VOL.

BOSTON, SATURDAY, JANUARY 27, 1894.

NO. 21.

Written for the Banner of Light. SNOWFLAKES. BY MRS. M, A. STONE.

Beautiful snowflakes, I've watched you to day, Falling so fast from the sky cold and gray; Like brilliant white crystal you cover the earth, Lovely and pure, like a heavenly birth.

The sun god peeps out from the clouds dark and co And lo! they are radiant with crimson and gold; He kisses your breast, oh! beautiful snow, You sparkle like diamonds in his warm glow.

You melt in his flame, and then vanish away To hide in the ocean, the river or bay; The earth drinks your beauty, and laughs with delight, Holding you close with your mantle so white.

Children are watching as downward you stray; Run out to greet you, and join you in play, Roll you, and toss you, and throw you about, Laugh with delight as they merrily shout.

Men build snow-palaces—carnival hold: Archways so lovely, where silver and gold Are paid by the thousands your beauty to see. Singilaryour praises in notes loud and free.

Throw your white mantle, oh! beautiful snow Over the earth with its clear crystal glow Until our hearts all in harmony blend: Pure as the snow may our thoughts e'er ascend. Swampscott, Mass.

free Thought.

The Decadence of the Pulpit.

BY SIDNEY DEAN.

To the Editors of the Banner of Light:

An able and candid editorial in the Boston Sunday Herald of the 7th inst., upon "The American Pulpit of To-day," presents some reasons for the marked decline in ability, force and influence characteristic of the pulpit, and especially what is known as the Orthodox pulpit of New England, and, in fact, the whole country. The fairness of the writer is most commendable; and while he presents many causes, and those chiefly which have forced themselves upon the attention of an interested and observing public, yet he fails to probe deep enough to disclose the true cause of all the surface causes and reach the real seat of the pulpit weakness and inefficiency so much deplored by the lovers of the church

He concedes that the hierarchical character of the earlier New England pulpit and the assumptions of its occupants in harmony therewith have undergone a change, radical in its sallaw for all moral beings endowed with sunature, in the line of its equality with society, and in harmony with a true progress toward mental freedom and a better and higher edu- cal universe, in all its parts and manifestations, cation among the church-going masses; and has come to be fully acknowledged; that all that this change was of imperative necessity. We do not concede, however, that "the multiplication of separate organizations"—so legitimate and natural after the Reformation under Luther had shattered the hirerarchial idol and moral being involves the continuance of law opened the whole question of religion to the popular mind and conscience - of necessity weakened the personnel of the pulpit, but, rather-other things being equal-brought a greater and more varied personal force into its ministrations. But for these varied fields, dissimilar organizations, and modified creeds, much of the talent and force expended during the last half century in liberalizing religion in New England and at large, and in forcing the pulpit to consider the vital and practical questions of the country and age and aid in their solution, would have been dissipated in secular pursuits, or else been buried in some hierarchical crypt, having only a formal life.

country that it has had many whom our writer calls "average clergymen," rather than a few, even with more marked mental acumen and greater oratorical gifts to hide behind hierarchical powers and privileges, and fulminate their Lord" authority; as if the good God and Father of his earth-children only set the seal of his authority upon geniuses and 'orators. and not upon hearts filled with goodness and the obliteration of this supreme expression of truth, and human lives which outwrought conscience, intuitions and heart have a greater share and a more delicate and conserving mission than pulpits or churches.

We agree with the writer, that the white heat of business pursuits characteristic of the past quarter century peculiarly, has had a tendency to tempt bright men away from purely spiritual fields; that secularity has gained and the pulpit lost. But it was long ago settled by the spiritual minded of the churches that unless there was something more than the call to make a mere living for one's self and family; some higher inspiration to aid, enlighten, reform and evangelize one's fellowmen; some grand opportunity to give a fresh impetus to the great humanitarian movement inaugurated in social ethics by the wise and pure philosopher of Nazareth, even at the cost of uncounted sacrifices demanded of self-the greatest genuises, and the most eloquent orators have no place in the pulpits of a living Christianity. In the sense that a deteriorated pulpit has provided a very fashionable refuge for selfish,

express our assent. The recognition of "goodness" and "plety' as efficient forces in the church and the world, apart from great ability, is called by the writer in The Herald "the temptation of the churches." And yet the average citizen comprehends that if "goodness" and "plety" cease to be recognized as essential governing factors in church and pulpit, the era of Christianity has passed, and with it the day of personal moral

drones and lazy placemen; we, with all charity,

unbalanced, impure and selfish from working harm to society, and another and different civilization must supplant the present. No! Give us mediocre good men, those who have hearts aflame with human love, and a personal virtue corresponding with the vigor of their humanitarianism, for our teachers, sympathizers and helpers, our healers and confidents, our personal associates and family visitors, rather than the most brilliant of geniuses who have no moral balance-wheel, and whose nature is ever suggesting something," rotten in (his spirual) Denmark"!

But the writer in The Herald and in The Forum, whom the former reviews, places the cause of the present decadence of the pulpit very largely upon the fact that the New England mind and conscience are in a special transition state between the old and new; the old theology losing its hold, and new men slowly accommodating themselves to a larger faith and a new attitude toward God and Christ, the Bible and man. His position is so clearly expressed that we quote it:

"At the same time it must be remembered that we are in a transition state between the old and the new, when the old theology is losing its hold, and when new men are slowly acing its hold, and when new men are slowly accommodating themselves to a larger faith and a new attitude toward God and Christ, and the Bible and man. It is less than twenty years since the first formal efforts in New England were made to put a stop to the persistent insisting on the doctrine of eternal damnation. Archdeacon Farrar in England and a Congregational clergyman at Indian Orchard, in this State, were among the first persons to initiate a movement for setting aside the element of State, were among the first persons to initiate a movement for setting aside the element of fear in preaching, and now it has almost entirely ceased among intelligent clergymen to be used as a motive in leading people to a religious life. This change, social, theological and spiritual, has had a profound influence in society. It has marked the letting down of the bars of the churches. People have felt that, if eternal damistion was not a reality, they could indulge themselves in their sins, and the pulpit has naturally been slow to revise its attitude has naturally been slow to revise its attitude toward the truth, and to present the new gos-pel to mankind."

There is a large percentage of truth in the above statement. The old Orthodox burning, brimstone hell, the penal prison in the universe of the loving Infinite, which "forever burned and never consumed," has been the one overshadowing element of fear in the Orthodox method of winning converts to the gospel of Love. It was used by the church until its influence was lost. A more rational view of God and his administration of the universe has supplanted it. A government of univerpreme choice forbade its existence. That there is law for the moral as well as the physilaws have compensations for obedience as for infractions—call them rewards and punishments, or whatever terms you please—the fact is admitted; that the continuous life of the and its possible obedience or infraction, just as long as the nature retains its original endowment of choice—the elimination of choice destroying accountability to moral law-then it follows that the remedial tuition of the moral being lies within its law-environed nature; so that man's heaven and hell are within himself, here and in the hereafter of life. It is upon this higher plane of thought reasoning and the analogy of all things observable in life. that the intelligent, evoluted mental power of even candid, konest thinkers in the churches has abolished the old Orthodox, brimstone hell, and has honored God as a governor of a moral and physical universe by law, to which It has been better for the pulpit and for the all things and all beings are ever subordinate. as well in the realms of spirit as in the realms

of the mortal. Not all reach this result of their thinking through the same process of reasoning; but the intelligent are reaching it, and the old hell demands with an assumed "thus saith the has "stepped down and out" as a coercive force to make disciples of Him who crowned Love as the supreme beneficent force in all the universe of the loving Father. And with hate from the intelligent mind has followed them. In this evolution of religion the human | from the pulpit, as a force, those teachers who relied upon denunciation, threatening and gruesome word painting for converts to God's great love in Christ. Like Othello, their occupation is gone. The intelligent masses neither believe their doctrine nor take kindly to their spirit. It is true that the transition is upon the people, the churches and the pulpits.

Now, what is the real cause of this freelyacknowledged, great and marked change in in dividuals, society, the church and the pulpit? Was there any noticeable breaking away or decline of moral and religious force in church or pulpit until nearly a half century ago, when a strange-and what the church has been teaching for centuries—a millennial force and light, reflecting the glory, harmony and love of the divine character, presented itself to the world as an intelligent force? When mind and heart, or the all of the spiritual man on the unseen side of human life-whither, by the law governing all the race, it had betaken itself upon the call of nature-returned to the mortal realm, making the mortal living intel ligently comprehend its return, and opened up the secrets of that invisible realm to which all of us hasten after our predecessors? As in greater clearness, intensity and force these disclosures are manifested, just as the law and conditions of such manifestations are better comprehended on both sides of life, how has the church and the pulpit' received this prophesied visitation, this renewal of the scenes which took place in Judea, and all the Orient, when the founder of Christianity was himself, ple think it is pretty hard to have two tools in one cleanliness, and of those wholesome restraints living on earth, a participant with his immedi-

in all departments of society which keep the late disciples in this wonderful disclosure of the subordination of material laws and forces to the spiritual?"

Ay, how has the church received the mesage, the fact, the light, the truth? The pulpit, with rarest exceptions has called it the work of Belial, and denounced it in scathing terms and a bitter spirit, The church, as a body corporate and ecclesiastic, still denies and thunders against it because it is teaching the emptiness and falsity of dogmatic creeds, and has destroyed the wand of terror with which it pursued an unenlightened shrinking soul beyond death into a mythical hell of burnng. . The broader of perception and comprehension in its membership are quietly study-ing and learning the truth, with all the hope, comfort and joy which it imparts: To day they are few in numbers compared with the great body of the visible church

-While the church continues to rail at and reject the truth as disclosed according to prophecy, and through law and fact, it must continue to decline, and carry its pulpit downward with spirit forces, and make his contest successful, neither can the church, which is simply an aggregation of individuals. Its old-time seasons of and the convocations of the few for the social fellowship of worship and spirit communion; when the glowing faces of the spiritual worshipers disclosed their full baptism of harmony, soul-purity and love, constituting them mediums under inspiration; and when the trance. the vision, and the spoken prophecy were the accompaniments of these exalted spiritual conditions, these have all given place to a formal sameness of both experience and worship. The result is legitimate.

Its position is anomalous. It claims to be the exclusive advocate, custodian and defender of the fact of man's immortal, conscious ex istence, but deliberately rejects the proofs presented to establish the fact, unless that testimony is two thousand years old, and is borne to it on musty parchments, and in dead languages over whose translation, the scholars of the church incessantly wrengle wit denies the living witness and worships the decaying parchment. Its Master once said of other skeptics of his day: "Neither will they believe though one rose from the dead!" In rejecting the present offered medium of spiritual light, truth and power, the church robs itself of the spiritual force which once constituted its true strength and greatest glory. It has practically joined influences with skeptics and materialists in rejecting the proof of that truth vital to its continuance as a rational, moral and religious ance on its infallibility and reliability vanforce in the world. Its decline, and that of its | ished! As my studies and reading extended, I oulpit, dates from its scornful rejection of the could not, would not, and did not believe that revelation needed by the race to day, from the a good, perfect, benevolent God wrote such a divine Father, through the laws which in the book, or had any hand in the majority of beginning were established for this purpose, events there recorded; so I rolled up the Bible and which the evolution of the race has brought into efficient and harmonious action.

More "Ouija Board" Intelligence. Telling the Secret Number of a Safe Deposit Lock Pox.

The publication in The Times of the curious prediction received by the Hon. Charles M Pond, through the "Ouija Board," from some intelligence purporting to be Vice-President Reed of the Consolidated road, who "passed over" some years ago, seems to have excited a good deal of attention, and to have caused a good deal of discussion and the writing of many letters. Mr. Pond relates a fact which was not stated in the published item, and which may add to the interest of the predic-

tion which was so completely fulfilled.
At the time Messrs. Trowbridge of New Haven and Wheeler of Bridgeport, the two directors of the Consolidated road, whose speedy deaths were predicted through the "Ouija Board," were first taken ill, Mr. Pond, it appears, knew nothing of their illness until he was informed of it through his "board." Although presented through the result though presented the superior of the presented through the result through presented the presented through the presented the presented through the pres was informed of it through his "board." Although no serious fears were felt for the result at that time by the relatives of either gentleman, the intelligence that told Mr. Pond in Hartford that they were slok, also declared emphatically that both of them would soon be on the spirit-side of-life, adding, jocosely, "We'll soon have enough of the old members of "We'll soon have enough of the old members of the board over here to hold a directors' meeting on this side." And the list published in The Times showed that this statement, too, was true, so far as the number of deaths of the directors went. Mr. Pond said at the time, some two months before both gentlemen had died, "I'm going to watch this prediction!" He says he has had many singular communications through his heard—among them a recent one through his board—among them a recent one as follows:

The name "Knox" was spelt out.
"What Knox?" asked Mr. Pond.
"William Knox," was immediately answered. (Mr. Knox was the oustedlan of the safe de-posit boxes in the yault of the Hartford Trust Company. He died last fall.) "If you are William Knox," said Mr. Pond,

you can tell me the number of my box in the afe deposit vault?"

"Yes," was the reply—"it is 429" (or some such number, we do not positively remember the figures). At all events, the answer was correct—as Mr. Pond found, on consulting his memorandum book; for he didn't positively remember the actual number.

After some further convergation with the in-

After some further conversation with the invisible intelligence, the latter spelt out—
"Uharley, don't be afraid of 'death'! You will find it is nothing worse than stepping from one room into another. Only, in leaving the half way may also something better they the body, you pass into something better than an adjoining room; you pass into this beautiful world!"

The intelligence stated, among other things, that he attended his own funeral, and saw all that was going on.—The Hartford (Ct.) Times, Jan. 10th, 1894.

A young man advertised for a wife; and his sister answered the advertisement; the young man thinks there is no balm in advertisements, and the old peo-

Original Essays.

HELLOLOGY.

BY WILLIAM FOSTER, JR.

When a boy I used to attend Orthodox conference and protracted meetings, though I have no recollection of ever visiting an Orthodox Sunday meeting-usually attending the Unitarian service with my father and mother: but week-days and evenings I dropped into the Orthodox meetings to see and hear, for I was desirous of striking out into the right path and trayel over a turnpike if I could. I used to hear much regarding the devil going about as a roaring lion, tempting people to take the broad way which led to hell. Then occasionally some of the brethren would open the pit to give his hearers a smell of the brimstone, a view of the rolling fiery billows, and an echoing cry or wail from some damned soul. Especially would this be done at the protracted or it. If a man cannot fight against God, law and four days' meetings, when the revival machinery would be oiled and run at high speed, so that, perchance, some poor sinners might be drawn in, erun through and come out "regreat spiritual power, when conscious spirit deemed"! Some of these revivalists were presence pervaded its altars, social meetings workmen at their trade, plying brimstone and fire in such a lurid manner that some of the most susceptible of their audiences would imagine themselves hair hung and breeze shaken over the gulf of damnation. Their fears would get the better of them; their obdurate hearts would soften, they would go forward for prayers. I read the Bible, but could see no warrant

for these revival seasons, nor grounds for the procedures adopted. I was always very quiet and respectful, but all the time kept up a sharp thinking. They used to say that morality was nothing but "filthy rags," and never would save anybody; there must be faith, for only through that could come saving grace. This staggered me, and I pondered much. Somehow, I could not see how morality could be dropped out; for if I understood the matter, morality was the backbone of religion - the one essential thing for peace and fellowship on earth, which I considered of more importance than the salvation they talked about. So things went on, I studiously endeavoring to understand the mystery of godliness. In no way could I make their talk and teachings square with the Bible. Then when I came to critically read that book, I began to doubt whether it was a revelation from God. There were absurdities, contradictions and inconsistencies which so constantly met me, that reliand the creeds together, and laid them on the top shelf to await further developments.

As I read Jewish history, and saw how this people of God" absorbed the myths, customs and rites of the heathen nations; as I studied Latin and Greek, and became-eognizant of their philosophies and mythologies; as I read of the development of religious ideas in Egypt, Persia and other countries, many dark spots became light, and points hitherto inexplicable were made plain. I found that gradually the simple ethics of the Nazarene had engrafted upon the system more or less of Pagan ideas. the process being rapidly pushed in the second century.

The Hellology of Christendom has its root in Greek and Roman mythology, its warp and woof being found in Homer, Heslod, Virgil and other poets. The locale of hell was in a cavernous, dark and dismal region under the earth, of easy descent-or, as Virgil expresses

"The path to hell is sure an easy way, And Pluto's gate is open night and day." So said all the parsons! Again says Virgil:

Far down extend the gloomy shades of hell-The distance twice that heaven from earth may tell. Once more, and we have the nucleus of infant damnation:

"And soon the shouts are heard, and wailings dire, And shricking infants swell the dreadful choir.' And Orthodoxy used vociferously to assert this -even that infants not a span long were undergoing the torments of hell. Some say so now. Again we have a specific description as follows:

"Here sits in bloody robes the fury fell By night and day to guard the gate of hell. Here you begin terrific groans to hear, And sounding lashes rise upon the ear. On every side the damned their fetters grate, And curse, 'mid clanking chains, their wretched fate. Æneas paused, and, startled at their din, Tell me.' he cried, 'what mean these scenes of sin? Tell me, thou Sybil, why these woes, these cries? Why this dread yell that swells along the skies?'"

These quotations are from the 6th Æneid. which is a narrative of the journey of Æneas through hell, accompanied by the Sybil. My last quotation is intensely orthodox, in unison. with the teachings of the old divines who gave the impress to the popular theology. Pollok, in his "Course of Time," followed in the footsteps of Virgil. In Book X. he thus limned

"A groan returned! The righteous heard the groan As if all misery, all sorrow, grief. All pain, all anguish, all despair, which all Have suffered, or shall feel from first to last, Eternity had gathered to one pang. And issued in one groan of boundless woe."

The "Course of Time" has been quite a popular book, and has been immeasurably commended as eminently sound in doctrine. There

is this merit about Virgil: He intimates at the close of the narrative that what he has been recounting is only fable. Not so Pollok: Hell, as he limned it, is a verity, as it was with Rev. Jounthan Edwards, who followed in the footsteps of the heathen and classic poets. In his "Discourse on the Eternity of Hell Torments," he said:

"How dismal it will be, when you are under these racking torments, to know assuredly that you never, never shall be delivered from them, but shall remain age upon age, wailing and lamenting, groaning and shricking, and gnashing your teeth."

Such is Hellology, sprouting in heathendom, watered and nursed by the Church, fruiting in persecutions and slaughterings.

I might have made other quotations from numbers of the poets, anterior to and contemporary with Virgil, the Roman poet, but the evidence is already sufficient to establish my position. The hell-idea has been largely diluted, but much of its evil influence remains. When it shall be entirely extirpated, intolerance will cease, and we may set up a headstone at the grave of bigotry.

What I have written may shock some. One may say I am profane; one that I am blasphemous; another that I would shatter the hopes and aspirations of my race. Not so; I am in the spirit of the age which has its hand on the finger ever to be seen on the great dial of the world. That hand stood at zero when the first man stood on the earth, only a hair's breadth removed from the anthropoid ape. That was countless ages ago; that finger has steadily moved forward and upward—a promise that sometime in a far future it shall point to the zenith. Then man shall culminate, moving in unison with the Soul of the Universe-be at one with the eternal spirit-laws which have outwrought all that has been, and will outwork all that is to be operative till the race shall le redeemed, regenerated, disenthralled and free!

Progress has brought us where we are; what weary way! Nations have disappeared, from their ashes rising freer and better peoples; religions have come and gone, each successive development giving us a better. Another cycle s opening; creeds are remorselessly pounded h the mortar of reason, and the parson is chaltuged to show his authority. Because these Aings are done Christianity struggles to hold its place; useless the effort; the sapless tree is invaded by the dry rot. It must go, with all its dormas, rites and ceremonies; the world has outgrown them all. Though the past is strewn with the wrecks

of religious systems, the progress of the world has not been impeded; on the contrary, it has been accelerated. So now, when the present order of things, sectarian and sacerdotal, shall disappear, there will be a larger upheaval of truth. There will be no violent shock; no decadence of morals-no weakening of the humanitarian ties which make for order, peace and fraternity: Less of a God in the far-off distant heavens, and more right down here on the earth, will wonderfully change the face of affairs. With creedal religion in its grave, a rainbow of promise will burst on our vision, for

A change cometh over our sphere, And the old goeth down to decay; A new light hath dawned on the darkness of vore. And men shall be slaves and oppressors no more. Providence, 16 Peace street.

> PSYCHIC GLEANINGS. Soutiment and Facts.

BY ALBERT MORTON.

NO. I.

It is the writer's intention in this series of articles to present gleanings from writings on Spiritualism, much of which will be from sources either out of print or inaccessible to general readers, with personal experiences and comments; more especially for those not familiar with the work of the early investigators of Spiritualism, and writings in re its philosophy.

"Mere sentimental messages conveying personal tests of the deceased, though frequently convincing to surviving friends, cannot be allowed much scientifie weight."-Prof. Oliver Lodge, F. R. S.

"Men of science are at least consistent in treating the phenomena of Spiritualism with contempt and derision. They have always done so with new and important discoveries; and, in every case in which the evidence has been even a tenth part of that now accumulated in favor of the phenomena of Spiritualism, they have always been in the wrong."-Prof. Alfred Russel Wallace, F. R. S.

The foregoing extract from a paper by Mr. Lodge, presented at the recent Psychic Science Congress, would be a discredit to the logical acumen of a primary school-boy. The evidences given through "personal tests of the deceased" - whether sentimental or void of sentiment—to "surviving friends," are of as much "scientific weight" in demonstrating the power of spirits to communicate with mortals, as was the falling of an apple to Newton as an illustration of the action of the law of gravity. The critic admits the fact but deems it of no scientific value unless produced under conditions of his own devising.

There are scientists, even Fellows of the Royal Society, who are sufficiently endowed with the "sentimental" virtue of humility to accept the evidence of their compeers as having "much scientific weight." In a lecture prepared by Prof. Wallace, especially to fill an engagement with the writer, June 5th, 1887, in describing the different phases of spiritual phenomena, he referred to the strictly scientific investigations of one of the most eminent scientists of the present time. He said:

"Passing on from these we come to another set of phenomena still more marvelous, called materialization, or the production of temporal spiritual forms out of surrounding matter. The first produced were hu-man hands which sometimes wrote visibly, could be touched, and were tangible; then human faces were produced; then after a considerable time the entire human form was preduced, and it has now become very common, as it was promised some ten or fitteen years ago; but we all doubted whother that could be the case; nevertheless it is a well-known circumstance, thoroughly decided by all persons who have investigated this subject. Mr. Crookes examined this

subject many years ago, and has published the results. The examination was critical, and carefully carried on for weeks together in his own house, in his own laboratory, with all his own methods. These figures were photographed, weighed and measured; he did everything that a scientific man possibly could, and he has declared that absolutely and positively they are real existences - spiritual existences, because they are only temporary; they come and pass away again. These materialized bodies are now not unire quently actually seen to form, and then seen to dissolve again into a mist, and finally totally disappear. We have, therefore, the most absolute and perfect proof that these things are realities."

In the evidence given before a Committee of the London Dialectical Society (reported to the Society July 20th, 1870,) that of Mr. Manuel Eyre illustrates both the sentimental and practical phases of Spiritualism. The lady first mentioned gave a satisfactory answer-in her experiences—to the question: "What good does Spiritualism do?" In the second case the theories of telepathy, subliminal consciousness, or mental vibrations between mundane human beings, do not afford any explanation so simple and reasonable as the action of a decarnated mind; and we believe that the fact that the mind continues to act in relation to mundane affairs, after its separation from the earthly form, has been as scientifically demonstrated as the fact that messages are transmitted by the action of invisible agencies through the use of metallic mediums. This truth has been demonstrated by some of the most eminent electrical scientists in England and our coun-

Mr. Eyre testified as follows:

"My experience has extended over some sixteen to seventeen years. My attention was first attracted, so as to create an interest in Spiritualism, by a lady, a friend of ours in Philadelphia, Pa. She was an educated lady of ability and position-sister-in-law of the Attorney-General-but she was not a believer in either a God or a future existence, and was really unhappy in her non-belief. I, with a few intimate friends, met her at this time, not having seen her for several months, in Washington. We noticed in her a lighter, brighter expression, and a seemingly happier tone of mind. We spoke of it after her visit the next day. She called again, and then brought up the subject of Spiritualism. We all began to turn it and her into ridicule, and treated the subject as low and vulgar, Her reply was: 'Ridicule's no argument, and is not in keeping with your usual good sense.' She went on to say, 'You know what my belief was, and that I was really miserable in that belief. I have investigated Spiritualism, and not only believe in it, but it has made me perfectly happy in the belief of a future existence; and my daughter, whom, you know, I was training in my former unbelief, is a changed girl, and instead of being the willful, irritable child she was, is happy in the thought of the future, is kind, attentive and considerate in her actions toward myself and

I had no answer to such facts; but my attention being thus drawn to the subject, I have lost no opportunity of investigating it. I will how relate a fact which, I think, shows an intelligence foreign to that of the persons present at the circle where it occurred. One object of my visit to this country was to obtain, if possible, the register of the baptism of a person born in England, and who died in America a century ago. From information given me, I was led to believe I would get this in Yorkshire or Cambridgeshire. I spent over three months, and took a great deal of trouble, but all to no purpose. I had received from America a spirit-communication that I would be able to get the information of where this baptismal register was to be found through a medium in this country. I tried through several mediums, but got nothing satisfactory but the assurance I would get it. I at last got a communication from a spirit directing me to go to Mrs. Marshall." [The report of his first interview with this medium is not essential as to the test expected. Of the second sitting, within a few days, he said:] "Before leaving home I wrote out and numbered about a dozen questions-among them was the question, 'Where, can I find the register of the bantism I am searching for?' paper with the questions I had folded and placed in a stout envelope and closed it.

When we sat down to the table I asked, after some other questions, if the spirits would answer the questions I had written, and had in my pocket-the answer, by raps, was 'Yes.' I asked if I should lay the paper with the questions on it, folded as it was, and in the envelope, on the table, and the answer was 'Yes.' I took the envelope containing these questions out of my pocket, and without opening it, laid it on the table. I then took a piece of paper, and, as the questions were answered-No. 1, 2, and so on-I wrote down the answers. When we came to the question where I could get the register of this baptism, the table telegraphed 'Stepney Church,' and at the same time Mrs. Marshall, Sen., in her peculiar manner, blurted out 'Stepney.' Being at that time a stranger in London, I did not know there was such a place. I went on with the questions I had prepared, and got correct answers to all of them. A few days afterward I went to Stepney Church, and after spending some days in searching I there found the register of the baptism, as I had been told." .

In his paper at the Psychic Science Congress Prof. Lodge said: "A certain class of facts may be verified without the assistance or knowledge of any living person; ... responsible people ought to write and deposit specific documents, for the purpose of posthumously communicating them to some one if they can"; but admits "postponement of the apparent postbumous action for more than a century," is somewhat straining to the theory of telepathic explanation. If human testimony is to be accepted, the Prof. can spare himself further straining. The members of that Congress, it is to be hoped, will have risen to such heights of supraliminal consciousness before the expiration of a century, as to be beyond quibbling over evidences they cannot controvert. The answer to the question asked by Mr. Eyre had been a matter of record in Stepney Church over one hundred years, which fact was unknown to any of the parties present (incarnated) when the information was given. Mr. Thomas Shorter, who introduced Mr. Eyre to the Committee, and thereby became his voucher, is well known as a gentleman of keen perceptions and strict integrity. There was no effort to impeach the testimony, which was evidently accepted as truthful, and answers the requirements of all reasonable investigators.

In "Psychography, by M. A. (Oxon.)," William Stainton Moses—a gentleman of culture and strict integrity, one of the ablest writers on the subject of Spiritualism, and possessing remarkable powers as a medium for various phases of manifestations—gives many illustrations of spirit-writing on slates, one of which a lady of his acquaintance related as follows:

"In every case—the experiment was repeated several times-the writer could distinctly hear sounds of writing on the siste.' The record further proceeds; noting the cessation of writing when the chain was broken by removing the hands, of which I have already spoken; Dr. Slade then moved across the room to procure a larger glate; this we examined to satisfy ourselves that there was nothing written upon it,

The slate was then placed under the table, with a small piece of slate pencil upon it, Dr. Slade holding it with his right hand, and my friend with his lett My friend said he kept the state as close as possible to the table, but the pressure caused by the writing seemed to force it downwards. The result of this was, that shortly a distinct sound of rapid writing was heard upon the slate, and a message (which I omit)

was found to have been written. This message covered the whole side of the slate. which had been next to the table. The lines were close together, and extremely evenly kept. We were conversing with Dr. Slade more or less all the time the writing continued, and I noticed that whenever I loosed my hand, the writing ceased; when I again held it, it continued."

I received a communication, through Dr. Slade, from my spirit-wife, August 16th, 1870, ten.days subsequent to her demise. I was a stranger to the medium; the slate-being the only one in the room—was cleaned under my inspection, and did not entirely escape my sight during the seance. The method pursued was precisely as related in the scance above described. When the slate was withdrawn from beneath the table the crumb of pencil rested upon the last trace of the initial, and I found upon the slate, six by nine inches in size, a message containing. one hundred and nineteen words, not a fac simile of her writing, but, in manner of expression, characteristic of my wife. In it she mentioned meeting "John," a mutual friend who died in Leghorn, Italy, a few months previously, Here was evidence of a power and intelligence inexplicable by any trickery, or by telepathy or other ordinary P. R. S. explanations. I did not give the names of my wife or "John," and still have the slate as an evidence that hypnotism cannot

Summerland, Cal.

John Sutherland, the Glasgow Hangman.

To the Editors of the Banner of Light:

Many years ago, when our friend Mr. J. J. Monse was cultivating his mediumship, he, for a time, sat on Friday evenings in scances at the office of the Medium and Daybreak, Loudon; and on 12th of May, 1871, the following communication was given: It appeared in The Medium of the next week. I send it to you now, because I think it peculiar and interesting; and feel sure the present generation of Spiritualists will also read it with interest.

The first control of the evening was by 'Thomas Paine"; then followed the "Strolling Player," who, before leaving, answered questions; a stylish gentleman asked: "What kind of company do you keep in the spiritworld?" Reply: "I have just been in the company of a very decent sort of a hangman!' The sitters in the circle thought this a practical reproof of the swellish airs of his questioner, but it appears to have been a literal truth. Then came the control by John Sutherland-whose message is here appended.

