went to Dayton, O. Here

an atmosphere of spirituality pervading its en-

an atmosphere of spirituality pervading its en-tire movements. The Dayton society is presided over by John F. Mikesell, an honored member of long stand-ing upon the police force. Well do Bro. Mikesell and his highly intelligent wife perform the re-spective duties of President and Secretary: Dr. D. C. Martin—an inspirational speaker of rare ability, and a clairrovant physician of acknowl-edged worth is the regular speaker for this associatiom. Dr. M. is also a lawfully ordained minister of the Spiritual Philosophy, and offici-ates at funerals, solemnizes marriages, etc. I was allowed the entire evening of Sunday. Dec. was allowed the entire evening of Sunday, Dec. 23d, and also received a vote of thanks from the society for my ministrations in their behalf; the following (Christmas) eve the members ten-dered my wife and myself a reception at the best hotel in the city, and it was an occasion long to be remembered by all parties com-

cerned. I do not call myself a medium, nor a speaker but my business calls me all over the country but my business calls me all over the country, and I am always that to stand before an audi-ence of intelligent people, and advocate the teachings and principles of a truth—the knowl-edge of which is a source of great comfort to me. I always do the best I can without money and without price."

# Wisconsin.

MILWAUKEE.-H. C. Nick, President First Society of Spiritualists, 603 Grand Avenue, writes: "Notwithstanding the many discouragements and sobstacles we have had to meet all along the line of our childhood existence as a society, we have overcome them, and the or-ganization is a growing and harmonious body. We have changed the name of our organization

First Society of Spiritualists of Milwaukee,' and have taken a new departure by vacating Fraternity Hall, where the association has held its meetings the past year (and which can only seat two hundred and fifty people, and engage ing capacity of five hundred.
 Spiritualism is attracting much attention, and steadily gaining ground. The best people of the city are becoming interested in the Cause. The truthmof Spiritualist

these people to Spiritualism, and animated by a persecuting zeal; and yet they ought to know that if these things are not so now they never were so, and what thousands of living never users so, and what thousands of living witnesses cannot prove, no dreams nor visions of nineteen hundred years ago can. They ought also to know that the establishment of these things now renders it highly probable that they were so *licen*; yet they are blinded by what they deem their present self-interest."

## Washington.

BANGOR .- J. Marion Gale writes concerning "Clerical Wisdom Gone, to Seed": "The Puget Sound Ministerial Association has reruget Sound animisterial Association has re-solved to boycott the 'hop,' because some peo-ple use it in making 'lager beer'l If these wish gentlemen are willing to sadden their .children's bread, and strike a blow at the chief agricultural export of this region—in the vafu hope of'shutting off the mild beverage of a few of our residents—what will they do with the computed that we and protocos that are used in

of our residents—what will they do with the corn, wheat, rye and potatoes that are used in making whiskey? What with the grapes that make wine and brandy? If the saints and sin' ners are to be reduced in their food supply to such articles as contain no alcoholic quality, on what, then, shall they subsist? These knights of the black cloth might just as well have re-solved that the Almighty has made a mistake in putting the quality of fermentation in the hop and grape, or the alcoholic property in cereals, bulbs and fruits. They might as well have tried to boycott the wells and springs, for wa-ter is much more largely used in making beer than hops. And why did they spare the bar-ley? If these people are seriously opposed to intemperance, and are resolved to beard the lion in his den, while they are making a 'four-horse' kick at the hop, let them make a 'fifty-

horse' kick at the hop, let them make a ' four-four-horse' kick at the corn. That is the rela-tive proportion of intoxicant in the product of the two articles."

# Vermont.

WEST BURKE .- Mrs. J. S. Kimball writes, op renewing subscription : "I wish I could send a dozen names, but people hereabout are so bound by their theology that they dare not step out of that track as yet. Some, however, are begin-ning to listen to what you tell them concerning ning to listen to what you tell them concerning manifestations had in your own house, and de-sire to attend a circle. We have had great manifestations at our residence, as my daugh-ter, husband and grandchildren are mediums of different phases, and I have the gift of see-ing and hearing the dear ones, and can talk with them myself. I am never alone. What a glorious bélief is Spiritualism! I take much comfort in reading the dear BANNER. We have taken it ever since its pub-lication, and it has brought us truth and light and consolation. Long may Bro. Colby live to spread the truth. Afy son in law, E. D. Burns, recently cele-brated his fiftieth year. A large number of

Aly son ib law, F. D. Birns, recently cre-brated his fiftieth year. A large number of friends came in to remind bim that he was growing old; they brought many beautiful presents, among them a silver cup and saucer from his children; presentation speech by Mr. Aldrich, and a response by Mr. Burns, were followed by choice refreshments, and pleasant encide unverse. social converse.'

# Passed to Spirit-Life,

From the home of his daughter, Mrs. Charles Gay, of Milford, Mass., Jan. 5th, 1894, Mr. Lewis Leander Rockwood

Milford, Mass., Jan. 5th, 1894, Mr. Lewis Leander Rockwood of Upton, Mass., in his 84th year. He was one of the oldest S hitualists, and early became a writing medium; messages through his hand have brought consolation to many sad ones when couvinced that their loved ones who were mourued: as dead were yet alive. fund could communicate and prove, as they often did, their ign-tity. With him it was no leap in the dark, but a knowledge that there is no eleaph, only a continuous life. He was ready for the change, and yieldet Lo it with the same composure as if lying down to a restful sleep. One more has gone from earth of whom it can be said that through bis instrumentality the world is better by his having lived in it. The funeral service, which took place the following Mon-day, was conducted by Rev. Mr. Whitney, Universalist, hp words befitting the occasion.

From his home in Worcester, Mass., Jan. 2d, 1894, John

From his nome in workster, mass., okin at, isor, only Ray, aged'I years. For forty years he was a firm believer in Spiritualism, and though none of his immediate (amily sympathized with him in this belief, he rejoleted in the truth. When the Death Angel drew near he fully realized that he wis to join his daughter who a tew years ago presence cheered him to that bright-er world, and whose angel presence cheered him to that bright-the long years of his earth-life. H. W. HILDIKETH,

From his home in Philadelphia, Pa., Jan. 4th, 1894, John S

Darkness. A Grand Awakening Which Shall Last Forever: A Brighter Outlook Than the World Has Ever Before Known. Changes are constantly taking place which tend to make the world happler and to cause a feeling of joy and contentment to pervade our lives. One of the greatest blessings which has fallen to mankind, and

A BEAUTIFUL DAWNING.

Light Sprung from the

which is indeed the dawning of a new era of life, has just taken place in the well-known family of Mrs. Albert Blanchard, residing at '358 Webster Avenue, Chicagó, Ill. She writes the following interesting letter: "My health has been very poor for several years. I would have sinking spells, and was so weak that I could not hold my hand up to my head. I would have

to lie down on the sofa, and was so very nervous that I could not sleep nights. 'My stomach troubled-me all the time, and my food distressed me so that I was afraid to eat. I had chills most of the time, and sometimes chills and fever, with

trembling and shaking. I was also troubled with ca

tarrh. "I was so dizzy at times that I nearly fell: I would grab at the chair, and dark spots appeared before my eyes. I could not begin to tell how I suffered. I was so sick I did not enjoy life, and was told that I would not live long.



"I took many remedies and employed several phy sicians, but received no permanent benefit. I was in duced to take Dr. Greene's Nervura blood and nerve remedy, and after using six bottles I found it had done wonders for me. I now feel real strong and well, and can walk a couple of miles.

"My stomach does not trouble me and 1 am not chilly. My catarrh has entirely disappeared. I am so well that I am assisting my husband in the office and help mother when I go home. I hope any one that is not well will try Dr. Greene's Nervura blood and netve remedy.

"My little daughter, Helena, has also been using this remedy with great benefit. She was very delicate and nervous. After taking this wonderful medicine for a short time she gained three pounds, and is not near so nervous as she was. I do not feel afraid to recom mend Dr. Greene's Nervura blood and nerve remedy. for I know what it has done for me and my little girl and I would advise any one who is suffering to take



# BANNER OF LIGHT: Spiritual Philosophy. ISSUED WEEKLY

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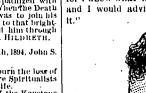
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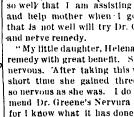
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We have had some wonderful lectures. The two discourses morning and evening. Dec. 24th, would have marked an era in the life of any other speaker or cause except that of Spirit-uaism-so accustomed are we to wonderful things!

The morning discourse on the subject 'Did The morning discourse on the subject 'Did Jesus of Nazareth ever Live, and was He the. Christ?' was a masterpiece of logic, history and verification of the true Christ-spirit, wheresoever found. That of the evening, on 'The Christ of the New Dispensation,' was none the less perfect, and a grand prophecy. On Sunday, Dec. 3d, the morning discourse, 'By Flood and Flame,' was a surprise-a rev-elation: scholarly, scientific, symbolical, it brought the ancient wonders of the material world to light, and revealed the processes by

brought the ancient wonders of the material world to light, and revealed the processes by which nature performs her 'mighty works,' so on to spiritual cycles-making the 'glacial' and 'sun' periods the symbols of the flood and flame of the spirit. The evening 'Prophecies for 1894' was a forecasting of what we may ex-pect this year, and if the predictions are ful-filled to the very letter - as were those for '93, given three and two years ago, and repeated last year, and as were those of perihelion six years ago-then the outlook on the mundane last year, and as were those of perihelion six years ago—then the outlook on the mundane side is indeed sombre and tempestuous; but, as the guides say, 'when mammon trembles hu-manity rejoices,' so we look for a great harvest of spiritual good in these troublook times. Our Sunday school has been unusually act-ive, under the direction of its excellent Su-perintendent, Mr. Chas. Bushnell, aided by 'Ouina.' At the Jubilee we had good reason to be proud of this part of our work, and could astely challenge any Orthodox. Sunday school

to be proud of this part of our work, and could safely challenge any Orthodox. Sunday, school of twice its size to make as good a record. During the month we had a very unique en-tertainment, given by and for the Sunday-school, the principal feature of which was a new musical instrument called the 'Humana-phone.' The Jubilee enabled us to send some-thing substantial to the Treasurer of the Na-tional Organization. In addition to her regular Sabbath duties, and Band of. Harmony on Thursday evening, from which she is never absent except through sickness, Mrs. Richmond has been holding for some weeks special classes on the 'Soul-Teach-ings.' These are always among the most pre-

ings. These spectra diases among the most pre-cious seasons of her ministry; and on Wednes-day afternoons those who so desire may have private interviews upon spiritual topics."

The correspondent unites with the society in expressions of sadness at the temporary separation of Mrs. Richmond from these activ-ities; but is sure their own personal loss will be spiritual gain, to the friends in Washing-

Kentucky.

LOUISVILLE,-Leonard Neumeister (Presi-dent of Committee) writes: "We have many Spiritualists in this city-the gateway to the South-and the Cause is growing. The churches

South-and the Cause is growing. The churches are all represented here with fine buildings, and we Spiritualists in the fullness of time will have our own Temple, dedicated to the cause of truth and progress. It will give us solidity here, and will command respect for our belief, not only in this vioinity, but far into the South. The Temple, when built, will be so constructed as to bring in a good rental from stores, and offices, and will give large tudience-rooms and rooms for mediums free; the rent, it is expected, will soon pay for the building. We have made these arrangements for build-ing our. Temple; a responsible Building and Loan Association, whose Directors are Spiritu-alists, will make our building loan, and build our Temple for us, so we cau pay for it largely

of the city are becoming interested in the Cause. The truths of Spiritualism once fairly and honestly investigated, means a new con-vert. All we ask is investigation. F. M. Donovan of Cincinnati, O., was in this

city for several weeks, and accomplished a good work for the Cause by his independent slatewriting; he is certainly a wonderful medium. for this phase, and gave great satisfaction here; we can recommend him as one of the best slate-

A. W. S. Rothermel of Denyer, Col., is with us, and is giving great satisfaction. Every one knows he is one of the grandest mediums of to dav.

to day. Dr. H. T. Stanley of Hoosac Falls, N. Y., has finished his December engagement here, and has been engaged by our society to serve us for this month; his tests are considered by many

this month; his tests are considered by many quite remarkable. We would be pleased to hear from any first-class talents to fill our rostrum in any one of the months of February, March, April and May, with terms, and phase of gifts. Our meet-ings are held at Jefferson Hall, 210 Grand Ave-nue, every Sunday afternoon at 2:45, and even-ing at 7:45 o'clock. Admission free. All are invited."

# Massachusetts.

GREENWICH .-- Juliette Yeaw says: "Monday evening, Dec. 25th, the annual festival of the society here was holden. After a chicken-

pie supper from six to eight o'clock in the vestry, annusical and literary entertainment in the auditorium followed, concluding with a play, "The Spirit of Christmas, written for the oc-casion by Miss Helen B. Lochlan. The varied numbers of the program were rendered with much spirit, and the music was of unusual ex-cellence, under the tutelage and careful super-vision of Mr. H. W. Smith. No indications of there is a super part

No indications of 'hard times' were per-ceived as the trees yielded up their rich fruit-age to the hands of the emissaries of Santa Claus.

We enter upon the new year with bright omens for the future, and a steadily growing interest, in the objects and aims of the so-

The last Sunday of the year was filled most acceptably by Rev. Perry Marshall, now of New Salem, formerly, settled over the Unitari-an Society of Hartford, Conn. Falling health compelled bim to retire from the ministry to the above mentioned village; where, in devo-tion to bis mother leaves of the unitari-tion to bis mother leaves of the unitary to the above mentioned village; where, in devo-tion to bis mother leaves of the unitary to the above mentioned village; where, in devotion to his motherless children and the success-ful practice of medicine, be has won the love and respect of the people. Occasionally, sup-plying neighboring pulpits, he proves by his eloquence that practice and preaching can

agree. To-day (Jan. 7th) your correspondent has resumed her place, speaking to a fine audience on the subject, 'The Soul of Nature and the Soul of Religion One and the Same-Liberty.

OREGON .- "Holt" writes: "There is not one day of the year on which phenomena establishing the truth of Spiritualism do not octablishing the truth of Spiritualism do not oc-cur. Over and over, again and again, is the proof made. Hundreds of thousands of wit-nesses have given their written affirmations to facts, any one of which, if true, is enough; and yet so dull, stupidly incredulous, are the mass-es on this mightest question, that they still call for evidence, some stupendous phenome-non, to settle the question once for all. Not only incredulous but bitterly hostile are

th, 1893. Horace Joslin, aged 59 years 2 months and 18 days. He was a fine magnetic healer, and accomptished a great mount of good with the powers that came to him from the press works.

Amont of good with the performance of the second se

Dec. 30th, 1893, Henry Bronson, aged 64 Pears.

Dec. 30th, 1893, Henry Bronson, aged 64 Years. Funeral sorvices were attended at his late residence, Ger, mantown, Pa., Thursday, Jan. 4th, conducted by the Rev. Dr. G. C. Beckwith-Ewell, and Mr. Samuel Wheeler, Pres-ident of Spiritual Conference Association; Philadelphia. He was a usoninent and honored member of the First Spiritualist Society of Philadelphia, of which he had been tristee for a number of years. He leaves a wife and three daughters, who are sustained in their great breavement by the knowledge that there is no death. H.

From her home in Malden, Mass., Jan. 3d, Mrs. Mary E

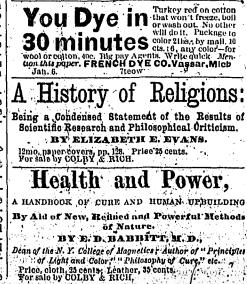
Senter, widow of Daniel Senter? at the age of 85 years. She was born in Portsmouth N. H., and lived therê untîl about fourteen years ago, when she removed to Malden. She leaves two children, a soun and daughter. Bie had not been able to read for a number of years, but enjoyed hav-hig THE BANNER read to her. ALPHA SENTER.

[Oblivary Notices not over twenty lines in length are pub-lished or attuitously. When exceeding that number twenty cents for each additional line will be charged. The words on a aver-age make a line. No poetry ddmitted under the above heading.]

## CONSUMPTION CURED.

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

Ground has been broken in the college yard, near Appleton Chapel, for Harvard's new Art Museum. 16 will be of Indiana limestone, and will cost \$150.000. It is designed by R. M. Hunt of New York. It will be one hundred and fifteen feet long and one hundred feet wide, and, two stories high, with offices, exhibi-



## MISS HELENA BLANCHARD,

What a beautiful awakening, indeed, is this great discovery from the darkness of disease and the failures to conquer it! What a blessing to all humanity! How grateful must Mrs. Blanchard feel for the cure of her solf and child! Dr. Greene's Nervura blood and nerve remedy will do for you all that it has done for her. If you are suffering from any form of nervous or blood disease, indigestion, weak stomach, kidney or liver complaints, take this wonderful medicine and it will cure you. Dr. Greene, the noted specialist in the cure of all chronic and nervous diseases, can be consulted at his office, 34 Temple Place, Boston, Mass., free, per sonally or by letter.

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# There is no Death.

# 2 Missouri.

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# JANUARY 20, 1894.

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SPECIAL NOTICE, Geiby.d: Mich. Fublishers and Hocksellers, S Berwerth Mirret (formerly Montgomerry Place), corner of Province Screet. Hoston, Mass., keep for sale a complete assortment of Spiritual Pro-reseive; Ecformatory and Miscellancous Hocks. THEME UASIL-Ordersfor Books, to be sent by Express, must be adoompanied by Silor at least half cash. When the money forwarded is not sufficient to fil the order, the bal-ance must be paid 0.0. D. Ordersfor Books, to be sent by Mail, must in variably beaccompanied by Sabto the amount of each order. We would remind our patrons that they can remit as the fractional part of a dollar in postage stamps to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of partment of the American Express Co. at any place where that Company has an agenor. Agents will give a money or-der receipt for the amount sont, and will forward us the tor any stated time, tree of charge, except the usual fee for isting the sorder, which is constor for any stated time, free of charge, except the anual fee for isting the sorder, which is constor for any state time for order sont tor any stated time, tree of charge, except the usual fee for isting the order, which is 6 cents for any sum under \$5.00. This is the street method to remit of ders.

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Thanking its regular subscribers anew for their continued kindness, THE BANNER's publishers desire that this-the veteran journal of the spiritual movement-shall receive its share of support from the new comers into our household of knowledge. With this hope the above offer js made.

## Infidelism vs. Spiritualism.

A RETROSPECT BY THE SENIOR EDITOR. We were a Freethinker ere becoming a Spiritualist. We found the so-called "infidel." Abner Kneeland, an independent thinker, to be an honest and conscientious man; we attended his lectures for the enlightenment of humanity, and finally embraced some of his theories against the tenets of Old Theology.

Having been born a free-minded individual-thanks to the undeviating law of HEREDITY-we became an investigator into all cognate themes. As "a practical printer," we were somewhat of a thinker, as a matter of coursehence it was our desire to become efficient in all phases of knowledge, in so far as human information could extend. Thus thinking and thus acting, we first studied phrenology to ascertain whether it was "a selence" or not. The more we investigated the more we became convinced that there was an underlying fact in the theory; the consequence was that we gave the subject considerable attention. The first definite satisfaction we received upon the subject was at a lecture we attended at the old Masonic Temple : Dr. Joseph Rodes Buchanan, the anthropologist, was the speaker. This gentleman's address interested us so much that we made a call upon him at the Tremont House at the time, in order to gain more information as to why he considered phrenology A FACT. "Why," said he, "it is because I have fully demonstrated it to be so, and hence I have felt it my duty, as an honest investigator, to tell the world what I know." His sincerity captured us at the time; and we incidentally requested him to write out his views for publication in The Boston Morning Post. He at first declined to do so, as he wished only to demonstrate fact independent of fame. But the then British consul at Boston, who was present at our interview, remarked that it would be perfectly proper for the doctor to give the press some idea, independent of his formal lectures, upon a subject that was then commanding the attention of the educated people of the world: "Well," said the doctor, reluctantly, "per-haps I will." He did so; and we, a compositor at the time on The Post, had the honor of "setting up "his statement, which attracted much attention. We have not the space to go into the full details of Dr. Buchanan's experiments at the time, which somewhat stultified the "regular" doctors of the city. It was a phase in knowledge of anthropology to which they had given scarcely a single thought. Dr. Hall, a wellknown "regular" in this city at the time, a good surgeon, so assured us. This was our first experience on the boundaries of the psychological domain; we were then comparatively a young man, and it proved to us a stepping stone to further inquiry. So we continued investigating. The next step we took in this direction was to look into-so to speak-Mesmerism, that we had conceived to be an adjunct to . Phrenology-which fact was conclusively demonstrated by Dr. Buchanan at the time we attended his lectures at the old Masonio Temple on Tremont street. We could state (and may at some future time) how we were educated step by stepthrough investigating phrenology, mesmerism, anthropology, etc.-up to the point of readiness to accept the grand truths inculcated by MODERN SPIRITUALISM, through, its trance inc. diumship and its varied phenomena.

