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NO. 22.

ALONE.

Alone, alone, alone!
My spirit strays where wild winds sweep
In sadness o'er the wintry deep,
And wandering billows moan—
A nameless ship, with salls all furled,
Adrift upon the watery world,
Abandoned and alone!

Alone, alone, alone!
Among the huslest of my kind,
With pleasure, gain or passion blind,
Unknowing and unknown.
Ah, God! No accent stirs the breath
With drearier note this side of death,
Than that sad word alone!

Alone, alone, alone!
Around me rolls the human surge—
The birth, the wedding song, the dirge,
In endless monotone:
But heedless of the varying mood,
Lost in the dark soul-solitude,
Still must I walk alone!

Alone, alone, alone!

Alone, alone, alone!

Love came but once, a welrd, sweet dream,
Of seraph wings the flashing gleam,
Then back to Alden flown,
As far as seen the stars of heaven
To some grieved spirit unforgiven,
And I am left alone!

—Atlanta Journal.

The Spiritual Rostrum.

Do Animals Have Continued Existence?

An Inspirational Address, delivered before the Society Modern Spiritual Thought, Minne-apolis, Minn., Dec. 8d, 1893, BY HELEN STUART-RICHINGS.

[Reported for the Banner of Light.]

AM to speak to you upon the ani mal in the future life, or to at tempt, from my point of view. to have continued existence? Is the deed to the animals as well as to man, or does it mean that for them life ceases to be?

Let me put the question I shall seek to answer in still another shape: Is it possible for and to-morrow in some different form altolife to cease? Yet another question must present itself at the outset, and that is: What is

A difficult question to answer, viewed from some points; but if we try to understand life from what we see of it, without attempting the impossible, viz., to encircle and embrace in our comprehension the Infinite All of life, we shall, I think, come into a measure of understanding regarding it.

Broadly stated, life is one of the names given by thoughtful students of things that are to the Infinite: is another form of express-; ing that which you have always sought to express when you said "God"-when you ut- Why? Because the spirit that is acting upon tered the word "Father"! It is the Potential this form and upon that, organic and inorganic, faithfully obeys your rein. It is one and the tial Energy in the grave; it will not down at Energy that underlies and permeates, and acts is sternal, active, Potential Energy, and because same life. One step only below man in the any man's bidding—is arising all the time, and matter. Goethe calls the universe "the garment of the Infinite." Emerson speaks of the physical universe as being "the body of God." These two emi- your feet; they are filled with little dancing tures that have love, faith, joy, intelligence: nent thinkers have caught at a grand truth.

There are two mighty things, shall we say, in the universe? How can we, since to say in the universe seems to circumscribe the sphere of these things to the limits of a universe But since the thing containing must be greater than the thing contained, this expression is inadequate; "Vast the create and beheld, but vaster the inward Creator." So we will say two mighty things make up the All! It is impossible for a finite mind to grasp the full significance of that word, but comprising this All are these two wonderful things-Force and Matter. The union of these two is, in our estimation, the very thing you are trying to ter, the spirit and body of the Infinite All.

Spirit never manifests itself to human intelligence without form, without body; without some particles of that other half of this All, which we call matter, material substance. Spirit needs them, and being eternal in its force and universal in its presence and in its existence, all matter (shaped in its multitudi- | quiet. nous forms) is the mode through which spirit. force, is continually expressing itself. Spirit-Life, Potential Energy-God, if you will-is continually manifesting through the rock, the rose, the leaf, the twig, the tree, through this great ball whirling under our feet, through every particle of matter that goes to make up these wonderful universes revolving in space about us. And every smallest form and object upon this planet Earth, organic and inorganic, individually examined, is one of the forms in which and through which God, Life, Spirit, Potential Energy, is expressing or manifesting not as it was seven years ago; is different from itself. It could not act without, therefore matter is coëternal with spirit.

There never was a creation. All that is, is eternal. All that is has always been, and be- steadily, continually, but we are half blind and cause it has always been, it always shall be. What has no beginning, like the circle on your finger, has no end; and the ring or circle is the best symbol we have of the Eternal All.

If you have to any degree followed me in the presentation of these statements, you must begin to see whither they are tending. If what | Potential Energy, and that through which it I have stated be true, that there is but one life. and that eternal, and it fills all things, whence comes the life of the dog, or the horse, the cat, the serpent, the insect, if at the change which

always existed as it is, in activity. The life in you and the life in the dog is not like that clock upon the wall; you cannot wind it up and set this planet, the surface of it at least—we have it going for a first time. It never began to go; it has always been going. It went before it came into the form of the human being or of the dog, the horse or the reptile: Eternal, unresting activity: simply moving through all these multitudinous atoms of nature, and finding in every form a mode of expression: In the human and the finite, that spirit which we call ours, which is part of the whole, the All, is continually finding its modes of expression in the fingers, the hand, the wrist, the arms, the head, the trunk, the limbs, and in every portion of the body; it permeates the whole physical man, and acts from crown to toe without having to leave the crown to go to the toeacting upon all, present in all, and finding its expressions only in the mode through which it

The spirit expresses itself in one degree and manner through the brain, and in another deall spirit. Now take the universe and apply the same law and the same operations to it, and you will find that Life Infinite is in and working through all matter. We may liken the human race unto a limb of the great universe, the earth unto a finger of the great All, but spirit per se is in all these different forms. and, according to the form, manifesting differing degrees of power. There is only one life flowing through all things.