Yours faithfully in the Cause, Birmingham, Eng. CHARLES GRAY.

After the control of the "Strolling Player," the succeeding spirit commenced to take possession without the medium being awakened out of the trance. The medium betrayed signs of nervousness and uneasiness, as if he were in an apprehensive state; he leaned forward, and placed his hands on his knees, then rubbed his legs down, as if to feel whether he had legs or not. In a short time he spoke as follows:

"A friend of mine informs me that he has told you who I am. Sixty years ago-ay, quite sixty-1 was alive here, away down in the North (though I don't talk Scotch), in Glasgow. I was well known in Glasgow at the time. There was a piece of poetry that I used to know a verse of:

'Hark to the sounding of hammers. List to the driving of nails; It's the workmen building a scaffold In front of His Majesty's jails.'

I went to the spirit-world, and met those whom I had duly and legally strangled-hung. Oh! they soon knew 'Hanging Jockie' again. They didn't forget hanging-oh! no. I was very unhappy for a dozen years or so. I was a miserable, weazen-faced, spindle-shanked old fellow, and was not much better when I got to the other side. Everybody hated me. No one loved me, and I knew no peace.

Things went on like this for a long time, when one day, after running away from a man, and having sat down by the wayside, as heart-brok en and God-forsaken a creature as ever you saw, a missionary came along—as good-hearted a fellow as ever I saw. He took me away with

him. Consciousness left me as we went along. When I came to myself again my old rags were gone, and I was clothed in a robe of gray. Flowers-handsome, splendid, beautiful flowers-kind faces, kindly words!-and 'Hanging Jock' did what he had never done beforecried. I wanted to hide away from their kindness: it was worse than cruelty. Their love worked its way through my heart, and 'Hanging Jock' began to alter, and became as quiet as a little child. I began to know what it was to have some one to care for me. I saw no more of the hung creatures for a long while. Having gained strength, I was taken out for a ramble with those who are the teachers of this place, and I met several of those poor creatures, changed like myself; but in place of revenge that once existed between us there was a different feeling, one of forgiveness; for we felt we were the victims of circumstances. So in the care of this community, who call themselves the 'Association of Reclaimers,' 'Hanging Jock' continues to improve himself. I am John Sutherland, the Glasgow hangman. Some other time (perhaps), I will give you more particulars as to my after-life. Alex

"Verification of the foregoing message:-Two letters (of dates 25th May and 5th June, 1871) in the Medium and Daybreak, from Mr. James Nicholson of Glasgow, who reports that he made inquiries from some old friends in Glasgow, who said that such a character used to be hangman in that dity-that he was very ungainly in his person, wore a cocked hat, and was mortally hated by the townspeople. At last "Hanging Jock's" two sons, feeling the disgrace attaching to their father's profession, took him quietly away from the locality.

Mr. Nisbet, Printer, of Glasgow, also has written to the effect that an old friend of his remembers the Glasgow hangman quite well.

Married:

On Sunday, Jan. 14th, at Grace Church, Broadway, by the Rev. Dr. Huntington, Miss E. C. Silvester (s well-known New York test medium) and Mr. Charles Riesenweber. Mrs. Riesenweber will continue to give sittings, etc., at the same address as formerly, 811 West 21st street, New York City.

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

Banner Correspondence.

New York.

NEW YORK OITY,-"R." writes: "At Carnegie Hall, Jan. 14th, Willard J. Hull gave a negie Hall. Jan. 14th, Willard J. Hull gave a remarkable and effective lecture in the morning upon the position of the Roman Church upon the public school question, showing the course pursued in its efforts to obtain a part of the public school fund. He cited the bill about to be pressed for passage in the New York Legislature, for a pro rata division of school money to those private or religious schools having a regular attendance of fifty scholars—being confined in its scope to the kindergarten and primary schools. The speaker showed how necessary it is that we oppose all things tending to associate sect or religion with this government. The public schools are the bulwarks of this nation, and must be maintained and defended.

The lecture was so able and satisfactory to the audience that, at its close, several spoke endorsing it, and a subscription was opened for a fund to have it printed. Mr. Henry J. Newton and—Tower were appointed a committee for this purpose.

The afternoon meeting was very large and interesting; several medlums gave excellent tests and slate-writing. 'Mr. Willard J. Hull spoke in behalf of the 'Woman's Emergency Relief Association,' it East 14th street, which has recently been erganized for the relief of the needy and suffering. His appeal was for more liberal contributions, based upon his personal observation in several visits to their rooms, where he saw the need experienced, and the work being done. Gifts of food of all kinds, and of clothing, are greatly needed. Nearly fifteen hundred meals had been furnished to the hungry in one week, and many pitiable cases were investigated and helped.

The evening lecture upon 'The Origin and Destiny of Life,' was in all respects an able comarkable and effective lecture in the morn-

The evening lecture upon 'The Origin and Destiny of Life,' was in all respects an able and worthy effort. Mr. Hull has the gift of good oratory; his voice is fine, well modulated, and used with effect to express the purpose and point of the utterances. He said, in part: There has ever been a desire, intense and all-beaching to leave upon the large u There has ever been a desire, intense and all-absorbing, to know and to place upon a rational analysis the origin and destiny of life. 'From whence do we come? whither are we bound?' is the cry enigmatical and persistent which has followed man through all time; and to the great mass of humanity this inquiry is as futile, the answer to it as unsatisfactory to-day as it

Yer was.
To the child all the life phenomena witnessed are wonderful, and awaken curlosity; with growth comes the unfoldment of intellect, of love and wisdom, and the mind gradually comprehends more and more the wonders of life. The student reaches out for the grand and the The student reaches out for the grand and the true. To him is revealed the process of nature. World-building is pened up through the telescope; and he learns of countless stars whose light takes years to traverse the space to our vision. How little, then, becomes the idea man has of himself as he enters into the realizations of the magnitude of universes!

As the insect crawling upon the castle wall sees only the mountains, hills and vales of his path, so many minds only recognize their own little experiences, and think they make up the whole, while one who stands at the proper angle of vision sees the grand proportions of the whole structure. Such is the comparison between the average sectarian and the Spirit-

between the average sectarian and the Spiritualist.

The intellect of man is naturally skeptical, and rejects all the alleged data of a future life which are predicated upon theories; but the facts of intelligence given in the demonstrations afforded by Modern Spiritualism cannot be pushed aside; they must be considered, and to an untrammeled mind produce conviction. Bring a stone from the pyramid of Gizeh, and our sensitives will tell you of the Egyptians who built it; bring a handful of earth from Karnac's ruins, and the careers and ambitions of moldering dynasties are by them resurrected and painted in glowing language. This is the power to read the soul of things—we call it 'psychometry.' The soul of life is behind all manifestation. To know that we can talk with those whom we laid in the tomb a short time ago is a marvelous thing, and makes it possible for us to reach the threshold of the vast temple of the infinite.

Mr. Hull is winning favorable opinions from all hearers. His last discourse on language.

Mr. Hull is winning favorable opinions from all hearers. His last discourse on Jan 28th he announces will be on 'The Life and Services

of Thomas Paine.'

Mrs. Ada Foye had a large audience Wednes day evening, and gave wonderful readings and tests. She gives a scance every Wednesday evening during January and February, and all should avail themselves of this opportunity to test her wonderful power." test her wonderful powers.

Massachusetts.

LOWELL. - John P. Guild writes: Knows?' was an interesting one. In opening, the speaker analyzed the word 'knowledge,' saying that it's the result of experience, nothing also, but that helief speculation dogmetism. saying that IVIs the result of experience, nothing else, but that belief, speculation, dogmatism and dictation are not knowledge. The Mail of Monday says in further report: 'To-day Christianity, which has so loudly professed knowledge about eternity, is restless with doubt about all the articles of its religious creeds; being nothing but a system or a confusion of faiths. all the articles of its religious creeds; being nothing but a system or a confusion of faiths, it has practically lost faith in itself, and yet condemns those honest enough to own they don't know. In spite of the first axiom of all philosophy that experience only is knowledge, the preachers have told us all along that the good would go to a glorious heaven and rejoice in their own salvation and the bad to the other place to dreadful to mention because they In their own salvation and the bad to the other place too dreadful to mention, because they doubted the story of the bloody vicarious atonement made to placate a God of infinite anger.

Did they know? Had they been there to see? Spirituality teaches us how to know that we are immortal. We want you to know the road to spiritual being as far as we spirits have passed over it. I am not going to tear down any religion, but build it up. From the old records of guesses and dreams, and possibly past experiences, a great church was built up which tried to keep people in ignorance of mything further. We, the spirits freed of the mortal coil, know so We, the spirits freed of the mortal coll, know so far as we have gone.' In the evening Dr. Drisko spoke eloquently

In the evening Dr. Drisko spoke eloquently on the history, condition and prospects of the United States, and gave a loud warning against the combined plannings of ecclesiastical forces and financial monopolies, both basing their empire on prejudicing unthinking people. He answered the question of the Chairman, 'Is not the road to improvement in social conditions the teaching of the doctrine that all men are equal as the children of the one God?' by saying: 'The higher life of fraternity and peace must come by self-respect, and acting accordmust come by self-respect, and acting according to the principles of Thomas Paine, who said: "The world is my country, and to do good is my religion.""

Michigan.

GRAND RAPIDS .- Effic F. Josselyn, Corresponding Secretary of the Haslett Park Association, writes: "The speakers for 1894 at Haslett Park Camp will be: Sunday, July 29th, Mrs. A. L. Robinson; Aug. 5th, Lyman C. Howe and Mrs. A. E. Sheets; 12th, Hon. A. B. French and Mrs. H. S. Lake; 19th, Edgar W. Emerson; 20th, Dr. A. B. Spinney and Hon. L. V. Moniton Moulton.

Lectures will be given each day by able speakers. Good phenomenal mediums will be present."

Wisconsin.

MILWAUKEE. - Prof. A. B. Severance writes: "I have just been reading in THE BANNER of Jan. 18th, the report furnished by a Chicago correspondent of a meeting held at the corner of Indiana Avenue and 31st street,

what interested me was that he stated the afternoon meeting was devoted to a discussion of the subject, What course should be pursued to prevent inharmony in our mental and physical conditions so as to enable us to avoid illness? I am glad the Spiritualists are beginning to dis-ouss such questions. I am astonished that

they do not inquire into this subject of health more, for good health is the greatest blessing any one can have. Spiritualists seem to go around complaining of their physical ailments as much as others do, when to MY mind they, having larger opportunities for information, ought to set a better example."

Minnesota.

MINNEAPOLIS. - E. Cora Haskins, Scoretary of the Society of Modern Spiritual Thought, writes as follows, under date of Jan. 12th: "Our So lety has enjoyed for three months the grand and uplifting inspirational discourses of Mrs. Helen Stuart-Richings, a dividely-gifted woman, and one who is thoroughly in love with her work. Spiritualism has been brought into more general notice by her able and logical replies to two well-known ministers, and a graying interest smoog the ministers, and a growing interest among the thinking class of people has been shown dur-ing her stay among us. She has many strong friends here, who hope to welcome her back

Mrs. Richings has located in this city, and will call it home for the future, so we may see her more frequently on that account. Her health has greatly improved.

The present month is devoted to 'test se-ances,' the medium being Prof. Kuyler. He has given some of the most remarkable tests

the writer has ever heard, and the skeptics and investigators ought to be thoroughly satisfied. investigators ought to be thoroughly satisfied.

The meeting in the evening is opened by Mrs. E. Braun with an invocation, followed by a short discourse. This lady is a magnetic physician of this city, a very-fine medium for tests, and a most excellent speaker, using forcible and correct language at all times. A Woman's Progressive Union is being formed by the ladies of the Society of Modern Thought—and any others may into the aid in resisting funds. any others may join—to aid in raising funds for the organization to promote sociability, culture, and to help the distressed and suffer-ing."

Pennsylvania. PHILADELPHIA .- "Progress" writes, Jan. 15th: "The Spiritual Conference Association continues to flourish, and maintains its interest under the ministrations of Dr. G. C. Beckwith-Eweil as speaker, and the efficient management of its President and Vice-President, Messrs. Wheeler and Looke. The lecture on Sunday afternoon last on a subject chosen by the speaker, 'God is Love,' suggested by the hymn previously sung, was one of great force and beauty, portraying love as the power which governs the universe, manifested everywhere, but betraying its most potent influence in the human soul; testifying to the divinity within us; demanding development and expression, and in its unfoldment revealing the God-power. It was in our souls we might look for God, and finding the deity represented as love, find heaven.

The evening discourse on 'The Philosophy of Spiritualism' was very forcible and logical. continues to flourish, and maintains its interest

Spiritualism was very forcible and logical. Although Dr. Ewell is a fine medium for the exhibition of phenomena in tests and psychometry, he never allows his hearers to lose sight of the fact that underneath and behind and overshadowing and preëminent is the philosophy, the lever which lifts and sustains the world."

||Rpode Island. 🛝

PROVIDENCE.-Mrs. S. E. Hansen writes: The Progressive School and Aid met in Columbia Hall on the eve of Jan. 3d, and spent a very pleasant evening, the children receiving a number of presents from 'Uncle Isaac,' instead of the usual tree; the marching of the children and recitation by Miss Lulu Buffington were enjoyed by all."

January Magazines.

THE LADIES' HOME JOURNAL .- The narration of Pomona's Travels," by Frank R. Stockton, continues to interest the reader; Mrs. Frances Hodgson Burnett contributes the second number of her delightful article, entitled "How Fauntieroy Really Occurred";
LHow I Became an Actress" is the theme of a most entertaining bit of autobiography from the pen of Mrs. Adelaide Ristori del Grillo; a sketch is given, with portraits, of Mrs. Donelson Wilcox, who was born in the White House during the administration of Andraw Jackson: the second installment of Mr. William Dean Howells's "My Literary Passions" is full of interest; the editor earnestly discusses the question of the "Education of American Girls." Other valuable and entertaining articles appear, and the departments are fully sustained. The Curtis Publishing Company, Philadelphia.

THE MAGAZINE OF ART .- "A Pastoral" is the subject of the exquisite photogravure that forms the ontispiece of this particularly exce The Ruston Collection: the Modern Pictures .- I." Drisko of Lynn spoke (entranced) for the Spir- by Claude Phillips, fully illustrated, is most interestitualists Sunday, Jan. 14th. There was a ing; "Art in the Theatre: the Question of Reform," is good attendance; his afternoon lecture on 'Who ably discussed by W. Telbin; "Love among the Ruins," is a charming full-page engraving by M. Dormoy, from the painting by E. Burne-Jones, recently destroyed; Helen Zimmern contributes a sketch of the work of the German sculptor, Adolf Hildebrand; Jane E. Harrison writes of the "Myths of the Dawn on Greek Vase-Paintings": the second part, "In Memoriam: Cecil Gordon Lawson," by Heseltine Owen, appears, finely illustrated, together with other articles not mentioned here. The Cassell Publishing Co., 31 East 17th street, New York.

WORTHINGTON'S MAGAZINE. - Charles Howard Shinn gives a graphic description of "The Forests of California," and his article is fully illustrated with exquisitely beautiful engravings; Mrs. Mary A. Livermore contributes the second part of her pathetic story, entitled "One of the 'Forty-Niners'"; Walter Dening writes of the "Customs and Amusements of the Japanese": the first part of "A Celebrated Escape appears, and is a thrilling story of the Libby Prison Tunnel, by Samuel P. Bates, LL. D., late State Historian of Philadelphia. A. D. Worthington & Co., pub-Ashers, Hartford, Conn.

THE COSMOPOLITAN opens with a hitherto unpublished poem by John G. Whittier, entitled "The Rose Lay on the Ghebir's Shrine," artistically illustrated by H. S. Mowbray; W. D. Howells continues his Letters of an Altrurian Traveler" by writing in his charming manner of "A Bit of Altruria in New York"; "A Revival of the Pantomime" is an enter taining contribution from the pen of T. C. Crawford Marian Harland writes a delightful sketch of Pocahontas under the title of "Our Lady of the James;" Capt. Charles King contributes an article on "Long-Distance Riding"; Agnes Repplier discusses "Humor: English and American." A variety of other articles of a most interesting character are contributed hy well-known writers, making an especially strong number. Published at Sixth Avenue and Eleventh street, New York.

THE QUIVER contains the usual amount of serious and instructive matter and entertaining fiction, with installments of the serials now running in this magazine. The Cassell Publishing Co., 34 East 17th street, New York.

MISCELLANEOUS NOTES AND QUERIES presents much valuable information regarding curious historical, mathematical and scientific facts. "A Contribution to the Biography of New Hampshire Odd Fellowship" will be of special interest to the members of that fraternity. Published by S. C. & L. M. Gould. Manchester, N. H. For sale by Colby & Rich.

THE HUMANITARIAN .- "An Italian View of the Woman's Movement" is an able and thoughtful paper by Hon. Ettore Socol, member of the Italian Parlia ment: "Alcohol: Its Use and Misuse." is an earnest reply to Sir Dyce Duckworth's article, by George C. Kingsbury, M. A., M. D. New York: Caulon Press, 20 Vesey street.

THE PHRENOLOGICAL JOURNAL contains a highly interesting sketch, by Edgar O. Beall, M. D., of the late Prof. Tyndall; under the head of "Character Studies," Nelson Sizer writes of Lucy Stone Black well, whose portrait forms the frontisplece of this number. Fowler & Wells Co., Publishers, 27 East 21st street, New York.

CASSELL'S FAMILY MAGAZINE,-Beside the flotion, "Gardening in December," by a practical gardener,

1 1 24-4

will be a welcome article to many who delight in raising plants for home use, and the departments are especially good: The Cassell Publishing Co., 31 East 17th street, New York.

THE HOUSEHOLD. - The first installment of "My Brother Frank," a story by Mrs. O. W. Oliphant, will prove a great attraction. Published at 110 Boylaton street, Boston, Mass.

RECEIVED: THE ST. LOUIS MAGAZINE. Publica-

tion Office, 2810 Olive street, St. Liuis, Mo.
THE COTTAGE HEARTH. Tublished by W. A. Wilde & Co., 25 Bromfield street, Boston, Mass. THE KINDERGARTEN NEWS. Published by The

Milton Bradley Co., Springfield, Mass. OUR LITTLE ONES. The Russell Publishing Co., 196 Summer street, Boston, Mass.

Mrs. H. S. Lake in Cleveland.

N Sunday, Jan. 8th, this talented trance-speaker delivered a fine lecture upon the support of " Mediumship and Spiritual Consciousness," before the Cleveland, C., Spiritual Alliance, at the Army and Navy Hall. According to the local press it was considered a remarkable production. The speaker said: These two departments of man's mysterious and complex being are not necessarily related. Mediumship is the capacity to carry from the supermundane realm the conditions which are there, and to express them on this mundane plane. Both physical and mental mediumship are subject to the law of attraction, furnished by conditions. There are an infinite number of planes of being in the supersensuous realm; and great numbers of persons respond to the wills of the denizens of these planes. Socrates, Jesus, Joan of Arc, Thomas Paine and many other mediums have been channels through which different groups of spirit-beings in spirit-states have reported.

Mediumship has always existed, even though im. perfectly, and in rare instances. Now it is becoming more general; but a knowledge of its use, and not its abuse, is highly necessary. Spiritual consciousness is a slow unfoldment of the higher possibilities of the better being. This unfoldment is based upon an exercise of principles, good and pure, in private as well as in public life. Devotion to truth and justice raises the tide of spiritual consciousness, because it enlarges the inner power, and relates the person to an environment which is eternal.

This time-tempered world does not give to man or woman the graces of an angel, even though spirits communicate with them, unless they put forth efforts for the benefit of their fellow-mortals.

By-and-by there will be no use for charity, for the spiritual consciousness of the race will have apprehended the injustice which begets the evil. Greed for gold and worship of false states benumb the spiritual consciousness and paralyze the inner faculties! Mediumistic selfishness degrades instead of lifting up. But there are many brighter, better beings, who are laboring with us to raise the tide of spirit-life in man and woman, and real success will come ere long to make the earth the proper dwelling-place for all.

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings every Sunday from 3 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, conducted by Miss G. Reynolds. [BANNER OF LIGHT ON Sale.] Allegheny, Pa. - The First Spiritual Church meets very Sunday at 2½ and 7½ r. m., Wednesday at 7½ r. m., at 3 Ohlo street.

Buffalo, N. Y.—First Spiritualist Society meets Sun lays in A. O. U. W. Hall, corner Court and Main streets, at ½ and 7½ P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Beesing, Secretary, 848 Prospect Avenue.

Baltimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 a. M. and 8 r. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Estella Kapp, 1100 Clifton Place, Secretary.

The First Sprintual Church holds services every Sunday at 8 r. M. at Benson's Hall, opposite Academy of Music. Mrs. Rachol Walcott, speaker.

Ohleage, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10M A. M. and 7M P. M. Speaker, Mrs. Cora L. V. Richmond.

Cleveland. O.—The Children's Progressive Lucar

Oleveland, O.—The Children's Progressive Lyceum meets regularly every Sunday, 2 P. M., in Army and Navy Hall. Everybody welcome. T. W. King, Conductor.

Oleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 7½ o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.

Dayton, 0.—The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M. at its hall in Central Block, second floor, corner 5th and Jefferson Streets. J. C. Cox, Cor. Secretary. Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpener gives lectures and tests Sundays at 2½ P. M.

Dubuque, Towa.—Services are held every Sunday at 7½ P.M., and Thursdaya at 7½ P.M. Lyceum Sunday, at 2½ P.M. Dr. O. G. W. Adams, President.

Grand Rapids, Mich.—Spiritual Association holds public meetings every Sunday at 10% A. M. and 7% P. M., also Wednesdays at 8 P. M., in Lockerby Hall, 33 Pountain street. L. D. Sanborn, Secretary, 205 North Lafayette street. Grand Rupids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% P. M.; Thursdays, 5 P. M. and 8 P. M. Mrs. Effe F. Josselyn; President.

Josselyn; President.

Lynn, Mass.—Spiritual Fraternity holds meetings of Providence Hall. 21 Market street, Sundays at 2½ and 3½ P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street, See'y.

Children's Lyccum meets Sundays, 12 M., in the same Hall.

T.J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec.

Milwaukee, Wis.—Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2½ and 7½ P. M. Secretary, H. C. Nick, 213 Lloyd street.

Minneapells, Minn.—Services are held every Sunday at 2½ and 7½ P. M. in the "K. of P." Hall, Masonic Temple, Henneph Avonue, corner of Sixth street. N. C. Westerfield, President.

New Bedford, Mass.—First Spiritualist Society meets Sundays, 2% and 7 r. M., at Knights of Pythias Hall, No. 34 Purchase street.

Norwich, Conn.—First Spiritual Union holds services a Grand Army Hall every Sunday at 1½ and 7½ P. M. Chillen's Progressive Lyconum meets every Sunday at 1½ A. M. n the same hall. Mrs. F. H. Spalding, Conductor.

Michigang Mass. P. B. Spaiding, Conductor.

North Scituate, Mass. —Children's Progressive Lycoum holds sessions at Gannett Hall at 2 P. M. each Sunday.
Silas Newcomb, Conductor.

Nashville, Tenn.—The First Spiritualist Church holds mad be an experience of the conductor of the conductor of the conductor of the conductor.

Nashville, Tenn.—The First Spiritualist Church holds moday for spirit communion at 8 P. M., at 60% Ohurch street. Mediums with remarkable gifts officiate. O. H. Stock-oil, President.

ell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7½ P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

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

Pittsburgh, Pa.—First Church of Spiritualists, 8 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thurs-day, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary.

er, Secretary.

Providence, B. I.—The Spiritualist Association fields meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% r. M. Progressive School at 1 r. M.

Portland, Me.—The Spiritual Association, Mystic Hall Monument Square; meetings at 2% and 7% r. M. Mediums and speakers wishing to visit Portland should communicate with H. O. Berry, 112 Franklin street.

The People's Progressive Spiritual Society at Reform Club Hall: Sundays, at 1 o'clock, for developing class; 2% and 7%, lectures, tests, psychomotric readings; Tuesday evenings, mediums' meetings. Seats free. Parties wishing engagements can address Dr. C. Goodrich, 51 Proble street.

Fort Huron, Mich.—Meetings held regularly. Sunday's **Port Huron, Mich.**—Meetings held regularly, Sunday evenings, at White Building. Mrs. Annie L. Robinson, set-eled speaker.

Springfield, Mass.—The First Spiritualist Society—T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists Hall, corner Main and State streets, Sundays at 2 and 7½ F. M.

The Ladies Aid Society—Mrs. H. G. Holcomb, President (14 Howard street). Sociables at hall in Foot's Block, corner Main and State streets, Thursdays, afternoon and evening. Strangers cordially welcomed.

Bringers cordingly welcomed.

Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% F.M. in G. A. R. Hall, on 5th street, between Monroe and Adams. Roy. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis, Mo.—Spiritual Association holds meetings every Sunday at 10% A.M. and 7% F.M. at Howard Hall, 3601 Olive street. A welcome extended to all. M. S. Beckwith, President.

Prosident.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday in Fraternal Hall, Alcazar Building, O'Farrell street, at 2 and 8 P. M. 'Comference at 2; lecture, with mediums, at 8. Mrs. M. T. Longley, speaker until April. Mrs. S. B. Whitehead, Scorctary.

Worcestor, Mass.—Association of Spiritualists, Arcanum Hall, 566 Main street. Goo. A. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury U. Smith, Secretary; Bdgar P. Howe, Treasurer. Lectures at 2 and 7 P. M. Unildren's Progressive Lyceum at 12 M.

THE SPIRITUALISTS' INTERNATIONAL CORRESPOND ING SOCIETY—Information and assistance given to inquires into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following international Committee. America, Mrs. M. R. Palmer, 2001 North Broad street, Philadelphia, Australis, Mr. H. J. Browne, Grand Hotel, Melbourne, Victoria; France, P. G. Leymarie, I Rue Chabanais, Paris; Germany, E. Schliechauer, Mondijou-place, Berlin, N.; Holland, F. W. H. Van Straater, Apeldoorn, Middellaan, 521. India, Mr. T. Hatton, State Ootton Mills, Barcods, New Zoaland, Mr. Graham, Huntley, Walkato Sweden, B. Fortenson, Ade, Ohristiania; Russis, Etienne, Gelspitz, Grand Belozerski, No. 7, Lod 6, St. Feteraburg; England, J. Allen, Hon. Soc., 14 Berkley Terraco, Witte Post Lane, Manor Park, Essex; or W. C. Robson, French Corresponden, 158 Bye Hil, Newcastle-on-Tyne.

2 Manchester street, Brighton, Eng.

Banner of Bight.

BOSTON, BATURDAY, JANUARY 27, 1894.

Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists at Chicago, last September, on the theme above stated, by B. F. Underwood, the chairman (who is now the editor and publisher of the Religio-Philosophical Journal), has been published in a convenient pamphlet of a dozen pages, and makes reading for all open minds that is of the quickening sort. Mr. Underwood sets out with the statement that the doctrine of evolution is very ancient. Belief in a genetic relationship between diverse forms of life can be traced back for twentyseven centuries. Anaximander, an Ionian philosopher, anticipated the natural development of the world twenty-four hundred years before Kant, in 1755, published his "Universal History of Nature," prefiguring also, in the field of biology, Lamarck of France and Darwin of England. Later, Heraclitus and Empedocles advanced the idea that out of a struggle of contracting forces came such organisms as were best fitted to live. Opposed to this original conception of the unity of nature followed the dualistic conception of the Platonic school. which in later ages held the ascendency, and has been for centuries the general belief throughout Christendom.

But evolutionary conceptions were somewhat general with ancient thinkers, and are to be regarded as no more than earing specula-tions, the views being held without any scientific foundation, since there were no careful observations of nature. Not until the middle of the eighteenth century did plants and animals become a subject of marked interest and careful investigation. Then was revived the theory of the derivation of organisms from simpler forms by changes in preëxistent organisms, and at once there began a new era of independent investigation by naturalists. German philosophers and poets-Goethe, Kant, Lessing, Herder, Schelling, Oken-were profoundly influenced by the idea. Goethe referred the whole variety of vegetable forms to one original common type; and he pointed out several places in the human skull showing remains of the animal skull, which, he said, "are found in stronger proportions in such a low organization, but have not quite disappeared in man, in spite of his elevation." Kant strongly inclined to the view that there had been a gradual development of animals from man down to the zoophite, from this even down to the mosses and lichens, and even to the lowest conditions conceivable wherefrom life was de- forth his celebrated work. The series of tranrived. Yet he called this theory "a daring adventure of reason."

that species may have come from the modifica- animals and plants has been shown to have no tion of ancestral forms; but he was careful not to contravene the dogmas of the regnant theology, and conceded the direct creation of every species by a separate flat, as made certain by revelation. Dr. Erasmus Darwin, in England, grandfather of the immortal Charles Darwin-a poet as well as a man of sciencepublished in 1794 his "Zoonomia," defending the view that species came by evolution, and ascribing the causes to their changing habits and their adjusting themselves to new actions and conditions. But brilliantly as he wrote on the subject, he could not sustain his position by inductive reasoning. His writings, however, though he admitted that his conjectures were not supported by accurate investigations or conclusive experiments, made a deep impression on Lamarck in France, and him one of incredible importance, and that he tion, and more favorably disposed to a considhad devoted his whole life, and which, too, he claimed as his own in a special manner.

Lamarck's "Philosophie Zoölogique," published in 1809, though it received not much attention for years after its publication, bore fruit at last in the next generation, the seed thus sown having sunk deep and lying fallow long in men's minds. A number of treatises appeared, during the first half of the present century, in opposition to the old view of the fixity of species, and in advocacy of evolution. In modern geology were produced strong supporters of the conception of slow evolutionary changes, in opposition to the old idea of constant cataclysms and fresh creations. Lyell demonstrated that past changes in the earth's development were due to the agency of causes! ligion are transient; the general element perstill in operation; laying stress on the silent and continuous, though, to ordinary observa- stitution of man, and in those general relations tions, imperceptible changes going on, whose result becomes apparent only in long periods of time. The scientific mind was prepared, by the discovery of a succession of nearly related organic forms, and of geological formations that were evidently the result of slow secular changes, to give a favorable consideration to the alternative idea of natural and orderly processes. "The Natural History of the Vestiges of Creation," among the treatises favoring the evolution of species under natural law, was a work then widely read, but lacked accurate scientific knowledge, and contained some fanciful theories; yet Darwin remarks that it did excellent service in calling attention to the subject, and thus preparing the ground for the reception of analogous views. Prof. Sedgwick said, in 1831, in an address to the London Geological Society, that we have a series of most emphasic and convincing proofs that the approach to the present system of things has been gradual, and that there has been "a progressive development of organic structures subservient to the purposes of life."