# The Smallpox Question.

The smallpox vaccination question is now agitating the public mind in Boston to an unusual extent. Well it may, when the fact is an alleged preventive of the smallpox-introduces into the human system a polson asmuch worse than that disease as it is possible for any reflecting mind to conceive.

THE BANNER has long devoted its energies, in connection with its stated efforts for the advancement of the New Dispensation, to a "showing up" of the evils attending on vaccination, being urged thereto in the earliest period of its publication by returning spirits, who testified to us of the injuries wrought upon their whilom earthly bodies by the pernicious practice.

We have welcomed to our columns the writ ings of some of the ablest minds in England nopoly, and thus to clothe it with selfishhese versus vaccination-notably those of Mr. Wil- and increasing tyranny. An aristocracy is inliam Tebb of London, who has given much serious thought to the evils of Jennerism, has put forth the most indefatigable efforts in the it is not therefore more moral or humane. The interests of anti-vaccination in Great Britain, on the continent, and elsewhere; and who is is to put them in the direct way of exercising yet firmly at his post of chosen duty in this their intelligence, to impose duties upon them regard.

When we consider the serious consequences involved in this Jennerian practice we are absolutely amazed to see that the newspapers of the day,"fall in" and march after the drum of | fied to exercise the right of suffrage only offers the M, D.s without the slightest question; the very reason why, in a professedly free even making the thoughtful men and women country, she should be clothed with that right. who object to such a "blind leading [of] the blind" the butt of reportorial ridicule. We find, for instance, in the Boston Evening Record of a late date the following paragraph:

"The anti-vaccinating distator is just beginning to peep. He ought to have spoken a month ago, or for-ever to have held his peace."

We would inform our facetious(?) contempo rary that the anti-vaccinating agitator has been "peeping" for many years, not only in this country but all over Europe. If he does not believe our statement, we will forward to his sanctum ample printed and fully authorized evidence that our asseverations are strictly correct. This is why we have so explicitly stated in these columns that we regard the enactments forcing, by law, the vaccination of healthy people, especially young children, as a cautionary measure in order to ward off a possible disease, to be of the most outrageous character-having their birth in ignorance and fear, and utterly contravening the right of parents and citizens.

We are glad to note that a certain degree of antagonism is being manifested regarding compliance with the wholesale vaccination of school-children, clerks, employés, et al., ordered by those in authority because of the comparatively few cases of smallpox reported in this city; and we hope it will at least be the seed from which a large crop of "anti-vaccinating agitators" will spring in days to come.

The Record, still in a hilarious vein, tells this story, which, if it has any special merit, is at the expense of the friend in the case and for is a great scarcity of water in these places, and, the advantage of the vaccinating M. D.s, who evidently bask in its smilee:

evidently bask in its smile: "A friend of mine got from bis family physician the other day a half a dozen of vaccine quills, having taken a notion to do his own vaccinating. After din-mer he mechanically put his hand in his pocket for a toothpick, and thought he pulled out one. It was really one of the vaccine quills, and he picked lifs teeth with it. For two weeks he lived on soup, and among other resolutions he made at New Year's was never to do his own vaccinating again. It took with a vengeance, and all the glands of his mouth and face were swollen and inflamed for a week!"

This sounds well for a story, but if such was the present effect of the process on an adult person (the after results being really to sadly supervene in coming years), what must it be to the child or the infant in the forming period of est kind are utterly disregarized by the choked life?

The daily papers of Boston have been forced. in the great competitive pressure for news eases. The Indian health officials will, for the hereabout, to admit that in various cities in protection of the people of India as well as Massachusetts, in addition to Boston, the order | from regard to its reputation, make strong or vaccination of the school children has been

the longer she performs those dutles, and thus accumulates experience. There is really no other argument than this in the whole matter. The sex "question eliminates itself from the becoming every day more clearly apparent to discussion. The issue is one of intelligence the inhabitants of the Old and New Worlds only, and that is to be decided not on the that, the Jennerian system of vaccimation-as ground of so-called education, but on the com-analleged preventive of the smallpox-intso mon sense ground of a fair and growing comprehension of what is for the best interests of the individual and of the community to which he or she may belong, in the political and social sense. On this ground woman suffrage as a cause yet to be won can maintain itself from beginning to end without faltering.

Still another reflection occurs to broaden and strengthen the cause for woman. It is that to restrict popular suffrage is to erect if into a growing tyranny instead of making it the bulwark of free institutions and an enlarging common life. To keep it in the hands of a class, large or small, is to erect it into a movariably more cruel than a democracy. It may be more intelligent, in the accepted sense, but way to make men more intelligent continually which will develop their intelligence by in. creasing their responsibility. And if so with one sex, why not also with the other? The reiterated declaration that woman is not quali-

# "Holy Wells"-and the Cholera!

The health officials of Bombay and other. Indian cities insist, and present an array of collected facts to sustain their contention, that India does not deserve the ill repute of being the endemic home of the cholera.". They declare Arabia to be the home of the plague, and are preparing to make the most strenuous efforts to arouse the Arabian authorities to the truth, and to make them apply the remedy. The Bombay Gazette prints a mass of statistics that reveal a truly terrible condition of affairs. The official teturns of the health officer of Bombay show that of 91,000 pilgrims who left that city for Mecca during the last eight years only 60,000 have come back. For each year of that time thirty pilgrims in every hundred have perished, while many came back home only to die of disease contracted on the pilgrimage. It is demonstrated that the pilgrims do not carry disease with them from India.

The mortality on the voyage from Bombay to Mecca is very small; it becomes great only after the pilgrims have entered the holy cities and during the return.

The British consul at Jeddah keeps a record of the number of pilgrims arriving and departing at that port, which figures corroborate in full those of the Bombay officials. The Indian officials assert that the oholera plagues which periodically sweep around the world have their origin in the filth of Mecca and Medina. There the quality, is bad. The famous "holy well" at Mecca offers complete conditions for spread-

ing dispases; it contains but little water; an essential devotion in the pilgrimage is to bathe in and drink of the water from this well; its brink is always crowded with pilgrims, some drawing the water and pouring it over their persons, others dipping it up in cups and gourds and drinking it; what is used for bathing runs directly back into the well, and diseases are readily spread in this way.

For a time this year the authorities closed the well. There is little or no drainage in the city, and sanitary precautions of the commoncrowd of pilgrims. Not only cholera is bred and spread in this way, but other terrible disefforts to induce the authorities of the holy. places of pilgrimage to take an interest in drainage and general sanitation; to have more scavengers, even if they have fewer priests. They think that Western nations might take an interest in the condition of things in Arabia, and they will offer the result of their investigations in the hope that steps will be taken to crush out the cholera plague in what they assume to prove is its real endemic home.

# TIMELY TOPICS.

An Old Acquaintance .-- We have got at some thing again that is like old times-literal, atomic, molecular, materialistic, and without any ohunce for dispute about it; it is the rather familiar matter of the resurrection. Early last month (as publicly reported) a Yorkshire, Eng., minister-Rev. Isaao Naylor-preached on a Sunday in the Methodist Episco pal Church pulpit in Seventeenth street, New York He felt a stirring of his imagination; said he imagi ined it is the time for the graves over in Greenwood Cometery to give forth their dead. Greenwood, he said, is illuminated with one great sheet of light; combstones, fall; monuments melt away; the graves open wide their mouths. He who is good rises with the light of everlasting joy about him-upward, upward, into the resurrection and the life. The wicked too, hust rise; in his cars rings the song of the lost soul; eyes to gaze no more on nature, but blud to stare at everlasting darkness. He rises-rises-goes to meet the God he insulted, with a wall of awful anguish; he rises an evil doer; reaps the evil-doer's due: Another ploture (reported aforesaid)-wholly out of

that same stirred imagination of this Yorkshire preach. er: Golden throne, heavenly prince seated on it; eyer, glistening with light of eternal day: throne resting on silvery cloud of brightness; choirs of universe praising in song; throne rises; around, about.and before a long drawn procession moving, glorious in immortal brightness; silvery angels (bimetallists?) cleave the air, and fly before the throne. Procession comes to a halt. On the left appear the doomed; they sinksluk-sink into the depth's appointed for the damned. Procession again takes up line of march; approaches golden (sliver now demonstrized?) gates of heaven; angels blow the challenge through trumpets; Selahi pearly portals open; the (theologic) Christ rises upon his throne; and thereupon. in one great voice, the hosts of heaven proclaim-merely a familiar verse from the old hymn-book, very, very good indeed, but really and truly nothing new. This is something like, now; old fashioned flavor; real and literal; visible and readily understood. But it makes us a morsel sad to think that these very resurrection literalists find fault continually with Spiritualism, because it makes the other world so "material " by simply making it real.

Coming of Our Spirit Friends.- It was pleasant to read in the Message Department of THE BAN-NER for Jan. 6th the communication from Spirit William Fishbough-a veteran among the old workers for Spiritualism. He answered the oft-repeated question: "What good does it do for spirits to return to the earth-plane?" Our mission upon the earth-plane, he said, is to aid every one with whom we come in contact. The good we perceive is this: You are better fathers and mothers; better brothers and sis ters; better citizens for our companionship and for the influences we leave with you. It lightens the burdens of life; it drives away the sadness that overshadows the spirit; and you feel your loved ones come nearer to you because of what we may express through the organism of a medium. So true is it all according to the rule of reason; if we are influenced to good and right by coming into contact with earthfriends of larger experience and wisdom, now much more by knowingly receiving visits from friends that have been taken from our sight, but come so much the closer for that very reason. If the presence of earth-friends and relatives is not without its due effect, why not much more the presence of the departed, now become sacred to our affections? And it is even thus. It is not, it cannot be for nothing that our unseen friends of the spirit-world draw near to us and bring us their blessing. It cannot but change our natures for the better; rectify our errors; reform our lives; ennoble and uplift us spiritually. And their coming is neither miracle nor myth, but a blessed reality. Who does not want it so? •.•

"The Indian Helper."-The little brownish folio sheet with this title is otherwise called The Weekly Letter from the Indian Industrial School at Carlisle, Penn. It is printed and mailed by Iudians, and has a circulation of more than ten thousand. It is printed by Indian boys, and its price is but ten cents a year. The Christmas number is decorated on its first page with a typographical Christmas Tree, the composite words being happily cognizant of the annual holiday. The Indian Helper claims that it helps the Indian by showing people that the Indian is the same as the rest of us, if he is given the same advantages in life. It is filled with short and meaning para graphs; sprinkled all over with spicy and timely items about Indian life and customs; imparts a constantly fresh variety of information about the Carliste Indian school; and in this number describes a Hard Times' Festival at the Indian School, which would awaken a sympathetic interest in any, the most cas ual, reader. We sincerely commend this very worthy little weekly to all persons-male and female, old and young-who would help ou the good cause of Indian education and enlightenment. As the product of the industry and skill of Indian boys this little paper does them great credit. Down with the Gates.-Rev. Dr. Peters, of the Bloomingdale Reformed Church, New York, in a discourse appropriate to New Year's, thought it pertinent to refer again to the fact that our immigration to-day is largely drawn from the lowest strata of European society; and that it is no part of our duty to sacrifice the future of our land and the welfare of our children for the benefit of the allen and the stranger. He did not doubt that the great influx of sundry nationalities into the American labor market was largely responsible for our hard times; these people can work for half what the American laborer receives. and still save money. What can our workmen gain. he asked, by striking for higher wages, when every steamship brings hundreds of starving immigrants Let the laboring man strike against unrestricted immigration, and keep it up, and high wages will come. He reconimended a systematic and thorough exami nation of every immigrant by our representatives abroad; allowing no person to be landed on our shores unless he has a certificate stating emigration to be his intention, signed and filed, with sufficient youchers for its truth, three months before sailing. In that interval his character could be properly investigated by our consuls abroad. • Goodness Not the Property of Any Oreed,-The dominion of goodness is not confined within the limits of Obristianity, said Rabbl. Hirchberg to a crowded Hebrew congregation in Temple Adath Israel, in this city. Rabbl, Hirchberg is the youngest Rabbi in the country. Speaking on the subject of re-ligion, he expressed himself in strong terms in favor of tolerance among the different religious sects, while sadly deploring that fanatic intolerance which will not let one religious sect discover any good in another. While he recognized all the benevolence, goodness and love of Uhristianity, and admired a Christian worthy of the name, he repudlated the idea of the superiority of Christianity over Judaism. He asserted that the principles of equity and virtue are not one creed's exclusive possession; they belong to all men alike; a man, therefore, can be all that a man ought to be, and yet not be a Christian. And he gave citations from the rabbiulcal scriptures, from the teachings of Buddha and 'Mohammed, to show that Christian sentiments were to be found in all of them. The youthful Rabbi is right, because he stands fast in reason. . Mere profession of bellef-the more mystery the more belief does not avail in the court of justice and truth.

that way, and promotes courage, which is the right hand of every real success. We brood over disappointments till they are magnified many times. Wo create new miseries, when we should resolutely beat down those that are already in hand. No New Year resolution could be of more worth than one to make the best, of everything, accepting it as the very thing. that is the best for us. Sec. 2.3.

# Is Consumption Contagious?

According to the New York World of Dec. 31st, the New York Board of Health maintain that consumption is contagious, and suggest that all cases of consumption be placed under its control.

The whold scheme meets with the disapproval of some of the leading specialists on pulmounry diseases ; amony them Dr. Robert Hunter of. 117 West 45th street, New York, who oriticises the Board as follows;

among them Dr. KOOPT Hunter of. 117 West 45th street, New York, who oriticises the Board as follows; "The statement in the report, that' consumption is contagious,' and, therefore, likely to affect persons in health, is a mere assumption, and it is disordiled by all reliable facts. Were it really contagious in tho same sense as smallpox or typhus, the moriality from it would not remain the same from generation to gen-eration, but would fluctuate, and at times become epi-demic, as do other infectious diseases. Consumption generally occurs in isolated cases, say one in a family, and those who spend their whole lives in the closest association with consumptive people do' not contract it. I have been for more than forty years in daily con-tact with consumptive, spending the greater part of each day examining their chests, listening to their breathing, analyzing their, sputa, exposed to their breathing, analyzing their sputa, exposed to their breath and to emanations from the matter expectorat-ed from their lungs, and yet I am, at the end of that time, in the enjoyment of sound and healthy lungs. This is proof positive that the assumption that con-sumption is contagious, or in any sense dangerous to the public, is utter nonsense. The whole project is an outrageous conspiracy against medical science, humanity, and common sense, as well as the life and liberty of overy consumptive. Consumption is not contagious; it is not increasing; it is never contracted as they say it is, and it would not be prevented by the means they propose."

## Oremation.

The body of Thaddeus C. Dunn was cremated Saturday afternoon, Jan. 13th, at the crematory at Forest Hills, Boston, Mr. Duwn died Dec. 13th. The deceased was engineer of the Chestnut Hill reservoir pumping station. It was at Mr. Dunn's own special equest that his body was cremated. The ashes were placed in a small brass box for burial.

Mr. Marshal O. Wilcox, who for the past four ears, we are informed, has practiced his gifts of magnetic healing among his friends in private, and has been specially successful in chronic cases, has, at the eatnest request of many, who have been thus benefited, decided to enter upon the public exercise of the natural gift of healing by laying on of hands, with which he is endowed. For that purpose he has located in THE BANNER Building, Room 5, where he can be found by sufferers seeking such aid.

H. V. Walter of Lebanon; O., writes to inform is of the decease of Mr. Joseph Baker, on the 23d ult., caused by Bright's disease, at the age of seventy four years. "He was an excellent gentleman," Mr. W. continues, "and has been a subscriber to your paper from my news stand for over twenty years, and I do not know how much longer."

EF It is suggested that a few of the enlightened pembers of every church confer together, and send for a quantity of "Bishop Haven's Appeal to the Churches from Spirit-Life," which can be had below cost of the publishers at Washington. Send stamp for free sample copy. Address S: M. Baldwin, 1202 Penn-sylvaula Avenue, Washington, D. C.

IF L. Machynleth (22% Elm street, West Somerville,) writes: "Miss Roxafana L. Grosvenor, who has been ill since the close of last September, is slowly gaining; and feels herself called back to earth. It is hoped that her convalescence, which must be long, may be cheered by every comforting thing."

With its issue of Jan. 4th our enterprising Gernan contemporary, the Deutsche Zeitung of Charleston. S. C., commences its forty-first volume. This publication is conducted by Franz Melchers, and frequently admits articles favoring Spiritualism into its olumns.

WANTED .- A copy each of E. D. Babbitt's "Health Manual" and "Answer to Dr. Brown-Sequard's Leetures on Nerve, Force." Any one having a copy either or both of the above named works which the will dispose of, will please address Colby & Rich.

EF Read the announcement made by L. L. Wintck on our fifth page concerning a Facts Convention in Boston

82 Mr. W. J. Colville's new novel, "DASHED AINST THE ROCK publication. As considerably more than three hundred names have been enrolled at the advance-subscribers' price (60 cents per copy), a special rate made exclusively for those who advanced the capital for the publication, he desires us to state that the volume will be out on or about March 1st. The price of the book is \$1, postpaid, finely bound in cloth. In this romance he has embodied in the course of a story a series of most remarkable papers by a learned occultist, dealing with the law governing the most wonderful psychical and mechanical phenomena. Colby & Rich are the publishers, and all orders must be sent direct to this office, 9 Bosworth street, Boston.

received with marked opposition. Notably is it so in Malden, Mass.

it so in Malden, Mass.: "The Board of Health [so runs the report] directed the city physician to visit the public schools for the purpose of vacchating all pupils over the age of seven years, upon whose persons he did not find, after due examination, what he regarded as adequate vaccha-tion scars. The school committee has unanimously protested against the execution of this order, and has sent its protest to the Board of, Health, the city physi-cian, and has also instructed the Superintendent to notify the principals of the various schools of its ac-tion. The committee believes that there are proper as well as improper methods of complying with the vac-chation law."

This compulsory law regarding vaccination should be summarily wiped from the statute books of Massachusetts! The sooner it is done the better it will be for the health of the community at large, and especially the coming generation.

# No Sex in Suffrage.

No standard of intelligence has yet been set up that will apply to the various classes and conditions of men who seek the exercise of the freeman's franchise. In point of fact, intelligence is a something that makes an easy escape from even the most ingeniously careful definition.

A man becomes a voter at twenty-one years of age; but not until he has gained the experience which matured middle life brings can he be said to possess any of the real, productive and self-contained intelligence which entitles him to the rank of a citizen in its higher and truer sense. He may have been crammed with book knowledge all through his earlier existence, and let it all pass out of his later recognition, yet not be any less qualified to be as well as those of the Old World. a voter at fifty than he was at twenty-five, if, indeed, he is not vastly better qualified than he was at the beginning. So that the whole of tial to the elector's privilege may be condensed into the simple statement that a man is capable of becoming a voting citizen when he fairly. understands what is for his own political and social interests and for those also of the community to which he belongs. And with the accumulation of experience he is certain to become a better citizen than he was at the begin ning, which conclusively shows that a knowledge of citizenship is acquired after a man is made a voter rather than before, and that the best and only way to qualify individuals to be voters is to let them vote and keep on voting.

But to what does this lead and pertain, it may be asked. We unhesitatingly answer, to the consideration of the question of suffrage cannot be alleged any longer that woman is any more ignorant of what is for her interest and that of the community she belongs to, soolal and political, than man is; and it is equally

# The Work of Dr. F. L. H. Willis,

The Lecture of Dr. F. L. H. Willis, delivered in Berkeley Hall, Boston, Mass., Sunday, Jan. 17th, 1892, is a grand production; and should be kept in memory by the Spiritualistic public.