If I have brought you with me this far. I consistent, rational and logical—to admit continuity of life, no matter where or how you being and what we call the divine! One Life answer the question: Do animals in these flowers on this stand is eternal as life like so many beads on one thread, and we are in the Infinite Being. The life in this flower is change called death a change in a part of the Infinite Life, never having had a you have affected "God," as you call it-Pobeginning, and never to have an end-expressing itself now in this shape, and now in some other; yesterday in a bud, to-day in a blossom, gether, but continuous, eternal, as the whole remain. It is fading as I hold it, and gradually its particles are scattering. Continuity of life in one form, or of given atoms in proximity, is not what I mean, but continuity of both somewhere, forever and forever; the atoms that today compose the body of the flower, and the spirit that has held them together, and through them shall still to-morrow be.

Yea, when you can find not a single sign of the flower, it shall be in existence. There is no such thing as annihilation, or coming to an end, but there is continued change of forms. it is, forms do-must change, spirit is active.

particles of matter, atoms almost imperceptible, but they are fluttering up and down-even when the room is still, and you are still, as you think, there is yet continual activity. Potential Energy must be always doing something. When you agitate the atmosphere by suddenly becoming more active, every atom dances more vehemently; you have increased the atmospheric vibrations, changing the relation of the little motes one to another. They were closer together when you were more quiet. You stir the atmosphere, and the two that were together have passed away in different directionshave separated, possibly not to come together for millions of years. Your activity was havname when you say "God." Force and Mat- ing its expression upon the matter in reach of you; you were acting upon that with which you came in touch, and the result was change. That is what Infinite Energy is doing all the time. There is continual change of the atoms; it never began. It is eternal life in two of its up and down, in and out and round about, all atoms are whirling and circling—even those in man and the other, a dog, but eternal life exyour body, when you think you are perfectly

We require the lenses which science has given us to discover what those motes in the sunbeam are, and it is because of this semiblindness in which we are living that we do not realize how active our own spirit is within us, and that it is all the time changing the atoms of our own bodies.

But science has demonstrated that we are continually throwing off atoms, changing their relations one to another, and that this body which is before you to night as a mode through which the soul is expressing itself to you, is what it was yesterday; nay, since the very moment I began to speak of it to you there has been a change. There is a change going on do not see it.

Like the motes in the sunbeam, every atom of the Infinite "garment" is in motion, acted upon by Potential Energy, forming new modes of expression. So I come back to my first statement: There are two things to deal with: manifests itself, Matter. Now there are multitudinous forms of matter, and of these, it is generally assumed, the human being is the highest. But what do we know after all,

I admit that, so far as this earth is concerned | faithful dogs, the tried and true companions | sibility devolves upon us. If I am strong and -and we have pretty thoroughly investigated found no higher form of expression for the Potential Energy than the human. And we will leave what may be on the other planets until such time shall come in its modes of expression as will bring the spirit, or Potential Energy operating here (what we call the ego), in relation to another form or combination of atoms suitable for investigating those other realms. When we throw off these atoms at the change called death we are not left stranded; we shall not be bodiless ghosts wandering about in nebulous mists—the ejected tenants of a disrupted mansion, homeless and lost. Oh! no; life is never lost! Its very nature allies it eternally with matter. So when you are done with this body you will possess another. You will have all the universe of matter about you from which to mold and manipulate a form of such atoms as are consistent with the sphere in which you are prepared to reside. When we gree and manner through the finger, but it is are in readiness we shall have bodies that will enable us to come in contact with the planets Mars, Jupiter and others, and know all about them.

Now the brute creation is one step lower than the human—only one step—and yet arrogant man has assumed that he alone "merited" eternal life; as though eternal life were a gift to be bestowed or withheld; as though there were such a thing as getting outside of life. You cannot do it. Life cannot be given to us; we belong in it, are parts of it. It is no have brought you where you are obliged—to be gift from any one; it is us, we are it—eternally wed, the Finite and the Infinite, the human find it expressed. So, broadly stated, the life | runs throughout all the atoms, stringing them fibres of that thread; break one fibre of it and tential Energy as I call it. But you cannot do

We cannot change life; we cannot lessen it by the smallest amount nor increase it by so much as a hair's breadth. But man has assumed in is eternal. In this form, this shape, it will not his ignorance that life is a gift, failing to perceive that everything that withe cause of a being is life, the activity of this Energy acting upon matter, drawing the molecules into certain relationship and producing a being; Being per se doing the whole work.