Emerson, in our own country, was among those who, half a century ago, accepted and advocated evolution. The New England Transcendentalists gave adhesion to it in a general way. The early teachers of Modern Spiritualism emphasized the doctrines of development in their writings. Many thinkers were attracted to the essay of Herbert Spencer on the "Development Hypothesis," in 1852; in 1855 appeared "The Principles of Psychology," by the same thinker, assuming the truth of organic evolution and applying the doctrine to mental phenomena, endeavoring to show how and flowered in surpassing richness and faculties and intuitions of the mind had been beauty. The explanation of such rare men as evolved. In 1857 Spencer published "Progress; Newton and Shakspeare lies in the conditions

Its Law and Cabse," discussing the conception of universal evolution, which he has been ever since elaborating and working into a grand systom. But The Westminster Review correcteration, and paid the penalty of his prescience In twenty years of neglect. To Spencer, says Prof. E. L. Youmans, belongs the honor of hav-Universal Evolution.

Charles Darwin gave to the world his "Origin of Species" in 1859, exhibiting vast scientific attainments and vigorous inductive method, more profound and far-reaching in its influence than has been the case with any other single man since the days of Aristotle. He died in 1882, and had the satisfaction of seeing his views accepted by the great body of scientific men, and that his discoveries and untiring labors had created an important epoch in human thought. While he did not first enunciate the theory of evolution, he presented/a comprehensive and systematic combination of phenomena which had stood comparatively isolated before, and an intelligible and rational method by which evolutionary changes in the organic world have occurred. While others, no doubt, had glimpses of "natural selection," and while Prof. Alfred E. Wallace discovered it by his own observations, yet Darwin's discovery was made independently as far back as 1844; and he alone possessed the knowledge of natural history, and had the full understanding of the import and implications of the theory necessary for its presentation in a manner to command the attention of scientific men. "The Survival of the Fittest" was Spencer's original expression. Darwin's second important work was "The Descent of Man." Wallace, Tyndall, Lewes, Tyler, Bagehot, and other brilliant minds, came to the support of his views. Germany's scientific minds enthusiastically sustained him. France was critical and cautious. In the United States, Prof. Asa Gray, Chauncey Wright, John Fiske and Prof. E. L. Youmans, with many others, espoused the doctrine of evolution.

The "Origin of Species" was translated into all the civilized languages, and provoked an earnest and oftentimes an angry controversy far and wide; it was stated in a cyclopedia to have been "the subject of more reviews, pamphlets and separate books than any other volume of the age." The result of it all is, that Mr. Darwin's main positions are considered reasonable and sound in regard to the origin of species, and are supported by a multitude of undeniable facts, and by reasonings based thereon which no future advances in knowledge are likely to invalidate. "Missing links" have been discovered almost every year since Darwin put sitional forms between birds and reptiles has been pretty well completed by the discovery of birds with teeth in this country by Prof. Marsh; Buffon, in France, made the suggestion only the dividing line once alleged to exist between existence in the "border land" of organic life. A study of the remains of the tertiary mammalia has shown that if the doctrine of evolution had not existed, paleontology must have invented it. Men like Lyell, Huxley, Gray and Marsh, in the provinces of their investigation, found the facts so strong that they were compelled to accept it. Hence, says the cyclopedia, Darwin was able to convert the world, when Lamarck had only been able to stir up inquiry among the picked spirits of the scientific and philosophic coterie. Therein lies the true secret of his rapid, his brilliant, and his triumphant progress. He has found out not only that it was so, but how it was so, too."

For years after Darwin's "Origin of Species was published, evolution was furiously dethus assisted to advance the favorable consid- nounced by the clergy, misrepresented and ridieration of his leading thought in later years. culed by the press, and treated with supercili-In 1795, Geoffrey Saint-Hilaire reached the ous contempt by the litterateurs in Europe and conclusion that all forms of life were the mod- this country. But Darwin, Spencer, and ifications of one or more types. When eighty- others, in their chosen provinces of investigaone years of age, Goethe wrote concerning the | tion, have made discovery after discovery, and memorable discussion on the subject between in the meantime the people have become fa-Saint-Hilaire and Cuvier, that the event was to miliar with the general conception of evoluhad a right to jubilate over the unusual vic- eration of its claims. It has been strongly optory, at last witnessed, of a cause to which he posed on the ground that it involved hostility to religion; but the truth is that evolution recognizing religion as a fact in the world, and a factor in human progress, shows that, whether considered as an emotional manifestation, or as a conception of origin, duty and destiny, it has been subject to the same law-that it has been a growth, improving with the progressive development of man from the condition in which fear is its predominant element to that in which it is "morality touched with emotion"—lofty character and high moral and spiritual aspiration. According to this view, religion is the recognition of the power manifested in all phenomena, the power in which we live and move and have our being, and is therefore an expression of man's relation to the All of Being. The special elements of resists, because it has its foundation in the conwhich he sustains to the universal life of the universe. If the unscientific and prescientific cosmogonies and the myths and miracles of theology are religion, then Darwin's "Origin of Species" revolutionized not only zoology, but religion; but these are not any part of the essential elements of religion.

> In the many excellent papers read before the Parliament of Religions, the fact was emphasized that in all the great ethnic and historic religions there is, with superficial diversity, fundamental unity. This unity, according to evolution, is due to the fundamental unity of mankind, the essential sameness of human nature everywhere; and the superficial diversity is due to the superficial differences of climate, circumstances, and environment generally. Ethical codes, as well as religious systems, instead of being original revelations, are deemed to be the results of ages of human experience; and even the moral intuitions, à priori to the man of to-day, are viewed by thinkers as the results of ancestral experience ingrained in the race, a legacy at birth, but the accumulated results of what men felt and thought and did through the recorded and unrecorded periods of the past. Systems of morality-essentially the same everywhere—are seen to have grown from simple ideas of duty, as naturally as the tree, with all its foliage and fruit, has grown from the seed. Buddha and Confucius were great moral teachers, but they did not come into existence without antecedents. They were products of centuries of moral culture and appiration, which in them bloomed

and antecedents of such plienomenal genius, and not in an obtrusion in the sequent order of natural events. Science is conceived as an evolution. Language, once believed to be the ly said that Mr. Spencer was ahead of his gen- result of a supernatural revelation or of a conventional agreement, is now recognized by the most eminent philological scholars as an evolution. For example, the English language ing first elucidated and established the law of came from prefixistent languages, and additions to it are being constantly made. Probably a few guttural sounds were the leginning of human speech.

> And so of every department of thought and activity. The whole system of jurisprudence and the history of legal practice furnish incontestible proof of evolution; as do also the art and science of medicine. Indeed, no physical science can now be intelligently studied except in the light of evolution. The same is true of psychology, and of all systems of philosophy, all ethical, educational, social and political reforms. Our whole industrial system is an evolution. Every art, every discovery, manufacture and mechanical invention illustrates the conception of evolution-the conception that the ideas and realizations of any given time are the results of the modifications of preëxistent ideas and achievements. Even the conception of evolution itself has under gone progressive changes conformably to the law of evolution:

Every specialist recognizes it in his department of thought. As Prof. Whitney, our American philologist, observés: "Modern science is proving that all the elements of culture, as the arts of life, art, science, language, religion, philosophy, have been wrought out by slow and painful efforts in the conflict between the soul of man, on the one hand, and external nature, on the other; a conflict in which man has, in favored races and under exceptional circumstances, been triumphantly the victor, and is still going on to new conquests. The principles and facts of evolution permeate iterature, and are given prominence in the discussion of all social, moral, economic and industrial questions. Evolutionary thought has been diffused, and has percolated through the various intellectual strata until it has reached the masses in an attenuated form, so that it has modified popular conception in regard to the cause and the sequent order of phenomena. The theory of evolution is still very incomplete; it leaves a multitude of things unexplained; Darwin has only led the hosts of thinkers into the promised land. The realm of evolution is the region of natural law, and that is all the domain of science. The watchword of evolutionists is "upward and onward." They will accept no unproved propositions as finalities; they refuse to be enslaved by the mere authority of names or creeds; they cannot "go back" to anybody except for instruction; and will not be stretched on any Procrustean bed of dogmatic assertion.

Michigan State Meeting.

The Michigan State Spiritual Association will hold a grand Convention of three days in the city of Lansing on February 9th, 10th and 11th. This will be a hearty gathering of Spiritualists; and others interested, to inquire into spiritual phenomena and philosophy. All people of the State are invited to this mass meeting to transact business most important to the Association, and to obtain a spiritual refreshing from able mediums and speakers. The program will be MELVIN A. ROOT, Sec'y. 1209 Fifth Avenue, Bay City, Mich.

The Marked Success

of Scott's Emulsion in consumption, scrofula and other forms of hereditary disease is due to its powerful food properties.

Caatt'a Emulaian OCULI 2 EIIIUISIUII

rapidly creates healthy fleshproper weight. Hereditary taints develop only when the system becomes weakened.

> Nothing in the world of medicine has been so successful/in diseases that are most menacing to life. Physicians everywhere prescribe it.

History of Religions:

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

Being a Condensed Statement of the Results of Scientific Research and Philosophical Criticism. BY ELIZABETH E. EVANS.

12mo, paper covers, pp. 128. Price 25 cents. For sale by COLBY & RICH.

Health and Power,

A HANDBOOK OF CURE AND HUMAN UPBUILDING By Aid of New, Refined and Powerful Methods of Nature.

BY E. D. BABBITT, M. D., Dean of The N. Y. College of Magnetics; Author of " Principles of Light and Color," "Philotophy of Cure," etc. Price, cloth, 25 cents; Leather, 35 cents. For sale by COLBY & RICH.

The Astrology

OF THE

Old Testament.

BY KARL ANDERSON, Professor of Astrology.

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

This work is especially recommended to all Free Masons, students, and men of selence, of whatever persuasion.

By the science of Astrology, purely magnetical and mathematical, the well-practiced adopt can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigacion, Astronomy and Surveying—the source of all knowledge, prophecy and wisdom of the anolent peoples, and of the ton great religious of the past.

MASONIC TRUETER PROTECT 11.

clent peoples, and of the ten great religious of the past.

MABONIC TEMPLE, BOSTON, F26. 17th, 1863.

RABL ANDERSON, ESQ.:

Dear Sir and Brother—I beg to acknowledge, with thanks, the receist of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great duriosity and interest.

Very truly and fraternal yours,

BERENO D. NIORLASON;

Recording Grand Secretary.

Cloth, 8vo, illustrated, pp. 502. Price \$5.00, postage 25 cts. For sale by COLBY & RICH. MY EXPERIENCE; or, Footplints of a Presbyterian to Spiritualism, By FRANCIS H. SMITH.
An interesting account of "alttings" with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interesting messages are given.

Gloth, 75 cents, poetage free.

For sale by COLBY & RICH.

"IT MIGHT HAVE BEEN."

What a Depth of Thought In Those Few Words!

Do We Quote Them.

It Might Indeed Have Been Had We Only Known In Time.

Probably no words are more frequently quoted than these, and surely none could have a greater meaning or show more clearly that some calamity in our lives, caused, perhaps, by ourselves, through ignorance, carelessness or insufficient attention to the laws of nature, might have been averted. How true is it especially in regard to the sick. Might it not have been the case with nearly all of us at some period that had we but known what to do at the proper time much suffering could hgve been saved?

No one knows this better than Mrs. Mary Hendersod, who lives at 80 Congress Avenue, Flushing, Long

"I suffered terribly," she said, "from rheumatism, and was weak, tired and nervous all the time. I was so sore all over when I would rise in the morning, and felt so tired that it seemed as if it would take me an hour to dress.

'I am thankful to say, however, that all these troubles have passed away, thanks to a wonderful remedy which I have used. This remedy is Dr. Greene's Nervura blood and nerve remedy, and I feel it my duty



to tell what benefits I have derived from the use of this great medicine.

"The news is too good to keep, and I feel that it should be made known, and I certainly will do all that lies in my power to spread it, because the medicine has done so much for me. It will surely help others if they will only give it a trial.

"Why, I feel like a new person, and I am now able to do all my work and stand it well. I am surprised at myself and the strength and vigor this wonderful medicine has given me." And now, readers, if you have been suffering from

nervous or blood disease, causing debility, dyspepsia. or any of the conditions depending upon diseased nerves or blood, and have been thinking of what might be if you could but recover your health, we say to you in all confidence take this wonderful medicine and you will be cured. It is purely vegetable and harmless.

Dr. Greene, the noted specialist in curing all chronic and nervous diseases, is its discoverer. He can be con sulted at his office, 34 Temple Place, Boston, Mass., free of charge, personally or by letter.

RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Buide, FOR 1894.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIO.

By RAPHAEL, the Astrologer of the Nineteenth Century

CONTENTS.

Price 85 cents, postage free.



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE.

BY REV. MINOT J. SAVAGE.

This work is one of the most dignified and thoughtful discussions of Psychical problems over written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ploes stories." Indeed, it cannot fail to prove as entertaining as fiction to the general reader, while for those who are interested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Psychical phenomena. This volume embraces the subject matter found in Mr. Savage's masterly series of papers which appeared in The Arena during 1892 also his discussion of Rsychical Research published some time ago in The Forum, together with an important introductory paper. The cioth copies contain a fine por trait of Mr. Savage.

Price, cloth #1.00; paper, 80 cents.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY

How Often and With What Sadness Place), Corner Province Street, Hoston, Mass. COLBY & RICH, Publishers and Proprietors.

THE BANNER is a first-class Family Newspaper of HIGHT PAGES—CONTAINING FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE BRADING,—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific.

tine, EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events.

SPIRITMESSAGE DEPARTMENT.

REPORTS OF SPIRITUAL PHENOMENA, and

CONTRIBUTIONS by the most talented writers in the

world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents. Tell

Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLDY & RICH, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred. ferred.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time

pand for.

LET When the post-office address of THE BANNE is to be changed, our patrons should give us two weeks previous notice, and be careful to give in full their present as well as future address. COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-

logue, which Catalogue will be sent to any address free. Any book published in England or America, not out of print, will be sent by mail or express.

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

AGENTS.

The following named persons keep for sale the Hanna of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pub-

Isbed and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. O., and 20 Wabash Avenue, Chicago, Ill.;) The office of The Truth-Seeler, 28 Clinton Place.

Beverly, Mass .- MARK DENNETT, 17 Union street. Philadelphia, Pa.—S. R. WHEELER, 2053 No. 16th st. Pittsburgh, Pa.—J. H. LOHMEYER, 10 Kirkpatrick st. Oleveland, O.—THOMAS LEES, 105 Oross street.

Sun Francisco, Cal.—J. K. COOPER, 746 Marketstreet
Chicago, 111.—CHAS. MACDONALD & CO., 55 Washngton street; THE POST OFFICE NEWS CO., 101 Adams

Bruttleboro', Vt.-E. J. CARPENTER, 2 Market Block Providence, R. I.—WM. FOSTER, JR., 16 Peace street.

Detroit, Mich.—SFIRITUALISTIC 8ALE AND OIRCULATING LIBRARY, Fraternity Hall Office, 73 State st. Rochester, N. Y.—ALFRED JACKSON, Arcade Book-ore; WILLIAMSON & HIGBEE, 62 West Main street. Springfield, Mass.—JAS. LEWIS, Si Pynchon street, Hartford, Ct.—E. M. SILL, 89 Trumbull street.
Lily Dale, N. Y.—G. F. LEWIS, Publisher of the Den

Milwaukee, Wis. -OTTO A. SEVERANCE, 185 8th st. St. Louis, Mo.-E. T. JETT, 802 Olive street.
Grand Rapids, Mich.-MR. DAVIDSON, corner of
Pearl street and the Arcade.

Luckets, Va.-STOUT BROS. & CO Portland, Orc.—W. E. JONES, 291 Alder street.

Australian Book Depot.—W. H. TERRY Austra-Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. ROWELL.
(10 Spruce street), where advertising contracts may be made for it in New York.

Works by Carlyle Petersilea.

The Discovered Country. .

"Although 'The Discovered Country' is emphatically a psychological work, it is written in a style so simple in its power that those who run may read. In no single instance is the high, pure tone, which is the characteristic feature departed from."—East London Advertiser. "No mere quotations or transcripts could do justice to the beauty, comforting descriptions and pictorial delineation of this wonderful work."—Emma Hardinge Britten, in the Unseen Universe.

12mo, cloth, pp. 460. Price \$1.00.

Oceanides.

"This second volume is graphically described as a 'psy chical novel.' In this respect, no less than in its general tone, it differs from the more occult and spiritually inspired 'Discovered Country.' The chief theme of 'Oceanides' is the stern law of natural 'affinity' existing between the male and female individualities of the human family, and the mistakes and consequent unhappiness which result on eart from such mistakes."—Emma Hardinge Britten, in the Unseen Universe. Universe. 12mo, paper, pp. 418. Price 50 cents.

Philip Carlisle: A Romance.

Philip Carlisle: A Romance.

The here of this thrilling romance is introduced to the reader as a bright, manily lad of twelvy years of age, residing in a quiet village in America. He was rescued by a ship's crew from the sea when a babe, and had been adopted by the steward's wife. At the opening of the story, however, he is thrown upon his own resources, but, meeting a hermit who lives in a cave on a mountain outside the village, they are of great assistance to each other in many ways. The hermit, who is a musician of rare endowment, teaches young Philiphis wonderful art, and in time the latter becomes equally skilled. The varied experiences of Philip are graphically described in the volume. The fact of split return and communication had been conveyed to him by the old hermit (a sensitive) in early life, and the child, who was also mediumistic, had been gradually developed until ne proved a useful instrument for the splittworld. The story is not only entertaining, but it contains much that is valuable and instructive, and constitutes a book that should be read by all Spiritualists.

12mo, cloth, pp. 460. Price \$1.255.

Mary Anne Carew:

WIFE, MOTHER, SPIRIT, ANGEL.

The Book will be a valuable addition to the library of every Spiritualist in the land, as well as a powerful missionary work if placed in the hands of those who are inquirers as to the Spiritual Philosophy and its revelations.

12mo, pp. 232. Price per copy: cloth, 60 cents; paper, 40 cents. cents.
For sale by COLBY & RICH.

· WORLD'S FAIR TEXT-BOOK

Mental Therapeutics,

COMPRISING TWELVE LESSONS DELIVERED AT THE HEALTH COLLEGE, 8 SOUTH ADA STREET, CHICAGO, BY W. J. COLVILLE,

STREET, CHICAGO, BY W. J. COLVILLE,
LESSON I—Statement of Being, Relation of Man to Delty,
L—Prayer and Unction: A Study of Desire and Expectation. Thi—Faith: Its True Nature and Emacoy. IV—
Chemicalization or Crisis. V—Divine and Human Will.
VI—The Creative Wark of Thought: Our Thoughts Build
our Bodies. VII—Telepathy, or Thought-Transference and
Hypnotism: with Practical Directions and Statement of
Benedis. VIII—Intuition the True Educator. IZ—Diagnosis. X—A Practical Lesson on the Mest Direct Method
of Spiritual Healing. XI—Concentration, its Development
and Use: The Real Antidote to Hysteria. XII—Practical
Illustrations of the Correspondences between Mental States
and their Physical Expressions.

Leatherette, pp. 139, price 50 cents.

For sale by OOLBY & HIOH.

There is no Death.

BY FLORENCE MARRYAT. This singularly interesting book contains an account of Miss Marryat's own experiences in the investigation of the science of Splritualism.
In doing so she claims to have confined herself to recording facts, leaving the deductions to be drawn from them wholly to her readers. It is a very convincing work to hand to akeptics, and should be widely directed.

Paper, pp. 325. Price 50 cents.

For sale by OOLBY & RIQH.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Coiby & Rick, Publishers and Booksellers, Sewerth Sirees (fermerly Montgomery Fines), cerner of Practines Sireet, Hoston, Mass, Leep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscelinance Hooks, Thems Casil.—Orders for Books, to be sent by Express, must be accompanied by all or at least haif cash. When the money forwarded is not sumdent to fill the order, the bisance must be paid 0.0.D. Orders for Books, to be sent by Mall, must invariably beaccompanied by cash to the amount of such order. We would remind our patrons that they can remit us the fractional part of a dollar in potagestamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of pital) will be sent by mall or express.

Husscriptions to the Bannan or Lioura and orders for our publications can be sent through the Purchasing Department of the American Express Oc. at any place where that Company has an agency. Agents will give a money or der receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual feefor issuing the order, which is Seents for any sum under \$6.00.

This is the safest method to remit orders.

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

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

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

Banner of Pight.

BOSTON, SATURDAY, JANUARY 27, 1894. SSUED EVERY THURSDAY MORNING FOR THE WEEE ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street,

(Lower Floor.)

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

THE AMERICAN NEWS COMPANY, 59 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

Luther Colby, John W. Day, Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 months.

This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valuable and sterling contents.

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 is made.

A Universal Popular Education.

The age demands students and thinkers. The way was prepared for them. The provision made for popular education in our public schools. seminaries, colleges and higher universities, has put into the possession of every one who has the will to use them the necessary intellectual tools to create the scholar and the intelligent thinker. The field of his activity is neither narrow nor restricted. The universe of fact and hypothesis, of mind and matter, of law and ethics, of religion and science, of the mortal and the immortal, or the physical and the spiritual; of the old and its errors of faith and creed; of the new and its clearly-defined and well-understood facts, are all before the living man and woman of to-day as they were never at the call of their predecessors.

The utilization of the art of printing; its perfection; the meagreness of the cost of its productions; the fields covered by its products, make it a crime against one's self, against society, against our children and the future wellbeing of their children, for us to remain ignorant, or refuse to harvest vital truths which affect our and their usefulness and happiness as eternally existing and eternally progressing

Not that all should be educated specialists. studying to exhaust all that can possibly be acquired from any one department of the universe of information, but that a general knowledge of all departments should constitute us intelligent beings, while those departments which most deeply concern us as, spiritual beings, developing in material bodies with their material laws, soon to change to an eternal spiritual condition of existence, should receive our most careful thought and study. These are included in modern science, philosophy, the nature of man, and well-established facts, and should be studied in connection with former accepted scientific theories, philosophies and historic facts or traditions, those which have died out of the credence of the race, or those which still retain, in a modified form, their hold upon the faith of the world.

There is no excuse for ignorance in this day and age of popular facilities for general knowl The lawyer has as good an excuse for being ignorant of his profession; the physician of disease and medicine; an orthodox minister of his Bible and creed; a book-keeper of bookkeeping; a carpenter of the best methods of construction; a sea captain of navigation; a banker of finance; a manufacturer of machinery and its use; or the prosecutor of any busi. Jan. 8th, 1894. ness or trade being ignorant of its laws, as has any person with normal brain and powers to live in an intelligent community or to plunge blindly into an eternal future of conscious

We have, for more than a third of a century, devoted all our time and ability to the education of our fellow-beings upon this vital subject in which each one is interested. To make the individual more free and independent in his thinking, more spiritual and less material in the formation of an abiding character for himself and the highest good of those who will succeed him, as well as to improve the present condition of the race, we founded contemporangously with the BANNER OF LIGHT, a Publishing House for the publication of books, pamphlets, works of a general and special character, covering the whole field of education as we have considered it in this article. We have published and disposed of them at

popular prices, and continue to do so. The Banner of Light Bookstore is a vast cination, by perusing both sides if e., what the and Omnisolence with our theologies. Life is of THE BANNER is very nice indeed."

library of hundreds of copies of the latest and best publications, covering the entire field of modern thought, philosophy, religion, plienomena, inspiration and fact pertinent to the best and highest life of the race here and hereafter. It continues to fill its orders from all sections of this country, from the Atlantic to the Pacific coast; from the northern boundary of the Canadas to the Brazils of South America; from England to farthest India, and its service continues to be coëxtensive with the civilized world. All are welcome to examine its burdened shelves, or to send or leave their orders, from the largest tome to the smallest pamphlet, with the certainty that the order will be promptly filled, and at the smallest possible cost. With such facilities there are no good excuses for ignorance of what the world is thinking, believing, knowing, saying and acting to day.

Some Thoughts Touching Mediumship.

Spiritualism, as a term, embraces both a philosophy and phenomena. In the former it deals with the spiritual purely, with its laws, conditions of being and action, and disclosures to the human consciousness through states of being, thoughts, feelings, adjustments of the spiritual nature, emotions, and its contacts with spirit entities. Its phenomena are generally understood as disclosing the spiritual essence by embodiment in the material and appealing to the consciousness through the material senses.

As intelligent human beings, we live so much, and our interest is so absorbed in the material, and its revelations to our consciousness through the physical senses, that the facts and laws of a purely spiritual state or coudition of being are more eagerly sought for on the physical plane than upon the metaphysi-

The masses seek through the physical senses-the eye, the ear, the smell, the physical touch or sense of feeling—some manifesta-tion or disclosure, superior to the ordinary, known laws of matter, some mental phenomena having had, at some previous time, their setting in the facts of a material life, but reproduced as a test that some purely intelligent spirit entity, outside of the medium and the person who is receiving the communication, is conveying this knowledge, obtained by the spirit in an abnormal and spiritual way, not within the compass of known material laws, or learned while the spirit was an incarnated earth-being and retained in the memory, or else acquired in spirit-life since its departure from the body.

Hence there are Spiritualists and Spiritual ists; mediums and mediums. There are mediums peculiarly attuned, mentally, physically and temperamentally, varied in their gifts and powers for the disclosure to the physical senses, and thence to the consciousness, of such manifestations as will, in the judgment of a spirit entity who has once had an earthly embodiment and development, carry conviction to those still living in earth, that there is another state of conscious life for each member of the race when he or she has put off the mortal. In this view, phenomena are the real basis of the truth of the Spiritual Philosophy; the awakening trumpet which calls attention to the fact of man's conscious immortality.

There is an infinite variety in nature, both in genus and species. The same is observed in the human race, in physical structure, cranial and facial conformations, mental and moral powers, capacities and sensibilities. There are no perfect duplicates in any of the created kingdoms. The status of mediumship presents the same variety. There are no memedial powers. There is no one physical, mental, moral, educational, scientific or theological standard of mediumship. A harmonious adjustment of all the departments of the one personality offers to the constant of the con diums with perfect duplication of gifts and the one personality, offers to the excarnate spirit an earthly instrument for such use as the spirit may be able to make of it. To be morally clean, pure and exalted; to be mentally cultured and stored with knowledge; to be physically clean and healthy; to be unselfish, and devoted supremely to the spirit-world and its work of enlightening and blessing humanity, is to offer to the evangels of the higher spirit-spheres of intelligence and power an instrument at least approximately fitted for their highest and best service to mortals.

We have always advocated the highest and best standards of life for all mediums, and have, in so doing, found ourselves in harmony with the best and noblest teachings of the spirit-

Another Fatal Vaccination!

The Boston Herald, as we understand its position, is strongly in favor—in fact, regards itself as a determined defender-of the system of vaccination, which THE BANNER has pronounced in the past to be a pernicious and dangerous practice—a view we still maintain!

Not long since The Herald felt called upon to give publication to the following editorial paragraph, whereby it would seem that the terrible uncertainty attending the operation has really enlisted the pity of some family physicians in this city, resulting in certain modes of action (easily and legitimately explained as to their part by the medical gentlemen) whereby divers parents have been able to rescue their darling children from the claws of this modern Baal. The language of our contemporary is not to be misunderstood in this instance (italics our own);

"A correspondent wishes to know why it is neces sarv for the health authorities to vaccinate the pupils in the public schools when a certificate of vaccinarequired by law from all children who enter the public schools. It is a fair question, and the only answer is that vaccination certificates are frequently obtained certifying to a falsehood."-Boston Herald

'A pretty sharp use of "the King's English is this! and an open confession of the wide spread opposition existing among Boston parents to this Jennerian dogma, and its compulsory acceptance by law.

Now we would direct the reader's attention to the following paragraph from the same Herald for Jan. 21st, while we ask: Has The Herald duly considered the fatal bearing of this report on its chosen position-or is it forced to bring out this special despatch by reason of the sharp competition for news among

our city dailles? "DEATH DUE TO VACCINATION. LOWELL, Jan. 20th, 1894.—Frank Bennett, who was

employed at Whittler's mills, died this morning as a convulsions, during one of which he died."

With a desire that our patrons all over the world shall have the best opportunity to weigh | with Providence by our, so called schemes of the great and general danger involved in vac- salvation. We cannot delude Omnipotence

vaccinating doctors have to say about the case, and what the stricken widow look that she knows-we reprint the following, from the columns of the Boston Common (weekly), adding our endorsement to its statement that 'this case is bound to attract much attention':

"LOWELL, Jan. 2014. - Did Engineer Burnett of Whittier's full die from the effects of vacchintion? This man died in a convulsion in his home on Bart-

lett street this morning. His family physician says that Mr. Burnett had quinsy sore throat when he was vaccinated twelve days ago, and that, while the vacdeath. The quinsy sores in Mr. Burnett's throat were putrid, like vaccination sores, these sores, being almost practically vaccinations. Two other pliysiclaus, who were called in just before the man died in terrible agony, say that his death cannot be charged

But Mrs. Burnett, the widow, who is left ill, with three children to support, says that there was nothing the matter with her husband, except a slight sore throat, until the vaccination got into his throat and choked him to death. 'He was, a strong, healthy man, thirty-four years of age, and perfectly well until he was compelled to take to his bed by the swelling of lis arm and throat. This case is bound to attract much attention. The doctors pronounce it one of the most peculiar they have ever heard of.

There are many reports from various quarters o the city of persons ill with vaccination sores."

Mr. W. T. Stead and His Spirit

Control. The prolonged visit in this country of Mr. W T. Stead, the editor and publisher of Review of Reviews and Borderland, whence he came to inspect the World's Fair and study the psychic status, is prolific of interest to all studying psychic phenomena. Mr. Stead's mediumship takes the form of automatic writing, and telepathy, also automatic. His control calls herself Julia, whom Mr. Stead claims is as much a personality as if she lived and worked through a mortal organism. She is very intellectual and versatile in her information, and writes from her own standpoint and not that of Mr. philosophically expressed, and give a reasonable solution of many vexed questions which still puzzle spiritualistic thinkers and psychic students.