It is for sale at the BANNER OF LIGHT BOOK-STORE, 9 Bosworth street, Boston, in pamphlet form, by wholesale and retail, at the cost of publication.

The subject is "THE MEANING OF LIFE," and its precepts are applicable to all classes. It presents, indeed, a broad view of mundane things. In the course of his remarks, Dr. Willis, with spiritual inspiration on his lips, remarks: "How many of us Spiritualists have an abid-

ing conscientiousness of the deep import of life? To how many of us is it a Via Sacra-a sacred way filled with wonder and beauty and divine significance?". He adds: "To how many of us is it a Via Sacra?" This is the paramount question of the present day. The wise words of this eloquent lecturer should not be forgotten by the Spiritualists of America,

And now, to-day, comes a new lecture from this Martyr to Modern' Spiritualism, which was delivered before The First Society of Spirthis gabble about the intelligence that is essen- itualists in Washington, D. C., Jan. 7th, 1894 -a verbatim report was published in THE BANNER for Jan 13th. It will subsequently appear in book form for general circulation. Orders solicited.

> BT THE BANNER- has stated many times that the opinions expressed by its correspondents its editors were not responsible for; that free thought upon all moral subjects would not be debarred from its columns, etc.' But this fact does not seem to be duly considered by our eleventh-hour. Spiritualists, however sincere they may otherwise be.

CORRECTION .- The phrase " From every civilized nation of the earth but this," in the last paragraph of the second column of the report the standard of intelligence as made above, it of Dr. F. L. H. Willis's lecture, "The Voice of the New Year," in THE BANNER for Jan, 18th, should read "From every civilized nation of the earth but two."

We received 'several pleasant calls, durconclusive, also, that she is as capable of be- ing his recent successful period of labor in Boscoming more and more intelligent in respect to | ton, from Prof. J. Clegg Wright, and wish him her social and political interests and duties, a safe journey to his Olnoinnati home.

No More Growling .- Wishing one another a Happy New Year is very proper and right; but after uttering the wish what is the thing to do but try to make it happy for others? Otherwise the wish is merely superficial. New Year's is, for example, the very time to stop the uncomfortable croaking habit; to go on short rations of pessimism; look for the silver lining to the cloud; begin all over again, with a smile stamped deeply enough on the face to last through the year, ignoring the ugly and unwelcome, relusing to think anything hard and trying, and resolved to dismiss all morbid tendencies and cultivate courage and trust only. Ingersoll once said that if he had had the making of the world, he would have made health contagious in place of disease; cheerfulness certainly leads

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23 All the spiritualistic societies - especially those that THE BANNER reports gratuitously from week to week-should call attention to it from their rostrums occasionally, and keep the paper for sale.

105 Matter of much importance and interest will be found on our sixth page, going to show alike the utter absurdity and open danger involved in the practice of vaccination.

ED Our platform speakers." all around the compass," are just now very active. Go ahead, friends! but above all don't run into creedism!

# DR. WILLIS IN WASHINGTON. . BY GEORGE A. BACON.

To the Editors of the Banner of Light:

It was both fortunate and wise for the First Society of Spiritualists of this city to enlist the services of Dr. Fred. L. H. Willis for the opening month of the new year. His presence here thus far has more than fully edeemed the promise made by those who were solicitous for his coming., His conspicuous character for varied culture and rare spirituality, his exceptional gills as a medium for the higher phases of spiritual phenomena, his loyalty to truth, to himself, and to the Cause with which he has been so closely identified for more than a third of a century, all conspire to render his public ministrations as an exponent of the Spiritual Philosophy practically and grandly inspiring. .The Doctor's Sunday evening's discourse of the 7th

inst., on " The Voice of the New Year," has already appeared in full in THE BANNER,

At the regular social meeting of the Society, held on last Tuesday evening at Wonn's Hall, Dr. Willis entertained a closely packed audience with a graphic account of some of his memorable experiences as a medium, which, to those who knew him not-and they constituted much the larger portion of the companythese experiences were indeed as a revelation. To say that this rehearsal of his earlier mediumistic life. was listened to with rapt attention, and that his auditors were alternately thrilled and subdued by the vivid character of the manifestations, but feebly ex-, presses the truth. The occasion was one of the ut-

ered from the fact that on announcing his intention to: give private lessons concerning soul-culture, three series of classes were immediately organized, which monopolize all his leisure time.

# NEWSY NOTES AND PITHY POINTS.

CAUBE AND REFECT. We see but half the causes of our deeds,, Beeking them wholly in the outer iifo, And heedless of the encircling spiritworld, Which, though unseen, is felt; and sows in us All germs of pure and world wide purposes. - Lowell.

## Man proposes; but God disposes.

SUNDAY I.AWS VINDIOATED.-It is reported, great-ly to the credit of New York City, and in triumphant vindication of its aspersed morality, that its long-neg lected Sunday laws are being notively enforced. An onergetic detective has arrested a hardened individ-ual named Morris I Johenseun for seiling him a two-cent shoestring on the Bowery, and the daring vio-lator of the "hely Bubbath" was held-in one hundred dollars' ball. New York is to be congratulated! And the detective ought to be presented with a nice, hew, bright tin aureole.-N: O. Picayune.

The shower of dirt which is reported to have fallen in Costa Rica must have been, says an exchange, a sort of a reign of terra.

Blessed is he who speaks kindly to a dog, for in that other life dogology will count.- Weldwood Messenger.

"That the sun shines on the just and the unjust" is an old adage, and a true one, But did ever mortality think that the unjust are eventually cursed when they think they rank first?

One of the most serious railroad accidents that ever took place in the neighborhood of New York occurred on the Delaware, Lackawanna & Western railroad, Jan. 15th, during a thick fog, on the meadows just west of the drawbridge across the Hackensack River. The South Orange accommodation ran into the Dover express, telescoping and smashing to splinters the two rear cars of the latter train, killing eleven persons and injuring about fifty others.

Thanks, Bro, J. J. Morse, for your new year's token of kindly remembrance.

Russia's new census shows a population of 124,000,-000, which is just twice the figures of the last census of the United States.

## Barking dogs seldom bite.

THE FIRST REQUISITE. - Admirer: "How many hours a day did you devote to your musical educa-tion?"- Gutokowski (the pianist): "It was on der-vat you call bim - gonvenience of der hair tresser mooch debend."-Puck.

It is reported from Washington, D. C., that the great mosque of Damascus, one of the Old World's most noted buildings, has been destroyed by fire. It has in turn been the site of Pagan, Christian and Moslem worship.

PARENTS, TAKE THIS TO HEART. - A Sunday-school teacher in a town not far from this city, who has a class of bright boys, once asked them what they un-deratood by "suffering for righteousness' sake." One of the boys promptly replied that to him it was sitting all the morning through a sermon that you couldn't understand a word of, going to Braday seriool at noon, learning Bible verses in the afternoon, and being made to go to meeting in the evening, and then being scolded after you got home because you could not keep awake. - Boston Herald Home Hints Man.

## **A Facts** Convention

Will be held at Dwight Hall, 514 Tremout street, Bos. ton, Saturday, Jan. 20th, at 7:30 P. M., and Sunday, Jan. 21st, at 10:30 A. M., 2:30 and 7:30 P. M.

Subject for the opening session, Saturday evening, will be, Mesmerism and 'its Relation to Medlumship -illustrated by experiments.

On Sunday the following subjects will be consid-On Sunday the following subjects will be consid-ered: The Phenomena of Spiritualism; Its Theories and Practice-Illustrated by some of the best me diums; Thought Transference. Mind Reading, Mind Cure and Magnetic Healing, Theosophy and Astroi-ogy. All questions in reference to these and kindred subjects will be in order. Many of the best exponents of these subjects are ex-pected to be present, and all médiums are invited. Good music and mediumship among the principal attractions. L. L. WHITLOCK, Chairman.

# Where is Heaven?

And Elisha prayed, and said. Lord, I pray thee, open his es that he may see. And the Lord opened the eyes of the bung man; and hesaw; and behold, the mountain was full horses and charlots of fire round about Elisha.—11. Kings,

Nobody knows where heaven is, but every Nobody knows where heaven is, but every-body hopes there is a heaven somewhere. To say that it is a condition of mind is a mislead-ing use of language, an intangible abstraction of no practical use. It is either a place or it is an hallucination. If a heavenly frame of mind is all there is of heaven, then the possession is nothing to boast of, and may end with the last gasp of life; but if it is a place whose boundary line we cross at the moment of death, in which our intellectual and spiritual activity will have unbounded scope, where souls can grow un-

son is sometimes held in abeyance, or chained up for the time being, that the emotions may have full and free play. Discrimination is par-alyzed, and the doors of the heart are thrown wide open for folly as well as wisdom to enter. There are mon and women who, toll us of in-credible experiences; but these, experiences are not to be judged as false merely because they are incredible. On the contrary, we are inclined to ask if anything is incredible, and if so who shall fix the limit of beller. There are men of science of large reputations whose word-lias weight the globe over, who look us straight in the face and tell us wonderful stories. There are psychical societies, whose members are cold investigators, and, while they throw aside much that is floating about, call our attention to a residue that needs explanation. Society is ablaze with this sort of thing, and assuredly there are a thousand extravagances in the air. But the real question is behind all this. Is it true that in this latter quarter of the nine-teenti century there is a spiritual as welk as a material revelation? While some bave stum-bled on inventions which have altered the whole complexion of our social life, have oth-ers discovered truths which render the spirit-ual life more brilliant and hopeful? Here, then, we find ourselves groping through

Here, theh, we find ourselves groping through the darkness. Heaven is a place or it is noth-ing. Heaven is peopled with beings who may not be seen because our eyes are not fitted for that kind of vision. But some have seen them that kind of vision. But some have seen them in the past, and others, in the present, declare that they have, been equally privileged. If we take the first step we must finish the journey. There is no halting spot where we can say, Thus far and no farther. Either heaven is round about us, and the possibility of commu-nication is a fact, or we have been led strange-

ly astray. The affirmation ennobles all things; the denial leaves us wringing our hands in mute de-spair.—New York Herald.

MEETINGS IN MASSACHUSETTS.

Malden .- Mrs. Abby N. Burnham lectured very eccptably for the First Spiritualist Society last Sun-'day, in Odd Fellows Hall, on the subject of "Progression," and at the close of her address gave very lear and well recognized tests.

gri ssion," and at the close of her address gave very clear and well recognized tests. Mr. F. A. Wiggin of Salem will be with us for the next two Sundays, Jan. 21st and 28th. On Thursday evoning, Jan. 11th. a very able and in-structive paper was read by Miss Margle Vaughan on Astrology, which was highly appreciated—expecially the excellent rendering of a very flue poem on the same subject. The tests and psychometric readings given by Mrs. Judge Pettengill were all clear and to the point, and were all recognized. The Children's Progressive Lyceum met at Odd Fel-lows Hall as usual at 2 P. M. W. E. D. N. Potter, Con ductor. Usual Lyceum exercises, invocations and marches. Special topic of atudy under the direction of the Assistant Regular Reading, Miss Alice Fa-gan rectation, Master Ralph Carter; recitation, Miss Honde Willard; plano solo, Miss Mabel Carter; recitation, Master Ernest Boyd; song, Miss Bertha Willard; plano solo, Miss Emma Chattled; forence Willard; plano solo, Miss Emma Chattled; cornet solo, Mr. Wiley; reading, Miss Gussie Potter; remarks, Mrs. Kenyon, Mr. Potter and Dr. Tootha-ker; award of cards of merit by Mrs. Willard, the As-sistant Guardian, to Maude Willard, Flossie Chipman, Arthur Beyd, Belle Fagan, Ernest Carter and Gussie Potter. Special topic for next Sunday, "Why Should We

Arthur Heyd, Bene Fagan, Erness Carter and Potter. Special topic for next Sunday, "Why Should We Shun Bad Company?" A test circle for the benefit of the Lyceum will be held at the residence of Mrs. C. A. Butterman, No. 54 Mountain Avenue, Malden, on Friday evening, Jan. 10th, at 1:46 o'clock. MRS. C. A. BUTTERMAN, Sec'y.

Springfield .- Sunday, Jan. 14th, Dr. George A. Fuller of Worcester gave two very interesting lectures to good audiences. At 2 P. M. the meeting was opened with singing by the choir of "Yonder," from the Hymnal.

Dr. Fuller read one of Edwin Arnold's poems, and Dr. Fuller read one of Edwin Arnold's poens, and then gave a fine invocation, elevating and soul inspir-ing in character. Singing of "Summer Laud," to the tune of "Beulah Laud," composed by Prof. W. F. Peck, followed. The subject of the lecture was "What is Religion?" and was a very able and eloquent discourse. Dr. Ful-ler spoke again in the evening, closing his present en-gagement here.

ler spoke again in the evening, closing his present en-gagement here. Next Sunday W. F. Peck will lecture again, the atternoon subject being "What is Bin? and Who are Sinuers? "evening, "The War of Science." Sunday evening, Jan. 28th, Prof. Peck will deliver an oration on "The Life and Character of Thomas Paine," and the day will be celebrated as Paine Me-mortal Sunday. The Dramatic Club will give an entertalument on the evening of Jan. 31st for the benefit of the soclety. Mrs. H. G. Holcomb, President of the Ladies' Ald Soclety lectured last Sunday for a newly-organized soclety in Meriden, Conn. Next Sunday she is to speak in Worcester, Mass. M. W. LYMAN.

Lynn .- One of the largest and most harmonious

# dred and ten came and reported their names to friends in the mortal. The audience was the largest of the sensor so far. Dr. Wm. A. Hale of Boston will be the speaker next Sunday.

BANNER OF

Meirose Highlands .- Services were held Sun-**Bolrose Highlands.**—Services were hold Sun-day, Jan. 14th, by D. E. Cagwell, in Rogers Block. Subject, "Socrates, the Prophet of Reason." The speaker said that Socrates not only possessed a posi-tive knowledge of immortality, but he had great moral courage to declare his faith in opposition to the mate-rialism of his time. Mightler than the poople in spir-tual unfoldment, but weaker in the physical, he there-fore was forced to meet death at the hands of the authorities. A state were rendered by the famous boy tenor, Master Kelly of Stoneham. Prof. Littlefield, organist.

organist. Services every Sunday afternoon : time changed to 2:30; free to all. EDWARD P. FAXON.

3 Appleton street, Boston.

Waltham.-Shepard Hall, Sunday evening, Jan. 14th, well-attended meeting; invocation by the Ohairman, followed by Dr. Allen Toothaker with excellent remarks, readings and tests; tests by Chairman: mu-sical selections, Miss Winslow. Jan. 21st, Mrs. Woods and Mrs. Dr. Bell will be with us. DR. O. F. STILKS, Conductor. 70 Waltham streat, Boston,

New Bedford -Sunday, Jan. 7th, Mrs, Annie E. Cunningham was here and gave the best of satisfaction. Last Sunday Edgar W, Emerson called out two large audiences, who were well pleased with the in-disputable evidences of immortality as presented by his guides. Next Sunday Mrs, May S. Pepper will oc-cupy our platform. SEC'Y.

Brockton .- At Ladies' Aid Hall Wednesday evening, Jan. 10th, Mrs. May S. Pepper, after a few re-marks, gave a number of tests-all fully recognized. Sunday, Jan. 14th: Mrs. Hattle C. Mason of Worces-ter gave a lecture (1) a large audience, also tests, which afforded perfect satisfaction. Mrs. C. F. Loring will be with us Sunday, Jan. 21st.

L.8. K.

Fitchburg .-- Mrs. Annie E. Cunningham of Boston, our speaker for Jan. 14th, was warmly greeted by her many friends. After each lecture she presented tests which were very satisfactory.—Sunday, Jan. 21st, Mrs. Julia E. Davis of Cambridgeport will occupy our platform. ESTHER O. PIERCE, Clerk.

# MISSOURI.

St. Louis,-Mr. J. Frank Baxter arrived duly in St. Louis on Saturday, Jan. 6th, and the next day, Sunday, 7th, was at his post of work in Howard Hall. He was greeted by several of his old time friends. He was introduced to the people by President M. S. Beckwith, and rendered an opening song, followed it with an appropriate poem and another song, and then for one hour addressed his audience to receive their applause in appreciation of his words and points. The address was of the nature of a salutatory, and was well adapted, both as an introductory lecture to Mr. Baxter's course of the month, and as a New Year's discourse on this opening Sunday of 1894. Not one but what was delighted, and many expressed themselves so, as they took his hand at the close. In the evening, what with Mr. Baxter's reputation among St. Louis Spiritualists and irlends, and the following previously bestowed, for this is his 'journ', visit to, the city, it was deemed not only opportune, but' expedient, owing to the limited capacity of the hall (four hundred), to raise materially the price of admission, which was doue, and so advertised. But still the hall was too small to accommodate our out his insite. The lecture was timely, on "Spiritualism: Its Creed and Phenomena," and it proved a capital presentation of the distinctive points of decirine as established by fact and phenomena. Spiritualism was shown to be a natural fact, based on unatural law, and demonstrated by natural revelation. The large audience was unusually demonstrative of its appreciation. For one hour following the lecture Mr. Baxter gave a descriptive séance, and presented many descriptions of spiritualism, as the audience was anticipates, at demonstrated by natural revelation. The reporter had supposed he was a towing the set of the next day, while it was very flattering in personalities as to Mr. Baxter's appearance, scholarship and entertahing qualities, yet donsidered his mediumship " a disappointed, and bupposed he was towing the state of the scholar decirities and supposed he was a towinderstable lifting St.|Louis on Saturday, Jan. 6th, and the next day, Sunday, 7th, was at his post of work in Howard Hall. He

understationer, current of anticipated, judgen n. oy n.s. ownfeeling, and so reported. But the audience had not gathered as wonder-seek-ers, but as intellectual listeners, and the greater ma-jority knew who and what Mr. Baxter was and what to expect, if the reporter did not, and were not disap-pointed with the results, if the reporter was, as the frequent applause testified, as apparent tests were ac-knowledged and names of spirits correctly mentioned. This first Sunday of Mr. Baxter's engagement was a signal success, and the occasion of tife evening auspi-cious and propitious of good and promise. LA CLEDE.

# CONNECTICUT.

Movements of Platform Lecturors. (Notices under this heading, to insure insertion the same week, must reach this office by Mosday's mail.)

LIGHT.

T. Grimshaw has the Sundays of February and April still open; would be glad to hear from societies in wait of a speaker and medium. He is also ready to make engagements for camp-meetings. Address him Box 112, Onset, Mass. Mrs. Abble E. Sheets, Grand Ledge, Mich., inspira-tional speaker, will accept calls to lecture. Will also attend funerals. Address P. O. Box 833.

E. J. Bowtell eccurred Jan. 2d for. Ladles' Liberal League, Philadelphia, Pa., terminating his work in that city for the present. Spoke Jan, 7th for Scekers After Spiritnal Truth, Washington, D. C., where he is at present located, and may be addressed 636 Virginia Avenue Avenue.

Joseph D. Hosmer, writing from 125 Sansome street, San Francisco, Cal., informs us that Mr. Harlow Da-vis, platform test medium, is now located in that city.

Mrs. A. H. Colhy Luther speaks for the Spiritualist Ares. A. H. Cohry Luther speaks for the Spiritualist Society of Lynn the Sundays of March, the first Sun-day of April in Newburyport; the remaining four Sun-days are not engaged; +he would like to devote them to services in Massachibetts. She will lecture in Washington, D. C., during May. She is speaking in Chicago the Sundays of January for the society meet-ing at No. 77 Thirty-first street. Her address while there is 3235 Calumet Avenue; her permanent address, Grown Point, Ind.

A correspondent informs us that J. Frank Baxter lectured at South Deerfield the 18th ult., instead of at Deerfield. Mrs. Mary A. Fisher has been holding a series of meetings in South Deerfield recently, which have increased in attendance.

# LUNG DISEASES:

# How They are Cured.

CONSUMPTION, Bronchitis, Pulmonary Catarrh, Asthma and Pneumonia are the chief diseases of the lungs which endanger our lives. To find a remedy for them has ever been regarded as the most difficult For a long time they were supposed to be constitu-

tional diseases, and were treated through the stomach and general system. It was a false theory and fatal treatment. There were no cures of consumption under it.