Further, it has been assumed that in the case of the human race only was the gift a real one: that to the animal, the vegetable and mineral kingdom life was simply a loan; to man only was immortality given. But since scale of expression do we find the animals our What does that mean? Here is a room with companions—the nearest to us in degree or the sun shining in, and the rays falling at ability to express this Potential Energy: creacan see, hear and suffer pain; and yet we would shut them out of any continuous existence if we could: would cut off their thread of life at death, and say: "Here you stop-cease to be.'

What is it you declare shall stop? What is it you would have cease to be? Something apparently does, as in the case of the human. When the change comes to man the bodily functions do not go on. What is it that does go on? That invisible, subtle something which we call spirit-a part of the Potential Energy.

Well, what else was it that made the eyes of our dog dance with delight or grow humid with regret? What caused the expression of faithful love in him? The same subtle, invisible something that escapes the scalpel and the stethescope, and goes on in both cases because modes of manifestation—one being called a pressed in both, only differing in degree, as the Potential Energy confained in my organism to night expresses itself in different degrees in the finger and the brain; that is all.

Do they go on? Of course they go on, for all things go on. There is no end to anything; there is only change. Potential Energy operates upon the atoms all the time, creating these changes; they are not always percepti-ble to these blind eyes of thes, but they are always going on, and always will.

In force imagine a multitude of vortexes differing in degrees of power, and let us dall the center of each vortex a soul. The withdrawal of that center of force from the atoms of the mineral, vegetable, animal or human body does not imply the withdrawal of Potential Energy, but simply the withdrawal of that soul-centre from immediate relationship with them, and into contact with other atoms. So, to every lover of animals, let me say that it is not only my belief, but my conviction, that after that change which we call death, we shall find the animals we love, as we shall find human beings-find them in contact with different molecules of matter; though the external through which they shall be expressing themselves will be different from that which they used here, just as ours will be different.

If you do not think it irrational to expect to

of so many of us, will meet us there-will run | you are weak, my responsibility toward you is to welcome us as they did of yore, and their increased. Just so between the human race cheerful, joyous bark will ring out in spiritrealms just as it did here.

I wish with all my heart we could get rid of this idea that what we call the "other life" is so entirely different from this. Why, according to the conceptions entertained by many higher for the lower. regarding the spirit world, I should feel a rills, for the voices I knew in the olden times, the horses I had ridden, the dogs I had petted and cared for, the sound of the birds' joyous notes: I should yearn for all these things, as once I remember in a far southern country, where scarcely any grass grew, I yearned for the sight of a clover field-longed so for it that I was heart-sick, and when the train bearing me northward took me through such a field, my delight was so great that the tears welled up and ran down my cheeks, despite my womanhood. So I should feel in that country if it were so vastly different from this; I should thirst and hunger for the associations, the surroundings, the connections and environments that were familiar and dear to me here.

Ah! we do know "with what bodies they arise.'' Theology has said we did not, but we do. Modern Spiritualism has revealed to us, since its dawn, the bodies within which they arise. I have seen, with the vision of the clairvoyant, the bodies with which my friends in the spirit-land stand clad to day; and I have seen the bodies with which some of the animala dear to me in the past, are clothed.

Again, I repeat, you cannot separate Potential Energy from matter; and the Potential Energy that animated my friends, and animated the dogs and horses Idoved in the days that are gone, is still wedded to matter (matter on another plane, but yet matter); it must press itself.

Yes, we know with what bodies they have risen. That is another change. Theology said." Would arise." We say, "Have arisen! even as the angel said when the woman stooped to look into the sepulchre: '(He is not here; he has arisen." Potential Energy cannot afford to spend a thousand years or a minute waiting in the tomb; its nature is activity; rocks are riven, and tombs give up at once to the voice and action of Potential Energy. Potential Energy was there, and He rose: Potential Energy is acting on all our friends as they pass out of our sight, and they are arising every life is a unit, then the life that is in you is day! Do not gaze so wistfully after the hearse, identical with the life in that flower, or in the and mourn, saying: "We are laying him in the dog that runs to meet you, or the horse that grave," for it is not so. You cannot lay Potenthe sod has been laid over the grave of yet the funeral flowers are withered, your friend has arisen! This is just as true of every form of life. Wherever there is change, there life is proving itself.

> What more can I say, friends? Only to urge you in your treatment of the animal creation to remember that, like your neighbors and your friends, they will meet you again, and if possible his confidence was greater than may bring up some old accounts against you.

Children, specially male children, are as a rule cruel. See the reckless, often brutal, treatment that animals undergo at the hands of children, and then watch how the elders in the family take it. Are they much less cruel when they stand silent and permit it to go on, or smile and exclaim: "llow cure?" the little girl goes around the house dragging the cat by one leg, you say she does not know any better. Teach her better; teach her that every animal and insect has feeling and can suffer, and that she can cause it to suffer-and that to cause another being to suffer, whether insect or man, is cruel, devilish, evil!