Mr. Stead recently gave an address in Chicago before an audience composed principally of investigators of Spiritual Phenomena, which was chiefly devoted to statements of his expecontrol, Julia, wrote answers automatically paradise. through Mr. Stead's hand to questions propounded to her, and the manuscript was submitted to the inspection of the audience. Mr. B. F. Underwood, the editor and publisher of the Religio-Philosophical Journal, solicited the manuscript for publication, and Mr. Stead kindly consenting, we condense from The Journal the more important of Julia's statements:

"Very many possess the power to write automatically; these mediums are clearly seen by us of the spirit-world, but very few are conscious of their faculty. The most of them are dungeoned up with the consciousness of matter Spirits constitutions." ter. Spirits cannot influence those whose whole mind is absorbed in matters belonging to the material sphere. They have to watch their opportunity to occupy and influence a mind open to their entrance. The method of work ing is to act directly upon the brain, and through it control the motor muscles and the nerves. While using the portion of the brain which the person uses, yet the control does not always attach to that one's own consciousness; when they do, it is received as an impression, and often passes unnoticed without definite results Automatic writing leads to a better and clearer discrimination between what one receives from outside himself, and the products of one's think-

ing or fancy.

The conscious mind is a constant source of error. It is often so eager that it intrudes and spoils a spirit-message. Sometimes my words suggest an idea, and you thrust that idea upon me. I am only able sometimes to convey this. pied, have but a spare thought to give the control; have often to communicate at long range; often have no authority to speak, even when we know; these are some of the conditions which impede our communications. On your side your health, your preöccupation, you prejudice, all combine to make errors possi

As to telepathy, or communications from the living, Julia says:

"The person who works with your hand and "The person who works with your hand and moves in the body of your friend, can use your mind as I do. But It is not the bodily conscious mind that writes or impresses the ideas in your mind. It is the mind that is about us all, and which can think and plan and remember. I do not know anything about that. When you get mistakes, they are due, first, to the intrusion of your own consciousness, record that he of your own consciousness; second, to the fact that the unconscious mind was not living the same life exactly as the conscious mind, and may report as fact what is only thought; third, to the intrusion of other influences which may be mischievous and misleading."

The communication is eminently suggestive.

The Re-birth Doctrine.

The Hindu Christian who was in this country last summer and attended the Parliament der Mozoomdar-preached in Unity Pulpit in Boston recently on Destiny and Re-birth, presenting the Hindu doctrine of reincarnation in a very clear, and, impressive way. He said that the two doctrines of destiny and re-birth formed the corner-stone of the whole scheme of Hindu theology. They are the doctrines of the transmigration of the soul and of foreordination and predestination, and they are intimately bound up with each other. Orientals, he said, believe that every man comes into the world with a destiny. Is it possible, he asked, that the immortal spirit of man, the greatest and chiefest, the first being in the world. should exist without an appointed purpose? Everything of beauty, of destiny, of law, of beneficence, has its correlative and corresponding fact in human nature. And when every mean little humming insect and every minute flower on the hillside has a destiny, a message, a work, a purpose of beneficence to answer, can it be that man only shall be without a message and a work?

Every time a man does some great work, a spiritual exaltation lifts him up; as soon as the effects of that work are exhausted, he falls down. The Hindu doctrine of transmigration teaches that no good act is without its consequences, and no bad act is without its effects. We have all heard of the great law of Karma, which means action. There is a law in every action; it either brings to the soul the invisiresult of vaccination. He had a sore throat at the ble foretaste of paradise, or comes like a power time, and the vaccination affected the throat, causing from the infernal regions, dragging us surely beneath. We cannot reason away the effects of what we have done. We cannot play tricks

a frightful reality. Righteousness is a tremendous fact; and sin, too, is a tremendous reality. Whatever you do, sald the speaker, one way or another, goes to construct that re-birth to which you must yo-through life as well as in the life to come. How many in brilliant garments, political, religious or fashionable, are within their souls ravening wolves, or akin to the true propensities of the animal kingdom. We are continually being re-born, either as the children of heaven and the angels of God and immortals, or as demons, monsters, brutes, or erceping things.

Preacher Mozoomdar did not believe that the authors of this doctrine originally meant that men should be unconscious, unremembering animals in this world, nor did he accept the doctrine in that light at all: but he did accent it in this light—that often, when this mortal coil is shuffled off, and the instruments of carrying out our evil passions into evil deeds are taken away, the accumulated propensities of the mind remain, the degraded possibilities of the spirit are there, and sins and neglected duties follow us, like bloody spectres demanding restitution, claiming justice. And in that condition—when the body and its instruments have gone, and the soul remains in its raging, feverish, wild propensities—what can a man be likened to but the animals, unreasoning beasts, wild brutes, impotent to still the consuming fires of a degraded nature? The Hindu doctrine does not teach that a man shall suffer this always, any more than that he shall enjoy heaven always, because he has done a little good action; but that as soon as the extent of our good action has been reached, as soon as we have gone to the end of our tether either in vice or in virtue, another kind of life sets in. If you have allayed the fever of passion, all the holier impulses of worship and service to God begin to work again, because a propensity can be governed only by a propensity, an impulse can be only overcome by an impulse, a desire can only Stead. Her opinions and views are clearly and be ejected by a desire. You cannot possibly extinguish those instincts which God gave you.

But if the instincts for vice in you are turned into instincts for virtue; if, instead of loving the vanities of the world, you dove the glory of God; if, instead of looking upon men and women like animals, you look upon them like angels-why, all those propensities, those desires, those impulses which erewhile rience in automatic writing and telepathy. His | led you to do evil, may lead you to the gates of

The Arcana of Nature.

We are informed that a London (Eng.) publisher is to bring out, the coming spring, a new and carefully revised edition of this earliest work of Hudson Tuttle's mediumship. It will be annotated with copious references to scientific authorities, and profusely illustrated. It is now over thirty years since its first publication by the BANNER OF LIGHT Publishing House, and written as it was by a boy on a Western farm, uneducated and in his teens. dealing with the profoundest problems of causation, and outlining evolution and the doctrines of force, then unknown, but destined to overturn all the old ideas in reference thereto. few works awakened more attention. It was translated into German, and the noted materialist. Buchner, copied whole passages into his famed book on "Matter and Force," without knowing it to be a spiritual production, and spoke in highest terms of praise of the scientific attainments of its author. What stamps indelibly its spiritual origin is the fact that with all the advance made by science in the past thirty years, no statement made in the book has been proved untrue, but rather confirmed, and even yet many df. its generalizations require illustration and explanation.

The Spiritualists of Washington, D. C., gave an entertainment at Masonic Temple Jan. 18th, which was largely attended. The program, which was highly enjoyed, comprised a plano solo by Miss Bertha Julian. a recitation by Mr. Charles C. Carter, a vocal solo by Mrs. Minnie Roehm, with violin accompaniment by Master Burnham: an address and impromptu poem by Dr. Fred. L. H. Willis; an inspirational plane sole by Mrs. W. Brown (who can play only when under spirit ual influence); spiritual tests and scance by Miss Maggle Gaule; a vocal duet by Mr. and Mrs. Fryer; a reading by Mr. Snyder; a ventriloquistic exhibition by Mr. Charles Ryan; "Saflors' Hornpipe" by Masters Burnham, Frickett and Crowley; and a vocal solo by J. H. Altemus. After these exercises, dancing was in order. The officers of the Association, as recently elected, are: M. C. Edson, President: Howard J. Myer, Vice-President; G. A. Hall, Secretary, and Mark Burnham,

Horderland.-The January number of Mr. Stead's new review opens with "Chronique of the Quarter," and is followed by the second paper on "Hypnotism." a highly instructive and valuable article; under the title of "Our Gallery of Borderlanders," a character sketch of Mrs. Piper, an American medium, is given, and an excellent portrait of that gifted lady appears as the frontispiece; Oliver Lodge, Professor of Physics in University College, Liverpool, contributes a paper on "Thought Transference; an Application of Modern. Thought to Ancient Superstitions"; accounts of ome new experiences appear under the heading of More About Crystal-Gazing." This interesting num ber also contains many other instructive and able articles on topics that appeal especially to the thinker. of Religions at the World's Fair—Protap Chan-Publishing office, 125 Fleet street, London. We shall return to this matter hereafter.

THE THEOSOPHIST [for December] opens with Old Diary Leaves, XXI.," and is followed by an article on "Conviction and Dogmatism," by Annie Besant; "The Truth of Astrology" is advocated by J. S. Gadgil, who presents many convincing facts; " Modern Indian Magic and Magicians," from the pen of W R. Old, is an intensely fascinating paper; phists and Indian Social Reform." is contributed by S. V. Edge. Other instructive matter, interesting to the general reader, as well as the Theosophist, appears. Published at the Theosophical Society's headquarters, Madras, India. For sale by Colby & Rich.

The lecture of Mr. Colville on Sunday afternoon last, in the Spiritual Temple, corner of Newbury and Exeter streets, was of unusual ability and interest. His treatment of the vital questions affecting the future of this country, and the prophecies made by his intelligent control, held the close attention of a large audience. The Temple should be packed during his engagement.

Read what "R." reports in Banner Correspond ence concerning Willard J. Hull's work in New York City; the value of the Woman's Emergency Relief Association; and the benefit alike to the Cause and to the investigator of the service now being wrought there by the veteran platform test medium, Mrs. Ada

MR. F. B. HAWKING of New York City, author of The Haunted Trombone," published in THE BAN-NER last week, is arranging for his musical and literary entertainment entitled "Sammy Wayne," (See advertisement.) This gentleman will direct particular attention to children, as well as to the young

Mr. M. W. Lyman of Springheld, Mass., writing in commendation of the typographical work of THE BANNER, says: "I am a practical printer, and notice a good job when I see it. . . The general appearance

Reminiscences of Whittier.

People, old and young, will never thre of reading thout the good Quaker post Whittler, one of God's truly anointed. Mr. Pickard, the editor of the Portland Transcript, is Mr. Whittier's literary executor; and has in his possession a mass of the poet's papers, correspondence, and other effects, which time will show are in the best possible hands. Mr. Pickard recently said to the representative of the Philadelphia Press, who had rought an interview for the phypose of obtaining fresh and authentic information concerning the post, that he did not wish to have a book written about him after he was gone; but at length becoming copylaced that it was inevitable that one would be written, lie determined to guard against all misunderstandings, and accordingly placed his letters and papers in the hands of the one chosen by himself, that the volume might be compiled strictly from these. He particularly enjoined that no estimate of his life's work should be attempted in the book, that being something to be left to the reader himself. He wished Mr. Pickard to begin his work while he was still living.

He exhibited the original manuscript of "School Days" to his visitor, in the form in which it was submitted to Lucy Larcom, the poetess and editor of Our Young Folks.

Mr. Whittier was always criticising himself; he enjoyed cutting himself up. He did not think overmuch of his work. In his youth he dashed off a great many pieces, and was sorry for it all his life. He did not believe in hasty work; was very methodical in everything; made it a practice to keep the first copies of his poems, which are often written on scraps of naner. old envelopes, and the fly leaves of books. But he was nevertheless very slow about printing them

Between 1828 and 1831; before he enlisted in the antislavery cause, he wrote a poem every week, only twenty of all of which ever made their appearance in books. He left, too, a great many "love letters," done up each in a separate packet; he labelled everything. and had complete lists of his correspondents; when he died, Mr. Pickard only had to write to those he had mentioned and ask hiem for the letters. The "love letters" will never be published; the three ladies to whom they were written are still living.

The political letters left by the poet will perhaps excite as much interest as any; they reveal much that did not come to the surface of his interest in politics. He kept up a continual correspondence with party leaders. The letters are said to show that it was Whittier who elected Sumner, to the Senate, and that largely to his influence was due the election of Marcus Morton as Governor. He always regarded Mr. Cleveland as "the best of the Democrats." The letters show that he was very sagacious in predicting political events. In Amesbury it is well known that he predicted Cleveland's election in 1892. The last poem he wrote was 'à birthday offering to

Dr. Holmes, in August, 1892. The original copy, owing. to the trembling hand of the poet, and to frequent interlineations and erasures, is almost undecipherable. Notwithstanding the well-grounded success he achieved, he still had ambitions upsatisfied, and fancled the coming of a time for their fulfillment. It was his desire to write a history of the anti-slavery cause, by means of which he could conciliate once for all the North and the South he conceived the idea of making it in the form of a novel, or a historical romance. Then, again, he always wanted to write a long poem, after the style of "Snow Bound," beside which he never composed anything of great length.

Mrs. Charlotte Riske Bates likewise gives to the San Francisco Chronicle a number of selections from the poet's personal correspondence, embracing the years from 1979 to 1892. She says that both he and herself had intense sympathy with the mental experience of Charles Lamb, as given with such fascinating naturalness in his "Letters." "Whittier is quoted in one-of his letters to her as saving that he had heard Garrison talk much of his faith in Spiritualism -that he had no doubts whatever, and was very happy; that death was to him but the passing from one room to another and higher one. But the poet says his facts failed to convince him. He says he is slow to believe such things: He wanted assurance doubly sure; he did not know whether, if he should see a "ghost," he should believe his own senses. Yet he acknowledges that at times he does feel very near to dear ones who have left him, and that they were perhaps with him then: he felt sure they would be, if possible. But of one thing he felt sure—that something outside of himself speaks to him, and holds him to duty; warns, reproves and approves. It is good, for it requires him to be good; it is wise, for it knows the thoughts and intents of the heart; to him it was a revelation of God and of his character and attributes.

"We Christians," writes the poet, "seem less brave and tranquil in view of death than the old stoic sages. Witness Marcus Antonius. I wonder if the creed of Christendom is really the 'glad tidings of great joy to believe in God as justice, goodness, tenderness-in one word, love; and yet my trust in him is not strong, enough to overcome the natural shrinking from the law of death. Even our Master prayed that that cup might pass from him, 'if it were possible,'" She remarks that he took no pains to conceal his real teeling or opinion; he took no pains to gloss ever his human side of occasional doubt or fear or weakness by pretending that his mind was never shadowed by it; his power lay, and still lies, in his utter truthfulness his sincere revelation of the two fold workings of his own spirit. When Bayard Taylor, the poet and traveler, died, Whittier, to whom he was an endeared friend, wrote (March 19th, 1879), "Poor Bayard was buried ten days ago in the old Quaker burying ground of Longwood. How many of my life-companions have so dropped out of sight! And they make no sign. But the dear God has not mocked us with the hope of immortality. I feel it rather than hope it, and believe in spite of all the speculations and materialities of the day." He says his difficulty is not from doubt of the future life; he can conceive of no end to himself; he expects to live on—but how? He has a constitutional dread of change and newness. But he has a fixed faith in the goodness of God, in the wisdom and benign tenderness of his love.

The poet's mother was spared to him till he was fifty years of age; he loved her with deep tenderness and was devoted to her welfare. "It is ever a cause of thankfulness," he writes some time after her death. that I could be with my mother during her long years of decline and iliness. I trust I shall meet her gra long. It must be so, or life is a delusion and mockery. My faith is strong. Sometimes a momentary feeling of doubt passes over me, like the shadow of a bird between me and the sunshine, but it passes outckly and makes no impression. As Browning says. I believe in God and the Soul.'!

He expresses the wish in reference to his poems relating to the war that he could now sheathe them. since they had answered their ends, in the scabbard of peace. He wished his milder and religious poems could be collected by themselves. "

To say that he loved nature in her variant moods is to say what every one very well knows. "I am very thankful that I can forget age," he writes again, "and infirmity, in the contemplation of these lovely dawns and sunsets, and these still, warm, pictureful noons. Shall we have them or their like in the new life? If not, I for one must miss them sadly." "It seems to me," he writes in June, "the world was never so beautiful as now, when I am about to leave it. But no doubt the infinite possibilities of the future life will more than compensate for the loss of this." He was strongly attached to the sect of Friends; or

Quakers, whose quarterly meetings he attended to the last. He confessed to being not much of a sectarian? and said that he cared little for creeds; but he liked to hear the Quaker speech and see the Quaker dress. He criticised the modern way of life, saying that we all work too hard, are hurried, excited, all trying to answer the Sphinx's questions, all alraid of Mrs. Grundy, we run over religion, politics, charities, by steam and electricity. He said the old Friends used to dwell on the need of "getting into the quiet"; but he thought there was no quiet nowadays to get into! He had little or no concern for posthumous fame. His sole aims were to do good, to bring human hearts into sympathy with his own, to lift into the free air of divine love and noble service. He could not help being a poet as well as a philanthropist, so strong was his native impulse to song, and so overmastering was his love of nature and beauty.

TIMELY TOPICS.

A Pathetle Story.—The creator of the popular Concord Grape," Ephralm W. Bull, is reported to be dying slowly of old ago and weakness at his home in Concord: Heals eighty seven years old, and lives alone among his hollyhocks and the roses and lemontrees of his small greenhouse. Last autumn he had a fall from his ladder, as he was climbing on his cottage roof, and was rendered beloless. By trade Mr. Buil was a gold benter. He went from Boston to Concord flity years ago to improve his health-setting up his shop at the opposite end of the village to the Thoreaus, who were making pencils or dealing in plumbago—and planted his garden on the road to Lexington, and next door to the Alcott-Hawthorne grove and garden. He found outdoor life better for his weak chest than confinement to the shop, and so began to raise flowers and plant grape seeds: from the latter, crossed on the wild grape growing at the river in Concord and Bedford, he created, or evolved, an entirely new grape, which he named the Concord, now, perhaps, the most widely planted of all species of the vine in the world. It spread very quickly West and South, and found central New York, Ohlo, Missouri and California specially suited to its culture, Mr. Bull afterward undertook to make another grape, with all the good qualities of the Concord, that should ripen a week or two earlier, and thus escape the frosts. He thought he succeeded, and expended his all to put it on the market, but it did not prove a success. His friends are caring for him in his honorable poverty, and he may be removed to the Home for the

Things New and Old .- This is the title of a discourse delivered by Parker Pillsbury in sundry places, now published in a neat pamphlet. He discourses from the text: "Add to your faith virtue, and to virtue knowledge." The spirit and motive of his discourse may be apprehended from a few brief extracts, as follows: "Hardly yet has reason shone, full-orbed, on pulpit or theological seminary; when it does, much that is now taught in them will disappear as mists before bright summer suns."... "The reign of unrighteousness is to be resisted, arrested, and the kingdom of peace, pullty, charity established, religion or no religion." "Were Spiritualism only dream and delusion, it has made many mourners happy without debasing them; has even elevated, is still elevating multitudes of noble men and women from dark dun geons of doubt, fear, dread and despair, and elevated them to an assurance of immortal existence."

We are glad indeed to be told by such high au thority as "Bradstreet's" that the business tide has at last turned. The volume of the country's business has begun to expand; the production of pig iron has increased thirty-four per cent. in the last three months deposits are in excess of payments at some of the largest savings banks of the United States; and resumption of work is taking place at industrial establishments in all directions. The general feeling is the improvement will be more pronounced soon.

THE PROBLEM OF LIFE.-The current number of this valuable and instructive magazine opens with an eloquent and able lecture by W. J. Colville, entitled 'Is There a Messiah Coming?" delivered in New York and Brooklyn, Sunday, Dec. 24th; "All Should be Happy" is the subject of a sermon by Prof. David Swing, which is here given in substance; "Music as a Substitute for Medicine" is discussed; an install ment of Mr. Colville's serial, "Onesimus Templeton," appears, together with other matter of interest to the thoughtful reader. Edited by W. J. Colville. Published by H. E. Saunders, 852 Ogden Avenue, Chicago

TE. Cora Haskins, Secretary, relates a good showing for Spiritualism at Minneapolis, Minn., in Banner Correspondence.

Spiritualist meetings are held weekly in San Antonio, Tex., at Odd Fellows Hall.

We regret to report that our friend, Charles W. Sullivan, the excellent medium, popular singer and de lineator, so well known, respected and beloved by his many friends and spiritual societies in New England and the West, is confined to his home in East Boston by sickness. All our readers will join with us in wishing him a speedy recovery, and the peace which angel visitants bring, while he is sick.

Rev. Dr. Talmage has at last resigned his charge, and a Boston daily thus summarizes the reasons for

"The plain English of Bro. Talmage's retirement from his Brooklyn pulpit is that his church has expe-rienced a deficit every year of about \$10,000, and he is unable longer to take care of the big debt."

Elder Smith, head of the Adventists at Battle Creek, 'goup"-it can't go down! because it is to be made the home of "the redeemed." Lieut. Totten should give him the military salute!

The New York Herald's editorial on "An Age of Religious Inquiry" is a thoughtful article, to which we shall revert in a coming-issue of THE BANNER.

Facts Convention.

For several years Facts Meetings were held by Mr.-L. L. Whitlock; but since he ceased the publication of the Facts magazine these meetings have been dis-

Mr. Whitlock's ideas have always been that the study of spiritual phenomena should include all class-es of psychic or soul forces; that mesmerism, theoso-

study of spiritual phenomena should include all classes of psychic or soul forces; that mesmerism, theosophy, mental healing, astrology and phrenology should be studied to obtain the highest and best spiritual development. For this reason he held a Facts Convention at Dwight Hall, Boston, Saturday, Jan. 25th, and Sunday, Jan. 25th, which was adjourned to Sunday, Jan. 28th, morning, afternoon and evening.

At the opening session Saturday evening, "Mesmerism and its Relation to Mediumship" was the subject under consideration. Some fine experiments in mesmerism were made by Prof. Wade of Cambridge, a young man of promising ability. These were followed with remarks by Mr. Whitlock, and exercises in mediumship by Dr. Coombs and Mrs. Whitlock; the latter, while under the purported control of the late Prof. Cadwell, called upon the audience for volunteers. as "subjects," and several responding (Mrs. Whitlock being all the white unconscious), mesmeric control was successfully exercised upon them by the spirit.

meric control was successfully exercised upon them by the spirit.

Sunday morning, after singing by Prof. Forsyth and Mr. W. J. Colville, Mr. Whitlock made some remarks on the objects of this convention, and then introduced Mr. Colville, who spoke at some length on the subject, "Bible Miracles and Their Relation to Modern Phenomena." It was a masterly effort, showing how everything in life depends upon natural law and a knowledge of that law.

Dr. Storer then followed in his usual clear and concise manner of expressing his ideas. He paid a compliment to Mr. W. Look for his work in the Cause of Spiritualism and or his zeal in publishing Facts.

Mrs. Whitlock followed, and Mrs. Jennie K. D. Conant closed the meeting with psychometric readings.

At 2:30 r. m., Prof. Baumgatner opened the afternoon session with a plano refital, which prepared the audience for the lecture upon "Theosophy," given by Mr. Geo. D. Ayers, President of Boston Theosophical Society. He held the close attention of his hearers to the close of his remarks, and also answered several questions upon "The Spiritual Science of Health as Related to the Power of Mind."

Mrs. Whitlock was called upon to answer a question which had been handed to the desk relating to Mediumship. Her guides made an interasting address on the subject.

Dr. Coomss ended the session with astrological readings, which were declared correct.

The svening session opened at 7:30 P. M. with re-

on the subject.

Dr. Coombs ended the session with astrological readings, which were declared correct.

L'The evening session opened at 7:30 p. n. with remarks by Mr. Whitlock upon "Theosopy, Revnearnation and Astrology, and their Relations to Each Other," and Astrology, and their Relations to Each Other, and the speck upon the subject introduced by Mr. Whitlock, "Astrology," which was the special theme for the evening, was explained and filustrated by Dr. Coembs, Mr. Wilkinson and Dr. Lanman, all giving valuable information to the audience upon this science.

Mrs. Whitlock then gave parelated.

upon this science.

Mrs. Whitlock then gave psychometric readings and clairvoyant delineations, which were recognized, and pronounced to be most excellent; Mrs. Howe's control followed with remarks.

Mrs. Sylvester rendered a solo, "The Land Beyond," very finely, and Mrs. Whitlock, Mrs. Bennett and others assisted in the nusical program.

All are invited to be present next Sunday, and assist in making this Convention interesting and instructive.

A Novelty

To some people who are not at present familiar with its value; but our friends have been using it for thirty years, and regard the Gall Borden Eagle Brand Con-densed Milk as a household necessity, and indispensa-ble to good continue.

"Dashed Against the Rock."

To the Editors of the Hanner of Light:

- As I am correcting almost the last proofshoots of my new novel "DASHED AGAINST THE ROOK," I wish to say a word concerning it to the public in general, as well as to the four hundred who have subscribed for it already in advance of publication.

This book is a novel with a very decided purpose, and that purpose is to present, in the form of a more or less entertaining story, a practical insight into the various phases of spiritual or psychical research in which the thoughtful portion of all communities is now thoughtful portion of all communities is now interested. I dare say I have frequently snort-ficed literary style for the sake of introducing facts of science and philosophy, but for this I am not solicitous, as my object in writing this story has been to put into public print a series of remarkable papers given to me for that purpose by an occult scientist who refuses to appear personally before the masses, but who desires to throw out to the world through the medium of popular literature such portions of the knowledge in his possession as will in his judgment help to enlighten some who are honestly seeking a clue they have not yet found to a seeking a clue they have not yet found to a practical working demonstration of a princi-ple of measureless importance to the welfare of humanity.

In addition to working these papers into the tale, I have endeavored to introduce a considerable amount of information relative to the various aspects of telepathy, mental healing, clairvoyance, etc., which are now more than ever attracting the intelligent attention of mankind, and that almost universally. I have shown up deception, while I have faithfully recorded the results of genuine mediumship, and though I do not expect my new literary yenthough I do not expect my new literary ven-ture will give anything like universal satisfaction, I do conscientiously feel that though it is avowedly a novel, it has a mission and a mes-

l respectfully request that all business connected with this book (which will be out in a very few weeks) be transacted direct with the publishers, Colby & Rich, 9 Bosworth street, Boston.

W. J. COLVIELE. Jan. 23d, 1894,

Regulating Medicine,

In carrying out the recommendations of flov ernor Greenhalge regarding the regulation of medicine, which movement is also urged by many practitioners who believe they and only they have a right to practice the art of healing, the solons of Beacon Hill should take care lest a great injustice is done many most worthy classes of people, who have a right by the laws of a free country and the good works that they do to continue their ministrations, even though in so doing they confound the strict adherents of the so called old school therapeutics.

It is not for the legislature of Massachusetts or any other State to dictate to an invalid or any particular person the course of treatment he shall undergo to gain health or keep it. Faith plays a large part in the curative agency, and to compel a believer in homecopathy to accept allopathic treatment or vice versa would be a violation of all personal rights. The same breach would follow if any one of these two lines was enforced when any sufferer conscientiously believed his physical salvation was to be found in another direction.

The subject is an all-important one. There is to us no apparent reason for the legislation, and if it is undertaken at all, under the stress of demand from medical societies now formed and self-admiring, or from a true belief that public health is in danger, then the greatest cantion should be urged that the change stops this side of an infringement upon personal liberty. - The Newburyport (Mass.) Daily News,

MEETINGS IN MASSACHUSETTS.

Malden.-Jan. 21st. an audience that fitted the hall to overflowing greeted Mr. F. A. Wiggin of Salem. His lecture was on "Conscience" and "De. velopment." The tests after the lecture were posi-tive and convincing. Mr. Wiggin will be with us again next Sunday evening, 7:30, Jan. 28th, Odd Fel-lows Hall. J. R. S.

The Children's Progressive Lyceum met in Odd Fellows Hall, at 2 P. M., W. E. N. Potter, Conductor. Marches and invocations: special topic under the Marches and invocations; special topic under the direction of the assistant conductor: "Why should we shun the company of the wicked?" Remarks by Dr. Toothaker, F. W. Baker; recitation, Master Ralph Carter; song and recitation, Master Charlie Chatfield; cornet solo, Mr. Wiley; recitations, Miss Mande Willard, Miss Lucy Holt; song and recitation, Miss Jennie Potter; plano solo, Miss Mabel Carter; recitations, Miss Bertha Willard, Miss Alice Fagan; plano solo, Miss Emma Chatfield; vocal duet, Masters Hugh and Ernest Carter; recitations, Masters Ernest Boyd and Harold Lord; song, Miss Cecil Ray; remarks by Mrs. Mason.

Mrs. Mason.
Dr. Toothaker awarded four prizes for the best marching to the children in the four youngest groups; viz.: Jennie Potter, Ernest Boyd, Cecil Ray and

Georgie Elms.

The Assistant-Conductor, Mr. Snow, awarded merit cards to the best behaved: Bertha Willard, Charlie Chaifield, Minnie Palmer, Ernest Carter, Carrie Potter and Edith Catter.

A Social for the benefit of the Lycoum will be held on Thursday evening, Jan. 25th, 1894, at the residence of Mrs. Fagan, No. 19 Eastern Avenue, Malden; and a whist party on Tuesday evening, Jan. 30th, at the residence of J. R. Snow, 257 Washington street, Malden.

MRS. C. A. BUTTERMAN, Sec y.

Melrose Highlands.-Services were held Sunday, Jan. 21st, by D. Evans Caswell, in Rogers Block. Subject, "After Death." The inspiring intelligence Subject, "After Death." The inspiring intelligence spoke of the past civilization of the Persians, Hindus and Egyptians when death [as concelved of in our day] was unknown. There are records in the pyramids which will be given to the world in the near future which present a complete explanation of the law of transition as understood by the ancients. The power was lost by the increase of materialism in later periods of the world's history.

The meetings held by Mr. Caswell are attracting the attention of people hereabout, who have never before understood the philosophy of Spiritualism, and there are many individuals who openly declare they can never go nack into the church.

Services Forty Sunday afternoon at 2:30; free to all.

3 Appleton street, Boston. EDWARD P. FAXON.

Maverhill and Bradford.—Miss S. Lizzie Ewer of Portsmouth, N. H., was the speaker before the Spiritual Union last Sunday, drawing fine audiences alike in the afternoon and avening. Each service em-braced inspirational speaking and exercises in medi-umship, which were characterized by messages, de-scriptive and communicative, of much personal inter-

est to those to whom they were given.

The evening theme was, "The Land of the Immor-The evening theme was," The Land of the Immortals," and the messages were of interesting according the father the attractive subject.

Miss Ewer will speak here again next Sunday, and will remain in the city during the following week, which will be occupied in giving parior scances, and in meeting persons who are desirous of personal interviews.