We now know that they are not constitutional, but are local diseases of the lungs, and that nothing but local treatment can cure them. They begin chiefly from colds, which inflame the lining of the air tubes and cells of the lungs, and fill them with phlegm and unhealthy mucus. When the lungs are clogged they cannot perform their office, the breathing becomes short, fever arises, the patient is constantly racked by cough in efforts to clear the lungs, and the flesh and strength consume away.

These effects result from every attack of congestion of the lungs, whatever its cause. They can be remedied only by what removes the congestion and frees the lungs from the matter which obstructs them. The only Treatment that can do this effectively and certainly is the direct application of remedies to the lungs by inhalation. It is an axiom of medical science that all local diseases require local treatment for their cure. Physicians who continue to regard lung diseases as constitutional, and to treat then through the stomach and general system, do not expect to cure them. Temporary relief of the symptoms is all that they aim at or ever accomplish.

Not only must the lungs be treated by inhalation (which is the only way they can be reached at all) but the remedies inhaled must be adapted to the pa tlent's strength and condition. Inhalation of itself is no remedy. It is only the means of applying reme dies to the lungs. You may inhale what is of no benefit, or what will do you harm instead of good. The different kinds of lung diseases) require different remedies, and to know what to inhale in each case needs long experience in the application of this special treatment.

The importance of the lungs, in the economy of life; s seen in the fact that to cease to breathe for only five minutes is fatal.

You can also understand why an organ so necessary to life cannot be impaired, even to a small extent, without injury and danger resulting. The mildes catarrh of the lungs obstructs the freedom of breathing, and deranges the action of every bodily function What shen, is this lung function which is so vital

What does breathing do? It purifies the old blood and makes new blobd out of the food we eat. If the purification does not take place, or takes place imperfectly, we are weakened and diseased by the im purity that remains. If the transformation of the elements of nutrition into new blood takes place imperfectly, or insufficiently, we lose flesh and strength just in that proportion.

In explaining these matters regarding the lungs feel that I exercise the highest functions of a physi cian. To make people know the sources of their weak ness and danger enables them to guard against them.



ADVERTISEMENTS.

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CHERRY

written and reconstructed in every particular. Every cut new, every line fresh. Printed on fine paper and in lovely bronze violet and brown colors. Many charming colored plates. Nothing like it ever before seen. We offer new and special strains of Flower and Vegetable seeds, all the standard new and rare Plants and Bulbs of every kind. Millions of Gladiolus, choicest Shrubs, Trees, Vines; also new and rare Fruits - some wonderful introductions from Japan. The greatest collection of rare things for the garden ever presented, and all at moderate prices. Do not fail to see this wonderful book catalogue. Sent, post-paid, for 25 cents, with check for valuable new Pansy seed gratis, or sent FREE if either of the following new plants are ordered.

THE LITTLE GEM CALLA. A perfect miniature Calla, growing 8 or 12 inches high and producing perpetually very large snow-white blossoms. It begins to bloom when only a few inches high in a three-inch pot, and is never without flowers, summer or winter, and often shows a dozen at once. The greatest plant novelty of late years, and a perfect little beauty. 30 cents each; a for 50 cents, post-paid.

CHILDS' JEWEL ROSE. The greatest sensation among novelies. A perfect ever-blooming Rose, which bears at the same time flowers of several different colors—pink, yellow, buff, crimson—also variegated, motifed, striped and blotched. The most wonderful and beautiful Rose in cultivation.

The most wonderful and beautiful Rose in cultivation. Strong plants for immediate blooming, by mail, post-paid, 30 cents each, a for 50 cents, 5 for \$1.00. Special Offer.— For 30 cents we will send either the Calla or Rose and our great Book Catalogue described above. For 50 cents we will send the Book, Calla, Rose and a lovely Flower-seed novelty; all by mail, post-paid, guaranteed to arrive in good condition. Address

John Lewis Childs, Floral Park, N.Y. ALTERATIVE COMPOUND.

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THE constantly increasing demand for DR. ANDREW JACKSON DAVIS'S traily wonderful medicines shows that they are doing good work. Send for Circulars and Testimonials to the manufacturers, S. WEBSTER & CO., 63 Warren Avenue, Boston. Jan. 20.

Marshall O. Wilcox,

MAGNETIC Healer, 8½ Bosworth street, Room 5, Bos-ton, Mass. Office hours, 9 to 12 A.M., 1 to 5 P.M. Will visit patients at residence by appointment. tf Jan. 20.

Mrs. A. J. Pettengill,

unbounded scope, where souls can grow unhampered by the cruel and repressing limitations of the body, then we have a series of mo-tives which irradiate the present and fill the future with the glow and promise of a sunrise.

future with the glow and promise of a sunrise. We cannot see heaven, and for that reason a doubt hangs in the sky. But there are so many things which we cannot see that such an argu-ment becomes enfeebled. On an ordinary night we can see perhaps two or three thousand sep-arate stars; with a good field-glass the number-may easily be increased tenfold; with the Lick telescope on Mount Hamilten at least a million are visible. Our imperfect vision can discover but a small part of the wonders of creation. There are invisible worlds all round us, reveal-ed by optical instruments, and still other worlds which no instruments yet invented can discov-er. What we can see, therefore, is by no means the limit of what is. It is interesting to ask whether any one, un-

It is interesting to ask whether any one, under any circumstances, has seen what is to us der any oircumstances, has seen what is to us invisible. The text we have chosen contains a marvelous statement. The prophet and the youth were side by side. There was no defect in the vision of the latter, for he could see the hills and the clouds as clearly as the former. But the prophet's eyes were gifted with a facul-ty unknown to the stripling who attended him. He saw what was in the air as well as what was on the ground, and the seeing gave him courage. The young man was dismayed, for a host of Syrians with spears had come to make them prisoners, but the prophet was calm and serene and sure of the victory.

serene and sure of the victory. ' Then something happened to the young man's eyes, and for a brief moment he saw what he had never before looked upon; and what he probably never looked upon thereafter. They probably never looked upon thereatter. I ney were the same eyes that he had always used, but an additional faculty had been given them, and they caught a glimpse of the horses and charlots, the army of spiritual creatures who, as Milton asserts, walk the earth unseen, both when we wake and when we sleep. If it is possible to believe that, first, heaven is just se truly a locality as any one of the

If it is possible to believe that, inst, heaven is just as truly a locality as any one of the United States, and second, that though we may not be able to see, the citizens of this ce-lestial commonwealth they can see us, we are traveling along the highway to some very im-portant truths. If heaven is correctly describ-ed in these statements it becomes yivid and thrilling. We have "a heart for any fate": can pass through any experience unscathed; can even open the door of the tomb and lay the tired sleeper on one of the shelves of its re thred sleeper on one of the shelves of its re-oesses; can go back to our duties and struggles with an aching but a hopeful heart; can ban-ish the word "farewell" from our vocabulary, with the conviction that the departing member of the family has simply gone on a journey, at the end of which he will await our coming. The sun has risen for us, and its fructifying light penetrates every nook and corner of our

Whether we are privileged to see what Whether we are privileged to see what Elisha's attendant saw or not, if we feel sure that he saw we may be even content to remain. blind. We do not care so much to see heaven for ourselves, as to be, certain that somebody has seen, it, either prophet or servant. If heaven is there, we ask no more. There is a wild and almost reckless interest in this topic now-adays. Above the din and confusion of our material life we hear voices which tell us that heaven is not far off, and

which tell us that heaven is not far off, and that the two worlds can talk to each other. Bands of earnest men and women gather when the day's work is over, in the belief that volces come across the wild waste, and bear messages of affection and advice. Human nature has an intense longing, a burning thirst, an unap-peased hunger for facts of this kind. Even rea-

audiences of the season assembled Sunday afternoor and evening, Jan. 7th, in Cadet Hall, to listen to a lecture by that able exponent of Spiritualism, Mr. F. A. Wiggin. His subject in the afternoon was "The Prog-ress of Spiritualism in America." The lecture was re-

Wiggib. In is subject in the attendor was The Trog-ress of Spiritualism in America." The lecture was re-plefe with short, logical and pithy sentences. In the evening\*Mr. Wiggib's control spoke for an hour upon the subject 'Is Conscience an Infallible Guidé to Truth?'' It was a masterly effort, and the tests and mossages following each lecture were recor-nized, and astonishing to a large number of the audi-ence. ence.

Sunday, Jan. 14th, Cadet Hall was well filled with Sunday, Jan. 14th, Cadet Hall was well filled with an intelligent audience both afternoon and evening, to listen to Mr. F. A. Wiggin, who presented his hearers with two interesting and eloquent addresses, which held the closest attention of every individual present. Following each lecture he gave a large number of tests aud messages, riveting the attention of all, being to the point, and always receiving recognition. Dr. Arthur Hodges followed in the evening with a few ex-cellent remarks, and quite a number of tests and mes-sages from spirit friends. all pronounced correct. Next Sunday Joseph D. Stiles is to be with us. T. H. B. JAMES.

Worcester.-Prof. W. F. Peck gave a highly inter esting discourse on the phenomena of Spiritualism, Sunday afternoon, Jan. 14th." The subject for the evening, "The Reign of Law in Nature," was presented with every evidence of deep study and reflec-tion on the part of this gifted speaker. Friday, Jah. 19th. Woman's Auxiliary meeting, sup-per and circle, at 48 Fountain street. Jan 21st. Mrs. Hortense G. Holcomb of Springfield. 7 Mason street. GEORGIA D. FULLER, Cor. Sec y.

Our Lycoup, by still in a flourishing condition, and on Sunday, the sist-ult., we had an exceedingly hap-py treat. Dr. Fuller brought a farge box of land snall shells from his collection, which is one of the largest in the country, and one which has taken years to col-lect and classify. His descriptions were most inter-

Among those who instruct us from Sunday to Sun-day are Bro. Robert Fisher and Bro. Fred Hildreth, Among the children who entertain us may be men-tioned, especially, Master Lowe. E. H. HAMMOND, Sedy.

Onset.-The Lyceum is in a flourishing condition. and the hall is well filled with those interested in its welfare.\_\_\_A dancing school is held every alternate Saturday inght-Hook and Ladder Company a dance the other Saturday evenings. A Good Templar So-clety has been formed and is in a progressive state. Our evening meetings are very lively and interest-ing. Conference meetings are now held at the cot-

Two cottages are being built opposite the Temple, and one at Flymouth Park. MARY E. THOMPSON. Boston Cottage.

Haverhill and Bradford .- Last Sunday Mrs E. Clarke Kimball of Lawrence spoke before the Spiritual Union, Her inspirational discourses were Spritual chion; her inspirational discourses were entertaining discussions of questions relating to the spiritualistic philosophy in the past and present, as seen from the spirit side of life. She also gave many interesting exercises in mediumship in the atternoon and evening. The speaker and test medium next Sunday will be Miss S. Lizzle Rwer of Portsmouth, N. H. E. P. H.

Lawrence.-Sunday, Jan. 14th, Mrs. J. K. D. Conant lectured and gave psychometric readings in the afternoon, all of which were recognized.

Atternoon, all of which were recognized. W. J. Colville was with us in the evening, and deliv-ered an able lecture on "Individuality" to a large and appreciative audience. Both of the above will be with us. again on Jan. 28th. Mirs. Consol in the after-noon and Mr. Colville in the evening. Bunday, Jan. 21st. Mirs. E. O. Kimball, the well-known test medium, will occupy the rostrum. DR. O. A. STRVENS.

Newburyport .- Sunday, Jan. 14th, the renowned test medium, Joseph D. Stilles, lectured afternoon and twenty-five or more back numbers which have evening; in the alternood thirty spirits came and gave accumulated on receipt of ten cents to cover token of their loying presence. In the evening one hun- | postage,

Norwich.-New Year's services were held in Grand In showing them that treating the lungs through the Army Hall, Sunday, Jan. 7th, on which occasion Mrs. R. S. Lillie was presented to the andience as speaker for the month. The Chairman said it was unnecessary for the month. The Chairman said it was unnecessary to introduce one so well known as Mrs. Lillie, who had occupied our platform for eight consecutive sea sons, and the Norwich Spiritual Union ever had an earnest welcome for her. Two fine discourses were given, the afternoon subject. "The Old and the New": the evening, "Where Have Our Loved Ones Gone?" Mrs. Carrie F. Loring of East Braintree, Mass., fol-lowed each discourse with remarkable and satisfying tests. The musical program was an excellent feature of the services. Mrs. J. R. Messenger opened each session

services. Mrs. J. R. Messenger opened each session with an organ voluntary, and the selections were ren-dered by the Male Quartet with acceptance. The platform was adorned with handsome lilles and terns, and the services were enjoyed by large audiences. MRS. J. A. CHAPMAN, Sec'y.

RHODE- ISLAND, -

Providence.-The Spiritualist Association met in Columbia Hall Sunday, Jan. 14th, at 2:30 and 7:30 P. M. (Progressive School at 1 P. M.) Dr. C. H. Harding of Boston, a fine speaker, was listened to by a large and appreciative audience. Both lectures were followed

y tests. Sunday, Jan. 21st, Dr. Harding spéaks here again. SAUAH D. (). AMES, Sec'y. The Progressive Aid Society met Wednesday, Jan.

10th, at Mrs. Goff's. The exercises consisted of inspirational essay by our President, Mrc. Whipple; Mr. Uarpenter, Mrs. Oarpenter, Mrs. Goff, Mr. Proctor, Mrs. Beetle, Master Geo. A. Porter, Mrs. Proctor, Mrs. Hanson, Miss Wood, Mrs. Porter and Mrs. Tet-low participated. Mrs. M. L. PORTER, See'y,

## Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail to sufferers. sufferers.

## Oarlyle Petersilea.

Carlyle Petersilea. This wonderful musician, composer, teacher and author was born in Boston, Mass., Jan. 18th, 1844. He received his early musical education from his father, Franz Petersilea, the composer and author of the celebrated "Petersilea Plano System." Carlyle Petersilea was a musical prodigy, and at twelve years of age played, among numerous other works, the forty-eight Preludes and Fugues of Bach from memory. He has at different periods of his career played all the Beethoven Sonatas from memory. His powers as a Plano Virtuoso and interpretative artist are un-equaled.

equaled. His technical studies for the plane are used in all countries. His literary works are receiving the most. respectful consideration in this country and Europe from the most intelligent and advanced thinkers. They are of a psychical train of thought, and unique in style. He is permanently located in Los Angeles. Cal.—The Folio, Boston, Mass.

Mr., Petersilea is located at 200 South Broadway (Y. M. C. A. Building), Los Angeles. His terms fo plano lessons (including harmony) or voice cultivation and the art, of singing are three dollars for each lesson. His literary works are on sale at this office.

# Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of

stomach is but a miserable system of palliation which has and never can succeed, I aim to guard them against a fatal step. In pointing out a rational and scientific treatment by which they can be cured, I con fer a boon, which, if intelligently received and acted upon before it is too late, will deliver them from their present peril.

In introducing the inhalation treatment I gave the world the first common-sense application of medical science ever made to the cure of lung disease. By it I have cured, and am now treating with success, every form of lung complaint. In over forty years' experience as a physician I have never, either in hospital or private practice, known of the cure of a consumptive ROBERT HUNTER, M. D. by any other means.

117 West 45th street, New York City. (To be continued next week.)

NOTE.-Any of the readers of the BANNER OF LIGHT who desire a copy of Dr. Hunter's book can obtain it free by addressing him as above.

# 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. i9th, 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.

Janus Crossett, Waterbury, Vt. By order of the Board of Managers, JANUS CROSSET, Sco'y.

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worth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

SPECIAL NOTICES.

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

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or 81.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

ET If each subscriber to the Banner of Light will charge, himself with getting one new subscriber, the cir-culation of the paper will be speedily doubled.

TEST Medium, 8% Bosworth street. Boston, Room 7, pp. two flights. Hours from 11 to 4. Consultations \$1.00. W. A. Rogers, RANCE Magnetic Treatment, Hours 9 to 3. Franklin Park, corner White street, Dorchester. , 3w\* Jan. 20.

Dr. Fred Crockett, Magnetist. 'Spirit gifts" developed. \$40 Shawmut Avenue, Boston. Jan. 20. 2w\*

A STROLOGY.-Business anxieties and all A affairs in life settled by the Planets. Fee, Sl. A ites written. H. MORRIS, 41 Sharon street, Boston. Dec. 23.

# SPECIAL ANNOUNCEMENT.

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

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# THE OTHER WORLD

# AND THIS.

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and to the inquirer into magnetic laws and the nature of all life. CONTENTS. Introduction... The Body, the Spirit and the Soul.... The Physical and Spiritual Nature... The Spirit and the Soul.... The Physical and Spiritual Nature... The Spirit and the Soul.... The Auton.... The Aura... Mental States... Mental or Spir-itual Science... Mental Healers... Orime by Inheritance .... Conditions Producing Crime.... Idiooy.... Infanity.... Dossesion.... The Mystery of Sleep.... Do we'Travol when we Sleep?... What is Death f.... Modern Spiritualists In the Bible?... Do Spiritualists Belleve in the Devil T.... Do Spiritualists Belleve in God ?... Do Spiritualists Belleve in the Bible?... Do Spiritualists Belleve in Prayer? ... Are there Evil Spirits?.... Mediumship and Spiritual Phenomens... Enystein Wediums... Theose Mediumship.... Materialization.... Remarks' upon Mediumship.... Theose phy and Occulism..... Other Conditions in the Spiritual .... The Suicide's Story.... A Gilimpse into the Spiritual in Literature.... Has Man Lived More Lives than One?.... Suggestive Thoughts.

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# AN EXPOSITION OF THEOSOPHY.

## BY ANNIE BESANT.

Reprint from "The World," N. Y., Feb. 26th, 1893.

Point of Agreement and of Collision with Modern The-ology. The Evolution After Death. The Astral Body-How to Use It. A Clear Statement of the Ethics and the Philoso-phy of the Wildom Religion of the Orient. A Careful Rev. View of All Points that Interest the American Public, Pamphete, pp. 30, with portrait of Mrs. Besant. Price Horts, For sale by COLBY & RICH.

Jan. 6.

b) Speakers to be present, Hon. A. B. Stanley, A. F. Hubbard, Mrs. Sarah A. Wiley, Mrs. Abble W. Crossett, Mrs. E. L. Paul, Mr. Lucius Colbuin; 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 Convention. Board at Barrett's Hotel, \$1 per day. Good music will be furnished. The Central Vermont Railroad will give usual reduction.

# BANNER OF LIGHT.

# JANUARY '20', 1894'.

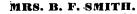
# Message Department.

The Messages published from week to week from-stearnasted individuals under the shore beading are here-siter to be given in private, and reported as per lintes-as our Public Circle.Room has been permanently closed. The ducetions propounded by inquirers-having practi-cal bearing upon human life in its departments of thought or labor-should be forwarded to this office by mail or foft at our Counting Room for answor. The the bound be distinctly inderstood in this connection that the Messages published in this Department indicate that the Messages published in the Department indicate that the Messages published in this department indicate that the Messages published in this department indicate that the Messages published in this department indicate that the Messages published in the depart of the department of the Message of the reader to receive no dectrine put its the or her-reason. All express as much of Truth as they perception ince-

they perceive no more they perceive no more they be the searce of their spirit friends will verify them by informing the undersigned of the fact for publication. This especially desired by our spiritual advisers that idea of holding its searces in private, we should continue to place upon our cricie-table choice natural flowers, as for-merly, many spirit-visitors being in consequence pleased and attracted thereby. Those friends who feed disposed to do so, are consequently requested to donate flowers for this purpose as/they have in years past.

Letters of inquiry in regard to this Department hould be addressed exclusively to COLDY & RICH.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF





Report of Séance held Nov. 3d, 1893.