Then the young man goes to the livery stable and hires a horse, and you may be sure he does not forget the whip. He enjoys putting that whip on, and seeing the willing animal bound under the lash. How I long to get my hands on such drivers! but when I allow my reason and judgment to come into play, I realize that the blame is mainly merited by the fathers and mothers who allow boys to grow up without restraining and correcting such a nature as finds pleasure in abusing any creature! If the horse could only know what power he possesses, and what insignificant creatures these men and boys are that so ill treat them: A man stands in front of the great noble animal, to which owing to the peculiar construction of the horse's eve-he looks a giant; he is afraid of the man, who puts the check-rein on, and holds up the animal's poor tired neck; he will let the horse stand in the street with check-rein. blinders and bits, but very often no blanket, while he leisurely warms his feet at a big "base burner," and exchanges stories with another 'superior (?) creature." Cruelty and abuse are not evidences of manhood, but of cowardliness, and when I see any one ill-treating an animal 1 wish, with Robby Burns:

"Oh! wad some power the giftle gie us To see oursels as ithers see us; It would frae mony a blunder free us, An' foolish notion.'

Be kind to animals. They are weak in some

and the animals; the fact that we have so much power in our hands should make us more loving and tender toward them, should movelus to care for them as the stronger should care for the weaker, the wise for the ignorant, and the

If deserving had anything to do with the havstranger in a strange land when I got there. 👢 ing of continued life, then, of many animals should long for the green fields and running might it be said in the—paraphrased—words of Nathaniel Butler

" Here there are those whom we call men, Whose souls full well I know Another life may not deserve One half so well. And so.

The natures such as these have been. Another life may claim, And God may have a place for them Within his wide domain.

God made us both, and they have been True friends to us while here; I only hope we shall not blush To meet them anywhere!"

Lemons in Smallpox; The True Physician. To the Editors of the Banner of Light:

It is surprising how physicians neglect wellknown, thoroughly tried and most successful remedies for diseases, in following up new ones. In doing this they leave to oblivion, in many cases, the most reliable of former remedies. The use of lemons, as both preventive and cure of smallpox, has been discovered, and lost and found again. Voltaire was given up to die of smallpox by the most eminent practitioners of his day, but one, who resorted to lemons, and saved him. After a time all knowledge of this remedy was lost, when about twenty-five years ago a very prominent physician of Ironton, O., accidentally [re]discovered it. While practichave and does have body with which to ex-ling during an epidemic of smallpox he awoke in a pest-house suffering from the disease in its most virulent form. He awoke shricking for water, and no one helping him he threw up his arms and knocked down a bag of lemons hanging above him. Perishing of thirst, he seized upon the lemons, and while devouring them greedily fell into a sleep, from which he awoke refreshed, and began on the lemons again. While so doing he observed that all his symptoms had changed for the better. Again

> A few years ago smallpox prevailed in a ity near by. Every night buried. Not one practitioner ever tried a lemon; they seem never to have heard of it. I then wrote to Dr. Moore of Ironton, O., to ask if his confidence in lemons remained the same. He replied that during the fifteen years since his discovery he had practiced in the midst of several severe visitations of smallpox, and that

he fell into a long, deep, refreshing slumber,

from which he awoke cured! As soon as pos-

sible he went forth among the smallpox suffer-

ers administering lemons, and never losing a

case, except where it was too late. He pro-

claimed this to the world-and yet it is very

doubtful if any of the "regulars" ever have

I often heard old people say, some fifty years ago, that they had purposely taken smallpox, first having well prepared the system by abstinence, avoiding all meats, grease, etc., and using lemons and other acids, and that in all cases where this preparation was made the disease was a very insignificant affair.

And so in many other diseases some old remedies far surpass pretended and new ones which the profession persist in administering so long as the "fad" prevails, no matter if they lose all their patients. The use of repeated very small doses of Rochelle salts in dysentery, which acts so like a charm, is over a century old. During our war the success of one or two regimental surgeons, while others were losing nearly every patient they had in the regular way, all around them, was so remarkable as to reinstate the old and well-tried, successful, but forgotten remedy. Meanwhile how many hundreds of thousands had been sent to untimely graves by the use of calomel and other medicines in dysentery that were the fashion forty or fifty years ago.

And so it will be so long as young men enter the medical profession exclusively for a mere livelihood, without any especial adaptation or fitness for the work. To become a physician truly, then, needs the call from on high. His spirit must be open and receptive—in short, uch an one is like the poet, born, not made.

An Elequent Appeal.