E. P. H.

Worcester.-Sunday, Jan. 21st, our platform was occupied by Mrs. Hortense G. Holcombe, President of the Springfield Spiritualist Society. This was her first

appearance in our city, and she made a very favorable impression. Her lectures were delivered in a very pleasing and earnest manner.

Next Sunday Mrs. Carrie F. Loring speaks for us. 7 Mason street.

GEORGIA D. FULLER,

New Bedford.-Mrs. May S. Pepper of Providence, R. I., was with our Society last Sunday. Two

large audiences convened to listen to the tests she gave, which were nearly all recognized—and some of the most convincing nature. Next Sunday Mrs. Pep-per again occupies our platform. Sunday, Feb. 4th, W. J. Colville is engaged to speak-

Fall River. - Spiritualist meetings are opened here. Sunday, Jan. 14th, Miss Mary B. Williams invited all Spiritualists interested in forming a society to remain after the meeting. A society was formed with good prospects. Jan. 21st Mrs. Hattle Hodson of Warren was with us. The work of Miss Mary B. Williams, our young and gitted medium, is appreciated by all. Our. officers (elected for six months) are: Mrs. Cahoon, President; Mrs. Wood, Vice-President; Mrs.

Grinnell, Secretary; Mr. Mess, Treasurer; Miss Mary B. Williams, medium. Mr. Lyon, an old worker in the field, has always a good word for the BANNER OF LIGHT.

Lynn .- At Cadel Hall, Sunday, Jan. 21st, the afternoon services opened with a song by Mrs. G. D. Merrill-who rendered appropriate music for the day. rill—who rendered appropriate music for the day.
Mr. Joseph D. Stiles gave a sublime invocation and an excellent improvised poem; be then took for a theme: "Retrospective and Prospective—or the Evolution of Human Life," presenting a grand and intellectual address. His control then gave sixty names and messages from spirit-friends, all recognized.

Evening, the hall was filled. Mr. Stiles took for a subject, "Spiritual Gifts"; his address was interesting and instructive—closing with an improvised poem. His control then gave one hundred and interlyive names and messages of spirit-friends, all pronounced

names and messages of spirit-friends, all pronounced

names and messages of spirit-friends, air produnced correct.

Next Sunday, at 2:30 and 7:30, Mrs. Ida P. A. Whittock of Boston, test-medium.

Tuesday evening, Jan. 10th, Mr. F. A. Wiggin gave a grand test scance at 15 City Hall Square. The hall was packed.

T. H. B. JAMES.

Everett.-Society Hall, Sunday, Jan. 14th, Mrs Dr. Bell, Mr. and Mrs. Atherton, gave lectures, tests and psychometric readings.

Sunday, Jan. 21st, Mrs. Almira Woodbury, Mr. and Mrs. Atherton, tests and psychometric readings; remarks by Bro. Quint.

Next Sunday, Dr. White and others will be with us. Feb. 4th, Mrs. Wilkins,

MR. AND MRS. F. M. ATHERTON; Conductors: East Saugus, Box 76.

Stoughton.-Jan. 21st, Mrs. K. R. Stiles gave one of her most interesting lectures in the Spiritual Temple to a large and intelligent audience. After her lecture she presented tests, which were generally recognized. She has won very many sincere friends here. Mrs. Stiles will be with us next Sinday. Through the month of Rebruary she is to speak in Pittsburgh, Pa. FREDERIC BEALS, Conductor.

Newburgport. - Sunday, Jan. 21st, Dr. Wm. A Hale was with us-making the fifth time for the season; he lectured and gave tests afternoon and evening. The evening lecture, oif "The Gods," was full of logic and sound sense, and highly appreciated by the large audience present dience present. lience present.

Speaker for next Sunday will be announced in daily papers.

F. H. F.

Lawrence.-Sunday, Jan. 21st, Mrs. E. C. Kim ball lectured for the First Spiritual Society in Pythian Hall. She gave many remarkable tests, which wer recognized.

Sunday, Jan. 28th, Mrs. J. K. D. Conant will occupy the rostrum at 2 P. M.; Mr. W. J. Colville at 7 P. M. PR. C. A. STEVENS. Waltham. - At Shepard Hall, Sunday evening,

Jan. 21st, well attended meeting; invocation by Mrs. Adams of Waltham; recognized readings and tests by Mrs. Woods, Mrs. Dy Bell, and the chairman. Dr. O. F. Stiles, Conductor. 70 Waltham street, Boston. Fitchburg.-Mrs. Julia E. Davis of Cambridge

port occupied our platform acceptably on Jan. 21st, giving many satifactory tests. Mrs. Nettle Holt Harding will be the speaker next unday. E. O. P.

Cleveland (O.) Notes. To the Editors of the Banner of Light:

The meetings of the various societies of this city are fairly well sustained this winter, and gaining quite a few new converts to the Spiritual Philosophy.

A Fraternal Exchange. On Sunday, the 7th, Conductors Arthur I. King of the East Side and N. B. Dixon of the West Side Lyceum exchanged places, the interest of both Lyceums being awakened and benefited by it. These fraternal and courteous exchanges should really occur oftener.

benefited by it. These fraternal and courteous exclanges should really occur oftener.

Children's Progressive Lyceum Poem Contest.—The second prize contest (for boys) came off on Sunday, the 7th. The prize was a Columbian coin offered by Mr. George Sell for the best rendition of a poem selected by Mrs. Hopkins, the Guardian, Masters Walter Kritch and Henry Starr being the contestants. The judges were Mr. Thomas A. Black and Mesdames Trask and Pfontner, who awarded the prize to Master Starr, Mr. Black giving the other contestant fifty cents as a talm.

Installation of Officers.—At the installation of the new officers of the West Side Lyceum an oyster supper and entertainment were given by the Ladles' Ald, Mrs. Frink presiding. Mrs. MacNell, Judge Hester, and others, took part in the literary exercises, Mr. N. B. Dixon, on behalf of the scholars, presenting the retiring Guardiah, Mrs. Frink, with the new work by Mr. C. B. Reed of New York, entitled, "The Other Life and This."

The Cleveland Spiritual Alliance has been re-christened, and will hereafter be known as "The People's Spiritual Alliance." A charter has already been applied for to the Secretary of State, and thus a new and more vigorous impetus has been given the society. The pastor, Mrs. H. S. Lake, still continues along the line of reformatory subjects marked out by her guides; and by her forcible presentation of them maintains the interest created since her coming to this city. The People's Spiritual Alliance intends holding special services in Army and Navy Hall on Sunday evening, the 28th Inst., in commemoration of Thomas Palne's Erthday anniversary. It is to be made a memorable occasion by supplementing the Sunday services with a grand banquet and ball on Tuesday evening, the 28th Inst., in commemoration of Thomas Palne's Erthday anniversary. It is to be made a memorable occasion by supplementing the Sunday services with a grand banquet and ball on Tuesday evening, the 28th instead of opinion are expected to raily on this occasion.

New Mediums Here occasion.

New Mediums Here.—Mrs. E. Pluntner of Cincinnati

of all shades of opinion are expected to rany on this occasion.

New Mediums Here.—Mrs. E. Pluntner of Cincinnati has lately arrived in this city, intending to make it her home. She is a bright, intelligent woman, and has become a working member of the Lyceum. She possesses the happy faculty of knowing how to talk to and interest the Lyceum scholars, even to the little ones in Fountain Group. Would that there were more of our mediums and speakers who would interest themselves in the Lyceums.

"The Miner Brothers" are also late arrivals in Cleveland (new mediums to your correspondent), and have started Sunday evening meetings in Case Hall. Will report later of them.

The Twenty Eighth Anniversary.— Before these notes appear the Children's Progressive Lyceum of this city will have celebrated its twenty-eighth anniversary. What other Lyceum in the country can show as long a continuous record?

For the past two weeks your correspondent has been accompanying Dr. A. O'Leary, the well-known lecturer on Physiology and Hyglene, visiting Tiffin, Shelby, Gallon, Newark, etc., expecting to visit Springheld, Dayton, and maybo'l beyond into Kentucky. Occasionally I meet a Tely Spiritualists, but so far I have not found any societies. I leave a Banner, hoping they may induce some one at some time to subscribe.

Our Forty-Sixth Anniversary Day.—Aiready is the fortheoming thirty-first of March being talked of. It is more than probable that extra preparations for celebration will be made this year, as Miss Maggle Gaule, the wonderful test medium of Baltimore, is to he here again, under the auspices of the People's Spiritual Alliance, at Army and Navy Hall.

Jan. 19th, 1844.

Thomas Lees.

The Southern Camp-Meeting.

To the Editors of the Banner of Light: In my letter appearing in your issue of Dec. 30th, I promised to write of Winter Park and Orlando: but a telegram received about that time, to the effect that our excursion and meeting were postponed, possibly abandoned, restrained me. A visit just made to Winter Park by Mr. H. B. Plant, one of Florida's railway kings—a very generous, broad-minded one, by the way—gives us now much courage, as he assures us that the matter of rates will very soon be settled, and, he thinks, favorably. A letter just received from some of our officials at the North, states their desire to go on with the meeting if it does not begin till Feb. 11th. A letter in same mail from Plerre L. O. A. Keeler says he will soon be with us.

Many people have already come from the North to attend our meeting, and personal and written inquiries are daily being received. Considerable interest in our movement is being evinced throughout the State; many Florida papers are anxiously waiting for information. A merchant in Orlando told me he never knew of anything before that had awaktened so much interest and brought out so much indutry as this spiritual camp meeting is doing.

At this late diour my letter must be brief to find room in your next issue, so I will only mention a few points of interest this time. Winter Park is a veritable garden of beauty, with its many limpid lakes, orange groves, doforous pines, moss-draped oaks, blooming plants, etc.

The "Beminole?" in the midst of spacious acres of the one of the flavor upon earth," especially under the present management of Mr. D. P. Hathaway of New York Olty, who is a prince among hotel managers. We have an excellent and extensive circulating library, containing works of the latest and best authors. Orlando is to have a State Fair, opening Feb. 20th, and continuing five days. At least five thousand daily visitors are expected. This will afford Northern visitors to Fl abandoned, restrained me. A visit just made to Winter Park by Mr. H. B. Plant, one of Florida's rallway

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

Mr. J. I rank linxter will closs his present successful engagement with the St. Louis, Mo.. Spiritualists on noxt Sunday, Jan. 28th; through Kebruary he will be heard at Berkeley Hall, Boston, Sunday forenoons and evenings. He is open to week evening engagements during the month in easily accessible places from Boston.

Dr. G. C. Beckwith Ewell's continued work for Spiritualists in Philadelphia, Pa., finds chronicling in "Banner Correspondence."

"Banner Correspondence."

For the month of October, G. H. Brooks was at Villa Ridge, Ill.; November in Marshalltown, Ia,; December and January in Bay City, Mich. In Bay City he organized a society, also a Ladies' Aid, called the "Willing Workers?"; and took steps toward the establishment of a Children's Lyceum. For February, he goes to Muskegon, Mich., where his address will be it Myrtle street, and where he can be reached to attend Juserals or weddings. He is open for engagements for fail and winter work of '94 and '95. His permanent address is 144 North Liberty street, Eigin, Ill.

Edgar W. Emerson-who lectured and gave tests Rigar W. Emerson—who lectured and gave tests with great success for the Society meeting in Berkeley Hall, Boston, on Sunday last, and will be there again Subday, Jan. 23th—made us a pleasant call on Monday, 22d. From Boston he goes to Haverhill, Mass. for the next two Sundays, thence to Fitchburg, Lynn and other points. We wish this popular platform test medium a full measure of success during his journeyings.

Harlow Davis, the platform test medium, is open for engagements at camp-meetings during June. July and August. Those desiring his services should address him as early as possible at 2002 Market street, San Francisco, Cal.

Dr. Juliet H. Severance is lecturing for the "So-clety of Psychic Research" at Jacksonville, Fla., dur-ing January and February. Address her accordingly. After an extended trip through the South, Dr. J. C. Street has returned to Boston.

Mrs. A. E. Cunningham will speak in Fitchburg, Mass., Sunday, Feb. 4th; Stoneham, Feb. 11th. Would be pleased to make engagements for February, also March—on Sundays or week days. Address 247 Co-lumbus Avenue, Suite 8, Boston, Mass.

Medical science at last reports a positive cure for Asthma in the Kola plant, found of the Congo river, West Africa. So great is their faithful its wonderful curative powers, the Kola Importing fue. 1164 Broadway. New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card and they will send you a trial case by mail free.

ALBANY, Jan. 4th.—The Psychosophical Society was incorporated to day with the Secretary of State to seek out and externalize all possible knowledge of esoteric laws and facts pertaining to the occult side of nature, as expressed through art, literature and science, and the dissemination of all such facts and principles as will benefit the community. The principal office of the society will be in New York City, and the Directors are: M. Eugenle Beste, Anna B. Scoheld, William E. Lown, Carl W. Scofield and James E. McCudden of New York City,—New York Sun, Jan. 5th.

Extracts from Dr. Hunter's Celebrated Book.

(Continued from last week's Banner of Light.)

BRONCHITIS. CONSUMPTION. The terms "Bronchitis," "Catarrhal Consumption?

and "Catarrhal Bronchitis," are used indiscriminately by medical writers to designate a form of disease of the tubes of the lungs, which very closely resembles consumption, but is entirely different in nature from that disease, and much more curable. It generally results from a cold, or an attack of Lo

Grippe, but is also common among people engaged in dusty workshops. Dust irritates and inflames the lining of the lungs and sets up a disease that soon be comes chronic.

In this kind of lung disease the patient does not entirely recover from the cold or grippe, or attack produced by the dust. He remains a little paler than usual, and has a flush of fever toward evening. He gets tired, and is more short of breath than formerly on exertion, and sometimes has a sense of oppression on his chest. In the summer the cough and expectoration are much lessened, but both return in increased severity as cold weather approaches. Often the patient raises a great deal of thick matter from the lungs, in which case hectic fever and night sweats are almost certain to follow, with rapid wasting of the flesh and strength, and he may die, with symptoms closely resembling consumption.

It is very common to find this bronchial disease in a milder form in persons who speak of it as a Kinter Cough. At each recurrence it is found to be dt increased severity. Once set up it is never got rid of without local treatment of the lungs by inhalation. Gradually the mucous membrane until it pours forth a matter which has all the qualities of pus. All these "Winter Coughs" tend directly to the destruction of the lungs, either by ending in consumption or by causing ulcerations of the lining membrane, which slowly but surely terminate fatally Senile Bronchitis is a form of the disease attended

by copious expectorations of a mucus, which closely resembles gum water in consistence. It is most common in people advanced in life. There are usually two fits of coughing in the day-one early in the morning and the other in the evening. There is considerable difficulty of breathing while the fits of coughing last, but it passes away as soon as the lungs are freed from the viscid secretion. Most old people are cut off before their time by this form of Bronchitis.

There is still another form, called Dry Bronchitis. Its essential characteristic consists in the matter expectorated, which is a dense glutinous stuff of a bluish white or pearly gray color. The chronic inflammation, which causes the excretion, gradually narrows the air tube through which we breathe thereby shortening the breath. Often tubes of considerable size become completely blocked up by this tough phlegm, producing great difficulty of breathing. This is of all forms of Bronchitis the most common. 'In the most favored parts of France," says Laennac, fully one-half of the people are found on careful examination to have thickening of some portion of the mucous lining of the lungs, caused by Dry Bron-

Dry Bronchitis is the most insidious of lung complaints. The patient is always getting better, if we accept his own account of himself, and yet as certainly relapsing from time to time into a worse condition than before. The difficulty of breathing becomes more marked, lasting for several days at a time, the patient then complains of a tightness in the chest, which is only relieved by coughing up a quantity of the tough, jelly-like substance before described. On inquiry of a person so affected if he has any lung trouble, he will almost certainly answer no, and yet during your conversation will, perhaps, hack and raise this jelly-like mucus half-a-dozen times. Sometimes the cough comes on in paroxysms, when they are spoken of as asthmatic. It the stomach is deranged, doctors often cheer their patients by the assurance that it is only a stomach cough, or comes from a tor pid liver, or some other derangement of the general health. They do this although they have made no examination of the chest, to be able to say what the condition of the lungs really is. Alasi there are few who are afflicted with any form of Bronchitis who do not sooner or later come to fill a consumptive's grave.

I have now described four different forms of lung disease, all dangerous to life and directly tending to consumption, but not consumption at all. They often terminate fatally before there are any bacilli in the lungs, or any tubercles, but generally end in consumption if long continued. Happily, they are all curable by local treatment, applied by inhalation. When treated by "Cod Liver Oil," "change of air," "Hypophosphites," and the various nostrums usually given by the stomach, they are as certainly fatal as consumption itself. Rely upon it, neither change of air alone, nor any combination of medicines by the stomach to aid it, will ever cure even the simplest form of Chronic Bronchilis. Local treatment of the lungs by properly adapted and applied inhalations is the only hope there is for any kind of Lung Disease.
ROBERT HUNTER, M. D.,

117 West 45th street, New York. Note.-All readers of THE BANNER can obtain a copy of Dr. Hunter's book and his opinion of their ases free by addressing him as above.

Eligible Rooms to Lot-At No. 81 Bos worth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

FRED-If you want money write to Poor 42,

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 6.

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

James Burns, 15 Southampton Row, London, Eng., is agent for the Banner of Light and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the Bannes of Light is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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

Sound for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in

ADVERTISEMENTS.

SPECIAL \$1 PRIZE TO CIRLS AND BOYS. MR. F. B. HAWKINS,

Author of "THE HAUNTED TROMBONE," in the BANNER OF LIGHT for January 20th, ASSISTED BY MASTER CLAUDE WILSON. ASSISTED BY MASTER CLAUDE WILSON,
WILL give "Sammy Wayne" in any piace within
two hundred miles of New York for \$20 per evening.
Entertainment of two hours, consisting of elucidation of
Modustan idea of Spiritualism, original Songs, Whistling
Solos, new Personations and Experiments of Reading Character by Handwriting. One dollar given every evening to
the girl or boy suggesting the best title for an imprompta
story. For further particulars and dates, address F. B.
HAWKINS, 14 West 133d street, New York. 4w Jan. 21.

ALTERATIVE COMPOUND. Wild Cucumber Pills.

THE constantly increasing demand for DR. ANDREW JACKSON DAVIS'S truly wonderful medicines shows that they are doing good work.
Send for Circulars and Testimonials to the manufacturers, 8. WEBSTER & CO., 63 Warren Avenue, Boston. Jan. 20.



? Why ? Look Like This DENT'S TOOTHACHE CUM

(QUARANTEED)
DON'T TARK INITATIONS. All dealers,
or send 15c to A SWELL AFFAIR. C. S. DENT & CO., DETROIT, M. 26120W Mrs. M. A. Hawley,

BUSINESS Clairvoyant and Test Medium. Circle Wednes day, 8 P. M. 74 Sterling street, Suite 2, Boston. Mrs. T. F. Deane,

Business and Test Medium, 109 Appleton Street, Boston. Mrs. A. E. Cunningham,

247 Columbus Avenue, Suite 8, Boston. SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the Banner of Light for 212.00. Weask for the united efforts of all good and true Spiritualists in its and our behalf.

COLBY & RICH, Publishers.

THE OTHER WORLD

AND THIS.

A Compendium of Spiritual Laws, Which is No. 1 of the New White Cross Series.

The volume deals with man and the various influences, seen and unseen, which combine to form his character here and hereafter. It is a work of great and practical value to the lecturer and public teacher, to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life. CONTENTS.

The CONTENTS.

"Introduction... The Body, the Spirit and the Soul... The Physical and Spiritual, Nature... The Spirit and its Sphere of Action... The Aura?... Mental States... Mental or Spiritual Science... Mental Healers... Crime by Inheritance... Conditions Producing Crime... Idlocy... Insanity?... Obsession... The Mystery of Sleep... Do wo' Travel when we Sleep?... What is Ocath?... Modern Spiritualists Believe in the Buble?... Do Spiritualists Believe in Heaven and Hell?... Do Spiritualists Believe in Prayer?... Are there Evil Spirits?... Mediumship and Spiritual Phenomena... Physical Mediums... Trance Mediumship... Healing Mediumship... Inspirational Mediumship... Healing Mediumship... Inspirational Mediumship... Theosephy and Occulism... Other Conditions in the Spiritual Life... The Suicide's Story... A Glimpse into the Spiritual In Literature... Has Man Lived More Lives than One ?... Suggestive Thoughts.

Cloth, 12mo, ppl 278. Price \$1.50. For sale by COLBY & RICH.

SECOND EDITION.

THE (

Religion of the Stars. BY OLNEY H. RICHMOND,

Grand Mages and Master of the Inner Temple of the Anclent Order of the Magl. This work embraces nineteen Grand Temple Lectures delivered to Classes of Advancement in

Grand Temple of the Order of the Magi, Chicago, III. Mystics, Students of Magicand Occultism, and Free Masons, should have Prof. Richmond's books.

Contents—Astral Body; Astral Magnetism; Astral Evolution; A Mystic Temple; A Mysterious Tale; Body and Boul; Evolution of Matter; Evolution in General; Governing Forces; Infinity; Looking Backward; Life Beginnings; Magnetism of Stars; Magic Chart of the Magi; Magical Wouders Needs of Mankind; Religion of the Stars; Reincarnation; Soul of Man; Study of Infinity; Vibrations; Triute to the "Word"; What the Magi Teach, etc., etc. 320 pages, gold side and back. Price \$1.25; postage free.

For sale by COLBY & RICH. Price Reduced from \$1.50 to \$1.00. Poems of the Life Beyond and Within.

Voices from Many Lands and Centuries, saying, "Man, thou shalt never die," Edited and compiled by Giles B. Stenbins, Detroit, Mich. Edited and compiled by GILES B. STERBINS, Detroit, Mach. These Poems are gathered from anotent Hindostan, from Persia and Arabia, from Greece, Rome and Northern Encope, from Catholic and Protestant hymns, the great poets of Europe and our own land, and close with inspired voices from the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit catching glimpess of the future, and the wealth of the spirit catching glimpess of the future, and the wealth of the spiritual life, within, has been used. Here are the intuitive statements of immertality in words full of sweetness and glory—full, too, of a divine philosophy.

losophy.

The best translations from a very wide range of literature, ancient and modern, all relating to a most important subject. From so many gome each reader will find some treasured favorite for hours when the weary heart reaches out toward the higher things of the immortal life.—Chicago Valenders. Inter-Ocean.

Poems dear to sil who look bayond this mortal life. It is a good service to gather them into this convenient form; an unusually good collection; and to many a drooping soul their music will bring refreshment.—Christica Register.

Fourth edition. Ismo, pp. 24. Price \$1.00, postage trees.

For sale by COLBX & RIOH.

BIBLE STORIES, No. 1. The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Greation and the Fall. Three-hundred stanzas, with an introduction and appendix by Amanuensis. Compiled by James H. Young.
Paper, pp. 189. Price 50 cents, postage.

Message Pepartment.

The Messages published from week to week from exarnated individuals under the above heading are hereafter to be given in private, and reported as per dates—as our Public Circle-Room has been permanently closed.

To Questions propounded by inquirers—having practical bearing apon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Quanting-Room for answer.

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

they perceive—no more.

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

It is especially desired by our spiritual advisers that notwinstanding THE BANNER has returned to its original idea of holding its seances in private, we should continue to place upon our circle-table choice natural flowers, as formerly, many spirit-visitors being in consequence pleased and attracted thereby. Those friends who feel disposed to do so, are consequently requested to do nate flowers for this purpose as they have in years past.

Letters of inquiry in regard to this Department should be addressed exclusively to Oolur & Rich.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. B. F. SMITH.



Report of Séance held Nov. 10th, 1893.

Spirit Invocation. Oh! our Father and Mother God, thou who art all love thou who art all intelligence we come to thee this hour as little children, lifting our thoughts to thee, asking for light, asking for patience, asking for more charity. Oh! Father, send forth thy ministering angels, that they may bring comfort to some saddened heart to-day; that they may give light by the waysids, and hear from home to home the glad titlings that their loved ones who have passed on return to visit their dear ones left upon the earth-plane, and to sympathize with and assist them in their daily life. We ask that we may become more and more like unto thee in our attributes. May we have patience with our brothers and sisters; may we be more charitable, and give light unto others as thou dost see fit to bestow it upon all thy children, and to thee we would ascribe all praise and thanksgiving now and evermore.

INDIVIDUAL MESSAGES.

Barnes Putnam.

Eighty-three to eighty-four years were rounded out for me upon earth, and then the voice called quickly, "Come up higher." I started out thinking to make a little call, but the call came to me on my way, "Come up higher; all things are ready." I have no fault to find with the number of years, for I think I lived to a year want to came. very good old age, as mortals are wont to say, although as I advanced in years they seemed

what little I had heard spoken in regard to these things had given me ample food for thought, and what I gained through those thoughts aided me just so far.

I wish to say to the handful that yet dwell upon this earth-plane that I am very happy, although I find that it is a life of learning, a great school that we enter when we throw off this garment of clay.

I have never had a desire overshadow my spirit or pass through my mind to come back here to live, but I have had an earnest desire to have those that are left here know more in regard to the higher or interior life than I did. I always believed (for seemingly the knowl-I always believed (for seemingly the knowledge was inherent within my soul in my younger days) that those who passed on to the other life did realize a good deal in regard to us that were left.

us that were left.

My name is Barnes Putnam. I did a great deal of thinking, but not exactly in the right way; therefore I have had a good deal to unlearn, but I have got a great while to do it in.

Those friends who are left in Nashua, N. H., will remember me well.

George Brown.

[To the Chairman:] I have listened to words that have been spoken in your circles here and in another section of this building often. I wish you to distinctly understand I was not educated in this true theory, or religion, as I suppose I should have called it. My father always said, "George, religion is to be good and do good." I certainly can coincide with him in that.

in that.

I have often thought why was it that I should pass out of this life so suddenly. The question has been asked not only by myself, but by many mortals, yet has never been answered. In Whitaker, Kan., I passed away very suddenly; yet I feel that it is better to go in that way than to have a long, lingering sickness. I do not know why we cling so to this life, but I suppose it is natural. We cling to mortality while we are mortals; therefore it must be right.

Mrs. Mary A. Bassett.

Mrs. Mary A. Bassett.

[To the Chairman:] I know you will remember me—Mrs. Mary A. Bassett.

When that gentleman said he had nothing in his life that he would change if he could, I wanted to say that I would have put another cipher there if I had then known as much as I know now in one hour. I loved true mediumship, and I did have many regrets after passing over, that I did not put on that other cipher, but we mortals cannot see as we do after leaving the form.

ing the form.
I think I lived to a pretty good old age—up

to eighty and over. I have always had a drawing, an attraction to your dear, bleased circles. Sometimes we linger throughout the whole length of your meetings; sometimes we do not. I am very happy, and oh, I feel so young, so young! No weight of years overshadows us when we become inhabitants of what is called the other world.

I still feel an interest in good old Boston. I have been to good old Onset and attended some of the meetings there. How thankful I am that the wisdom of the Great Whole (I cannot speak of him in any other manner) has provided a way for his children in spirit-life to commune with his children in the flesh. I do not think I am forgotten in your good city. I want to say right here that many have been the pleasant conversations I have had with your angel medium, Fannie Conant; I love her society, and I love to come into her atmosclety, and I love to come into her atmos-

phere.
Just report me as Mary A. Bassett. I come
with love for the people of the whole world.

George E. Frazar.

No; I emphatically deny it! I had no wrong intention; I had no wrong motive whatever. I intention; I had no wrong motive whatever. I went out suddenly, but not intentionally. I know it was administered by my own liand, but it was to allay pain. I was a medical student, and therefore I understood the nature of opiates and how to make use of them when needed. It was said after I passed away that it was a case of suicide, but I emphatically deny it before heaven and earth. I had taken this same drug before hut somatimes the this same drug before, but sometimes the physical body may not be in a condition to take as much as it is at another time without

I would like those who knew me in New York, especially George F. Taylor, to learn that I have denied this insinuation that has been thrown out by others. No, George, you did not think it was intentional; you knew better than that.

better than that.

I have not a great deal to say, only I have been attracted here and induced to speak, thinking it might relieve the feelings of some whom I know strongly denied the attacks, made upon me. [To the Chairman:] Remember, sir. it has been said that there is always some one to believe spetting. some one to believe anything. George E. Frazar.

Hannah Prince ..

Not only has your Spirit-President consented to my coming here to speak, but many loved ones who are with me to day have urged me to come to your meeting and send a message to those on the mortal side of life.

I learned much of Spiritualism before pass-

I tearned much of Spiritualism belord passing on. I used to say to Edward, my brother, many times, "It has comforted us while on the uneven journey of life, and if it will do to live by, it certainly will do to pass out by." If there is a consolation that can be brought to aching human hearts, it must be the knowledge that those who have passed out through the doorway of death can return to still give comfort to way of death can return to still give comfort to way of death can return to still give comfort to and sympathize with those who remain on earth. Ignorance never brings light, never brings solid comfort. We may think we gain some comfort from old theological teachings, but it is as nothing compared with the comfort that comes from a knowledge of the life beyond. My mother, whose name I reverence, gave me just as good spiritual teachings as she herself had received, and I blame no one for not imparting what he or she has not; but it not imparting what he or she has not; but it seems so strange that people who are reaching out in the mortal for something to satisfy the spirit, still refuse to accept this truth; yet the truth will prevail in God's own good time. In Portland, Me., I know Hannah Prince is well remembered, and how many solid hours of comfort have I taken in reading the good mesages winted in the door Branch with the late.

sages printed in the dear BANNER, which I pray may continue ever to wave. **Dudley Culver.**

I know these meetings have been established for all, but are mostly intended, I have learned from your Spirit-President, for those who can not reach their friends in any other way.

I have often attended other meetings, but have felt while it is very pleasant to convene together, some talk very much more of mat-ters on the material plane than others who are more interested in subjects of a spiritual namore interested in subjects of a spiritual nature. I feel to say to-day that we should first consider that which is spiritual, and then if we have any time we will bring up the material. I think that is the system we should try to establish upon the earth-plane, for I feel we could transact our business better, clearer and more perfectly if we would first partake of spiritual food. I think we should be better prepared to conduct our material affairs if our spirits had first been fed. I know it is believed that the spirit needs no nourishment while upon the short to me, very short.

Many times have I heard these words spoken when here, "Spirits come back to earth and walk with men, and are living, active people." I could hardly understand that; I hardly think any one does comprehend it. They may think they understand a great deal—that is, a portion of the people—but I found on entering the higher life (which most assuredly it is) that higher life (which most assuredly it regard to recuperate the spirit, and he will feel very different.