Oh! Father God, we would ask thy guidance this houl in every word that may be spoken. Thou art our patent therefore all humanity are our brothers and sisters, and we belong to one great family. From thee cometh all good

# INDIVIDUAL MESSAGES.

For many years I was what was termed a mortal-nearly ninety. When I passed the eightieth year I felt I should stay upon this eightiefit year I felt I should stay upon this earth-plane long enough to see the coming of the Lord in all his glory. I well remember, when we were living in your good city of Bos-ton, I was attracted by the teachings of Wil-liam Miller, and many others, wild held similar, ideas. I believed the blessed Lord would come and be with us as mortals, and I hoped I should live upon this earth to see that day

and be with us as mortals, and I hoped I should live upon this earth to see that day. In my earlier years 1 united with the Con-gregational church, but I never was satisfied. Often I would feel, why was I so despondent? I asked that question mentally many times; yet when I took the good Book, and read there-in, I felt assured the Lord would come. When the Angel of Death—no, the Angel of Life—came, and bade me come up higher, that all things were ready. I feared not the change. I passed away in Coleman, Dakota, but once I was one of your people here. Long ago we went into the wilds of Minnesota, where, as old pioneers, we underwent great hardships; rusnips but through all that we endured I never weak-ened in the faith that the blessed Lord was with me. In the wilds, on the prairies, I felt

# which is as real and tangible to us as are your homes to you here. I find that many years have clapsed since they said "Busan A. Hould is dead." I heard my name spoken tenderly after I passed on, and the friends said, "Bie has gone to reap her reward." It is true that what we have sown we reap; but I will say here I have never be-held what they term God only as he is to be seen in all nature-in every little flower and blade of grass. That is a truth we should be taught here. There are so many saddened hearts when we speak of death as it is under-stood, but which if understood aright to mean the continued life that has come to those (which much happiness to the mourning, aching hearts of the loved ones that are left here. I was the wife of Henry A. Gould of Camden, Me.

which is as real and tangible to us as are your

# J. B. H. Smith.

Yes, I suppose this way is for all who are granted permission to come and speak here by your Spirit President. Giving a message, it is termed, but I should call it writing a letter. I write a letter to the friends in Baltimore or

write a letter to the friends in Baltimore or San Francisco, as it would were I in the form. When it was said that J. B. H. Smith was dead, I felt to cry out with all the power I could gather, and say, "It is false! I am alive." I went from Baltimore to San Francisco, hop-ing the change would be a benefit to my com-panion; instead of that the benefit came to me in passing over, though a saddened feeling overshadowed me at the time by going out so outchy and leaving my companion.

overshadowed me at the time by going out so quickly and leaving my companion. My father has often said, "There is much to learn in this great school of dife which we enter after passing from the mortal form." I can only express what thousands of others have done, and say, it is a continuation of life; there-fore I feel it behooves us, while waking here as mortal men and women, to live the best lives we can for there is no one but what throws we can, for there is no one but what throws his influence into the scale one way or the

other. To day I am a happy man that I can speak here in this circle room. I leave this message for those yet in Baltimore, for there is where I was known best, but in San Francisco we made

some friends. Oh! how hard, how hard it was to know I had been taken ont of that frame, and had to leave the one that I felt to give a benefit to by going there! God moves in a mysterious way which is past finding out. I don't know of any more truthful passage than that. I found, on entering the other world and looking back upon my life, that there are many places in the book of memory where we wish to turn over two leaves at a time. There

wish to turn over two leaves at a time. There is no man, as he passes onward and upward, but what has some unpleasant records—some more, some less. I felt it was doing me a kind-ness when the Angel of Life came to me at that time, and I would add, for the benefit of my friends and all on the earthly plane: Live nearer and nearer, oh! mortals, to us in the spirit realms.

## G. H. Bradley.

[Apparently giving expression to his thoughts

[Apparently giving expression to his thoughts just before the accident occurred which was the cause of his passing away:] I can hardly-see. There is an electric car coming. It is coming fast. I don't believe they have any right to drive so fast, especially where they can't quite see coming round the corner. corner.

Corner. [To the Chairman:] I was on my horse, and the next thing I knew I did n't know anything. I was dragged underneath. They have no moral right to put on so much speed near the provide I think that the production speed near the moral right to put on so much speed near the crossing. I think that the pedestrians havea right to the crossings. I was on a horse, and this electric car came down upon me as if shot out of a gun. They never looked to the right nor left. I know there was carelessness, but it was b't all my fault. The horse was fright-ened; the noise is enough to frighten any one. Well, as I found afterward (I did n't know at the time) the horse ran in front of the car and Well, as I found afterward (I did n't know at the time), the horse ran in front of the car, and the result of that was, it sent me out of the body, and I would n't have given more than a two-cent piece for the horse after that. I am very glad to report from the other side; it is n't another life, but I suppose it is good to make a distinction somewhere, and so they call it the other life; but we are all around you, hourly and daily. I used to say that thirty-five or thirty-six years was a short while to stay on the mortal plane. I used to say to my brother, the doctor, 'I can't understandywhy they want to drag

piane. I used to say to my brother, the doctor, "I can't understand why they want to drag people into the church. Why don't they let them do as they please? If they want to go in, let them go; and if they want to stay out, let them stay out. There are just as good people out of the Church as there are in it." I am G. H. Bradley. I was well known in your city, up on Beacon Hill and in your City 'council. My brother the doctor in along well.

your city, up on Beacon Hill and in your City Council, My brother, the doctor, is also well known here. I am pretty familiar with every street and lane in good old Boston. Now I wish to add a postscript right here to you mortals that throw out the idea that we as dead people never return to tell the story: We as live people do return, but as to dead We as hive people do return, but as to dead people, we are not acquainted with them. That is what I want to add, for I have not only spoken thus myself, but I have heard others speak in this way a great many times. I am very grateful that I am privileged to speak for myself to day. I do n't ask any one to believe the words we put forth, and throw aside their research but come torether core aside their reason, but come together, com-mune together, and you will be convinced in your own minds that we live on forever, not as drones in the hive, but as living, active entities.

ANSWERS TO QUESTIONS UIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.



QUES.-[By S. W. J.] Con spirits in this earth's surrounding atmosphere, or above it, read the characters of earth's individual inhabit-ants from the auras emanaling from their brain? and do these aureolas appear in various colors ?

colors? ANS.—Not only can excarnate spiritual be-ings read the auric atmospheres surrounding individuals, but all who are yet incarnate can do the same, according to their measure of spiritual growth and psychic perception. Those who are *above* earth-bound affections and in-terests can read to perfection the status of those in lower conditions; but those who are contined to the earth's atmosphere by reason of the senualism of their thoughts cannot interthe sensualism of their thoughts cannot inter-pret the thoughts of those whose advancement is far greater than their own.

Auric emanations of all colors are good, pro-vided the color is bright and clear; if it is of a vided the color is bright and clear; if it is of a hazy or dusky huë, it denotes the reverse of integrity. The most perfect aura is of pure, dazzling whiteness, throwing out scintillating beams of all conceivable hues. No more scien-thic statement is to be found anywhere than that in 'the New Testament, where the author, in describing the Transfiguration, says: "His raiment was white as the light." Exactly so; white as the light; i. e., of perfect whiteness, which is the character of the perfect light ray, but radiating, as does the light-ray, refulgent beams of multi-colored splendor in every di-rection. rection

As we can express the white light in three As we can express the white light in three primaries—red, yellow and blue—and also in seven prismatics, as does the rainbow, we can understand, perhaps, the meaning of the beau-tiful apocalyptic expression, "There was a rainbow about the throne." The angels, whose societjes are corresponded to by a throne or place whence power emanates, give off rays of seven hued light: their aura is rainbow-like in appearance and intensity. but those who have appearance and intensity; but those who have, not yet reached anything like so glorious a spiritual and intellectual elevation have beau-tiful auras if they are in harmonious states of single or combined colors, all expressive of

Red always denotes love, and all connected with jt, viz., will, desire, force, and all connected with jt, viz., will, desire, force, determination, energy, etc., etc. According to the clearness of the red light may we determine the quality, and by means of its strength or intensity the quantity or vigor of the affection. Strong, pure affections show forth in brilliant, fiery radiance of dazzling purity, while illicit affec-tiong cause the aura to appear in murky and tions cause the aura to appear in murky and repellant guise. Wisdom and all connected with it, viz., un-

derstanding, knowledge, intellect, etc., etc., is golden in its hue; but when knowledge is mis-applied or demanded for unworthy ends, the auric emanation appears a dull, repulsive yellow.

low. A blue aura denotes constancy. Whenever it is clear and bright, it is a sure indicator of truthfulness, fidelity in friendship, and other excellent stable qualities: but if dark and murky, then it signifies the hypocritical as-sumption of virtues not actually possessed. A green aura denotes, when clear and clean, a natural whithful delicit in externale prior

truly sublime, though uttered through the lips of persons who do not live up to them, are me-diumistic utterances coming from a higher plane of consciousness than that which is normal to the visible speaker. Supernormal states of consciousness are occasional, and it is quite possible that a man or woman whose ordinary life is very commonplace may have at times lofty ideal conceptions of a far sublimer career

lofty ideal conceptions of a far sublimer career than any he attempts to make his own. Let us be generous; at least let us be just in our judgments one of another. What would be the use of ideals if they were not states to be striven for, and reached through effort? A thief may admire honesty, and be making solid progress toward it, while the world takes note of every time he falls, but knows nothing of how many time he negative temptations to or every time he tails, but knows nothing of how many times he has resisted temptations to steal. The lower appetites in many sensitive persons are still very strong; love of money and position is not confined to those of any special rank or age; therefore we find the old Adam cropping out in many persons who are regener-ding but not regenerated.

ating but not regenerated. The charge of hypocrisy brought against peo-ple who say one thing and do another, is not always a fair one. Those who appear as public teachers are in honor bound to teach what they conscientiously feel to be the highest mo-rality. They have no right to set themselves up as infallible examplars to be copied in all up as infallible examplars to be copied in all things. Whoever does a wrong suffers, and no one knows this better through sad experience than the foolish people who live far below their teachings: they are the sufferers, and they know it. A drunkard, when he is sober, can earnestly and faithfully advocate temperance, for he knows by actual experience the wretch-edness which follows inebriety. It is always pitiable to see people indulging in such hero-worship that they do not reason upon teach-ings or apply to them the test of experiment, but blindly adore the speaker, as though he or she, because an inspired orator, must be imshe, because an inspired orator, must be im-maculate or infallible. Teachings are useful

maculate or infallible. Teachings are useful to the extent that they are true, and pernicious to the extent that they are true, and pernicious soners among us, not fanatics who worship favorite personalities. It is self-evidently true that it would be far better for the teachers if they practiced what they preach; but the sources of inspiration will continue to pour truth through all willing channels, as the spiritual end in view is the greatest possible enlightenment of humanity; and if a truth reaches an audience, it is sure to greatest possible enlightenment of humanity; and if a truth reaches an audience, it is sure to benefit whoever is receptive in that assembly. We know many people who give excellent ad-vice to others, and who do a great deal of good through their teachings to those who follow what they say, while the teachers themselves are constantly ill and unhappy because they fail to practice the healthy teachings which unmistakably benefit all who make them the basis of conduct. Let us weigh all we hear, and hold fast to all we prove profitable, leav-ing eternal equ'ty to recompense all according to their deeds.

Q.-[By Sol. W. Jewett.] How and when was the English language organized?

A.—The English language is still in process of growth; it is clearly the outcome of many earlier tongues, just as the English-speaking nations are made up of many peoples. The Greek and Latin languages are the chief foun-dations of the English tongue, though it is plain to be seen that many words are constant. plain to be seen that many words are constant y being adopted from French, German, etc., and many new words are being coined every

year. The English language, greatly enriched and purified, will, in our judgment, be the univer-sal language of coming civilization the world over. The organization of the English language is so gradual and progressive a work that ts commencement lies far back in ancient

times among almost forgotten peoples. The so called English language of to day is growing so nearly universal that the safest answer to make to this inquiry is that the English tengue is the union of tongues, not one language, but one made of many.

Q.-[By J. M. Kingman, Pittsfield, Mass. Q.-[BY J. M. Kingman, Pittsheid, Mass.] An individual recently entered upon spirit-life, but not understanding the phenomena of spirit-return, was yet so held by earthly ties as to come so near to one equally ignorant of spirit mani-fentation as to produce what is termed obsession. What is the spiritual method of healing in such a case? case?

A.—The spiritual method of healing, and in-vieed the only reasonable way of treating such a case, must necessarily be educational. Igno-rance being the only reason assigned for the "obsession," knowledge must be the only rem-edy. We should endeavor to instruct both the sear and unseen parties to the confusion and

Death from Vaccination.

The Life of Frances Ashton Ended After Six Years of Terrible Agony.

Anti-Vaccination "Points.

# A Just Outery.

That Nestor of the anti-vaccination movemont in Great Britain, WILLIAM TEBR, ENG., is quoted by The Hygienic Review of London is saying, in the course of a recent interview:

"Doctors are, trained to regard vaccination as the greatest achievement of medical research, and the medical journals habitually exclude incriminating facts against vaccination. What is needed is to convert the people. The rank and file have little opportunity to . study the question. . . For twenty-four years I have devoted we considerable portion of my time to traveling in Great Britain, the various States of Europe, the United States and the Colonies, to inquire into the methods and results of vaccination, procuring information from public officials and from private persons. I have hardly ever inquired without hearing of injuries, fatalities, and sometimes wholesale disasters, to people in every position of life, which have occurred from the use of every variety of vaccine virus in use. I have also received several thousand letters from parents whose children have been seriously or fatally injured by vaccination. . . . Within the last few years I have investigated fourteen cases of serious injury arising from vaccination within a radius of five miles from my house at Burstow, and several fatal vaccination cases. In London I have attended six public inquests held upon infants whose deaths were due to vaccination, and still the mournful evidence goes on accumulating. Thousands of children are crying for the infantine health which nature offers, but which professional interest does not per-mit them to enjoy. They may be born of healthy parents, yet they may be exposed to life long suffering and even death by this accursed system of compulsory blood poisoning. How long shall the hearths of the people be left unto them desolate, and Rachels go mourning because their children are not? Relief must come, as it has done in times past against similar State-endowed tyrannies. The Sys-TEM which gives a disease to prevent a disease, and takes a toll of children's lives in the process, is anarchical in theory, futile in practice, and is foredoomed to failure."

"The Virus Worked Inward"! To the Editors of the Banner of Light:

A dispatch from Chicago, Jan. 4th, 1894, says: Leonard Kessner, whose funeral took place yesterday, was killed by vaccination. Three weeks ago the virus was inserted in his arm by Dr. Kippax. The second day after he showed signs of blood-poisoning. Everything possible was done, but the disease made rapid progress. The trouble,' said Dr. Sincere, 'was that the poison of the virus worked inward, instead of outward, as is usually the case.' "

Is it not a fact that the virus in the great majority of cases works inwardly? The claimed protective virus does so; according to the medical theory, [main theory; since some authorities

differ in their claim as to length of time of 'protection" (?) afforded] it effects a permanent lodgment, covering the entire period of life. If this be so, then all the elements entering into the composition of the pus, or purulent matter, obtain a like lodgment, and are carried through life; a fact evidenced in numerous cases, even scrofula and syphilis being developed at times.

In all cases of vaccination where the infecion "takes" there is really practical bloodpoisoning. This poison weakens the functions of the organism, destroys their resisting power, invites disease, and increases, specially in epidemics, the mortality. Everything which lowers the normal tone of the body and its organs is a menace to the public health.

seen and unseen parties to the confusion, and this must be done plainly, perseveringly and knowingly. In such cases there is nothing, at the worst,

it an ignorant attemp

being to one great tainly. From these content an good-ness. Teach us to fael thy power at all times, in order that whatever may come in an antagonistic way we may, through thy spirit, be able to say, as did the Master of old. "Get these behind me, Satan." Unit thy name, both now and forever, do we give praise.

Spirit Invocation.

Mrs. Hannah Richardson.

with me. In the whos, on the prantes, i tere, his presence, his staying hand. When I passed over I left my dear husband, O. Richardson, and my three children and grandchildren. God has been good to them all, and his mercy endureth forever. I should not have been here to speak to day.

only for the kind invitation of Rev. Warren H. Cudworth, whom I knew in your good city. I was Hannah Richardson of Coleman, Dak., wife of O. Richardson. Somebody, somewhere, even here in Boston, will remember us.

## John Kedzie.

Well, I don't know as that spirit needs any of my pity or sympathy; but I certainly do pity her, although she has learned different since passing into the higher, purer, more intelligent life. Years ago, even in the early days of the Fox

sisters, I was about one of the first skeptics to investigate this subject. I believed it; I knew it. Why? I could not help it. When a man sees and knows a thing, and is convinced of it through the reason God has endowed him with, why should he doubt his five senses? Many people used to say to me: "Well, John, do n't get carried away with this new delusion." I have get carried away with this new delusion." I have learned to know it—it is old; there is nothing new about it. Spirits have returned to earth always; but why do we remain ignorant? For fear of being unpopular. Ohl may Spiritualism never know the kind of the popularity that the church has; but, may our 'aphits be clean and pure and aspiring. I know whereof I speak; and there was not a better friend than I was to mediums after investigating and being convinced Spiritualism was a truth. It is not convinced Spiritualism was a truth. It is not a new theory, but an old truth revived, and truth will prevail. John Kedzie, Rochester, N.Y. Ishall be remembered as one who stood firm by the Fox girls.

## Susan A. Gould.

When I was upon the earthly plane I did not when I was upon the earbity plate I due how know of these things that you speak of spirit-'communion, Spiritualism and the like. When I entered the higher life; which we are all taught to call it, I found living, active people, and I said within myself: "Why, I am not nd I said within myself: "Why, I am not ead! We are not to wait for the resurrection oh, no!'

thre to earth again, for 1 suffered much when here. Twenty-seven years is a very short life on earth when one is a mother; and when I passed on I said: "Ohl Father, do care for these lif-tie ones, that they may be trained and nurured in the fear of thee." I knew well, as far as Hadry had the care of them, they would be, but I feared for others. In a little while I was taught that God would care for all. The ties here drew me back a great deal to the earth-plane so much, I tried to go onward and up-ward to do a part of my spiritual work, and not it the be all of a material nature. I believed firmly in, what is termed the Ad-vent faith, yet I had that creeds and doctrines, have no hold upon us in the spirit home, as the people of the spirit-world speak of it, and I do not know why we should not, for we allue to our abiding-place which we must have, and

# Willie Wiley, -

[To the Chairman:] I would like just to say that I am Willie Wiley. I suppose when I went in the water to bathe, as I fised to like to do, I got in a hole and could n't:get out. Papa felt so bad when he heard Willie was drowned.

I felt just like choking a little, and then I see so many people. Oh! there were so many there, and it seemed as though we were walk-ing right on the water. When I looked up and see them all I gaw myself, and I thought there see them all is aw myself, and l'hought there were two Willies instead of one-just the same mouth and snub nose papa used to speak of. Then Aunt Mary said, "Willie, come with me." I did n't want to go; I wanted to go to the house. I did n't know her, but she talked to me kindly, and after a while I asked. "Am I never to go back to papa?" "No," she an-swered, "not in this way, but you will go back to him in another way after you have learned how." I did n't know what I had got to go to school for in another school, when she pointed out a place to me, and said: "There is your school; you are not in Virginia now, but in the Summer Land, where the beautiful angels are, and you will be very happy here." My papa is Alexander Wiley of Western Vir-ginia.

ginia

# INDIVIDUAL SPIRFT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nov. 10.-Barnes Putnani; George Brown; Mrs. Mary A Bassol; Géorge E. Frazar; Hannah Prince; Dudley Culver S. Wilder.

## To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law: "I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ox-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

a natural, youthful delight in externals, prior to a waking up to the more serious and import-ant concerns of life. It may also suggest that the one from whom it emanates is interested in initial steps, and calculated to commence new Ahings, start fresh enterprises, but not carry them forward by his own efforts to a more advanced stage of flower and fruitage. A brown aura denotes an undeveloped con-dition of mind and spirit, but if clear and bright, signifies an honest desire and capacity to learn and unfold.

A gray aura is not desirable, as it clearly evinces mixed motives, or a dweller in shad-ows rather than in light; still, if the gray color is growing lighter, it denotes convalescence or growth to higher states. - A black aura would be distinctly infernal or

- A black aura would be distinctly informal or diabolical, as it would represent all shadow and ignorance, without a gleam of inner light to penetrate its darkness. All upward-tending auras are good, but

down ward tending auricemanations show forth inverted desires, and are consequently abnor-

Many sensitives can feel auras who cannot see them, but those who are highly developed in perception can detect them in various ways, and every aura is characteristic of the state from which it proceeds. Very powerful indi-vidualities, who exert great influence upon their surroundings, can project their thought-ybrations to great distances at will. Pervibrations to great distances at will. Per-sons who have but little influence over others, and are of a negative, shrinking tempera-ment, have very light, flickering auras about them, and have no appreciable control over

them. The aura always emanates from the brain,

but in well developed organisms it streams brightly from the entire form. Pathological conditions are often indicated by a lack of aurio radiation from those sections of the body which are imperfectly vitalized. In a spiritual sense, lack of strong character or moral backbone is indicated in precisely simimoral backbone is indicated in precisely similar manner. Aura is generated by decided mental activity.