"I met an ingenious tramp in Texas," said J. N. Johnson to the corridor-man at the Southern. "He asked me for a dime, and I suggested to him that he ought to go to work; he could find something in the country. Work? said he, 'I do work. I work harder than men in almost any other line of business, my occupation frequently consuming twenty hours out of the twenty-four. I am in a legitimate business. What is any business for? It is either to give comfort or to remove discomfort. The actor furnishes you with amusement, and is entitled to remuneration. The physician removes pain or annoyance, and is entitled to his pay. Now I am dirty sind ragged and woe, begone. I am a source of annoythe serpent, the insect, if at the change which we call its death that life ceases to be? Either my statements are utterly groundless, illogical and untrue, or you are forced to accept the statement that the life that animates the insect, reptile, horse and dog is the same that animates man, and goes on alike in the former that the latter.

Life means activity, more than the mere putting in motion, always having been in motion; always having been in the indirect the body that you in the unit. If the words utten Written for the Banner of Light. THOU AND I.

MY MARY WOODWARD WEATHERBER. Soul, my soul, come, let us share Bolnewhat of our goodly fare;

Shall be company complete, Thou and I in concert sweet. Let us roam as comrades where First we met, on life's low stair: Knew net-so it was ordained-

Just the firelight on the floor

Thou, a spirit, shouldst wed to flesh, Each the other to refresh. Was the country of thy birth Like to this of our fair earth? I nor thou, how could we tell?

Or, if parted, thou couldst mourn From that undiscovered bourne. Now, so close is interwrought Flesh with every finer thought, Soul, my soul, I sometimes ask. Art thou not in truth' my guest?

Even a lover on my breast? As a prisoner, held in chains By those warm, encircling veins, Heaven descended, wouldst thou go Back with no regretful prayer That I could not follow there?

If. Prometheus-bound. I stav To fulfill appointed way, After all the years have fled Since I wept upon thy breast, And thou wentest to the blest;

May it not be Eternal plan. Wiser than the earthly scan? Leaving now the body free, Thou shouldst perfume some new bloom For a wreath upon my tomb.

Free Thought.

Spiritualism---Psychical Science.

To the Editors of the Banner of Light:

You kindly published my address on Spiritualism, given at the Psychical Science Congress of the Columbian Exposition last August at Chicago. I have waited to see the march of events before writing you on the matters of which that address treated.

As you saw, and said in your comments, one object was to tell the leaders in Psychical Science that they were "not going over wild ground never surveyed," but might well bear in mind the eminent scientific services of the pioneers of Spiritualism. I also said: "This Psychical Research Congress is the fruit and result of this great (spiritual) awakening."

This, and whatever was said by others as well as myself on Spiritualism, was treated with entire fairness and heard with the same respectful attention which marked the hearing of kindred psychical topics. The spirit that pervaded those meetings was that of impartial justice and readiness to learn from all sources. Doubtless there might have been individual exceptions, but if so they were not manifest. This fairness made it fit for me to say:

"Spiritualism has been a search for proofs of immortality and of spirit-return, palpable to the soul and the outer senses. It has awakened man to deeper self-knowledge. Psychical science seeks to know more of man's interior life and psychic powers and infinite relations. They interblend. They are hemispheres of one globe. Each supplements the other and neither can supplant or ignore the other. The splendor of the light within opens and illumines the pathway to the life beyond."

If the interblending which ruled in that Congress lives and prevails widely, we shall all be the better for it. To insure such prevalence there must be mutual respect and justice. If any psychical scientist puts on airs of pity or contempt toward Spiritualists, he but shows his likeness to a small boy walking on stilts and thinking he is a tall man. But if a Spiritualist puts on like airs toward psychical science, he becomes another small boy on stilts. and the two little fellows, seeing different sides of the same things, fret first and then fight, and soon tumble to the ground, no longer tall, but flat and foolish.

This does not mean that all criticism or different opinion shall be silenced. Far from that. Let criticism and dissent be frank and fair, as between truth-seekers.

There are aspects of what is called "the scientific method" which I cannot agree with; but if a man has a good aim, he must use his own methods to reach it, and his research may lead to better ways. The methods of Spiritual ists are not always the best, as we may well

The life within and the life beyond are so interblended and related that we want all possible knowledge of both to best appreciate

One thing we must bear in mind-the pioneers in any reform need not look for present honor or just credit. Wendell Phillips said, some forty years ago, to an audience of pioneer abolitionists: "We are the forlorn hope, the advance guard in storming the fortress; our bodies will fill the ditch around its walls, so that those who come after us can march over and scale the battlements victoriously." Doubtless there are those who like the words "psychical science," "psychics" and "hypnotism, better than the earlier names, "Spiritualism," "mediums" and "magnetism," because they regard them as more popular; and others who think the new terms best as most inclusive and correct. Let no one be cowardly enough to shirk what is to him the best name.

The Spiritualist has no ground of fear or discouragement. In the days of the Roman Empire, when the Imperial City on the Tiber was its centre, it was said: "All roads lead to Rome." Just as true is it now that all roads lead to the central truth of Spiritualism—to spirit presence and return, to the recognition of the sublime and blessed truth which Elizabeth Doten gives in a golden verse:

"The world has caught a quickening breath From heaven's eternal shore. And souls triumphant over death Return to earth once more."