Many there are, neighbors, brothers and sisters in Vermont, who will remember me.

I would not have you think I have been a stranger to these truths, although I cannot tell you I was well versed in them, but I had knowledge of spirit communion. I shall have plenty of time, however, to learn many things that I could not learn while here, for eternity is ours, and I shall go on and leave the past as fast as I

and I shall go on and leave the past as last as I can through progression.

William MoIntyre stands beside me, and wishes to be remembered to the people of Stowe, Milton and Waterbury. He also has a longing within his spirit to come into communion with his friends here.

I shall be remembered in Waterbury, Milton, and many of the good towns of old Vermont. Dudley Culver.

S. Wilder.

[To the Chairman:] I see no other mortals but yourselves here. I want to say right now that this is one of the grandest institutions established upon your mortal plane that I know of. I have looked these matters over; I have watched these spirits as they have stood with anxious faces in this room go many times. What are they here for? Why do we leave our beautiful homes in the realms beyond, if it is not to come forward and make ourselves known, voicing our feelings and thoughts for you here? We give sympathy and we gain sympathy, as we come on to your earth-plane, not through all channels, to be sure, but we search until we do not to your earth hate, not thugh all channels, to be sure, but we search until we do find one with which we are satisfied for the time being, at least. I cannot say that I drank in as much of this happiness in communion with spirits as I might have done; yet I drank silently much that satisfied the spirit in part, if not wholly.

In Whitaker, Kan. I passed away very suddenly; yet I feel that it is better to go in that way than to have a long, lingering sickness. I do not know why we cling so to this life, but I suppose it is natural. We cling to mortality while we are mortals; therefore it must be right.

I do not wish to make a statement here that would not comport with my life. I had really no religion, as mortals speak of it. I had heard of spirit-return, spirit-communications, mediums and circles, but I took no interest in the subject. I felt there was any truth in it, and if, as I had been educated years ago, God is no respecter of persons, I felt if any one did return from another world, George Brown would; and so I am here to-day.

I was not old then, and I have no regrets that I passed out gaddenly. I do not know why so many look back with a thought of sadness that I passed out gaddenly. I do not know why so many look back with a thought of sadness that I passed out gaddenly. I do not see anything that I would have done or left any different. I left all I had—I certainly did not take anything with me—and now if they ban't fix matters, I have nothing to say about it.

Mrs. Mary A. Bassett.

out. It may be two or three years, and it may be but one; I cannot reckon your time.

While speaking to you, I look yonder and see that good spirit, Dr. Abbie Cutter. She is not here to speak to day—only to bring her good influences to aid you. Our good sister, Achas W. Sprague, is present, and sometime will manifest and give you words of cheer.

The good, pure spirit, Annie Thayer, wishes to speak some comforting words for her mother, Mrs. Maggie Butler. She sees what the mother needs, but cannot speak for herself to day.

needs, but cannot speak for herself to day.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Nov. 17.—Dr. Joseph Wilbur; Solomon ——; Jennie Lakey Samuel Oliver; John Quill; Alice Hall; Bernice Hunt; Capt Daniel Waldron; W. H. Smith.

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

. ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMBHIP OF W. J. COLVILLE:



QUES.—[By C. E. S.] We know there is a principle of justice in the universe; but what is there to prove that a principle of charity exists? Is charity anything more than a human quality—to be exercised or not, as one feels?

Ans.—We teach that equity is a better word than justice to designate the principle manifested through the unvarying law of the universe, as equity signifies to us the perfect union of justice with mercy. Justice alone is cold, stern and repellant, while mercy alone is weak. "The man is not without the woman in the

"The man is not without the woman in the Lord." When Theodore Parker reviewed the very ancient idea of Divine Motherhood as well as Fatherhood in his sublime prayers offered in Boston Music Hall many years ago, he made himself a pioneer for a new departure in religious thought, and since his time the idea of duality—the duality of justice and mercy in the Infinite—has been far more intelligently expounded than ever before in a great many places where the old Calvinistic idea of unjust justice had left its blighting influence upon

Justice had left its blighting influence upon current thought.

In The Merchant of Venice, Shakspeare impersonates justice apart from mercy in Shylock, and mercy apart from justice in Portia, who is made to exclaim in impassioned lines of rare beauty, that if we were left to untempered justice not one of us would see salvation.

Justice may be said to represent that emotion which seeks the appearal good concerning itself

which seeks the general good, concerning itself with mankind in the mass, or with society as a whole, while mercy should appear as pleader for the best good of the individual.

In the sense in which our present questioner uses the word charity, we should think he would better convey his idea had he employed the word mercy, as justice and mercy are correlatives. One is certainly no better than the other; they are distinct in character, but not opposed in any sense. If we were truly equitable in all our dealings with everybody, we should so act that the two great ends of chastisement would be fulfilled—the reformation of the individual offender and the protection

society. We can see, too, if we look a little deeper into the matter, that something more even than the complete protection of society would be effected, for by the reformation of individuals helping to swell the social mass, society as a whole would be decidedly improved and ele-

vated.
In the revised version of the New Testament the word "love" is given in place of "charity" in the thirteenth chapter of Paul's First Epistle to the Corinthians, and this is a great improvement on the older reading. Charity is a had-neyed word, often identified with a species of almost revision which the details a species of the second revision which the details a species of the second revision which the second revision revision which the second revision of alms-giving, which tends to gratify a self-righteous pride in the donor, and to excite a feeling of pauper-dependence in the recipient. So-called charitable people ofter flatter their own self-righteousness in a manner distinctly lowering to the moral tone of the objects upon whom they bestow their superfluous worldly means. True charity is inseparable from equity; but to be truly equitable we must be wise as well as loving. The Golden Rule we regard as the black of the second of the s ever in thought, word or deed, we desire done to ourselves personally, that, all that, and only that, should we render to others universally. We cannot be just if we are unloving, nor can

We cannot be just if we are unloving, nor can we be just in the true sense if we are unwise. The administration of equity is what is needed everywhere; and when equity is understood to embrace the fust desire to treat everybody impartially for the highest good of all, and the merciful wish to do all that can possibly be done to benefit the individual under immediate consideration, then will there appear on earth a state of human society which will be a veritable reflex of the higher spiritual spheres.

Q.—[By the same.] Is there anything better calculated to feed the hungering soul and comfort the yearning heart than our Spiritual Philosophy? and is not that the true test of the worth of any philosophy or religion?

worth of any philosophy or religion?

A.—As we perfectly agree with the views suggested in the above question, we do not feel that much comment, but only unqualified endersement, is called for. The Spiritual Philosophy, rightly understood, broadly interpreted and conscientiously applied in daily practice, would very quickly rejuvenate the world, by individually regenerating all the members of the social whole. Philosophies and religions, so called, are useless if they remain barren of results; therefore, a mere belief in Spiritualism is miserably inadequate, but a hearty appreciation of the moral teachings of the Spiritual Philosophy must inevitably lead to the decided betterment of every condition of human existence, here and hereafter.

after.

True philosophy is love of wisdom, and true religion is a unifying force binding together all human hearts in love. Philanthropic life is always the best test of righteousness within. Love is the fulfilling of the Divine Law here and hereafter; belief is secondary.

Q.—[By "Inquirer."] What, in your opinion, will be the condition of this planet and of human affairs in general, one thousand years hence, judging from present indications?

A.—In the course of the next one thousand years the world will have undergone so many radical and progressive changes that to describe the actual condition of affairs then,

basic statements and general trend of prediction is sound.

In a much shorter period than one thousand years we are convinced that all the northern nations of Europe will have united in one grand federation, and that even the term United States of Europe will be as appropriate as United States of America is now. The vast island of Australia will sustain in comfort and prosperity several hundred millions of highly developed people, while the two Americas could protect in sight gives us to perceive present population of the globe.

Our prophetic insight gives us to perceive that the most radical changes of all kinds will transpire during the twentieth century, so that

when the twenty-first commences it may be said that the new state of scolety will be settled and ready to move forward in a regular,

orderly, progressive path.

It is very hard for many people to read the signs of the present times at all correctly, by reason of their failure to discorn the working reason or their failure to discern the working of a tremendous spiritual power which is steadily and successfully counteracting all such agencies as, if left to themselves, would effect the downfall of civilization. We must, if we wish to see correctly under the present surfacetide of events, note well the fact that the most colorage and alarming indications of today are

wish to see correctly under the present surfacetide of events, note well the fact that the most
grievous and alarming indications of to-day are
symptoms of growth and increasing vigor. Soolety is ill, the social body is undergoing purgation, and therefore there are immediate indications of sickness; but the constitution of
the great invalid is robust, and can well stand
the shock of complete purification.

In some parts of the world there will be
fierce riots and deadly battles; but these will
be of short duration. There are hindrances to
progress embodied in institutionalized error,
which must be swept away even by cyclones if
nothing milder will accomplish their removal;
but the really effective and all conquering
agent at work is the silent, secret, spiritual
power of reproduction, which is developing a
new vital order within the old corrupt state,
and when that new order has grown a little
maturer by its own vital force, it will cause
the old enfeebled order to drop away. Church
and State alike will be renovated from within,
even to the extent of complete reconstitution,
as though a human body were in a very greatly
diseased condition, but not incurable—though
most of the old tissue must be replaced by new
—and a reform movement was started within
the organism, causing new healthy cells to
be formed throughout the frame, in consequence of whose vigorous activity all decayed
matter would be forced out of the system and
the entire body by this process be completely
renewed.

Q.—[By a correspondent.] What relation if

Q.-[By a correspondent.] What relation, if any, do the so called Spiritual Phenomena have to morals or ethics?

A.—The relation between Spiritualism as a hilosophy and ethics is very clear, because no other philosophy teaches so decidedly and unmistakably that all happiness or sorrow in the Great Beyond is due entirely to moral worth, or the lack of it, regardless of talents or other special endowments. The phenomena connected with Spiritualism

The phenomena connected with Spiritualism are intended to arrest attention by making a successful appeal to those who are not yet ready to receive spiritual instruction in more interior ways. Those who ask in all sincerity, "What have we more than our five bodily senses?" must be reached through sensuous phenomena or not at all; and through external manifestations themselves very important manifestations themselves, very immoral lessons are frequently conveyed. important

moral lessons are frequently conveyed.

If mere amusement or worldly gain is the only object in view, then we do not consider it elevating to trifle with psychical demonstrations; but whenever the search is for knowledge, and there is a desire to gain knowledge so as to employ it in a noble way, though the method of seeking and gaining it may be alphabitical or rudimentary, the knowledge itself

method of seeking and gaining it may be alphabetical or rudimentary, the knowledge itself, its value and its practical employment, will be productive of good results.

A very important phase of this subject is the influence of moral and immoral desires upon phenomena. Mediumship per se is the concomitant of unusual sensitiveness; but the kind of influences attracted to a circle must ever largely depend upon the rame in which the sit of influences attracted to a circle must ever largely depend upon the name in which the sitters are gathered. The spiritual world is everywhere, and it contains everything conceivable; we therefore need to learn how to relate ourselves to the unseen in a profitable manner. Every secret thought and unexpressed emotion is a magnet to attract something like unto itself. Phenomena of a boisterous and unsatisfactory nature proceed from mental conditions the reverse of orderly, while salutary counsel and convincing tests of spiritual presences come from well-ordered states of mind. The search for truth is so commendable that whenever a real desire to know the truth prompts to investigation, the very desire is a magnet for truthful influences, and a protection against imposture.

magnet for truthful influences, and a protection against imposture.

Nothing surely can exert a more powerful ethical influence upon human society than the palpable assurance furnished by spiritual communications that the moral status of an individual regulates the measure or degree of his position in the spiritual world and from your position in the spiritual world, and, moreover, that to possess spiritual insight, unfold reliable clairvoyant and other psychic gifts, one must cultivate a love of probity, and pursue a consistently sincere mode of life.

Q.—[By the same.] What is your Explanation of what is meant to be conveyed by the Bible quotation, "Whom the Lord loveth he chasteneth?"

A.—As the word chasten is only chaste with addition of the letter n, to chasten must the addition of the letter n, to chasten must signify to make chaste, a rendering which har-monizes perfectly with the idea of God as In-finite Love. Chastisement and punishment would signify the same if all penalties were purely educational and remedial in intent; but so long as a retaliative element enters into punishment it, as a word, had better be dis-continued. continued.

All penalty in the spiritual world is purifying and reformatory; the idea of divine anger is degrading in every way to our conceptions of Deity; wrath is a base emotion, and was or Delty, which is a base emblion, and was evidently so regarded by the writer of the beautiful words, "Whom the Lord loveth he chasteneth." The action of loving kindness is to so adjust penalties that they ennoble, educate, refine and purify those in whose interest they are devised and for whose good they are enforced.

A most beautiful literary exposition of this idea is contained in "The Soul of Lilith," by Marie Corelli, where she describes the noble youth Feraz, who says, to the great astonishment of his elder brother, that he prays to re-

ment of his elder brother, that he prays to receive his just punishment, not to escape it.

If parents, teachers, legislators, and all who exercise authority, would devise means of chastisement and correction, and finally abandon all resentful, punitive measures, they would soon do the prophetic work of making crooked places straight and rough places plain. Once let every one whom you reprove or discipline know, that you are his true friend to the very core, that you love him sincerely, wish him well, and seek nothing but his highest good, then you can reform him; and it is reformation, not condemnation, that accords with Divine Order. vine Order.

Q.—[By the same.] Is there a lingering attachment for the body after death? If so, is crema-

A.—In the course of the next one thousand years the world will have undergone so many radical and progressive changes that to describe the actual condition of affairs then, would be to write a romance of thrilling interest, though every word in the description might be under rather than over the actual facts.

It is our impression, and nothing can shake it, that despite all hostile indications in any quarter, the whole planet is steadity advancing to a height of moral as well as intellectual attainment never reached before; and while many theories and speculations of utopian philosophers may be discounted in part, though never it toto, the mistakes of prophetic optimists are usually quite superficial, while their basic statements and general trend of prediction is sound.

In a much shorter period than one thousand years we are convinced that all the northern nations of Europe will have united in one grand federation, and that even the term United States of Europe will have united in one grand federation, and that even the term United states of Europe will have united in carration.

Trobably an impression erroneously made desire for continued incarnation.

Probably an impression erroneously made desire for continued incarnation.

Probably an impression erroneously made desire for continued incarnation.

Probably an impression erroneously made desire for continued incarnation.

Probably an impression erroneously made desire for continued incarnation.

Probably an impression erroneously made desire for continued incarnation.

Probably an impression erroneously made upon many minds is that because the emanoipated spirit may be present at functal theory in the term of the body's interment, therefore the spirit may be present at functal theory and the seen by clairvoyants in the cemètery at the time of the body's interment, therefore the term of the body's interment, therefore the term of the body's unterment, therefore the term of the body's interment, therefore the term of the body's unterment, therefore the term o

grated the better, as nothing could be more undesirable than to deliberately prolong a dis-orderly and necessarily very painful terrestrial

orderly and nocessarily very painful terrestrial connection.
We advocate cremation unreservedly from all standpoints, and can see no force in any of the arguments brought forward to oppose it. Cremation is far safer and cleanlier than burial in thickly populated districts, and as to its spiritual trend through suggestion, this is vastly ligher than the old thought connected with burial. The handful of ashes in the urn is not repellant, and the urn is not unhealthy. repellant, and the urn is not unhealthy.

A Curious Experience.

A Lady's Warning in Behalf of Another. Dorrespondence of the Portland (Me.) Argus

A Lady's Warning in Behalf of Another.

Correspondence of the Portland (Mc.) Argus.

It has been my good fortune to have had a number of remarkable psychical experiences, and in no case could anything which I witnessed be attributed to "mind-reading." Upon one occasion I was calling upon a friend who claimed to possess psychic powers, and as we sat chatting upon divers subjects she suddenly became silent, and appeared to be looking intently at something which was invisible to me. At length she spoke to me, saying, "There is a spirit here, who, when in the body, relied greatly upon your judgment. She expresses much fondness for you, and she is very anxious about the daughter, who is now contemplating doing something which will cause her much trouble. She wants you to warn her of her daught. She gives the name of Emeline Ms—."

At the mention of that name I recognized a friend who had always expressed much affection for me, and who, though many years my senior, had frequently asked my opinion in regard to important matters. The last time that I saw her before her death we were discussing the subject of spirit-return, and, taking my hand in hers, she said, solemnly: "If it is possible to return, I shall certainly come to you," and she had indeed kept her word.

The daughter of whom she spoke I had not seen in several months, and, in fact, did not know whether she was in the city, but the following day I felt impelled to call and see if she had returned from the West, where I knew she had been spending some time. She was at home, and when I was ushered into her pres-

had returned from the West, where I knew she had been spending some time. She was at home, and when I was ushered into her presence she greeted me with these words:

"You have been on my mind all day, and I was about to write to you. I have just finished a long letter to my brother John in regard to a business affair. I am very much perplexed—he offers to invest some money for me in the West, and I do not feel satisfied with the tone of his letter, and I am afraid to do anything about it until I receive a clear statement as to what the investment is, and what security I shall have."

It struck me that this was the affair that her

shall have."

It struck me that this was the affair that her mother wished me to warn her about, as during her life she was a shrewd business woman, and never considered her daughter competent to manage money matters, so I related my experience of the day before.

She at first also received it rather Thomaslike, but thinking it over, finally decided that it was very strange, and agreed to do nothing until she was thoroughly satisfied that the investment was a safe one. What her investigation revealed I never knew, but her money still remains here in the bank at four per cent. inremains here in the bank at four per cent. in-terest, when she might have been receiving eight for it.

Was her mother conscious of the danger which beset her, and did she, by warning, avert thereby a serious loss?

thereby a serious loss?

New Publications.

THE BOOK OF THE FAIR, Part Seven, continues to iold the attention of the reader with its vivid descriptions and exquisite illustrations. Chapter XI. is devoted to the Woman's Department, and is of a highly interesting character. Beautiful specimens of Italian lace are contributed and exquisite Mexican lace; the Queen of England's exhibit is of special interest, because of the distinguished character of the exhibitor. Part Eight. Chapter XI. is continued, and represents some beautiful Russian tapestries, a magnificent old-time court dress of that nation, and a most exquisite convent door from Moscow. The historical costumes in the New York exhibit are particularly fine. A view of the interior of the French Salon is a gem of the printer's art. Baby Ruth's present, from Sweden is a most dainty bed with lace draperies. A full-page engraving of the west entrance to Woman's Building is particularly clear. Many relies of New England will prove especially interesting to the antiquarian.

Chapter XII. is reserved for the description of machinery and its faithful representation, and to many will prove the most interesting of all the preceding chapters. The spaciousness of the building and the massiveness of the machinery are clearly shown.

Such a superb work merits a large patronage, and e understand that a profitable work in taking orders for it. For particulars write to E. B. Hall, 15 State street, Boston, Mass. The Bancroft Co., Publishers, Auditorium Building. Chicago.

WHAT CHRISTMAS SAYS TO NEW YEAR IS a charming little poem by Virginia F. Townsend, printed on extra heavy paper, gilt edges, and bound in white, with full gilt title. Lee & Shepard, publishers, 10 Milk street, Boston, Mass.

PUBLIC LEDGER ALMANAC for 1894, pp. 77, containing, besides the calendar, much valuable information and many useful statistics, has been received from the publisher, Geo. W. Childs, Chestnut street, Philadelphia.

Passed to Spirit-Life,

From Greenwich Village, Mass., Jan. 7th, Frederick Mil ler, aged 25 years.

Orphaned early in life, this young man from his boyhood had clung to and loved his native village, never caring to be long away from its familiar places. Modest and retiring in disposition, he carly learned the lesson of self-reliance. Onr little church was to him a pleasant place, and in the exercises of the Lyceum he took especial pleasure long after his fatal disease (consumption) had weakened the frail bedy. ody. On Christmas eve he was with us for the last time in the

On Christmas eve he was with us for the last time in the mortal.

On Wednesday, Jan. 10th, the funeral took place from the home of his uncle, where he had been tenderly cared for by a dear cousin with a sister's devotion.

Regardless of belief, the sympathetic villagers came in crowds to pay their tribute of love. The casket was covered with a wealth of choice flowers. Beautiful selections were rendered by our choir under the direction of Mr. H. W. Smith, while the consolations of our beloved Spiritualism were presented by the writer. We shall miss his familiar face, but we rejoice that for him weariness and pain are lost in the "morning-land."

Juliette Yea. We wanthe

From her home in Stockton, Me., Jan. 2d, Mrs. Martha Jane Colcord, aged 75 years and 6 months. Q.—[By the same.] Is there a lingering attachment for the body after death? If so, is cremation best for the spirit?

A.—There is no lingering attachment to the body except in cases where the propensities of an individual are decidedly earthly. Wherever the affections are centered on material things, there is naturally a shrinking distaste to giving them up; but in all cases where the aspirations are directed heavenward, there is no lingering desire for continued incarnation.

Jana Colcord, aged 75 years and 6 months.

Mrs. Colcord was the widow of Capt. Colcord, who entered spirit-life some years ago. Sho was a woman of marked ability, and of great kindness and sympathy—devoted to her family and friends, and esteemed by all who knew her adge of the presence of the husband and daughter at times edge of the presence of the husband and daughter at times the dear cid home enabled her to say, as she often did. In her last liness she requested that a spiritual speaker attend her funeral: Mrs. M. J. Wentworth officiated. Her funeral: Mrs. M. J. Wentworth officiated. Her funeral was the widow of Capt. Colcord, who entered spirit-life some years ago. Sho was a woman of marked ability, and of great kindness and sympathy—devoted to her family and esteemed by all who knew her adge of the presence of the husband and daughter at times adject the result of the husband and daughter at times after the care of home enabled her to say, as she often did. In her last liness she requested that a spiritual speaker the dear of home enabled her to say, as she often did. In her last liness she requested that a spiritual speaker the dear of home enabled her to say, as she often did. In her last liness she requested that a spiritual speaker the dear of home enabled her to say, as she often did. In her last liness she requested that a spiritual speaker the aftendance in the dear of home enabled her to say, as she often did. In her last liness she requested that a spiritual speaker the aftendance in the dear of home enabled her to say, as

From his home in Geneva, O., Jan. 11th, 1894, at 2 P. M., Mr. Robert Pritchard, aged 90 years and 3 months.

He leaves a wife, one son and three daughters. Mr. Pritchard was a constant and faithful worker for the Cause of Spiritualism and for many years the Treasurer of the First Spiritualism and for many years the Was an honored citizen, and his happy face will be missed by many.

Mrs. Carrie O. Van Duzee of Geneva delivered an excellent inspirational discourse to a large assemblage of sympathizing friends from all the churches; the theme, "Born of the Spirit," was treated with great credit to the speaker and her guide.

L. E. P.

[Oblivary Notices not over twenty lines in length are pub-lished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. The woords on a coer-age make a line. No poetry admitted under the above heading.]

To the Liberal-Minded.

THE TRIUMPH OF CIVILIZATION. 4

On the outskirts of a great city.

A street of fashionable mansions well withdrawn from all the noise and bustle;
And in the street—the only figure there—in the middle of the road, in the bitter wind—

Red-nosed, thin shawled, with ankles bare and old to boots.

A woman bent and haggard, creaking a dismal song.

And the great windows stare upon her wretchedness, and stare across the road upon each other, With big fool eyes;
But not a door is opened, not a face is seen, Nor form of life down all the dreary street, To certify the existence of humanity—Other than hers.

—Edward Carpenter, in "Toward Democracy."

The Reviewer.

The Other World and This. A COMPENDIUM OF SPIRITUAL LAWS.

This newly issued, handsome work is put forward by its publishers as Vol. I., New White Cross Series. Like the former pamphlets bearing that title, this entirely new collection of striking essays is made up of a number of distinct, lucid treatises on topics of far more than ordinary interest and value.

The book, which is exquisitely and emblematically bound, is divided into various sections, each dealing with some question of vital moment to all who are seeking enlightenment on the subject of the relation ever existing between the seen and unseen aspects of the universe. Though not a bulky volume, it covers a large tract of territory; indeed, it is so all-embracing in the scope of its contents that it necessarily suggests more than it explains, consequently its character is decidedly educational, and its influence stimulates to further inquiry into the nature and working of the subtle flaw underlying visible phenomena. The authors are uncompromising Spiritualists-there is no mistaking their position-but their view of the Spiritual Philosophy and its attendant phenomena is so broad and comprehensive that they accord respectful and sympathetic hearing to many schools of thought not exactly at one with their own: Christian Science, Mental Science and Theosophy are plainly but kindly handled, even though the writers undertake to point out what they consider errors in the systems they review. The aim of all the essays is explanatory, not controversial; and the reader, if at all intelligent, can hardly escape the impulse to think more deeply and inquire more fully into psychic mysteries after he has laid the book aside.

The relations between the soul itself, the human mind or spirit and the body, are clearly defined in explicit and eleguent language. The true soul is spoken of as the emanation of the Infinite, which is never really embodied but partially expresses itself through the individual spirit or ego which inhabits a'body in fulfillment of divine purpose. Owing to the limitations imposed by the external realm, it is claimed that the pure soul, which is immortal, never reveals itself adequately on earth. The teaching on this great theme is harmonious with much that is found in Greek philosophy, and it accords well with the views expressed in that remarkable work: "The Soul and its Embodiments," from the pen of Mrs. Cora L. V. Richmond.

A most interesting section of The Other World and This, is that devoted to an elucidation of the human aura, which differs in color and density according to the spiritual, mental and physical development of the individual from whom it emanates and whom it sur-

Another very interesting and instructive chapter is that devoted to a consideration of the means whereby disease can be eliminated from the system by the activity of WILL; the theory advanced is that disease results from imperfect relations between spirit and body; ailments of all kinds can, therefore, be over come if we can succeed in establishing perfect harmony between the two.

Crime is dealt with philosophically and therapeutl cally, but not theologically-i. e., the authors do not dwell upon guilt, but upon ignorance and infirmity on the part of the criminal; and taking this attitude as to the cause of crime they consistently advocate reformatory vs. punitive methods for its vanquishment.

Insanity, and what is called obsession, open up a de field of research; this book offers many useful suggestions as to the mental causes of such unwelcome aberrations, thereby suggesting many measures for the prevention as well as relief of such distress-

On the subject of sleep the writers are at their best; they evidently know something of the occupation of the spirit while the body slumbers, and give excellent advice to their readers as to how best they may prepare their minds before falling asleep for refreshing lumber and profitable journeyings in the psychic realm. This book boldly states that during slumber the spirit can visit distant lands, and bring back vivid impressions of the scenes amid which it has been traveling. The importance of devoting at least onethird of our time to sleep is insisted upon, and the pleasing assurance is given that even if we sleep ten hours out of twenty-four, we need not waste a moment

The process of transition from one state of expression to another is beautifully described, and in dealing with the change called death much genuine consolation is offered, in connection with sound philosophical instruction, based unmistakably on clairvoyant observation and spiritual insight.

The birth and growth of the modern spiritualistic movement from its incipiency forty-six years ago to the present time is well delineated; and on many important points concerning which strangers to the Spiritual Philosophy are constantly inquiring, lucid instruction is offered. The prevailing views of a large percentage of intelligent Spiritualists are condensed into a few extremely well-written pages; and though it is not for a moment to be deemed possible to represent the views of all Spiritualists on profound questions such as God, salvation, and other religious prob-lems of fathomiess depth, if considered ultimately, we venture to say that our experience has led us to the conclusion that among thoughtful Spiritualists there is considerable concurrence of conviction despite verbal differences.

The state of suicides, and others who have passed away under peculiar circumstances, is very finely dealt with.

As the successive embodiment of the human spirit or re-incarnation, is always a moot question, and it seems always difficult to express thought clearly on this deep problem, we are sure a cordial vote of thanks will be offered to all who contribute any definite and clear thought in this direction; and in the book now under review, we can safely say that the subject is so plainly and judiciously handled that much new light

is thrown on an old but greatly misrepresented topic.

All sorts of subjects, including Marriage, Occupations in the Beyond, the Source of Genius, etc., etc., are graphically dealt with. The concluding chapter is made up of a choice collection of suggestive thoughts and helps to noble living; in short, pregnant sentences containing advice of great value.

Though very recently brought out, the sales of this charming volume have been already very large. It has been a great favorite as a Christmas and New Year's gift book, and will certainly grow in popularity as a presentation offering now that the subjectmatter of its teaching is exciting such universal interest. Colby & Rich advertise it postpaid for \$1.50.

W. J. COLVILLE.

*The Other World and This. A Compendium of Spiritual Laws, which is No. I. of the New White Cross Series, Cloth, 12mo, pp. 278. Cloth, 12mo, pp. 278.

AYER'S Hair Vigor

GROWTH COLOR O BALDNESS

REMOVES DANDRUFF

Restores Color



Faded and Gray HAIR THE **Best Dressing**



BEST LINE CHICAGO AND ST LOUIS

ST PAUL **MINNEAPOLIS**

Spiritualists'Association. Office 510 E Street, N. W., Washington, D. C.

(INCORPORATED NOV. 1, 1893.) THE Headquarters of the National Spiritualists' Association are open at all times, and all Spiritualists are invited to visit their official home. A register will be kept of lecturers and mediums, who are requested to send in their names and addresses, also officers of all Societies, as we desire to keep a porfect register 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 Spiritual Library. For information address as above. ROBERT A. DIMMICK, Secretary. Jan. 18.

OMBARD

Equitable, Jarvis-Conklin and other Mortgages, BOUGHT FOR CASH.

OHAS. E. GIBSON, ---- 45 Milk St., Boston. Jan. 13.



7teqx* SOUL READING.

GEO. ERTEL & CO., Quinox, Ill.

OR PSYCHOMETRIC DELINEATION. MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renewed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, 81.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Oo., Wis.

Sept. 30.

STELLAR SCIENCE.

I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents I the place and date of their cirth (giving sex) and 20 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of gl; Consultation fee gl; at office, 206 Tremont street. nont street.

Nativities written at prices proportionate to the detail denanded. Address OLIVER AMES GOULD. Box 1664, Bos con, Mass.

July 19.

MRS. CONNELLY'S

MPROVED Gray Hair Redemption. Without Lead, Silver Sulphur or Poison of any kind whatever, and is warranted to restore Gray, Faded or Bleached Hair in 3 days to its original color. It is not a Dyo, and will not stain the skin. It leaves the Hair glossy, clean and beautiful. 25 and 50c packages. Sent by mail all ready for use. Will last from 3 to 6 months. 2 ct. stamps taken. Address MRS. A. CONNELLY, 1343 Ridge Avenue, Philadelphia, Pa.