Q.--[By an old Spiritualist.] Why is it that so much selftshness of late has crept into the ranks of Modern Spiritualism? Why I ask this is be-cause while truly spiritual ethics are being taught from the platform, by gifted mediums-intellect-ually gifted, I mean-yet some of these very me-diums do not seem to fully live up to the teach-ings of their own special guides.

A.-While admitting that there is altogether ings of their own special guides. A.-While admitting that there is altogether too much selfishness, inside as well as outside the ranks of Spiritualism, we do not think this old serpent has recently orept in to the spirit-ual movement. The wily snake has been there from the start; but as the ranks of Spiritual-ism are constantly swelling, and this is em-phatically an age of intelligence, the existing selfishness is being made plalnly manifest, just as the noble ethical teachings admired by the questioner are coming to the front. We wish to treat this topic from two sides: First, Spiritualism is becoming popular, and its increasing popularity brings with it a tempta-tion to ambitious persons to enter the ranks simply for personal gain; this is the case with every cause which arrests much public atten-tion. Then there is a false belief in the world, very ancient and very widespread, that one person must rise as another falls; the old de-mon of competition is regarded as a necessary evel, by multitudes, who are not insincere, the order missing the other and the athlesi tench evil, by multitudes, who are not insincere, though mistaken. Second, the ethical teach-ings given from the platform, which are often

ciate with an object of affection. Spiritual treatment develops individuality, and also aids the recipient to rise superior to all fear. In a case such as the one referred to, we should say, Acknowledge the presence of we should say, Acknowledge the presence of your friend in spirit. Speak to him kindly in thought, and explain to him that he must real-ize that he is now able to help his companion without being constantly in the mortal sphere of another. Such instances are not rare, but they are often misunderstood, and consequent-ly unwisely dealt with. Spiritual healing, re-cognizes existing conditions, and makes the best of them by intelligently improving them.

Q.-[By DeLoss Wood; Danielsonville, Conn.] If the spirit world is composed of spheres, one above the other, and spirits of lower spheres, can-not visit higher spheres; if my mother, for in-stance, is an inhabitant of the fifth sphere, and when I pass on I shall be obliged to remain for a time in the third sphere-when shall we be re-united? Will she not always be higher than I am, thus making it impossible to span the gulf in accordance with natural law? If spirits of higher spheres, and make higher spheres can visit lower spheres, and make themselves visible as easily as we mortals can make ourselves visible to each other, why are not all spirits Spiritualists?

A.--It is true that there are spheres in spirit-life, but it is not the case that these are so dis-

life, but it is not the case that these are so dis-tinctly geographical that they necessarily im-ply locality in space. If your mother is in the highest sphere imag-inable, and you are in the lowest—which is scarcely possible—her exaltation as a spirit, instead of debarring her from reaching you, would but enable her the more effectually to minister to your true welfare. The real barri-er is always on the side of those who are unde-veloped spiritually.

veloped spiritually. In answer to the last portion of the ques-tion in particular we would say that blindness, deafness and other limitations, are only coun-terparts of mental conditions, and these must pe overcome before all spirits can become tru ly aware of the ministrations of those from the

ly aware of the ministrations of those from the apper spheres. Your mother and yourself are now spiritual-ly united; her loving thought follows you wherever you may roam; but your conscious recognition of her presence is only commensu-rate with your own susceptibility. Spiritual ministry is much more extended than people usually suppose, and even profess-ed Spiritualists often limit it to such outward tests as anneal to their senses; for that reason

tests as appeal to their senses; for that reason they fail to experience the abiding consolation which would otherwise be theirs. When you visit a medium, a friend of yours may be described to you, and the message given that he

Agreat many vivid, helpful dreams, as well as all sorts of peculiar but useful experiences in common life, are due directly to the watchfulness of spirit guardians. Power to perceive spiritual presences is the result of develop-ment of the inner or psychio faculty, usually

In the spirit-world there are none save the most carth-bound who fail to recognize some-thing of spirit-communion. The state of those who are "dwellers on the threshold" is one of temporary darkness and obtuseness; so that though the higher ones know of them and in-wardly visit them, those who are assisted may not yet be aware of it. . and

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

[This instance of fatal vaccination is an historical one, and is well remembered at the present day. though the decease of the victim took place (we understand) in 1892. A prominent gentleman, doing business in Boston, and who shares with THE BAN. NER an utter aversion to this health-endangering process, brought this account to our office last week, with a desire that we republish it at the present time. as a demonstration of the great and active peril into which the subject may pass who gives his (or her) body "to the flame" of vaccination with the hope of gaining a future safeguard from a possible disease --EDS.]

NEW YORK, Jan. 17th.—In the cosy little par-lor of the old fashioned frame house, No. 224 Beckford street, Greenpoint, last night lay an ice box, covered with a simple white pall. ice box, covered with a simple white pall. Within reposed the wasted body of a young girl, whose pinched face and spare arms indi-cated the terrible sickness through which she had passed. Her father, and other members of the family,

frantically bemoaned their loss, and implored the few neighbors who came to sympathize with them in their bereavement, not to allow their children to be vaccinated.

their children to be vaccinated. It was vaccination that not only caused Frances Ashton's death, but caused her six years' indesoribable pain. The vaccine, which was used with the greatest care by the family physician, Dr. C. A. Walters, of No. 111 Milton street, Greenpoint, developed a disease that baffled the skill of no less an authority than Dr. Janeway of Bellevue Hospital, and a score of other famous medical men who came to of other famous medical men, who came to view and study the case. Additional interest comes from the fact that

the family has from time immemorial been op-posed to the practice of vaccination, and only permitted it on their daughter because they were anxious to keep her at school, and, the authorities had issued an order compelling all

authorities had issued an order compening an pupils to be vaccinated. The dead girl's father is William Ashton, a toolmaker, and one of the most esteemed resi-dents of Greenpoint. Dr. Walters, he said last night, vaccinated Frances and her sister Edna and its of a constant of Frances and her sister Edna in December, 1885. They returned to school, and five days later Frances complained of pain in her left side. The pain grew worse, and two days later she became paralyzed. She was unable to move her limbs without suffering torture, and whenever she was touched she screamed with pain. Dr. Walters was puzzled, and called in other physicians for consulta-tion. An abscess formed just over the girl's left knee, and the pain became so intense that she was unable to lie in bed, or stand erect. For more than four months she suffered thus, and then her parents decided upon having her taken to Bellevue Hospital. While in that in-stitution she was under the almost constant eare of Dr. Janeway. Her condition excited

care of Dr. Janeway. Her condition excited the greatest interest among the students, yet her disease could not Je diagnosed. The ab-soess on her knee dried up, and another formed on her leftside just below the heart. The pain

on her left side just below the heart. The pain became worse than before, and the shrieks of the girl continued sometimes for hours. After being in Bellevue three months her parents took her home. She seemed to jm-prove soon after, although the muscles of her limbs contracted, and she became a cripple. She pleaded so hard to be allowed to go to school that her parents consented, and pro-vided her with crutches. When she left school, after two seasons, the abscess in her side be-gan to swell, and eruptions on the surface of the body aggravated the girl's pain. Every effort was made by the physician to relieve her.

# JANUARY 20, 1894.

safferings, but without avail. No amount of narcotics would case her torment. Her screams would sometimes be heard a block away, from her home. From Atiguat, 1880, she was a help-

her homo. From August, 1889, she was a hop-less cripple. A week ago her limbs became rigid, and she felt her end was near. To her mother, three days ago, the unfortunate girl said: "Mamma, I feel that Lwill soon berelieved of my agony." She died late on Friday night.

# The Duty of Parents.

[Mr. William Young, Secretary of the London, Eng., Society for the Abolition of Compulsory Vaccination, has issued in its name a leaflet, which deserves to be circulated in America by the thousand. We herewith give it place in these columns-adding that in our country, although the " prison cell " mentioned in No. X. of the subjoined is not so prominent in this connec tion as in Great Britain, yet the unvaccinated children of this great republic are deprived of their right to an education, for which the parents pay their share of the school tax, and are condemned to the prison cell of ignorance unless financially able to attend private schools, if such can be found whose managers do not bow the knee to the Baal of "disease by law." No. XII., which is not here given, is specially applicable to England-though it embodies a point which THE BANNER also made recently, that the doctors whose pecuniary profits from vaccination are large, "are not the most impartial witnesses as to its merits, and their evidence should be received with caution."-EDS.

The highest obligation and first duty of the parent is to preserve the health of his off-spring, as the chief of all blessings, and with-out which their existence may be a "curse." .... Above all should we avoid vaccination, which is often the fruitful origin of the most dangerous and loathsome diseases (by infect-ing the blood with corrupt matter), and which may neutralize the most devoted and careful may neutralize the most devoted and careful attention to a child's well being that a parent can bestow. Vaccination should be resisted for the following reasons: I.—Because it neither prevents nor mitigates

smallpox. II.—Because about three-fourths or more of

11.—Because about three-fourths or more of all the patients received into the smallpox hos-pitals for many years past have been vaccin-ated, and of the remainder, very few are con-tributed by anti-vaccinators. 'III.—Because vaccination is the frequent communicator of skin diseases, scrofula, ery-sipelas, ulcers and syphilis, and has of late greatly increased infant mortality under one year. year. IV.

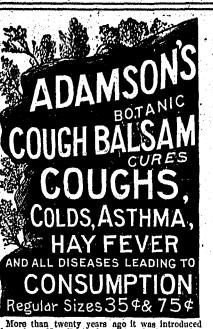
year. IV. — Because what doctors call "pure lymph" is diseased animal matter, sometimes in a state of putrefaction, in which case it be-comes a very dangerous poison, as much to be avoided as the venom of a rattlesnake. V.—Because the true preventive of small-pox is not vaccination but SANITATION! VI.—Because to spread disease is not the way to prevent disease.

to prevent disease. VII.-Because since vaccination has been generally practiced, two million persons have been attacked with smallpox in England, of whom 250,000 have died; and since vaccination has been enforced, up to 1875, 80,000 have died of smallpox in one hundred and eighteen districts alone, of whom 43,000 were under five years of age. VIII.-Because to inflict a disease upon a

VIII.—Because to inflict a disease upon a healthy child is opposed to common sense. IX.—Because enjoyced vaccination is an out-rage upon parental conscience, parental intelli-gence and parental rights. X.—Because a so-called blessing, which has to be enforced upon conscientious objectors by the terrors of the police court and the prison cell, records its own condemnation. XI.—Because medical men, who speak with such unhesitating confidence as to the advan-tages of vaccination, have been just as infalli-ble and certain as to the undoubted benefits of bleeding, blistering, salivation and inocula-tion; and the public cannot reasonably be ex-pected to blindly rely upon their shifting opin-ions or judgment.

# January Magazines.

THE CENTURY .- In the art series Frans Hals, the great Dutch painter, is described by T. Cole, the dis-tinguished American wood-engraver, and his article is illustrated with three beautiful cuts; many of George Sand's letters are published for the first time in this number, giving her views on novel-writing and on life and religion, with a graphic picture of the great French novelist at home by Mme. Blanc; "Grieg on Schumann" will interest every lover of music; .ex-President Harrison on "Military Instruc tion in Schools and Colleges," is an open letter on the movement of the G. A. R. to extend such instruction; "The New 'Abolition'" is a stirring editorial in sup-port of the new movement to abolish the "spoils sys-



More than twenty years ago it was introduced throughont New England as a remedy for Coughs, Colds and Pulmonary complaints. Since its intro-duction it has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIO BALSAM is the

ADAMSON'S BOTANIO BALSAM is the BEST REMEDY FOR CURING Coughs, Colds, Asthma, and all Lung Troubles. MADE ONLY BY F. W. KINSMAN & CO., New York, and Augusta, Me. For sale by all the best druggists. Trial size, 10 cts. Oct. 14. 12Steow



(INCORPORATED NOV. 1, 1893.)

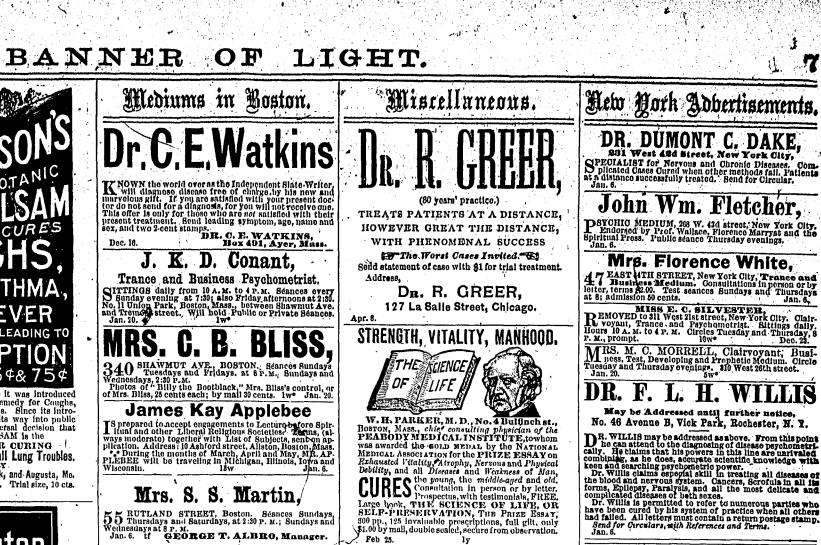
(INCORPORATED NOV. 1, 1893.) THE Headquarters of the National Shiritualists' Associa-tion are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lectur-ers and mediums, who are requested to send in their names and addresses, also officers of all Societies, as we desire to keep a perfect registor of these, and prompt notice should be sent to us of all changes of location. Books, pamphlets and magazines upon spiritual matters are solicited for the National Rpiritual Library: For information address as above. **HOMERT A. DIMMICK, Secretary.** Jan. 13. Jan. 13.



BOUCHT FOR CASH. E. GIBSON, 4W OHAS. Jan. 13.

# SOUL READING,

SOUL READING, OR PSYCHOMETRIC DELINEATION. M.B. A. B. SEVERANOE has always been noted for her powers in examining and prescribing for disease; and and splittual development; past and future events; adap-tation of those intending marriage; business adaptation and business advice. But of late sibe has had a renewed de-velopment, which enables her to give from writing or lock of hair greater tests in these directions than even before. Brief readings, 81.00, and four 2-cent stamps; full readings, 20.00, and four 2-cent stamps; Mit readings, White Water, Walworth Oo, Wis.



Feb 25.

Mrs. S. S. Martin, 55 RUTLAND STREET, Boston. Seances Sundays, Wodnesdays and Saturdays, at 2:30 P. M.; Sundays and Vednesdays at 8 P. M. Jan. 6. tf GEORGE T. ALBRO, Manager.

DR. JAMES B. COCKE,

138 Huntington Avenue, Boston, Mass.

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittingsdatiy. Circles Bunday, Thursday evenings, and Tuesday at-ternoons at 3 o'clock. Bix Developing Sittings for \$4.00. 36 Common street, near Tremont street, Boston. Jau. 20.

**Osgood F. Stiles**, DEVELOPING, Business, Test and Medical Medium. Obsession a specialty. Circle Tuesday evenings at 7:30, Thursday atternoons at 2:30. No. 70 Waltham sereet. Jan. 20.

These pens are sold for the benefit of the widow of the late John S. Adams. For sale by COLBY & RICH. Mrs. A. Forrester, BUSINESS, Test and Developing Medium, ISI Shawmut Avenue, Boston, one flight. Hours 10 A. M. to 5 P. M. Cir-cires Bunday, 8 P. M.; Wednesday, Developing Circle, 8 P. M. Jan. 13. The Writing Planchette.

Addison D. Crabtree, M.D.,

Miss J. Rhind, Seer.

BUSINESS, Health, Description of Friends. Advice by letter \$1. Circles Thursday, 3 and 8 P. M. Sittings daily, 1064 Washington street, Boston. 19\* Jan. 20.

Mrs. Fannie A. Dodd, MAGNETIC PHYSICIAN and Test Medlum, No. 233 Tre-mont street, corner of Ellot street, Boston. Jan. 20. 1w\*

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. A. Circles Thursday and Sanday evenings, 8 o'clock. Winter street, Room 6, Boston. Jun. 20.

Mrs. W. P. Thaxter, TRANCE MEDIUM, 8½ Bosworth street, Boston (Ban-ner of Light Building, Room No. 3). Diseases diagnosed. Spirit Messages given. Jan. 6.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Jan. 20. 2007

Miss Helen A. Sloan. MAGNETIC Physician. Vapor Baths. No. 178 Tremon Street. Boston. Dec. 16.

Adelaide E., Crane, TEST and Business Meditin. Magnetic Treatments. 178 Tremont street, Room 11. Hours 10 to 9. Jan. 6. Mrs. T. F. Deane,

Business and Test Medium, 109 Appleton street, Boston. Dec. 30. 4w\* Dr. C. D. Fuller,

**CARLAND'S** Vegetable Cough Drops.

# Song and Chorus by F. M. PAINE,

"The Summer-Land." Price 25 cents. For sale by COLBY & RICH.

ST. LOUIS MACAZINE TO YOUR ADDRESS Two Years for \$1.

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7

MRS. M. C. MORRELL, Clairvoyant; Busi-Muss, Test, Developing and Prophetic Medium. Circle Tuessay and Thursday evenings. 310 West 26th street. Jan. 20.

# DR. F. L. H. WILLIS May be Addressed until further notice.

No. 46 Avenue B, Vick Park, Rochester, N. Y.

No. 48 Avenue B, Vick Park, Bochester, N. Y. **D**<sup>R</sup>. WILLIS may be addressed as above. From this point cally. He claims that his powers in this line are unrivaled combining, as he does, accurate scientific knowledge with teen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all fis forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth series. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Jan. 6.

FREE SEND 4 CENTS IN POSTAGE, a lock of your hair, name, age and sex, and I will send you a clairvoyant diagnosis of your disease free. Jan. 6. UR. C. E. BATDORF, Mechanicsville, Iowa.

Mechanicsville, Iowa. M. Mechanicsville, Iowa. M. Medical Medium. Six questions answered by mail, 60 conts and stamp. Whole Life-Reading 81.00. Magnetic Rem-edies prepared by spirit-direction. Address Dexter, Me. Jan. 6.

# The Psychograph,

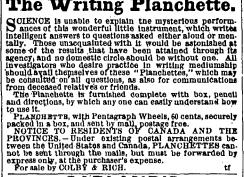
DIAL PLANCHETTE.



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

their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications (by the Fsychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualian is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother." Glies B. Stebbins writes: "Boon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no fift for its use, I was obliged to wait for the right medium." At last I found a reliable person, under whose touch on a first triat the disk swung to and fro, and the second time was done still more readily." Price SIO, securely packed in box and sent by mail post-paid. Full directions. NOTICE. — Under existing postal arrangements be-tween the United States and Canada, PLANOHETTER can-hot be sent through the mails, but must be forwarded by express only at the purchaser's expense. For stale by COLBY & RIOH. eow

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BEWARE OF INITATIONS. EVERY GENUINE PEN has stamped upon it ADAMS & CO.'S COLDEN PEN. No. 1. For General Use in Every Department. Large box, containing one gross, §1.50. No. 2. Extra flae points for Cholce Ponumaship. Large box, containing one gross, §1.50.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Bore Throat, Hoarseness, Influenza, Bronchitts, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient: and is therefore harmless in all cases, likewise palatable and beneficial in regulating and strengthoning the system; and as a BLOOD, PURIFIER IS TRULY UNRIVALLED. A box, taken accord-ing to directions, is *warranted* in all cases to give satisfac-tion, or the money will be rotunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englewood, II. Price-per box (dne-fourth pound), 22 cents, posunge free. For sale by COLBY. & RICH.