Every advance of psychical science in knowledge of man's inner life is a step toward the light of immortality; as every fact of spiritpresence is a step toward better knowledge of the life within.

The Psychical Congress was significant of a respect and interest in these topics among those who, but yesterday, were indifferent or hostile. Doubtless there will be a deal of skepticism, and no end of theories of "subliminal consciousness" and the like to account for psychic facts, but, at last, these will fail to account for all, the reality of spirit-presence and power will win acknowledgment, and scientific thought will be spiritualized - a change it greatly needs.

spirit-land, and we all fall into step and follow that light together.

The world still needs proof positive of spirit return; every organization of Spiritualists, and every encouragement to mediums, are still to be kept up-always with sincerity, intelligent discrimination, and character that commands respect and wins confidence. Without these all efforts are but "sounding brass and tinkling oymbal."

A letter just comes to me from a thoughtful woman in Oregon, who writes: "Too many Spiritualists are half afraid that the world will find out that they are Spiritualists." Heaven pity them! All honor to those who have the courage of their convictions. A mighty help it is. But such courage need not lead to any narrowness. With psychical scientists there may well be mutual giving and gaining, and sharing in investigations which interblend. With mutual respect and justice this can be, without these it is impossible.

Yours truly, G. B. S 143 Pitcher street, Detroit, Mich., Jan. 20th, 1894. G. B. STEBBINS.

A Spirit Likeness Precipitated.

To the Editors of the Banner of Light:

Sunday evening, Jan. 7th, '94, Dr. and Mrs. Rogers gave me a reception at their residence, No. 238 Park Avenue, Chicago, Ill. A few persons were present with myself while a beautiful portrait-in water-colors-of my mother, now in spirit-life sixty years, was precipitated upon canvas.

A cabinet was formed of handsome crimson curtains; inside, in a vase which I had placed on the floor, were a few flowers-one a calla lily (white), some scarlet carnations, etc.; and also a saucer of dry water-colors, formed like pencils, an easel, with a large-sized canvas upon it, and a chair for the artist medium, Dr. Rogers, to sit in during the process.

Five friends sat outside, very near the curtains-Mrs. Anderson Bouvie, Mrs. Fielding and myself being among the number. We had vibration from a music-box most of the time, except when we all sang together; the medium was entranced, and we saw the ancient Asiatic guide (head of the doctor's band) take on the form; at one time saw two forms, while the medium sat in the chair. One of the manifesting intelligences was Juliette Burton, whom many remember as a sweet character and a remarkable mediumistic oracle while in mortal life. Before she parted with her worn out form on earth she placed a ring upon my finger, and said she would be as a guardian sister, watching over me while I lived; and she has thus far fulfilled her promise.

We could see rays of light fall upon the canvas, and view the artist at work, throwing these rays from his hands-not touching the canvas! Some of the time the curtain was closed. When the curtain was raised a vision of spiritual beauty presented itself to our mortal eyes. The portrait shows perfect motherhood and womanhood combined, as it is in the spirit-land. After passing through suffering on the earth-plane the soul develops with marvelous beauty.

The portrait represented my mother, with one arm laid upon a column, the face resting upon an exquisitely molded hand (fit for a sculptor's model); golden brown hair; dress white, shaded with azure blue (which|color was drawn, it was explained, from the dress I wore); on the pedestal were some scarlet carnations, reflected from the ones present in the cabinet.

Afterward more persons came, and we had a social," with music; three little misses sang The Bells"; others sang, and all sat at a table, and were entertained by the host and hostess.) Dr. and Mrs. Rogers. Altogether it was feast for the soul.

Dr. Randell, Mrs. Bouvie's control, gave us greeting before the portrait, and addressed me with eloquence and beauty of diction. He said that much satisfaction existed among the workers on the spirit-side at the accomplishment of this picture.

My prayer is that this great work of the angels may be made a mighty instrument for emancipating human minds, and elevating woman—making her realize that she is a spark from divinity, and immortal; may it encourage her to bear the cross here, that she may wear the crown hereafter.

Washington, D. C. HARRIET E. BEACH.

Spirit of the Press.

An Age of Religious Inquiry. But the greatest of these is charity .- I. Cor. xiii., 13.

The future historian, now in his swaddling clothes, will find himself very much interested in this last half of the nineteenth century, and pronounce it unique in many important par ticulars.