4w*

FLORIDA.

A LL who visit Florida this winter will find good accommodations at the Sanford House, Sanford, Fla. Only Is miles from Winter Park, with good train service between the two places. We shall make a special low rate to Spiritsnau make a special low rate to Spiri A. W. EAGER, Proprietor. 3w

Veteran Seer and Astrologer

POR thirty-seven years. Consultation by letter; will write prospects for two years, with advice upon Business, Changes, Marriage, etc. Most fortunate dates to marry; persons described very minutely. Send correct date of birth. of present age—hour, if known—sex, and personal description. Terms, 81.00. Address PROF. FAIRBANES, 29 Pleasant street, Brockton, Mass. 7w* Dec. 18.



ASTONISHING OFFER. CEND three 2-cast stamps, look of hair, name, age sex, on leading symptom, and your disease will be diagnosed fre by spirit power. DR. A. B. DOBSON, San Jose, Cal. Jgd. 13.

DARALYSIS CURED without medicine, Rheumatism, Spinal Diseases and Add. Dr. C. I. THICHER, 6 Central Music Hall, Chicago, for a valuable book FREE to all.

PATENTS OBTAINED. Thirty-five years experience. Examinations and feports free. Prompt attention. Send Drawing and description to L. Baggin & Co., Atty's, Washington, D.O. The St.

52teow

Price Reduced from \$1.50 to \$1.00.

THE

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

MALDEN, Mass., Doc. 9, 1891.

Translated from the French, from the Hundred and Twenders, and the Translator's proface, giving, as it does, a fine and readable sketch of Rivall's (or "Kardec's") experiences, of my taking Adamson's Botanic Balsam I have been cured of Asthma, after having, as many of them know, suffered for four years. I would say to all who are troubled in a similar way that if you desire good health and perfect recovery, do not delay. Buy a bottle of Adamson's Balsam before you sleep.

FRANCIS CARRY.

Mediums in Boston.

Dr.C.E.Watkins

K NOWN the world over as the Independent Slate Writer, will diagnose disease free of charge by his new and marvelous gift. If you are satisfied with your present doctor do not send for a diagnosis, for you will not receive one. This offer is only for those who are not satisfied with their present treatment. Send leading symptom-rage, name and present treatment. Sens. Jon. C. E. WATKINS,
DR. C. E. WATKINS,
Box 491, Ayer, Mass.

J. K. D. Conant,

Trance and Business Psychometrist. SITTINGS daily from 10 A.M. to 4 P.M. Scances every Sunday evening at 7:30; also Friday atternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave, and Tremont street. Will hold Public or Private Scances. Jan. 27,

MRS. C. B. BLISS, 340 SHAWMUT AVE., BOSTON. Séances Sundays Wednesdays, 2:30 P.M. Photos of "Billy the Bootblack," Mrs. Bliss's control, or of Mrs. Bliss, 25 cents ach; by mall 30 cents. lw* Jan. 27.

Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Seances Sundays, Thursdays and Saturdays, at 2:30 F. M.; Sundays and Wednesdays at 8 P. M. Jan. 6. tf GEORGE T. ALBRO, Manager.

James Kay Applebee

Is prepared to acc pt engagements to Lecture before Spir-tiusi and other i beral Religious Societies. Terms, (al-ways inoderate) to: ber with List of Subjects, sent on ap-plication. Address: 10 Ashford street, Aliston, Boston, Mass. * During the months of March, April and May, MR. AP-PLEBEE will be traveling in Michigan, Illinois, Iowa and Wisconsin.

DR. JAMES R. COCKE

138 Huntington Avenue, Boston, Mass.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittingsdaily. Olrcles Sunday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 36 Common street, near Tremont street, Boston. Jan. 27.

Osgood F. Stiles, DEVELOPING, Business, Test and Medical Medium. Obsession a specialty. Circle Tuesday evenings at 7:30, Thursday afternoons at 2:30. No. 70 Waitham street. Jan. 27.

Mrs. A. Forrester,

B USINESS, Test and Developing Medium, 181 Shawmut Avenue, Boston, one flight. Hours 19 A. M. to 5 F. M. Cir-cles Sunday, 8 F. M.; Wednesday, Developing Circle, 8 F. M. Jan. 27.

Mrs. A. J. Pettengill, TEST Medium, 84 Bosworth street, Boston, Room 7 up two flights. Hours from 11 to 4. Consultations \$1.00

Marshall O. Wilcox, MAGNETIC Healer, 834 Bosworth street, Room 5, Boston, Mass. Office hours, 9 to 12 A.M., 1 to 5 P.M. Wilst patients at residence by appointment. tf Jan. 20.

Mrs. C. T. Crockett, MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass. Jan. 20.

Mrs. W. P. Thaxter, TRANCE MEDIUM, 84 Bosworth street, Boston (Ban ner of Light Building, Room No. 3). Diseases diagnosed Spirit Messages given. Jan. 6.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 r Circles Thursday and Sunday evenings, 8 o'clock Winter street, Room 6, Boston. Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tremont street, corner of Eliot street, Boston.
Jan. 27. Miss J. Rhind, Seer.

BUSINESS, Health, Description of Friends. Advice by letter gl. Circles Thursday, 3 and 8 P. M. Sittings daily. 1064 Washington street, Boston. lw* Jan. 27. Addison D. Crabtree, M.D., TREMONT ST. Diagnosis and Cure of Diseases a distance. 30 years. Send stamp, age and sex.

Dr. Fred Crockett, Magnetist. 'Spirit gifts" developed. 340 Shawmut Avenue, Boston.
Jan. 20. 2w*

W. A. Rogers,

TRANCE Magnetic Treatment. Hours 9 to 3. Franklin Park, corner White street, Dorchester. 3w* Jan. 20.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 178 Trement street, Room 11. Hours 10 to 9. Jan. 6.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Jan. 13. DR. JULIA CRAFTS SMITH. 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. Jan. 13.

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

DR. A. H. RICHARDSON Is located at No. 2 Harvard Place, Charlestown. Dec. 2.

Dec. 2.

W. P. WARE,

Electric and Magnetic Treatments, 61 Olifford st., Roxbury.

yan. 20.

M 1SS KNOX, Test, Business and Medical Medium. Sittings daily.

2w*

Jan. 27.

2w*

Jan. 27.

Zw

Zw

RS. J. C. EWELL, Inspirational and Medical Physician, 542 Trement street, cor. Hanson, Boston, 8w*

DR. JULIA M. CARPENTER, 2 Stanmore Place, of Warren street, Roxbury.

Antiquity Unveiled.

Ancient Volces from the Spirit Realman Disclose the Most Startling Revelations, Proving Christianity to be of Heathen Origin.

to be of Heathen Origin.

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1830. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-liffe A. D. 250, passed from it in the year 316.

The communications continued to be received until 1836, under the direction and superintendence of Aronsman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient religious, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators.

Cloth, 12mo, pp. 689. With portrait and other illustrations Price 51.50, postage 12 cents.

For sale by COLDY & RICH.

TENTH EDITION. THE LIFE-LINE OF THE LONE ONE; Or, Autobiography of Warren Chase.

BY THE AUTHOR.

Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this author, will give wide circulation among the young to this authorized by what was a summary of a "dishonorable birth, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty and organic inharmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer.

Oloth, pp. 310. Price \$1.00, postage 10 cents.

For sale by GOLBY & RICH.

SHNT FRHH. RULES

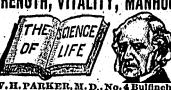
TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

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

This little book also contains a Catalogue of Beoks published and for sale by COLBY & RICH.

Bent free on application to COLBY & RICH. Miscellaneous.

STRENGTH, VITALITY, MANHOOD.



W.H. PARKER, M. D., No. 4 Bulfinch st.,
Bobton, Mass., chiq' consulting physician of the
PEABODY MEDICAL INSTITUTE, to whom
was awarded the GOLD MEDIAL by the NATIONAL
MEDICAL Association for the PRIZE ESSAY on
Exhausted Vitality, Atrophy, Nervous and Physical
Debitity, and all Diseases and Weakness of Man,
CURES Consultuion in person or by letter.
Large book, THE SCIENCE OF LIFE, OR
SELF-PRESERVATION, THE PRIZE ESSAY,
800 pp., 125 invaluable prescriptions, full glit, only
\$1.00 by mall, double sealed, secure from observation.
Feb. 25.

OLD COINS Wanted. Bighest prices paid for over 1100 varieties dated before 1873. Send stamp for our 16-page book, and by keeping your eyes open you may get wealthy. National Coin Co., 53P State Street, Boston, Mass. 'Nov. 4.

Adams & Co.'s Golden Pens

THEY have been before the public for years; and are used by all the principal Merchants, Bankers, Mercantile Academies and Professional men throughout the country. They are furnished by the American Board of Foreign Missions to their stations in all parts of the world, being selected, in preference to all others, for their remarkable Flexibility, Durability, Anti-Corrosiveness, Economy and Adaptation to the wants of all writers. They are universally admitted to be superior to steel, and by many preferred to the best gold pens.

BEWARE OF IMITATIONS.
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 fine points for Choice Pennmanship. Large box, containing one gross, \$1.50.

These pens are sold for the benefit of the widow of the late John S. Adams.

For sale by COLBY & RICH.

The $oldsymbol{W}$ riting $oldsymbol{P}$ lanchette.

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

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

Planchette, with Pentagraph Wheels, 60 cents, securely

to use it.

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

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

For sale by COLBY & RICH.

GARLAND'S Vegetable Cough **D**rops.

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, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD FURIFIER IS TRULY UNRIVALLED. A box, taken according to directious, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englowood, Ill. Price, per lox (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

New Music.

Song and Chorus by F. M. PAINE, "The Summer-Land." Price 25 cents. For sale by COLBY & RICH.

The Religio-Philosophical Journal. FOUNDED IN 1865.

A Norgan of Psychical Research and of Religious and So-cial Reform. B. F. UNDERWOOD, Editor and Pub-lisher; SARA A. UNDERWOOD, Associate Editor. Terms, \$2.50 a year. Room 58, 92 and 94 La Saile Street, Jan. 20. Chicago, Ill.

\$1.00 per year. \$1.00 per year. A LARGE EIGHT-PAGE WEEKLY, The Pacific Coast Spiritualist, Devoted to Spiritualism and Reform.

Dec. 2.

THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Chidren's Progressive Lycoum. Edited and published by J. J. MORRE, assisted by FLORENCE MORRE. American subscription 40 cents per annum. U. S. postage stamps taken in payment. The Lyceum Banner contains interesting Serials, Lycoum Recitations, Attractive Selections, Lycoum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lycoum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum Workers need to know, see The Lyceum Banner, Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 26 Osnaburgh street, Euston Road, London, N. W., Eng.

Cam

THE WATCHMAN. An Eight-Page Monthly Journal devoted to the Interests of Humanity and
Spiritualism. Published by Boston Star and Crescent Co.,
188 Bouck Avenue, Buffalo, N. Y. Hattle A. Berry, Editress
and Manager; Arthur B. Shedd, Assistant Manager. Torms
of Subscription, in Advance: One Year, 21.00; Clubs of Ten,
28.00; Six Months, 50 cents; Single Copies, 10 cents; Sample
copies free.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism, S1.00 per annum. Address MRS. JAMES A. BLISS, 1904 Wabash Avenue, Chicago, Ill.

Wabash Avenue, Ohicago, Ill.

THE LIGHT OF TRUTH. A Large Thirty-Six Column Journal, published at Clincinnati, O., every Saturday, at 81.00 per year, in Advance. Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world. C. C. STOWELL, Room 7, 206 Race street, Cincinnati, O.

TEAD "THE TWO WORLDS," edited by L. E. W. WALLIS, It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for \$1.00; for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng.

TEW THOUGHT: A Monthly Magazine, 48 to 60 neatly printed octave pages, devoted to Spiritualism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, 51.00; six months, 50 cts.; sample copies; lotts. each. MOSES HULL & CO., Proprietors, 2 Chicago Terrace, Chicago, Ill.

THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, g3.00 a year, g1.50 for six months, scents per single copy. Address J. P. MENDUM, investigator Office, Paine Memorial, Boston Mass MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Fridays, Saturdays and Sundays excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, Sl.60. Hours, from 9 A. Mr. to 6 P. M. tf* Oct. 21: PRICE REDUCED FROM \$1.50 TO \$1.00.

BOOK ON MEDIUMS; or, QUIDE FOR MEDIUMS AND

INVOCATORS. INVUGATIONS.

Containing the Special Instruction of the Spirits on the Theory of All Kinds of Manifestations; the Means of Communicating with the Invisible World: the Development of Mediumship; the Difficulties and the Dangers that are to be Encountered in the Practice of Spiritism. By ALLAN KARDEO. Translated from the French by Emma A. Wood the Style of this great work is clear, its spirit admirable, its teachings of the most important character, and no book in the entire range of Spiritual Literature is better calculated to meet the needs of all classes of persons who are interested in the subject.

Cloth, price \$1.00.

For sale by OOLBY & RICH.

EASY LESSONS IN SPIRITUAL SCIENCE. Especially for the Young. BY MYRA F, PAINE.

An extract from the introduction reads as fellows: "Our only desire is to simplify some of the beautiful lessons which the loving spirit teachers have been bringing to humanity so that every child may comprehend them." Pamphlet, pp. 38. Price 10 cents; 12 copies, \$1.00. For sale by OOLBY & RIOH.

PIRITUALISM, and its True Relation to Secularism and Christianity. An Inspirational Lecture Paner, Place Secure Paper. Price 5 cents: For sale by COLBY & RICH. error (market et al.)

DHILOSOPHIC IDEAS; or, The Spiritual
Aspect Nature Fresents to J. Wilmshurst.
Paper, 151 pages. Price 35 cents, postage 4 cents.
For sale by COLBY & RICH. DIAGNOSIS FREE. SEND two 2-ct. stamps, look of hair, name in full, age and spub.
Sex, and I will give you a OLAIRYORANT DIAGROSHOP
TOWN ALLEMENTS. Address J. O. BATDORF, M. D., Princitif pal, Magnetic Institute, Grand Rapids, MICh. june. Jan. 6.

Rew York Adbertisements



HERBA VITA The Great Oriental Remedy,

CURES Constipation, dyspepsia, sick headache, corpulency, and all discases due to deraysed liver and kidneys, by eradicating the cause. Acts directly upon the life currents and vital organs. Incomparable as a beautifier of the complexion. Proved in numberless instances. Simple, harmiess, sure. Samples, 10c. Small puckness, 25c., harre ones, \$1. Sent by mail to any address, post paid. HURBA VITA REMEDY CO., N. Y. CILD

DR. DUMONT C. DAKE. PEGIALIST for Nervous and Chronic Diseases. Com-plicated Cases Cured when other methods fail. Patients at a distance successfully treated. Send for Circular.

John Wm. Fletcher,

DSYCHIO MEDIUM, 268 W. 43d street, New York Olty. Endorsed by Prof. Wallace, Florence Marryat and the spiritual Press. Public seance Thursday evenings.

Mrs. Florence White, 4.7 EAST 44TH STREET, New York City, Trance and Business Medium. Consultations in person or by letter, terms 22.00. Test seances Sundays and Thursdays at 8: admission 50 cents.

MISS E. C. SILVESTER,

REMOVED to 311 West 21st street, New York City. Clairvoyant, Trance and Psychometrist. Sittings daily,
Hours 10 A. M. to 4 P. M. Circles Tuesday and Thursday, 8
P. M., prompt. 10w* Dec. 23.

Mrs. Stoddard Gray and Son, De Witt C. Hough,
THE Materializing and Test Mediums. Sunday, Wednesday and Friday evenings; Saturday at 2 o'clock. 323
West Mth street, New York. 4w Jan. 27. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tuesday 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. T.

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

DR. WILLIS may be addressed as above. From this point the can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled combining, as he does, accurate scientific knowledge with geen and searching psychometric power.

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

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.

Address DR. C. E. BATDORF,

Jan. 6. 4w Mechanicsville, Iowa.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. 81x questions, answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Dexter, Me.

Jan. 6.

"Glad Tidings of Immortality." Tinelly executed lithographs bearing the above title have been received by us. The size is 22½x28½. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britton, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

For sale by COLBY & RICH.

NEW EDITION. THE

Biography of Satan;

A Historical Exposition

The Devil and His Fiery Dominions, Disclosing the Oriental origin of the belief in

A DEVIL AND FUTURE ENDLESS PUNISHMENT • ALSO, The Pagan Origin of the Scriptural Terms, Bottomiess Pit. Lake of Fire and Brimstone, Keys of Hell, Chains of Darkness, Casting out Devils, Everlasting Punishment, the Worm that Never Dieth, etc., etc.,

ALL EXPLAINED. BY K. GRAVES. pp. 123, with portrait of author. Cloth, 50 cents; paper 85 cents.
For sale by COLBY & RICH.

WAS

ABRAHAM LINCOLN A SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD.

ijustrated with Engravings, and Frontispiece o Lincoln, from Carpenter's Portrait from Life. This book will be found peculiar, curious, startling [-more so than any work issued since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private-life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"Abraham Lincoln."

Oloth, 13mc, lilustrated, pp. 264, 81.50; Paper 75 cents.

For sale by COLBY & RICH.

Together with Portraits, Letters and Poems.

TWELFTH EDITION. HEVOICES. BY WARREN SUMNER BARLOW.

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

The Voice of a Pebble delineates the individuality of Matter and Mind, fraternal Charity and Love.

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

The Voice of Phayer enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

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

Price \$1.00, postage 10 cents.

boards. Price \$1.00, postage 10 cents. Price \$1.00, postage 10 cents. Price \$1.00 por of "THE VOICES" will receive, free, a copy of Mr. Barlow's pamphlet cutified "ORTHODOX HASH, WITH CHANGE OF DIET," if they so order. so order. For sale by COLBY & RICH. Hypnotisme

Its Facts, Theories and Related Phenomena; With Explanatory Anecdotes, Descriptions and Reminiscences,

BY CARL SEXTUS. Illustrated with Numerous Original Engravings.

OONTENTS.

Puysegurian Somnambulism; Hypnotism as a Bamedy; Hypnotiam; Hypnotic Methods and Conditions; Hypnotism Defined; Hypnotic Clairvoyance; Crystal Visions; Magnets and Od; Hypnotism and Animals; Hypnotic Miscellands; Natural Somnambulism, or Sleep-Walking; Introduction of Hypnotism into Ohjeago; Public Press Comments.

Banner of Bight.

BOSTON, SATURDAY, JANUARY 27, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
Berkeley Street.—Lectures Bunday at 10% A.M. and 7%
M. Edgar W. Emerson speaker Jan. 21 and 28. William
I. Banks, President.
The Highing Hand Society of the Boston Spiritual Temple
acting 4 P. M.; tea at 6 P. M.; public meeting 7% P. M. Miss
accting 4 P. M.; tea at 6 P. M.; public meeting 7% P. M. Miss
accting 4 P. M.; tea at 6 P. M.; public meeting 7% P. M. Miss
accting 4 P. M.; tea at 6 P. M.; public meeting 7% P. M. Miss
accting 4 P. M.; tea at 6 P. M.; public meeting 7% P. M. Miss

Erret Spiritual Temple, corner Newbury and Exctor Streets.—Spiritual Fraternity Society: Sundays, at 2% P.M. Sunday School at 11 A.M. Sociable Wednesdays at 7% P.M. Other meetings announced from platform. Seats free. All are welcome.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Pisco, at 74 P. M. Dr. H. B. Storer, President.

Children's Progressive Lyceum meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. J. B. Hatch, Jr., Conductor.

The Ladies' Lyceum Union meets every Wednesday. Business meeting at 4 P. M. Supper at 8. Entertainment in the evening.

Eagle Hall, 616 Washington Street.—Sundays at 1 A.M., 1% and 7% P.M.; also Wednesdays at 1 P.M. E. Tuttle, Conductor.

Eathbone Hall, 694 Washington Street, cor-ner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commer-cial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman. Harmony Hall, 724 Washington Street.—Meetings are held every Sunday at 11 A.M., 2% and 7% P.M.; also ruesday and Thursday 3 P.M. W. L. Lathrop, Conductor. America Hall, 734 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Con-

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Tremont street. Ida P. A. Whitlock, President. Hollis Hall, corner Washington and Hollis treets.—Meeting Sunday at 11 A. M., 2½ and 7½ P. M.; uesday at 2½ test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President.

First Spiritualist Ladies' Aid Society Parlors, 1031 Washington Street.—Business meetings Fridays, at 4 P. M.; Tea at 6 P. M.; Social meeting at 7½ P. M. Public Circle last Friday in each month at 3 P. M. Mirs. A. E. Barnes, President.

Meetings also held every Sunday at 10%, 2% and 7½ P. M. F. W. Jones, Chairman.

Montgomery Hall, 785 Washington Street.— Meetings every Sunday II A. M., 2½ and 7½ P. M., and every Wednesday 3 P. M. Dr. A. C. Davis, Conductor. The Home Rostrum (21 Soley street, Charlestown).— leetings Sundays and Tuesdays at 7½ P. M. Dr. E. M. San-ers, President.

Chelsea.—Spiritual meetings every Sunday at 75 Centra Avenue at 21/4 and 71/4. W. Anderson, Chairman.

First Spiritual Temple, corner Exeter and Newbury Streets.-On Sunday, Jan. 21st, W. J. Colville spoke in this Temple to a large and interested audience. The somewhat novel title of the lecture, "Is the Frame of the Universe Fireproof?" doubtless had something to do with the unusual number pres

had something to do with the unusual number present.

The speaker commences with an appreciative reference to Rev. Dr. Plumb's assicle on Keeley and his discoveries, which appeared in The Transcript Saturday, Jan. 13th. The letter in question ended with a quotation from James Russell Lowell to the following effect: "I take great comfort in God, and feel assured that if he did not know the frame of the universe was freproof he would not have left the match-box within such easy reach of his children."

Mr. Colville's text was from the twenty third Psalm: "I will fear no evil, for thou art with me." Special emphasis was laid on the word "will," the argument being that the writer intended to teach that fear could be controlled by voluntary mental action, while the continuation of the passage went far to show that a good and sufficient reason must be given, or one could not attain to intelligent fearlessness.

"Thou art with me" reminds one of the celebrated utterance of a modern hero. "God and one are always a majority," and with the words of a recent poet:

"He's a slave who dare not be in the right with two or three."

'He's a slave who dare not be In the right with two or three."

"He's a slave who dare not be In the right with two or three."

Many are the fearful ones to-day who dread to be original and creative: they are perforce only imitative because of their dread of criticism and the penalty all must invariably pay if one departs from the beaten track and dares to be unconventional. Crystallization means death; all limited associations tend to petrifaction, and make fossils and copyists of their members. There has been far too much priestly tyr anny in the past for us to unwisely sanction the weak uprising of it by present day would be organizers. No one can ordain any man, woman or child to the possession or exercise of any spiritual function. We should strike out fearlessly for reform wherever it is needed. The fear of evil is almost as bad as the practice of it, as one who fears anything cannot be exempt from its influence. The fear of psychio force or any tremendous power is cowardly and unworthy. There is danger everywhere, but we must surmount dangers and triumph over difficulties if we are to become truly great. People who are fearful of the strong forces of nature are at home only in a primeval Eden, where, in the earliest infancy of human expression, they are like little babes always carried by their mothers. From the first step the child takes alone he is liable to fall and get hurt, but experience is worth all it costs, as without it we should be automatons instead of men and women.

The fear of black magic, the dread of misused hypnotic influence, etc., are all on the side of evil; for fear weakens, while courage strengthens the resisting power vested in the human spirit. To those who are actuated by base motives there is danger; but we are not speaking with the assumption that our hearers are bent on accomplishing the downfail, but rather that they are seeking the elevation of humanity. The competitive spirit is always a source of danger, because it is unsocial, inhuman, and thoroughly brutal; therefore it can always be defended by copious animal illustrations.

The competitive spirit is always a source of danger, because it is unsocial, inhuman, and thoroughly brutal; therefore it can always be defended by copious animal illustrations.

The new cooperative commonwealth, which is already in process of evolution, will so utilize the tremendous force with which Keeley and a few others are now practically experimenting, that its manipulation will result in the accomplishment of unbounded good, industrially and in every other way. Mrs. Bloomfield, Moore and a few other brave women and men who have stood with the lonely worker in Philadelphia and strengthened his hands will meet their deserved reward in the generation to come. No force can be other than beneficent in its action and result when it is employed conscientiously in the interest of human service.

The reason why so many Theosophists and Occultists have pet bugbears is because they meditate constantly upon elementaries, and all kinds of lower astral creatures, while they almost ignore the celestial influences with whom they should seek to ally themselves. It is as true to-day as it was in the time of David that angels hold in charge those who are engaged in noble, benevolent enterprises, but there is indeed no safety, nor should there be any, for those who, actuated solely by ambitious vanity, desire to glorify themselves, caring nothing for the welfare of their brethren. True phillanthropic feeling must accompany courage if we are to successfully grapple, and that beneficially, with the mighty energy stored within ourselves, as well as within the world and its atmosphere all about us.

The lecturer was greeted with hearty applause, and received many personal congratulations at the close of the services. The music was particularly fine, and the exercises concluded with a telling impromptupoem on "Heredity," and "The Coming Commonwealth."

W. J. Colville's lectures in the lecture-room under the rule and the enterprise of the services.

wealth."
W. J. Colville's lectures in the lecture-room under the main auditorium, on Tuesday, Thursday and Friday, at 8 P. M., are proving of great interest, and calling together large and most intelligent audiences.
On Thursday, Jan. 25th, the theme will be "Universal Brotherhood, the Keystone of a New Civilization"; Friday, Jan. 26th, "Involution and Evolution"; Tuesday, Jan. 26th, "Involution and Evolution"; Tuesday, Jan. 25th, "True Spiritual Marriage." All seats free; voluntary offerings.
Mr. Colville lectures again in the main auditorium Sunday next. Jan. 28th, at 2:45 r. M.; subject, "Government in Heaven; Can We Emulate It Here?"

Mr. Colville's lectures on Spiritual Science continue to fill the large pariors of Copley Metaphysical College with extremely fine audiences. They are given on Mondays at 8 P. M., and on Tuesdays, Thursdays and Saturdays at 2:30 P. M.

On Sunday, Jan. 21st, he addressed a large and appreciative audience in Grand Army Hall, Cambridgeport, at 7:30 P. M.

On Sunday next, Jan. 28th, he will lecture in Law-rence, Mass., at 7:15 P.M., in Pythian Hall, Essex street.

During February he will speak on Sundays in New Bedford, Mass ; on Mondays, Tuesdays and Saturdays in Boston, and on Wednesdays, Thursdays and Fri-days in Hartford, Conn. Boston Spiritual Temple, Berkeley Hall.-The morning service opened with a song, "Welcome Home," finely rendered by Mr. George B. Cutter, with

Home," finely rendered by Mr. George B. Cutter, with plano accompaniment by Mr. Wm. H. Boyce. Mr. Edgar W. Emerson, the speaker for the day, prefaced his lecture with an invocation, followed by a song, "Open Those Pearly Gates of Light."

The lecturer said in substance, that much as we owe to the philosophy of Spiritualism, yet we must acknowledge that we could not be fully convinced of its truth without the phenomena which preceded it. Every one is reaching out from the depiths of the soul to learn if these things are true.

Through the phenomena men and women obtain a knowledge regarding the future which far exceeds the faith of the past, a knowledge which litts us above the darkness of bigotry and superstition. If the world had never had but one single manifestation, in the

genuine spirit rap, it would have given us more knowledge than has been obtained from all the theology of earth.

After these introductory remarks the controlling intelligence proceeded to voice-messages and give names of spirits present, as proof of a continued life here-

of spirits present, as proof of a continued life hereafter.

The first spirit that presented himself was a gentleman, holding in his hand's painter's palette. He desired to keep his word, given the loved ones before his departure. His name was N. B. Onthank, and he was well remembered. The next was a well-known wooldealer, and with him came Flora Valughan aud an Indian girl, "Anawam." A well-remembered warker for the Berkeley Hall Society gave the name of John P. Dimond, adding that he was a helper, from the other shore, till. Frank Merrill said that he desired to make himself known. John Wright came to his wife, who was present and who recognized him, and said that he was glad to return. Dr. Charles W. Morse, formerly of Portland, Me., was very positively recognized by a lady from the "Forest City," and with him came J. B. Brown, also recornized, Loren Bryant, John Temple and several others were described and all recognized.

all recognized.

This interesting service closed with the "Sweet Byaud By," led by Mr. Cutter, all joining heartly in the

This interesting service closed with the "Sweet Byaud By," led by Mr. Cutter, all joining heartly in the
singing.

In the evening the large ball was well filled. The
session opened with "Sometime we Shall Know," by
Mr. George B. Cutter, followed with an invocation by
Mr. Emerson. After another song the guide of Mr.
Rmerson proceeded to answer the several questions
presented by the audience.

"Do you believe in remeanation?" was priefly answered in the negative, the control stating that he liad
had no experience in that state of being. The speaker
admitted, however, that there are many who believe
in it. Were the word changed to reëmbodiment he
would find no difficulty in understanding that term.
It may be that we have occupied different planetary
conditions, and that we are to go through this same
experience again.

The second question, "What is sin?" elicited the
reply that sin is simply undeveloped good. There is
no such thing as absolute sin in the world, as what we
call sin may result in good.

Third, "What is the cause of the hard times in this
country?" The terrible selfishness of mankind in
general, said he. The people do not carry out the
principle of the Golden Rule, but rather do into others
as they do unto them.

The last question, "What is the best and the worst
thing in the world?" was answered by the guide as
follows: The human tongue: the best when it is
pointing out the way to make better the condition of
those with whom we are in association, and the worst
when it tries to harm our neighbors: It should be the
duty of every one to try to make the world better.

At this point Mr. Cutter sang, very touchingly,
"Calling Back the Old Days," and Mr. Emerson was
controlled by another intelligence to give delineations
from the spirit-life.