New Music.

tem"; the hazardous life of the keepers of Minot's Ledge Light is an interesting narrative entitled "Life in a Lighthouse"; Mark Twain's "Pudd'h-Head Wilson" continues to entertain the reader with the author's humor, and his serious writing holds the closest attention of his many admirers. The Century Co. Union Square, N. Y.

THE ARENA.-William, Ordway Partridge contributes an able and thoughtful paper on "The True Education and the False"; Robert Forman Hortor, M. A., writes of "The Higher Criticism": Hamlin

Garland discusses "The Land Question, and Its Relation to Art and Literature"; Stinson Jarvis continues his very instructive paper entitled " The Ascent of Life": Rabbi Solomon Schindler writes in his usual forcible and convincing manner of "National Monopolies and the State"; "The Volce as an Index to the Soui" is interestingly discussed by James R. Cocke, M. D.; the editor contributes his third paper on "Gerald Massey; Poet, Prophet and Mystic' '; other articles by able writers also appear, and a portrait of Gerald Massey forms the frontispiece of this excellent number. The Arena Publishing Co., Pierce Building, Copley Square, Boston, Mass.

NEW THOUGHT.-No. 1, Vol. II., opens with the first part of a most interesting sketch by Moses Hull, entitled. " Joan, the Mediumistic Heroine of Orleans: or. Spiritualism in France Nearly Five Hundred Years Ago"; a portrait of J. Frank Baxter, which appears as a frontispiece, accompanies a sketch of this well and favorably known orator and test medium; "Why Spirits Sometimes Fail to Give Names." is a thought ful paper from the pen of D. W. Hull. The form of the magazine has been changed and the number of pages increased, thus making it more convenient in size to bind. Published by Moses Hull & Co., 29 Chicago Terrace, Chicago, Ill.

# IN MEMORIAM.

From his liome in Oakheld, Wis., Dec. 14th, 1893, George Funeral services were held at his late residence on the funeral services were held at his late residence on the leth, by the Rev. A. D. Sanborn of the Oakfield Baptist

The relative services were abid at his his resultance on the leth, by the Revice. Born A. D. Sanborn of the Oakfield Baptist Church. The deceased was born in Dummerston, Vt., in the first year of the present century, and was the last survivor of a family of eloven children-a majority of yotwhom lived to an advanced age. At the age of six years his father went from Vermont to New York. Batho and made him a new home; and on his return for his family, died, at Albany. A broth-er, Nathaniel Gates of Wordster, Mass., chime to their aid by taking this son and one daughter home with him, where they lived during their minority, when they made their way to their then unknown kindred in New York. Stato, where they were settled. In Lewis and adjoining counties. In 181 he was mariled to Miss Sophie Perry of Lowville, N. Y. and settled in Oswego, changed in Hotel keeping un-til 1942; when he were to 'Delabidid', Wis, and made a plo-neer home; there he has since lived. "His life was failing strength admonished him of the necessity of yielding heors to others, when he retired to Oawfield, 1869, where he has since lived. "His life was fail of good deeds; generous even to a fault, his whole active life devoled to his family and I friends. He was fail of good deeds; generous even to a fault, his whole active life devoled to his family and I friends. He was fail of good deeds; denking the lang in the survivors of the deceased area widow and five daughters, he baving outlived two sons and four sonath law. Athough feeble, was able to be about till the taul atrok of a support him though his declining years, after keeping." open doors," as many can attest. The survivors of the deceased area widow and five daughters, he baving outlived two sons and four sonath law. Athough feeble, was able to be about till the taul attrok of applexy came, which he survivors and the daughters he baving outlived two sons and four sonath law. Athough feeble, was able to be about till the taul attrok of applexy came, the able to be about till the taula

Villed no survive, by using analys by the start of death The decensed was a ploneer in the investigation of Spir-tualism since, 1857, and a subsorther to its very first poli-cations, as well as the BANNER OF LIGHT. As he lived so he didd, in the faith of a real, inspille, spiritual life in the' beyond. This sketch is contributed in loving memory by his daughter. Forter's Afilis, Eau Claire Co., Wis.

If afflicted with scalp diseases, hair falling out, and premature ibaldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

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

money or stamps. I will write Blographical and Predictive Letters (from the above data). Also advice upon my matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of gl; Consultation fee gl; at office, 200 Tre-

mont street. Nativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD. Box 1664, Bos-ton, Mass. July 19.

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# Das Gebaeude der Wahrheit.

## VON USEG.

VOIN USEICH. Das Buch glebt Auskunft über Manches, was bisher noch in Dunkel gokült war, und beweist kirs den Spruch, das es mehr Dinge glebt zwitchen Himmel und Erde, als unsere Schalbeinei sich träumen lätzt. Für Vieles, das als übernatürlich solther betrachtet wur-de, inden wir de natürliche Erklärung, und dadurch wird ein neues Fold der Forschung eröffnet, welches ein Began für die Menschheit zu wörden verspricht. Das Fortbestehen des gelstigen Lebens nich dem Tode ist klar und vernanft-gemäss, ja sogar an der Hand völlig materiellen Wissens, unwiderlegitch bewiesen und so wird das Werkschen zum reichsten Schatze, zu einer Festgabe für Gemüth und Ver-staud, bestimmt, une über die Pinckereien des täglichen Lebens zu erheben. Es glebt uns mehr als die Höfnung, es glebt uns die Gewissheit eines owigen Lebens und gewihrt uns einen Blick in jenes gelstige Reich, welches wir das wird einemen. rige nennen.

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# JANUARY 20, 1894, ·

# Banner of Bight.

# BOSTON, SATURDAY, JANUARY 20, 1894.

**MEETINGS IN BOSTON.** 

MEDIIINGO IN DUDIUN. Bioston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.-Lectures Sundays 109/A.M. and 74 P.M. Edgar W. Emerson speaker Jan. 21 and 28. William H. Banks, President F. B. Woodbury, Secretary, 189 Con. tre street, Rozbury. The Helping Hand Society of the Boston Spiritual Temple meets Wednesdays at 3 Boylston Place at 24 P. M. Business meeting 4 P. M.; ten at 6 P. M.; public meeting 7% F.M. Miss Lucette Webstor, Fresi inst, Miss Nellie M. Bounds, Sec'y. First Spiritual Temple, corner Newbury and Exceer Streets.-Spiritual Fraternity Society; Sun-days, at 24 P. M. Sunday School at 11 A.M. Socialio Wednesdays at 7% F.M. Other meetings announced from pictform. Beats free. All are wolcome. The Veteran Spiritualists Union meets the first

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston 'lace, at 7,5 P. M. Dr. H. B. Storer, President, 406 Shawmut Verenna.

The American Spiritualists' Association will hold meetings over Wednesday ovening at 7% o'clock in the First Spiritual Temple, corner of Newbury and Exeter streets. These meetings have as their object a more per-fect development of mediumship. Investigators are espe-cially invited. All are welcome. P. O. Marsh, Gen'l Sec'y, Hyde Fart, Mass. Ohildren's Progressive Lyceum meets every Sun-day morning in Red Men's Hail, 614 Tremont street, at 16%. All welcome. J. B. Hatch, Jr., Conductor. The Ladies' Lyceum Union meets every Wednesday. Busi-ness meeting at 4 P. M. Supper at 6. Entertainment in the evening.

evening. Esgie Hall, 616 Washington Street.-Sundays at il A. M. 3% and 7% P. M.; also. Wednesdays at 8 P. M. E. Tutile, Conductor. Rathbone Hall, 604 Washington Street, cor-mer of Kneeland.-Spiritual meetings every Sunday at

Hathbone Hall, 692 Washington Street, Cor-ner of Kneeland.-Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% N. M. meeting in Commer-cial Hall) Thursday at 3% P. M. N. P. Smith, Olairman. Harmony Hall, 724 Washington Street.-Meet-ings are held every Sunday st 11 A.M., 2% and 7% P. M.; also Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor. America Hall, 734 Washington Street.-Meetings funday st 10% A.M. and 2% and 7% P. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Neike, Con-ductors.

The Ladies' Industrial Society meets every Thursay afternoon and evening at Dwight Hall, 514 Tremont treet. Ida P. A. Whitlock, President; H. E. Jones, Secre-try, 19 Oak Grove Terrace, Roxbury.

Holis Hall, corner Washington and Hollis rects.-Meetings Sunday at 114. N., 2% and 7% P. N.; uesday at 2%, test meeting. Every Friday ovening, social ad dance. M. Adeline Wilkinson, President.

and dance. M. Adeline witkinson, Freshteint. First Spiritualist Ladics' Aid Society. Parlors, 1051 Washington Street.-Business meetings Fridays, at 4 p. M.; Tea at 6 p. M.; Sociel in meeting at 73 (p. M. Pub-lic Circle last Friday in each month at 3 p. M. Mrs. A. E. Barnes, President; Mrs. E. D. Mayo, S-cretary. Meetings also held every Sunday at 103(2); and 73 (p. M. F. W. Jones, Chairman. Mentingtomery Hall, 735 Washington Street.-

Montgomery Hall, 735 Washington Street.-feeings every Sunday 11 A. M., 2% and 7% P. M., and every Vednesday 3 P. M. Dr. A. O. Davis, Conductor.

The Home Rostrum (21 Soley street, Charlestown).-feetings Sundays and Tuesdays at 7% P. M. Dr. E. M. San-ers, President.

Chelsea.-Spiritual meetings every Sunday at 75 Centra Avenue at 2% and 7%. W. Anderson, Chairman.

# First Spiritual Temple, corner Excter and

Newbury Streets .- On Sunday afternoon, Jan. 14th, W. J. Colville spoke to a very large and deeply interested audience on "The Destiny of Our Nation." The

W. J. Colville spoke to a very large and deeply inter-ested audience on "The Destiny of Our Nation." The lecture was in many respects a remarkable produc-tion, and for that reason many have been the requests for its publication. The lecturer, who spoke with much force and eu-ergy, reviewed the past history of America in general before passing to its present status and future attain-ment. The Pilgrims and Puritans were designated as distinct factors in the upbuilding of the republic, the former being embodiments of zeal, courage and deter-mination to be free, while the latter were often big-oted and intolerant, though not without many strong and sterling qualities. Immigration, which is a source of so much anxiety and contest to-day, was spoken of as, under proper guidance but not other wise, the truest means for build-ing un the country in the grandest, noblest manner possible. He regarded the motto "America for Amer-icans" as really meaning nothing unless it signified justice to the red men-a justice which has never been granted, for they are the true historical Americans. They should at least be provided with suitable reser-vations, every treaty made with them faithfully kept, and the givantages of culture, to which they are not insensible, fully accorded them. The negro problem must be solved in a somewhat similar manner. The cotton and sugar plantations of the South are better adapted to the negro than north-ern latitudes; and while the American colored man is not an African, he is better suited by nature to a seni-tropical climate and to the activities indigenous to the Southern soil than to a Nor-hern one. The Chinese question must also he settied in a simi-lar way. Weil-behaved chinamen in California are no source of meance to the Pacific Costs, and to legislate against the Mongolian race is decided y unwise and unconstitutional. Though the opium traffic and other iller deuxented for cilitzenship before they ire nothing of the kind, provided the restriction of voiting may ap-pear to some an

tural and mineral possibilities of the soil are fairly es-timated, when education in all its branchos has be-come still more universal, in say fifty years from now, not later than the middle of the twenticth century, this country will resemble a well built, well behaved gentleman, while to day if may be compared to a bols-terous, unruly boy, not yet trained to understand his own forces or lo regulate the abilities within him. Heaven has Columbia in charge; let no cue fear the coming trial, for the result of it will be to purge away the dross and to refine the gold. Mr. Colville speaks in the Temple (lower church) on Tuesday. Thursday and Friday at S P. M., in a course of lectures on "The Religious and Psychical Problems of the Day." Admission is always free; voluntary collections are taken at every meeting. Mr. Colville will lecture in the Temple (upper church) again on Sundays, Jan. 21st and 28th, at 2:45 F. M.

P. M. Meetings for replies to questions (lower church) Wednesday, at 8 P. M.

On Sunday evening, Jan. 14th, Mr. Colville lectured in LAWRENCE, MASS. On Sunday next, Jan. 21st, he speaks at CAMBRIDGEPORT, in Grand Army Hall, Main street, opposite Pearl street, at 7:30 P. M.

His class in Spiritual Science meets at Copley Meta-physical College. 18 Huntington Avenue, Tuesday, Thursday and Saturday, at 2:30 P. M. Inquirers' meeting Monday, at 8 P. M. All letters, elc., for Mr. Colville, may be addressed as above, or care of Colby & Rich.

Boston Spiritual Tomple, Berkeley Hall.-

This large hall was crowded at the morning session, every seat being filled. The service opened with a fine song by Mr. George B. Cutter, accompanied by Mr. William H. Boyce upon the plano.

Mr. J. Clegg Wright was again the speaker, and the subject of the morning was "Thomas Paine, and His

 song by Mr. George B. Cutter, accompanied by Mr. William H. Boyce upon the plane.
 Mr. J. Olegg Wright was again the speaker, and the subject of the morning was "Thomas Paine, and His Are of Reason." Atter a few thortoductory remarks Mr. Wright gave place to bis wondertul control, and spoke in disblance as follows:
 The mind of man cannot realize the nearness of conscious spiritelife, but 1 affirm that I am living in what is called the spirit-world. In speaking of Thomas Paine, I shall have to take you to Europe at the time when this wonderful man lived. Fendalism was the religning power at one period, and the feudal lords possessed the land. Arrogance and an unprincipled rule was the order of the day, ariter a long time there came a great striggle for religious and, political libert, better known as the "Dark Ages."
 Following this came Martin Luther to make the cofin of colesiastician, and every reformer since has been putting nails into it.
 Oliver Cromwell is another name to be mentioned with honor, as one of the precursors of the Immortal Washington and Thomas Paine.
 Another name, that of Bacon, should be remembered as having presented to the world science and a method which opened the way for reason and justice.
 But feudalism said that the people must's stand by the church." or their property would be unsafe. If in common k for the property would be unsafe. The one was under despotic rule, and the people.
 Tenne was under despotic rule, and the people must's than the should have come to the religit of the poople.
 Ti 1737, on the 23th day of January, a savior was born in the person of Thomas Paine. Into his breat in later years the feachings of George For entered, and he became a wanderer, seeking his place in that great country, and settling at sandwich, England, for a wille. At that time singling goods from France was cummon, and Paine was oly one of the fase chards of voters.
 At t spiritile will be full of glory. Be a Thomas Paine, however infidel the church and priesthood may have ranked bim, and the truth shall make you free. Like him, when death comes, you will be surrounded by immortals, and pass to that land where the theologian will touble his fellowman no more. In the evening, Mr. George B. Cutter sang, "Watch man, What of the Night?" by request. Mr. Wright, in his prefatory remarks, said that Spiritualism has nothing to do with theology; it recognizes no creed, no priests, and no saviors. After auctier song, the guide of Mr. Wright spoke in answer to several ques-tions presented by the audience, from which we take the following prominent points: The rise and develop ment of man has not always been in accordance with reason. In the beginning he gazed upon the works of nature with awe and wonder. In the early days of religion man was just as much in doubt. There were a great many divinities whom those primitive develob-ment, was represented by the commonest things in nature. The first principle you come in contact with is generation, when certain saints, so called, have been held before the people as the representation of the theology of those dark ages. These divinities are man.made, and will die. The great problem was, Why was 1 born to love and enjoy the beautiful for awille, and then die? and the ancient philosophers. The lecturer spoke of Babylon as once the greats tried to reconcile and solve this grand problem. The sermon on the Mount was borowed of mom he book of the *Egyptian Dead*. Biblical criticism causes the Church to tremble. Christianity borrowed every thing from Egypt--fits heaven and heil, and all the fundamental doctrines of its creed were also bor-rowed. The Christ is a creation of Roman intellect, not Jewish at all. The early history of those old countries was closely followed by the speaker, showing that the church of Rome was the result of the religious philosophy of that age. The history of Christianity in those days is written in blood.<sup>4</sup> The priest and

dress, followed by Mr. Eds m. Dr. R'ohnrdson, Mrs. Waterhouse, Mr. Lewis, Kato Stiles. Miss Webster recited "The Malden's Prayer." Mr. Wright then presented some very interesting romarks. A large audience was present. N. M. BEMIS, See'y.

Inrmony Half .- Tuesday, Jan. Oth, our circle was even better than the provious week in attendance

and interest. Mrs. Jennie IIII, Dr. C. D. Fuller, Mr. C. O. Gridloy, H. B. Hersey, Mrs. Dado, Dr. Lathrop and other mediums gave tests. Thursday afternoon, we held a fine meeting. Mrs. Jennie Hill, Mrs. A. Wilkins, Dr. Holmes, Mr. C. O. Gridley and Dr. Lathrop were the mediums, and gave abundant proof of spirit presence in tests and read-logs.

abundant proof of spirit presence in tests and read-ings. Friday afternoon we held an Indian Council. Here-after we shall hold the Council only once a fionth. Next Friday will be an "exportence" meeting. On Sunday morning we held a very plensant circle, with good interest. Mr. C. O. Gridley, Mr. Hancock, Mr. Martin, Dr. Lathrop and others were the mediums, and rendered excellent tests. In the afternoon, Mr. C. O. Gridley, Dr. Lathrop, Dr. C. D. Fuller, Mrs. E. M. Shirley, Mr. Martin, Mrs. Dr. Bell, Mr. F. W. Baker and Mrs. L. E. D. Davis were the mediums. In the evening, Dr. C. D. Fuller, Mrs. J. E. Nutter, M. C. O. Gridley, Mrs. A. Wilkins and Dr. Lathrop interested the andlence assembled by the fine tests River.

Meetings Tuesday. Thursday and Friday, at 3 P. M. Meetings Tuesday. Thursday and Friday, at 3 P. M. The BANNER OF LIGHT, our grand spiritual paper, is for sale at all dir meetings. W. L. LATHROP, Conductor. 1762 Washington street, corner Chester Park.

Engle Hall Wednesday afternoon, Jan. 10th a very interesting meeting. Excellent tests and read-ings, Dr. C. H. Harding, Dr. C. E. Huot, Mr. E. H.

very interesting intering. Excellent tests and read-ings, Dr. C. H. Harding, Dr. C. E. Huot, Mr. E. H. Tuttle, Mrs. M. Knowles, Mrs. C. A. Butterman. Sunday, Jan. 14th, the moralug circle was one of the best, very harmonious and largely attended. Atternoou, Plano and cornet duet, Mrs. Nellie Carl-ton, Prot. Rimbach: invocation and poem, Chaffman ; Mrs, J. E. Davis, Mrs. E. C. Dickinson. Mrs. L. E. Davis, Mr. E. H. Tuttle, tests; Dr. H. F. Tripp, read-lings; Mrs, M. Kilowles; tests and readings; Miss K. Higbeé answeréd questions; Mrs. E. M. Shirley, clos inv remarks and tests. Evening: invocation, Chairman; remarks and tests, Mrs. I. E. Doviilog; tests and readings, Mrs. M. Knowles. The Noien family rendered several selec-tions, which were received with applause; solo, Mrs. A. Sterling; tests, Dr. C. E. Huot, Miss N. Thomas; tests, and méntal questions answered, Mr. Tuttle. The meetings in this hall Sundays, 11 A. M., 2:30 and 7:30 P. M. Wednesday alterucons, 2:45. The BANNER OF LIGHT, a paper of true merit, for sale at each session. E. H. TUTTLE, Leader.
The Childron's Progressive Lyccum met Jan.

The Children's Progressive Lyceum met Jan 14th, at 514 Tremont street. The services opened, as usual, with singing by the school, an invocation by Mr. Wood, and the reading of the morning's lesson. Mr. Wood spoke for about ten minutes upon the less

Mr. Wood spoke for about ten minutes upon me ies-son. After the march the school were favored with a rec-litation by Willie Sheldon; Miss Genle Bowen gave an excellent plano solo; a reclitation by Mat Sullivan; Mr. Irwin Pratt, who sang for the Lyceum for the first time two-weeks ago, to day again sang for us. It was stated in the 'ieport of Tast-week that Dr. Root proposed to organize a class, or developing circle; to meet a his home, 82 Berkeley street, each Tuesday evening. The Doctor was called upon to day, ex-plained the objects of the class, and announced that the meeting night was changed from Tuesday to Sun-day.

the meeting hight was thanged from Lucsua, could day. Mr. Schaller, of the Lyceum Orchestra, favored us with one of his excellent violin solos; reading and remarks by Mr. Wood closed the program. The Lyceum will beuin reheatsals at once for the Old Folks Concert to be held Feb. 22 at Union Hall. GEORGE S. LANG, Sec'y. 12 Fountain street, Roxbury.