In the matter of material development it is marvel, and in the matter of spiritual research it holds a position of unrivalled excel-

The laws of nature have been lassoed, tamed and broken to harness. The resources of steam, which our grandfathers explored, which made them feel that they had stumbled on a series of miracles, and which changed the complexion of the world's commerce, forcing our white-winged fleet of salling vessels to come to anchor, and give way to the magician who hid himself in the bunker of anthracite coal—these resources are well-nigh exhausted. The winds as a propelling power have become obsolete, have taken their place among the genii, the myths, the superstitions of the past. Steam is striking its tents, and will soon fall into innocuous desuetude. Our needs have grown so pressing that it can no longer supply them. During the next fifty years it will become a reminiscence. The electric spark is to be the working energy of the twentleth century. It has just crossed our thresholds with letters of introduction from students of scientific prestidigitation, and we have only had time to look at its face and its stature, and to note its aggressive bearing; but it would not be strange if it were to achieve wonders which our children's children will regard with awe and admiration.

The world is not loitering: it is taking long The laws of nature have been lassoed, tamed

ration.

The world is not loitering; it is taking long strides. One wishes to live while these strange things are happening, for to die just now is like leaving the theatre when the play is half finished.

finished.

But no less marvelous are the spiritual signs of the times. It might be safely asserted that there never was an age of such religious fervor as this. We are not optimists, but impartial critics, when we say that the average man is more interested in finding out whether or no he has a soul, and if so what is to, become of it, than ever before. The largest hall in New York can be readily filled if the subject discussed is the certainty of two worlds and the possibility of communication between them. The observer of current opinion is amazed at the attractive quality of these and similar topics, and is forced to the conclusion that the general appetite for information concerning the future has become almost abnormally whetted. In some respects it is the most devout and the most reverently inquisitive age of which histo-Thus we march on, under various banners, but as regiments of one great army. Before and shove us gleams the white light from the

that the edge of its sword is dulled. Ilight or wrong, pleased with fables or not, this teased and fretted world is looking anxiously for some light which the pulpits of Christendom do not as

light which the pulpits of Christendom do not as yet furnish. The greed for facts concerning tomorrow, and the solicitude with which men and women watch for them, are so pathetic that they are almost tragle.

Accompanying this new phase of life is an indifference to theology and to conventional worship. Preachers are not apparently aware of the changes that are taking place in the public mind. They wonder why their pows are not filled, and attribute it to the indifference of the people to spiritual things. But when two tables are spread, one with food that satisfies, the other with food that falts to do so, it is not surprising that the hungry go where they can get what they want; and it is mere blindness for the preacher to declare that no one is hungry because no one asks for the food he provides There is no one asks for the food he provided. There is no love of theology, no reverence for creeds in this generation, but there is a longing for information on the subjects indicated. And if the clergyman insists on theological discussion he simply imperils his usefulness.

The new thought is not always wise, and fre-

quently it is marked by recklessness and a want of common sense. What is called Spirit-ualism and Theosophy and Christian Science, ualism and Theosophy and Christian Science, and a score of other names, is simply a cry for help. We may not accept any one of the theories which are advocated, we may find fault with them all as being partly alluring and partly hideous—that is a matter of small consequence. Watch the patient crowds that attend meetings where such subjects are treated and you will soon discover that a great religious revolution is in silent progress. That fact is one to which a thoughtful man must give his attention, for it constitutes a sign of the times which no critic can afford to ignore.

It is not prudent to be over hasty in judg-

which no critic can afford to ignore.

It is not prudent to be over-hasty in judgment. The wise man has no prejudices. What he thinks is wrong may turn out to be right, and charity will save him manya pang. This is a large world, and its mysteries are as yet unsolved. You have no right to say, "Believe as I do." That is tyranny and folly. There are other brains beside yours, and probably as good as yours.

good as yours.

If men are searching for truth in any direction, encourage them. To have a desire to know the truth is itself elevating and enno-bling, and if they have taken the wrong roud they will find it out and return. If crowds like to hear a discourse on the destiny of the soul, let them gather in whatever numbers they please. Ring the bells for them, even though you do not go yourself. Call it theoso-phy or what not: who cares, if men are helped by it? Don't drink unless you are thirsty; but it is not necessary to grumble at others who are thirsty, and therefore drink. Go your who are thirsty, and therefore drink. Go your way with your own thoughts, but do not forget that your neighbor has the same right to

go his way with his thoughts.

But the greatest of these is charity.—New York Herald, Jan. 21st.

Blind Tom.

A bill, introduced in the New York Senate, and seeming on its face to be a mere code amendment, provides that guardians of incompetent persons must make an accounting of all sums of money earned by the service of such persons. Its practical aim is said to be to compel Mrs. J. G. Bethune, or Mrs. Albert J. Lerche, to account for money earned by "Blind Tom," the colored idiotic musical prodigy, and to pay over a portion of it to his rela-tives. Mrs. Bethune is the widow of the former owner of Tom when he was a slave in Georgia.