The guide said that the hall seemed to be full of unseen musiclans, who were filling the air with sweet
strains of melody. From among them there came for
recognition Frank Libbey, who resided on Canton
street, and was well remembered. Phineas E. Gay
and Winslo

intended.
Some of the descriptions of scenes in spirit-life were so vividly and plainly given that conviction of their truth held the closest attention of the large gathering

John H. W. Toohey, who was remembered as having John H. W. Tooney, who was retrembered as having been a public lecturer in this city, manifested himself very strongly. Mrs. Carlisle Ireland and her father, William Knight, were recognized and very heartily welcomed. Mrs. Mary E. Tyler of South Boston sent her cordial greetings to the Ladies' Aid, of which she was a member.
The services closed with " Beckoning Hands," very finely sung by Mr. Cutter.

POINTS.

POTATS.

Mr. F. A. Wiggin of Lynn was present at the morning session, after which he left to fill his engagement in Maiden in the evening.

In the absence of the President, the evening session was in charge of Vice-President James H. Lewis.

The Helping Hand Society of this Temple are giving formal receptions to the several speakers once during their engagement.

The platform table is always beautifully decorated with flowers, and the management desire to place them in the sick room of some friend of the society. If the names of such are presented to the writer, he will be only too glad to furnish them with one of the beautiful bouquets.

Mr. George B. Cutter furnishes excellent music for each service during the present month.

Mr. Emerson speaks again next Sunday, and will be followed by Mr. J. Frank Baxter during the month of February.

F. ALEXIS HEATH.

The Helping Hand Society met Wednesday, Jan

The Helping Hand Society met Wednesday, Jan 17th, at 3 Boylston Place, Miss Webster, President, in

During the evening the usual entertainment was given: Opening address, Mr. Edson; remarks, Dr. Richardson and Miss Jennie Rhind; recitation, Mrs. Chase; singing, Mrs. Staples and Mrs. Lovering. Closed by congregational singing.

Jan. 31st the usual monthly conference will be given; subject, "What Benefit is Modern Spiritualism to the World?" All invited. Supper at six.

N. M. Bemis, Sec'y. During the evening the usual entertainment was

Rathbone Hall .- Thursday afternoon Mrs. Mary F. Lovering opened the meeting with singing; Dr. N. P. Smith gave readings; Mr. Edward P. Weaver made able remarks; Mrs. F. A. Bray gave tests; Mrs. Eliza Woodruff of Michigan spoke eloquently on the claims of Spiritualism; Prof. Hartmann gave several phrenological readings; Mrs. A. Woodbury, Miss Annie Han-

logical readings; Mrs. A. Woodbury, Miss Annie Hanson, Mrs. L. Hartmann. Dr. H. F. Tripp, psychometric readings; Mrs. M. Knowies, tests.

Commercial Hall, 11 A. M., Mrs. A. Woodbury, Mrs. M. Irwin, et al. 2:30 P. M. Miss Kate Higby, tests and harmonica solo; Mrs. A. E. Perkins, plano selections; Dr. H. F. Tripp read articles blindfolded, fin a glass; Miss A. Hanson gave tests and readings; Mrs. E. C. Dickinson, tests; Mrs. A. Woodbury, readings; Mrs. M. E. Soule, tests, and answered many questions satisfactorily.

Mrs. M. E. Soule, tests, and answered many questions satisfactorily.

7:30 P. M., the audience was large. The meeting was a flattering success as a testinony of regard to Miss Josephine Webster, with substantial financial results. A beautiful bot of lilies was presented for Miss Webster by Mrs. Weston, who also contributed a recitation entitled, "Life's Builders," which was entusiastically received; Mrs. L. M. Tolle also achieved marked success h: two excellent selections appropriate to the occasion; Mrs. M. E. Soule and Mary F. Lovering sang "Cast thy Bread on the Waters," acceptably; Mrs. Soule, a solo also; Dr. Wm. Franks read successfully many articles enclosed in glass; Miss Annie Hanson was especially happy in tests; Dr. Smith concluded the meeting with many delineations.

DR. N. P. SMITH, Chairman.

Hollis Hall, 789 Washington Street (Society of Ethical and Spiritual Culture) .- On Tuesday the regular meeting for tests demonstrating the continuity of life was largely attended. The following mediums participated: Dr. White, Prof. Hartmann, Mr. Little of life was largely account of the was largely account of the participated: Dr. White. Prof. Hartmann, Mr. Littlefield, Mrs. Hughes. Dr. Sanders, Mrs. Fredericks, Mr. Hardy, and Mrs. M. Adeline Wilkinson.
At the Saturday meeting, at 3 o'clock, Dr. Willis presided; Dr. Magoon, Dr. Baker, Dr. Huot, Mrs. Nutter, Mrs. Hughes, and Dr. Sanders spoke earnest

words.

Sunday.—At 11 A. M. the developing class was large, and marked influences from spirit-friends were appar-

Afternoon, Dr. Magoon opened the meeting; sing ing; David Brown gave a number of recognized and pointed delineations; Prof. Hartmann then gave three or four phrenological examinations; Mrs. Forrester, psychometric readings; Dr. Sanders, Mrs. Nutter, Mrs. J. A. Wood, Mrs. Fredericks and Mrs. Knowles, fine readings and tests; Dr. H. F. Tripp then gave readings blindfolded—the article being placed under glass.

Evening, Dr. Wm, Franks spoke and gave accurate readings from articles placed under glass. Dr. Franks will be with us again next Sunday evening. Mrs. Nutter, tests; song by Miss Florence Havender; Dr. Willis, descriptions and names of spirit-friends, also answered mental questions; Miss Mattie Milligan gave a very interesting recitation; closing remarks by Dr. Magoon. Afternoon, Dr. Magoon opened the meeting; sing

Moutgomery Hall (735 Washington Street). -Wednesday, Jan. 17th, an interesting circle was held; tests by Dr. Coombs, Mrs. Moody, Mrs. Rich and Dr. A. C. Davis.

and Dr. A. C. Davis.

Sunday morning, Jan. 21st, circle was large and spiritually profitable.

Afternoon. Invocation by the chairman, followed by Mrs. S.E. Rich, Mrs. Smith, Mrs. Hughes, Mr. Hall, Dr. Sanders, Mrs. Knowles, Dr. A. C. Davis, with correct tests and readings. The singing, by Mrs. Ida Farrar and Miss Emma Bennett of Somerville, was pleasing and well received; also the plano solo by Miss Elia Rogers of Charlestown.

Evening. Invocation by chairman; tests and readings, Mrs. Rich, Mr. Hersey, Mrs. Moody, Dr. A. C. Davis; recitation by Miss Lillian Rich; vocal music by Mrs. Cooper of Everett; on autoharp, Miss Green of East Boston. Meetings overy Sunday at 11 A. M., 2:30 and 7:30 P. M. Wednesdays at 3 P. M.

BANNER OF LIGHT for sale at all our meetings.

Dr. A. C. DAVIS, Conductor.

First Spiritualist Ladies, Aid Society met Jan. 19th, at 10th Washington street, at 4 P. M. Evening exercises consisted of music, recitations, etc. The opening address was made by Mrs. N. J. Willis; song by Miss Balley, accompanied by Miss Burnett; remarks by Dr. A. H. Richardson, Mr. Haskell, Mrs. Chapin, Mrs. M. Butler, Mrs. Chapin, Mrs. Mrs. Chapin, Mrs. Mrs. Mrs. Ada Foye, who is a well-knuwn and favorite platform test medium, has crowded audiences every Wednesday evening at our hall. She gives séances chapital and the statement of the

business; circle at 3:30; a very recherche supper will be served at 0 o'clock, followed by an entertainment; there will be a "Cake Walk," with olier unique features: fine music by Miss Amanda Bailey. Tickets twenty-five cents to supper and entertainment.

E. D. MAYO, Seo'y.

Jan. 21st, with the consideration of which theme Mr.

Marmony Mail .- Our circle on Tuesday afternoon, Jan. 16th, was very satisfactory. Dr. J. T. Coombs, Mrs. Fogg, Mrs. Dade, Mr. C. O. Gridley,

Dr. Lathrop and others were the mediums.
Thursday P. M. Mr. U. O. Gridley, Dr. C. D. Fuller and "Wild Rose," through Dr. Lathrop, gave convincing tests to all.
I'riday P. M. tile "experience" meeting was so satisfactory that we shall have another next Friday.
Sunday morning at our circle, tests by Mrs. Hatch, Mr. Hancock, Mr. Mattiu, Mrs. J. Fredericks and Dr. Lathrop.

Sunday morning at our circle, tents by arts, that, Mr. Hancock, Mr. Magtin, Mrs. J, Fredericks and Dr. Lathrop.

Afternoon, tests by Mr. C. O. Gridley and "Wild Rose," through Dr. Lathrop, who also spoke on the "Basis of Judgment."

Evening, Mr. O. O. Gridley, Dr. C. D. Fuller, Mrs. Ida M. Fleids and Dr. Lathrop gave abundant proof of spirit presence and power.

Next Sunday evening we shall have the pleasure of presenting to the audience for the first hour, the recent lecture of J. Clegg Wright on "Thomas Palue and the Age of Reason." It will be read by James S, Varcoe, Esq., who reported the lecture in short hand. The balance of the meeting will be devoted to tests and readings.

Meetings on Tuesday and Thursday at 3 P. M. "Empelence" and test meeting on Friday at 3 P. M. "Empelence" and test meeting on Friday at 3 P. M. The BANNER OF LIGHT, the standard spiritualistic organ, for sale at all our meetings.

W. L. LATHROP. Conductor.

1762 Washington street, corner Chester Park.

America Hall .- We had with us during the three sessions the following well-known mediums: Mrs. J. A. Woods, Mrs. J. Fredericks, Miss A. Peabody, Mrs. A. Woods, Mrs. J. Fredericks, Miss A. Peabody, Mrs. Osborn, Mr. Chappelle (of Bridgewater), Mr. Alonzo Danforth. Mr. Haynes. Mrs. Stratton, Mrs. Georgie Hughes, Prof. Hattmann. Dr. C. D. Fuller, Mr. Frank' Jones. As usual Dr. S. H. Nelke, the Chairman, gave excellent addresses, and in the evening many tests, which were all recognized.

Our musical tafent was: Miss Sadie B. Lamb, vocalist and plaulst; Mrs. A. E. Treen, organist; Prof. Baumgartner, planist; Mr. Chas, Waber, zither soloist: "Little Eddie" Hill, the boy vocalist; Dr. S. Hi Nelke, basso, and others.

Baumgartner, plants, int.

Baumgartner, plants, int.

St. "Little Eddle "Hill, the boy vocalist; Dr. S. Hi
Nelke, basso, and others.

On Saturday evenings Dr. Nelke, by request, will
hold developing circles.

The Bannen of Light finds each Sunday a
large sale. The people demand this most excellent
exponent of spiritual truths and its phenomena. The
paper is also for sale at the residence of Dr. S. H.
Nelke, 587 Tremont street.

The Children's Progressive Lyceum held its regular Sunday session to-day at 514 Tremont street. The meeting was well attended. Services opened with singing by school and reading of the morning's lesson, upon which Mr. Wood spoke briefly. The lesson for next session will be conducted upon a new principle. To-day the topic: "Why do we Come to the Lyceum?" was given out, and the scholars were requested to write their opinions upon this theme; from these answers the lesson next Sunday will be taken.

After the march the school and visitors were pleased to listen to a recitation from Baby Gilford: Eddie Ramson followed with a fine sone, and Fred Wilmot, Helen Higgins, George Sawyer, Wilma Wood, followed with excellent recitations.

Preparations re actively going on for the Old Rolks' Concert, which the Lyceum will give at Union Mall Feb. 22d. The tickets are now on sale, and can be obtained from members of the Lyceum or at the hall.

The Banner of Light is on sale at this hall every Sunday morning.

George S. Lang, See y. street. The meeting was well attended. Services

12 Fountain street, Roxbury.

12 Fountain street, noxoury.

Mr. John Low, a veteran Spiritualist and medium's friend, passed to the higher life Monday morning, Jan.

Engle Hall. - Wednesday afternoon, Jan. 17th, a good meeting; excellent remarks, tests and readings, Miss A. Hanson, Mrs. M. Knowles, Dr. C. E. Huot, Miss A. Hanson, Mrs. M. Knowles, Dr. C. E. Huot, Mr. Hardy, Mr. Tuttle; select reading, Miss Lizzle Nolen; phrenological readings. Prof. Hartmann. Sunday, Jan. 21st, the morning circle was full of interest, with good results. The meetings afternoon and evening were well attended, and of a nature to give good satisfaction. Musical selections were finely rendered by Miss Nellie Carleton and others? remarks and poems, Mrs. J. K. D. Conant, Mr. & H. Tuttle; harmonica solo, Miss K. Higbee. Dr. H; F. Tripp gave correct readings, blindfolded, of articles placed in a sealed bottle by the Chairman, and held by him. Rej marks, tests and readings, Mrs. I. E. Downing! recognized readings and tests. Mrs. M Knowles, Mrs. Dr. Bell. Mrs. Conant, Miss Higbee, Mrs. O. M. Robbins, Mr. Tuttle.

Mr. Tuttle.
Meetings Sundays 11 A. M., 2:30 and 7:30 P. M. Wednes day afternoons, 2:45.

The Banner of Light, a paper of true merit, for E. H. Tuttle, Leader.

The Ladies' Industrial Society met Jan. 18th, with large attendance at the business meeting. The evening meeting was much enjoyed by all. Mr. Walkovering meeting was much enjoyed by air. Mr. Warker gave us an entertainment long to be remembered;
his stereopticon views are well worth the seeing; the
recitation descriptive of the wreck of the "Hesperus."
by Miss O. J. Smith was one of the germs of the evening;
we also had Mrs. May French, an ever welcome vocalist. Usual meeting Jan. 25th, and Feb. 1st our usual
dance. All are welcome. H. E. Jones, Sec'y.

19 Oak Grove Terrace, Roxbury.

town, Dr. E. M. Sanders', President).-The meeting of Tuesday, Jan. 16th, was attended by a large and appreciative audience. Praise service, poem and invo-cation: Mrs. Bray, Mies Anna Hanson, Mr. Hardy and Mr. Hersey and the chairman gave convincing proof of a continuous life after "death."

sunday evening, Jan. 21st, nearly every seat was occupied; and the exercises were interesting. Mrs. Bray, the chairman, and others took part. On Tuesday evening of next week-Mrs. Adeline Wilkinson, President of Hollis Hall meetings, Boston, has promised to be with us, as also have other mediums; so a feast is in store for us at that the first of the store for us at that the store of the store

MEETINGS IN NEW YORK.

The First Society of Spiritealists holds its meet ugs in Carnegle Music Hall Building, between 68th and 57th treets, on Seventh Avenue; entrance on 57th street. Ber vices Sundays, 10% A.M. and 7% P.M. Henry J. Newton President

President.

Knickerbocker Hall, 44 West 14th Street.—
The Ethical Spiritualists Society meets each Sunday at Il A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.
New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music, representative speakers and excedent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week 3 P. M.—doors close at 34—at 310 West 26th street. Mrs Mary O. Morrell, Conductor.

Independent Meetings.—J. W. Fletcher will lecture and give tests every Sunday at 3 and 8 r. m. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues.

Carnegie Mail.-The day was unpleasant, but the audience was a good one, and listened closely to Mr. Hull's lecture; entitled "They also Serve Who only Stand and Walt." The speaker related the story of an ambitious yout

The speaker related the story of an ambitious young with seemingly no opportunity for advancement, but who was faithful in small things, and who finally was the means of saving hundreds of lives. He was rewarded for his brave act by rapid promotions to a position of trust by the failroad company in whose amploy he was.

was the means of saving bundreds of lives. He was rewarded for his brave act by rapid promotions to a position of trust by the failtoad company in whose employ he was.

This incident was used as an illustration to show that even when one thinks nothing is being done, yet a faithful doing of the work at hand is the best way to accomplish our share of life's work, and often clearly proves the very thing needed to clear the way for greater achievements. Honesty of purpose, faithfulness, and we all wear masks, some of which hide nobility and some hypocrisy.

The mothers of great men and women have illustrated my text, many of them silently, under the impress that moves the world through their sons. "I have often thought more highly of the mothers of great men than of their sons." Fulton rode up the Hudson between the paddles of his little steamboat, but he led the way to the glant steamship of to day.

The afternoon meeting had its usual interest and attendance. Mrs. Henderson and Mrs. White gave excellent recognized tests. Prof. Ames of Chicago told of his remarkable psychic experience, though he disclaimed being a Spifitualist.

Willard J. Hull, after paying a visit to the rooms of the Woman's Emergency Relief Society's Hall, and holding belief service there, returned and addressed the audience at Capnegle Hall upon the great need of our city, and the work this Society is doing. Liberal contributions to the fund resulted.

This charly work, so recently undertaken, is being sustained by he efforts of a few ladles and contributions from many sources.

The evening vecture was upon "The Way of the World; A Satire on the Manners and Customs of the World; A Satire on the Manners and Customs of the World; A Satire on the Manners and Customs of the People." It was a searching lecture, full of good points and sharp wit.

Next Sunday Mr. Hull closes his season's engagement with the First Society, and his lecture next Sunday evening will be upon "The Life and Character of Thomas Paine," said to be he his fluest enfort.

Mrs

Jan. 21st, with the consideration of which theme Mr. Fictoher's guides interested the large audience. Religion is as natural to man as his life; the spirit within him is ever endeavoring to recognize the spirit within him is ever endeavoring to recognize the spirit abiding in all things—and out of this supreme effort the various manifestations of religion have grown. All knowledge is an attribute of religion, and the action of the spirit is to adapt it to its highest uses. What is Theosophy? We are told that it is "God-Wisdom," as in contradistinction to other forms of wisdom, but all there is of truth or untruth is as much from God as is Theosophy itself. It were nearer right to say that it is an interpretation of the universe and of life from a spiritual standpoint, instead of a material one. All there is results from the action of spirit. Every clower, blade of grass or human being is as nothing in comparison with the 'fo that seeks to express itself. For the spirit is first and that which is seen and called actual is far less important than are the invisible active agencies. Jan. 21st, with the consideration of which theme Mr.

called actual is far less important than are the invisi-ble active agencies.

It is for the study of the laws of nature that theo-sophical societies are formed; and the bringing to-gether of the warring branches of volence and the harmonization of all human differences into one grand strain of harmony, is its true object. The law of evo-lution helps the matter so far as material things are concerned, but not until that law is carried into the realms of the spirit can its exact purpose and action be seen.

Reincarnation, or resmbodiment, is the great stum-

realms of the spirit can its exact purpose and action be seen.

Remearnation, or reëmbodiment, is the great stumbling-block to the majority of mankind, who, although they cling to human life with a wonderful pertinacity, are none the less fearful of returning to it when once they have got away. The law of evolution touches upon this point; it is only by the repeated processes of life that its development is gained, and reëmbodiment is one of the means. It must be remembered, however, that no new life on earth is taken up until the life in the spirit has fully accomplished its purpose, etc. This highly-luteresting lecture will be continued next Sunday.

"The Other World, Where Is It?" was the initial lecture upon the "After-life" series, to be given Sunday evenings. It was a beautiful presentation of the Spiritual Philosophy, and from the beginning to the close was followed attentively. Each lecture was followed by conclusive tests, and was brightened by the choice singlug of Miss Grace McCarthy.

The Ladles' Aid has taken No. 165 West Twenty-third street, and will, soon begin active work; it has already a large accession of members, and will ultimately do a good work.

A. E. WILLIS.

268 West 43d street.

The New York Psychical Society (114 West 14th street), Wednesday evening, 17th lustant, had an

interesting "experience meeting," which was much enjoyed by a large number of spiritual veterans and recent inquirers.

Atter hearty singing of several spiritual songs, the President distributed and commended to new and eager readers copies of the BANNER OF LIGHT, remarked upon recent phenomena as published in The World, entitled "It Must be a Ghost," and related two bits of personal psychia experience occurring on

World, entitled "It Must be a Ghost," and related two bits of personal psychic experience occurring on the previous Saturday.

Mr. J. B. Gibbs, a late convert, Mr. Benjamin Hastings, Treasurer. Mr. Johnson, octogerarian, Mrs. Jisson, medium, and a talented lady Shaksperian reader, were moved to narrate some of their own remarkable psychical experiences.

Among other promised drawing attractions for the near future, not including the usual local volunteers, are the glited and well known medium Mrs. Riesenweber, and the forcible speaker, Mr. Willard J. Hull.

J. F. SNIPES.

MISSOURI.

St. Louis.-Again on Sunday, Jan. 14th, Mr. J. Frank Baxter delighted his audiences with his songs and readings, instructed and enthused them with his lectures, and gratified them with his remarkable mediumship.

diumship.

His lecture of the morning, on "Humanity versus Christianity," although radical, was most acceptable and opportune. The week before, a judicial hanging at the "Four Courts" had occurred, and his criticism of the Christian civilization, so-called, which permitted and sanctioned such, and his plea for a humanitarian civilization, which would not, was very effective. He made a strong argument in favor of the abolishment of capital punishment.

In the evening a very large audience gathered and listened to an able argument for "Mediumship," from Mr. Baxter. He never delivered a better lecture on Spiritualism in this city, and this is his fourth visit of a month each. The discourse enlisted and held the closest attention of all; and it was one of those lectures which led up admirably to a scance. Indeed, the descriptive scance and tests which followed were conclusively illustrative of much which had been presented in argument and philosophy. For two hours and a half the large assembly sat seemingly spellbound.

On Friday afternoon, 12th inst., Mr. Baxter visited

bound.
On Friday afternoon, 12th inst., Mr. Baxter visited the Ladies' Auxiliary and said a tew words, with others, and sang to the large gathering there. Several mediums and members participated, and the occasion ended with a collation of sandwiches, cakes and coffee.

occasion entues with a contation of sandwiches, cares and coffee.

The Ethical Society of Spiritualists just now is at its height, and what with the attractive services of Mr. Baxter and the enjoyable social features during the week, all is moving successfully, considered from a spiritual, social, and even financial standpoint.

LA CLEDE.

RHODE ISLAND.

Previdence.-The Spiritualist Association met in Columbia Hali Sunday, Jan. 21st, at 2:80 and 7:30 P. M. (Progressive School at 1 P. M.) Dr. C. H. Harding of Boston, Mass., gave in the afternoon a very fine and instructive lecture. Subject, "Walting," followed by tests. In the evening most of the time was devoted to tests, that were very satisfactory.

Dr. Harding is with us again Jan. 28th.

SARAH D. C. AMES, Sec'y.

The Progressive Aid Society met Wednesday, Jan: 17th at Columbia, Mail.

17th, at Columbia Hall. A good attendance in the evening to listen to Dr. Charles H. Harding of Boston, who gave many recognized tests.

MRS. M. L. PORTER, Sec. y.

MAINE.

Portland .- On Sunday, Jan. 21st, before the People's Progressive Spiritual Society, Dr. Goodrich, President, spoke eloquently to a large audience in the President, spoke eloquently to a large audience in the afternoon. He is a most earnest worker for the Cause of Spiritualism in this city, and is doing grand service, supported in his labors by his excellent wife, Mrs. M. L. Goodrich, our platform trance test medium. In the evening Mrs. C. H. Jewell lectured to excellent attendance, assisted by Master Samuel Foss Goodrich, the twelve-year-old medium, who gave a number of tests, all of which were recognized. Sunday, Jan. 28th, Dr. F. H. Roscoe of Providence, R. I., will be with us.

JAMES O. DOBSON, Chairman.

NEW YORK.

Buffalo .- DEAR BANNER: Please announce that we, as a spiritual society organized under a charter in accord with our State laws, are in a good, sound and flourishing condition, independent of any na-tional organization or any other body, and that our hall is filled every Sunday night to hear our logical and fluent speaker, Mr. Oscar A. Edgerly, who is not only a good lecturer, but is also a rood test medium. Societies would do well to give Mr. Edgerly a call He is filling his second engagement here, and we all like him

Mrs. Lake is to be with us in March, and Mrs. Colla M. Nickerson in April for a year. J. W. DENNIS.

MICHIGAN.

Saginaw.—The Saginaw Valley Spiritual Associa-tion concluded a two days' session Sunday, Jan. 14th. Interesting addresses were delivered in the morning Interesting addresses were delivered in the morning by Mrs. Martha E. Root, Hon. L. V. Moulton and Mrs. Jennle B. Jackson; psychometric readings by George H. Brooks of Eigin, Ill.

In the afternoon an address was delivered by Hon. L. V. Moulton; Mrs. Jennie B. Hagan-Jackson supplemented her remarks in the evening with inspirational poems from subjects given by the audience.

Music was furnished by a quartet from Chesaning.

CONNECTICUT

Norwich.-Sunday, Jan. 14th, Mrs. R. S. Lillie de livered two intensely interesting discourses in Grand Army Hall. In treating the afternoon subject, "The Joy of New Light," the speaker presented Modern Spiritualism as the New Light which had dawned upon the nineteenth century, sweeping away the mists and clouds of superstition, removing the fear of death, unfolding love for all the human family, and viewing God in the light of infinite wisdom, power and love.

The evening address, upon "The Life of Lincoln in the Light of Spiritualism," was of deep interest and significance.

Mr. Lillie sang at each session as soloist with much acceptance.

Mrs. Ji A. Chapman, Secty. ivered two intensely interesting discourses in Grand

Horsford's Acid Phosphate, A Nerve Food and Tonic. The most effective yet discovered.



MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7% o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Bundays II A. M. and 7% P. M. W. J. Rand, Secretary. Spiritual Meeting's are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Sunday evening at 8 o'clock.

The Advince Spiritual Conference meets every Wednesday evening at Jackson Hall, 515 Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street.—Meetings Sunday evenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morrey of Manchester, Eng., with tests.

American Hall, 860 Bedford Avenue.—The First Spiritual Mission meets at 2 o'clock for conference; 8 o'clock for lecture and to ts. 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.

Public Discussion.

By the ecoperative efforts of the Hon. A. H. Dalley I have succeeded in arranging for a public discussion of the subject of Spiritualism, as below specified, on the Sundays of Feb. 11th, 18th, and 25th, commencing at 3 r. m. at the Criterion Theatre. Brooklyn, between the Rev. Dr. Warkins, Orthodox clergyman, and

the Rev. Dr. Watkins, Orthodox elergyman, and Mr. J. Clegg Wright, Spiritualist.

Sunday, Feb. 11th.—First Discussion: J. Clegg Wright shall affirm that spiritual phenomena in nature can only be explained on the hypothesis of Spiritualism. A. That these phenomena are scientific in character. B. That these phenomena can be verified at any time and place when the necessary conditions are produced. That this affirmation and its corollaries be denied by Mr. Watkins.

Sunday, Feb. 18th—Second Discussion: Mr. Watkins shall affirm: First, that spiritual phenomena can be explained upon natural and purely physiological states and conditions. Second, that the trance consciousness is purely functional, and contains nothing outside of the normal self. Third, that all psychical phenomena are from the abnormal self. J. Clegg Wright will deny.

Sunday, Feb. 25th.—Third Discussion: Mr. Wright will afirm that Spiritualism is a philosophy of life and conscious evolution. Mr. Watkins will deny. Mr. Watkins shall affirm that Christian Orthodoxy is superior to Spiritualism as a religion. Mr. Wright shall deny.

Mr. Watkins is on record in Europe and America as

perior to Spiritualism as a religion. Mr. Wright shall deny.
Mr. Watkins is on record in Europe and America as an exceedingly able, controversialist on various philosophic, acientific and religious subjects. Our own J. Clegg Wright's abilities in these respects are toowell known to require comment.

Much praise is due Mr. Watkins for his willingness to come to the front, and meet argument with argument, and, as he says, discuss Spiritualism, not Spiritualists, and he asks in return the discussion of Orthodoxists.

tualists, and he asks in return the discussion of Orthodoxism, not Orthodoxists.

It is fortunate for the spiritualistic cause in Brooklyn and New York that during this month of discussion we shall have a great number of strong demonstrators of spirit phenomena. Among them, under special engagement, will be Mrs. Ada Foye at Conservatory Hall, Mrs. L. A. Olmstend at American Hall in Brooklyn; Mrs. M. E. Williams and Mrs. Florence White in New York.

It is the intention to have a verbatim report of this discussion for publication in pamphlet form, and it is

discussion for publication in pamphlet form, and it is mutually agreed that reports intended for Spiritualist or Orthodox journals shall be submitted to the parties interested.

W. WINES SARGENT.

Jackson Hall. - The Advance-Conference was addressed by Mr. Sterling Wines, upon Theosophy. He brought out strongly the idea emphasized by that

He brought out strongly the idea emphasized by that system, that we have spirits of our own, with like powers, if cultivated, to those of disembodied spirits; and he being a powerful hypnotist, added the force of his own experience in proof thereof.

At American Hall.—Mrs. Olmstead gave a short address, under control, on "God." It was a simple, clear presentation of the idea of God as the Infinite principle permeating all visible life. Her tests were convincing, and a large audience greeted her.

Mr. Bargent, the chairman, has undertaken a work he is well fitted for—as he is conductor, lecturer and poet all in one.

Mr. Tatlow and Miss Terry continue to assist in the afternoon as mediums. The latter will devote one circle a month to helping those in need.

The Wonfen's Progressive Union give a New England dinner Friday evening, followed by dancing.

W. J. Cushing.

From the MOMENT OF BIRTH CUTICURA

SOAP It is not only the purest, sweetest and most refreshing of nursery soaps, but it contains delicate emollient properties, which purify and beautify the skin, and prevent skin blemishes occasioned by imperfect cleansing and use of impure soap.

Sold throughout the world, Price, 25c. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. Have you promised yourself the Rare Pleasure of Reading this Beautiful Work by the good old-time IN writer, Hudson

SPHERES Tuttle? Price, 50 cents. Contains a fine

portrait of the Author. Send to us for it. MEETINGS IN PHILADELPHIA.

The First Association of Solritualists meets at 710 No. Broad street. President, Benj. P. Benner; Vice-resident, James Marior; Bocretany, Frank H. Morrill, 221. Dhestnut street; Treasurer, James H. Marvin. Services at 0% A. M. and 7% F. M. Lyceum at 2% F. M. Spirifund Conference Association meets at the northeast corner of 8th and Spring Garden atreets every Sundayat 2½ P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society. Metzerott Hall, 12th Street, be-ween E and F.—Every Sunday, 11% A.M., 7% P.N. a. O. Edson, Free.

Second Society—"Seekers after Spiritual Truth"—
neets every Sunday 714 P. M., at the Temple, 425 G street,
V. W., opposite Pension Office, Wm. O. Scribner, Chairman
susiness Committee.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.