America Hall .- We had three well attended meetings last Sunday. Dr. Nelke lectured in the fore-

noon on "The Land Beyond"; afternoon, on "Do noon on "The Land Beyond"; afternoon, on "Do Good"; evening, on "Progress of Spiritualism, and Who are the Believers?" All three lectures were well received by the Addience. The following mediums were present and gave tests: Miss A Peah odv, Mrs. J. A. Woods, Mrs. A. Oborn Mrs. J. Frodericks, Prof. Hartmann, the phrenologist, Dr. C. L. Willis, Mrs. M. Kuowles of Si Clayton street, Dorchester, Dr. C. D. Fuller, Dr. L. F. Thayer. The music was fur-nished by Miss Sadie B. Lamb; Mr. Charles Weber, Zither soloist, and Dr. S. H. Nelke, basso. We had also with us the well-known elecutionist, Mrs. Piper, who delighted the audience with one of her dialect selections.

selections. The BANNER OF LIGHT is always for sale at the door, and also at the residence of Dr. S. H. Nelke, 587 Tremont street. 317: SIMPSON.

Montgomery Hall (735 Washington Street). On Wednesday, Jan. 10th, our circle was a delightful one, and the attendance and manifestations were satisfactory.

isfactory. On Sunday last large attendance all day. Morning circle very Interesting. Afternoon, correct, and convincing tests by Mrs. J. Fredericks. Dr. Coombs, Dr. A. C. Davis, Dr. Hardy, Dr. E. M. Sanders, Mrs. M. Knowles. Evening, invocation by the Chairman's guide, follow-ed with recognized tests by Mrs. A. Wilkins, Mrs. J. E. Davis, Mrs. Rich, Mrs. Howe, Dr. C. D. Fuller; music by Miss E. Green (Egat Boston). Meetings Wednesdays, A. S.F.M.; Sundays at 11 A. M., 2:30 and 7:30 P. M. BANNER OF LIDIER for sale at all our meetings. DR. A. C. DAVIS, Conductor. 5 Lyndboro Street, Chailestown, Mass.

Is a Sweat or Excretory Gland. Its mouth is called a PORE. There are 7,000,000 in the human skin.

THIS CURIOUS THING

Through them are discharged many impurities: To close them means death.

Sluggish or clogged pores mean yellow, mothy skin, pimples, blotches, eczema.

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Exerts a peculiar, purifying action upon the skin, and through it upon the blood. Thus its cures of distressing humors are speedy, permanent, and economical. Like all of the CUTICURAS, it is pure, sweet,

gentle, and effective. Mothers and children are its warmest friends.

# **Bad** Complexions

Sluggish action of the pores also chuses the complexion and skin to become dark, yellow, oily and mothy, giving rise to pimples, blackheads, roughness, redness, falling hair and baby blemishes.

The only reliable preventive and external cure is CUTICURA SOAP. the most effective skin purifying and beautifying scap in the world as well as the purest and sweetest for tollet and nursery.

Bole Proprietors, Bostou, Mass. Ap "All about the Skin and Blood," mailed free.

ence meeting was held. Remarks were made by Dr. Baker, Dr. Brown, Dr. Huit, Dr. Magoon, Dr. Morris, Mr. Plummer, Mr. Hersey, Dr. Willis and Mrs. Fred-ericks.

GREATLY MAGNIFIED.

Tuesday, the 23d, at 2:30 P. M.; is the date for the Indian Peace Council." MRS. M. A. WILKINSON, President.

# For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. J. R. SCHWARTZ, Harrisburg, Pa., says: "I have used it in dyspepsia with charming effect, and am well pleased with it."

# MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-lags in Carnegle Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Ser-vices Sundays, 16% A. M. and 7% F.M. Henry J. Newton, President.

President.
 Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualist's Society meshé each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.
 New York PsychicalSociety, Spencer Hall, 114 West 14th street, near Sith Avanue. Sixth year. Every Wednes-day evening, 8 o'clock. Appropriate congregational music, représentative speakers and excellent test mediums. The investigating public especially invited. J. F. Snipes, Pres.
 Soul Communion Meeting on Friday of each week, 9 F. M.-doors close at 34-at 310 West 26th street. Mrs. Mary O. Morrell, Conductor.
 Independent Meetings.-J. W. Fleicher will lecture and give tests every Sanday at 3 and 8 P. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and 81xth Avenues.

The New York Psychical Society (114 West Fourteenth street), notwithstanding stormy weather and counter-attractions elsewhere, had another very

MEETINGS IN BROOKLYN.

The Progressive Spiritabilits hold their weekly Oonference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and nediums always present. Seats free. All cordially invited? The Progressive Spiritual Association, Bedford Avonue, corner of South Third street. Meetings Sunday evening, 14 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Conservatory Hall, Bedford Avenue, corner of Falton Street.-Sundays 11 A. M. and 7% P. M. W. J. Rand, Secretary.

**Spiritual Meetings** are held in Mrs. Dr. Blake's par-fors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock. The Advance Spiritual Conference meets every Wednesday ovening at Jackson Hall, 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street, - Megtings Sun-day weenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morroy of Man-chester, Eng., with tests.

American Hall, 860 Bedford Avenue.-The First Spiritual Mission meets at 30 clock for conference; 80 clock for lociure and te t. Mediums and speakers welcome. S. Wines Sargent, Chairman.

Woman's Progressive Union. -- Business meetings first and third Friday evenings in the month; social meet-ings second and fourth Friday evenings, at 102 Court street. Miss Irene Mason, Secretary.

Advance Conference.-The subject given out by the Chairman for meeting was, " Do Spiritualists

Need to Pray, and if so, to Whom?" It proved a theme of much interest and brought out a variety of ihought. Mrs. Abbots. Mr. Davis and Mr. Whitney participated in the remarks. To is Centerence is gain-ing in interest along advance inces, and is marked for its social character.

American Hall.-A public discussion is being ar-ranged by the First Spiritual Mission, to take place at the Gritemon Theatre on the Sunday alternoons of February, 11th? 'Isth and 25th, between Rev. E. A. Waltins and J. Clegg Wright. Mrs. Oimstead will give clairvoyant platform tests at this hall during January. Next Sunday she will also make her first inspirational address. She is a bright, decisive and convincing medium.

Conservatory Hall.—Mrs. Ada Foye Is' engaged for January and February. W{Jr.Opaning. Conservatory Hall .- Mrs. Ada Foye is engaged

at this hall for two months. January and February. Her appearance upon the platform Sunday evening,

years of age, regardless of their qualifications, while women are denied the ballot, is an insult to moral sense and reason. Let the path to the full privileges of citizenship be free to all of both sexes; but educa-tion is an essential prerequisite, for no one can have a rational right to take part actively in what he fails to

of clitzensnip be free to all of both sexes; but educa-tion is an essential perceptisite, for no one can have a rational right to take part actively in what he fails to understand. The labor problem of to-day, which is the greatest difficulty of all, can be easily settled if reason triumphs over passion. Labor ricks, strikes and agitations are mistakes, and this labor leaders are now beginning to plainly see; a strike costs labor far more than it takes rather than ameliorates a sad condition. The question of what to do with the masses of the unemployed is a vast one, but it is not difficult to an swer, as the remedy for all lils is in cooperation. Let the old idea of chairty give place to the higher ideal of equity; provide honest, remunerative work for the unemployed in districts where their services are need-ed to further develop the resources of the country, which are practically boundless. The labor leaders required are men and women whose tendencies are wholly constructive, who see the folly of infurtated antagonism to the existing order, and are capable of so organizing labor's scattered forces that the old sys-tem of monopoly may be peacefully and efficiently su-perseded by a system adapted to the needs of the liv-ing present. In every district classes should be formed-for training boys and girls in the rights and should be adopted everywhere. As to the desting of the nation-nations have to work out their destines; ne prophet can do more than show the unmistakble drift of tendencies, and bid all take to heart the lessons of the ages. History does not repeat itself except in harmony with evolu-tion; thus the fate of Babylon and Rome need not be the doom of Columbia. Those who predict pessimis tically are not reckoning in the new factors in our modern civilization; they see the plutocratic menace, but they do not behold the influences actually at work to counteract that menace. Striving there undoubt-edities, but through all the ferment the living power of the abring the theart the lessens in thern

It is richest in pure cream of tartar ;

It is strongest in wholesome leaven-

It has the best keeping qualities and is the most economical ;

It contains no alum, ammonia or other deleterious substance;

All the ingredients used are pub-lished on the label.

Cleveland's

**Baking Powder** 

the Best.

Absolutely

ing power ;

:17

On motion of Dr. Storer the following unanimous vote of thanks was given to Mr. Wright and his talent-ed guides for the four able lectures given:

ed guides for the four able lectures given: I move that the thanks of this audience be tendered to Brother J. Clegg Wright and his control for the very able, cloquent and fearless manner in which he has treated the several subjects he has discussed during his present en-gagement. We recognize in Brother Wright one of the ablest exponents of the Spiritualistic Philosophy on the American restrum, and hope the day is not far distant when he will return to us to full a much longer engagement. FOINTS. POINTS.

POINTS. We are glad to report that our worthy Treasurer, Mr. Hebron Libbey, has fully recovered bis health. The Directors of the Boston Spiritual Temple con-template the securing of Mr. J. Clegg Wright for a long engagement in the season of '94 and '95. At the evening session on Sunday "standing-room only" was the watchword at the door, showing the popularity of Mr. Wright. Mr. Edgar W. Emerson will occupy the platform the last two Sundays in January. Mr. Wright goes from Boston to Clinchanati, and will return to Brooklyn, N. Y., in the month of February to take part in several discussions upon "Spiritualism versus Christianity," Rev. Mr. Watkins, of that city taking the negative. The Heiping Hand Society held its regular meeting Wednesday, Jan. 10th, at 3 Hoyiston Place - Miss

Wednesday, Jan. 10th, at 3 Boyiston Place - Miss Webster, President, in the chair.

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In the evening the society tendered a reception to Mr. J. Clegg Wright. The exercises opened with song, alter which Mr. Banks gave the introductory ad-

Rathbone Halt .- Thursday Mrs. E. Soule, Mrs.

C. H. Butterman, Mrs. A. Woodbury, Mrs. Willard, Mrs. Mary F. Lovering, Mr. Edward P. Weaver, Mrs.

Mrs. Mary F. Lovering, Mr. Edward P. Weaver, Mrs.
F. A. Bray, Dr. Tripp, Dr. N. P. Smith, Rev. S. L.
Beal of Brockton, participated in the exercises.
Sunday, Commercial Hall, two large audiences, afternoon and evening. Mrs. M. Irwin, Mrs. A. Woodbury, Dr. H. F. Tripp, Father Locke of Chelsea, Mrs.
Minnle Soule, Dr. Smith, Miss A. Hanson, Dr. E. A. Blackden, Mrs. E. G. Dickinson, gave tests and read ings; Prof. Peak Planist
Sunday evening, Jan. 21st (If stormy, following Sunday evening, Jan. 21st (If stormy, following Sunday evening, Jan. 21st (If stormy, following Sunday evening, Jan. R. G. Tole and Mrs. Weston (in reolitations) and others, have kindly volunteered to ald the Testimonial Benefit to Miss Josephine Webstor, who was so seriously injured.
DR. N. P. Smith, Chairman.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President). Tuesday's meeting was a success. Remarks and tests, Mrs. Hodgdon,

Ing was a success. itemarks and rests, Mrs. Hodgdon, Mrs. Bray, Mrs. Dr. Bell; and readings, tests and per-sonations by Chairman; music was given by Mrs. Nelle Carlton and others. Sunday evening, Jan. 14th, a larger audience than usual convened. Mrs. Hodgdon gave invocation and remarks; Mrs. Bray, followed with remarks aud tests. Excellent music was furbished for the evening, Good mediums have been secured for next Bunday, Our permanent organist, Mrs. Nellie Kneeland, is now on the road to recovery from her severe lliness. C. B.

The Ladies' Lyceum Union met on Wednesday afternoon and evening, as usual, at Dwight Hall, 514 Tremont street. Supper was served at half past six Evening exercises opened with remarks by our Presi-dent, Mrs. Maggie Butler. Mrs. Balley favored us with two vocal selections; recitation by Miss Gertrude Cook; remarks by Mr. Jaynes and Mr. Failes of Lynn; remarks and tests, by Dr. Harding, Dr. Huot and Dr. Blackden. Special falent for, the 24th of January, and a grand turkey supper. S. A. F.

Pirst Spiritualist Ludics' Ald Society met a 031.Washington street Jan 12th. Evening exercises consisted of several ducts by Miss Amanda Bailey and Consisted of several quets of Aliss Amanda Dancy and Miss Wakefield. Opening remarks by Dr. A. H. Rich-ardson, Mr. J. Clegg, Wright's address on "Progres-sion" was attentively listened to. Mrs. M. A. Chand-ler gave tests, followed by a few remarks by Mrs. Ab-ble N. Burnham. Next meeting Jan. 19th, at 4 P. M. Directors' meet-ing at 2:30. E. D. MAXO, Sec'y.

The Ladics' Industrial Society met at Dwight Hall Thursday alternoon and evening, Jan. 11th, in good numbers. It is important that the members of good numbers. It is important that the memours of the society attend the meeting for business at 3:30 P. M., Jan. 18th. as matters of importance are to be decided at that time. Mr. Walker gives a stereopti-con exhibition in the evening which is very flue. All iftends cordially invited to be with us. H. E. JONES, Sed'y.

oping class was well attended and markell progress

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Fourteepth street), notwithstanding stormy weather and counter-attractions elsewhere, had another very enjoyable public meeting on Wednesday evening, the 10th Inst. After music and notices, was read the lead-ing editorial of The Heraid of Sunday, Jan. 5th. [The full text of this remarkable article will be found in another column.—EDS.] Such daring spiritual decla-rations would naturally be expected in a spiritual publication, but hardly as a leader in the New York *Heraid*, and its inditement and appearance in such a 'journal surely points the finger to 'irrepressible progress. Mrs. Conklin, who is beginning to obtain writings and drawings between closed slates above the table. In private, through the aid of a spirit physician friend, was again influenced to play impetuously upon the plano with fingers and wrists, much to the amused interest of the andhenee and herself. The principal speaker and medium of the evening was Mrs. M. A. Gridley, whom we hope to retain for some time. Twenty-five years ago, when ifi Boston, she was ac-quainted with the mother of the gentleman who wrote the editorial meutioned, and was present at her son, in whom she took such pride, and drs mon'she had such devoted maternal love, could not come out openly and avow these sentiments: but now, as an arisen apift, she feels that ahe has not waited in vain, but that her son, who has filled such public and 'popular positions, has the courage to coune to the front for spiritual truth. As a psychic, the speaker, earnestly wished that every one present could become' consciour of . the peculiar experiences indicata to mediumship, which cannot be transmitted to paper, or vocally conveyed. Although mediums are generally the most persecuted of any class of people in the world, yet irrespective of environment or coutention with adversity and 'criti-cism, every one of them is willing to acknowledge that through his blessing of mediumship there comes to them a joy and a comfort which cannot be estimated by languagee, nor known to any other except

parted. Mrs. Gridley next gavé, an interesting account of the conversion of her husband from opposition to zeal in her earlier mediumship, declared her observa-tion of the pardonable selfahness of spirit-friends who were then crowding about the audience, eager for recognition, in evidence of which she proceeded to describe several appearances at length, and read several articles with fullness and without a single error, winning many admirers by her modest de-meanor and her compound ability as a speaker and a medium. J. F. SNIPES.

Fifth Avenue Hall, 37 West 43d Street.-"The Practical in Spiritualism" was the subject of Mr. J. W. Fletcher's discourse on Sunday afternoon, and well was it handled, "Whenever there is a new

and well was, it handled, "Wilenewer there is a new presentation of thought given to the world, it depends upon the attitude that mankind sustains to this new truth, as to the spirit with which it will be accepted. Oqly those wile have been hungering for it will be able to perceive anything like its true value. The scientific-mind sees in Spiritualism an undiscovered law in na-ture; the religiously inclined, a new revelation; will the spiritually awakened realize in it a demogratical of the law of life. But as yet very little has been done to render practical any of its many suggestions. We hall with delight any effort that shall have some charitable object in view. The Ladles' Aid is a step in the right direction, having for its purpose the es-tablishing of a spiritual centre, and providing for the care of those who are, through health and untoward circumstances, unable to care for themselves. The lecture was frequently applauded, and the Ladles' Aid, the members of which attended in a body, were profuse in their thanks for the sole exposition of their principles. Among those present were Mrs. Judge Smith. President, Mr. and Mrs. G. R. Stevens, Mary Kyle Dallas, the authorees, Mr. and Mrs. Go a discourse

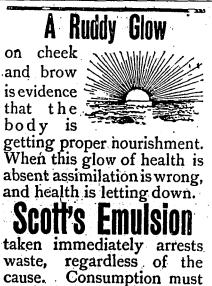
It you Datass, the Autholess, mir, and Mis, Scholedd, et al. In the evening a fine audience listened to a discourse on "Devils, and how to Conquer Them." Each lec-ture was followed by very interesting tests, "The Other World and This," Mr. Fletcher's new work, was favorably futiled in Sunday World by Nym Crinkle, who devoted two columns to it; while the able article upon the same theme in last week's BANNER was a fit epitome of the valuable book. Next Sunday at S P. M. Mr. Fletcher speaks upon "Theoophy"; at 8 o'clook, "The Other World, Where is lif?" 208 West 33d street.

oping class was well attended aud marked progress made. In the afternoon the following mediums took par: The afternoon, Mr. Jittlefield, Mrs. C. A. Butterman, Dr. H. F. Tripp. Evening services opened with an organ voluntary: Dr. Magoon followed with prayer; song, Mrs. Kimbali; Dr. Magoon followed with prayer; song, Mrs. Kimbali; The after and paychemetric readings, Dr. Huot; readings, and tests, Mrs. Fredericks; readings, Dr. Huot; readings, thardy. After further readings by Dr. Magoon; the very interesting meeting, at 3 o'clock, was very inter-esting, nearly overy one present receiving convincing evidence from the different mediums present. Baturday afternoon, at 3 o'clock, the Union confer

Jan. 7th, was a signal for a hearty round of applause.

Her opening remarks were not only interesting but educational. Her peculiar tests were clean cut, and were recognized in every particular. Before the close of her engagement it is thought that many a heart will be open to communication from their spirit-friends. Her audience was large and intelligent. WM. J. RAND.

An Entertainment, under the auspices of the Progressive Spiritual Society, for the benefit of Theo-dore F. Brice, will be given at 102 Court street, Brook-lyn, Saturday evening, Jan 20th, at 8 o'clock. Flor-ence White, test medium, with other mediumistic, musical and literary talent, will be present and assist on the occasion.



yield to treatment that stops waste and builds flesh anew. Almost as palatable as milk. Prepared by Scott & Bowne, N. Y. All druggists.

Have you promised yourself the Rare Pleasure of **LIFE** Reading this, Beauti ful **LIFE** Work by the good old-time **IN** writer, Hudson SPHERES 2 Tuttle? Price, 50 cents. Contains a fine

portrait of the Author. Send to us for it,

# MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. Prosident, Ben, P. Benner; Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Ohestnut street; Treasurer, James H. Marvin. Services at 10% A.M. and 7% P.M. Lycoum at 2% P.M. Spiritual Conference Association moets at the northeast corner of 8th and Spring Garden streets every Sinday at 2% P.M. S. Wheeler, President, 412 N. 8th street.

# MEETINGS IN WASHINGTON, D.C.

First Society. Metzerott Hall, 12th Street, be-tween E and F. - Every Sunday, 11% A.M., 7% P.M. M. O. Edson, Pres. Second Society-"Seekors after Spiritual Truth"-meets every Sunday, 7% F.M., at the Temple, 426 G street, N. W., opposite Pensian Office. Wm. O. Scribner, Chairman Business Committee.

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19 Oak Grove Terrace, Roxbury.

Hollis Hall, 789 Washington Street.-Devel-