This idiotic negro, "Blind Tom," now probably forty odd years of age, is not so much before the public as he was twenty or thirty years ago. He has drawn crowded houses to years ago. He has drawn crowded houses to hear him play and sing, in all the cities, North and South, and must have earned a great sum of money. His case is a curious one, and Tom is in reality one of the most interesting psychological studies of the day. Born blind, and a seeming idiot, he was neglected alike by his parents and his owner, and left to grow to the age of about five years as much uncared for as any of the domestic animals—rolling about comfortably, though disregarded in the sun

any of the domestic animals—rolling about comfortably, though disregarded, in the sun. But the benighted little object had heard the piano; and nothing could keep him away from it. Though blind, he was found mounted upon the stool, and playing a beautiful composition, with much taste and effect. His development as a musical prodigy became rapid; and so accomplished did he become, that he was at length taken to some of the Southern cities, where he, a blind boy of ten or twelve years, gave concerts that delighted all hearers. Subsequently his fame spread, and his owners sent him out giving concerts in all parts of the him out giving concerts in all parts of the country. He came to New England probably when he was about twenty. His vocal powers piano: he sang such songs as "Rocked in the Cradle of the Deep," and some others, with telling effect, just as they were sung by famous vocalists to whose music he had been permitted to listen. He did not appear to originate any vocatists to whose music he had been permitted to listen. He did not appear to originate any music of his own; but he rendered what he had heard in a way that was surprising when one considered his blind and almost idiotic condition. When the delighted audience burst into enthusiastic applause, Tom would applaud too —clapping his hands as heartily as any one in the audience. After the curtain descended, his guardians said he would be found turning handspring somersaults, and frolicking like a kitten. His case deserves a careful and dispassionate study by the "Society for Psychical Research."—Hartford (Ct.) Times, Jan. 18th,

The Spirit-Land as a Botany Bay.

In The Herald of Jan. 20th a brief leading article on a "Questionable Statute" appeared, having reference to an old statute of Maine which authorizes the banishment of criminals from that State. Like almost all the the leading articles of your valuable paper, it is ably and well written, and to the point.

One State has surely no moral rights "to sum-

One State has surely no moral rights "to summarily dump" its criminals into another State, making it, as it were, "a kind of Botany Bay."
On reading the article referred to, it was suggested to my mind that the same line of argument, carried to its legitlmate extent, could be applied against the death penalty.
Suppose there is a future life after death, what right have we to "summarily dump" our criminals into that life, any more than into a State—with all their crimes upon their heads—making "a kind of Botany Bay" of the spirit-land.

It seems to me that the inhabitants of that

spirit-land.

It seems to me that the inhabitants of that land have quite as good a right to complain as the State of Massachusetts or any other State

the State of Massachusetts or any other State against such an injustice.

There is no known chemistry in death to change any human being, either mentally or morally. As a man dies here in these respects, so to begin with he is there. The criminal was not fit to live here, and so we send him into the celestial "Botany Bay," to get rid of him, regardless of whether he is fit to live there.

there.
This consideration has always appeared to me one of the strongest arguments against capital punishment, and yet I cannot remember of ever having seen it adduced in this connection.—Cor. Boston Herald.

[The correspondent, will find, by referring to our files, that this position taken above, regarding capttal punishment-and it is the correct one-has been maintained editorially by THE BANNER from the earliest years of its publication. Returning spirits in our Message Department have also condemned capital punishment (and recommended imprisonment for life in the mortal) on the same ground. - EDS. B.

Mr. Bull—"What would you do if you thought the world was coming to an end to morrow? Mr. Bear—"Bell."—Detroit Tribune.

The Best Men Wanted.

"Yes, sir; we want some good men, men of first-class character and ability, to represent us. Among our representatives are many of the noblest and best men in America, and parties of that stamp can always find a splendid business opportunity at our establishment." That is the way Mr. B. F. Johnson, of the firm B. F. Johnson & Co., Richmond, Va., stated the case in reference to their advertisement in this paper.

Letter from Mrs. Twing.

To the Editors of the Banner of Light: The month of December was spent in Indianapolis, Ind., and a very pleasant month it was. The Society there, under the efficient management of a good board of trustees and with Mr. B. F. Schmidt as Presidentwho is a gentleman of education, position and means, and withal so kindly in his nature that the little child in distress can claim him as a friend-is thriving; and public interest has been awakened by the ever valuable work of Mrs. A. M. Glading, and later by having the services for a month of G. V. Cordingly, who brought out crowds of people, and was the means of many becoming interested in the Cause.

My stay in the home of Mr. Thomas Barnitt was made very delightful. Mr. Barnitt and wife are among the pillars of the Society. For years Mrs. B. has led the singing, and with voice both powerful and sweet has helped to sing Spiritualism into the hearts of the

The month was replete with surprises to me as regards spiritual phenomena. The city is especially blessed with good mediums.

The Ladies' Aid met every Wednesday of the month at the beautiful home of Mrs. Lottle Greenrod Herhine, where she gave her medial services freely, slatewriting messages with full names being received under test conditions. A small table, at which she has probably given thousands of slate-writings, would be examined by the company (at her request), as also a pair of states, which could be carefully inspected by any who wished. A shawl would then be thrown on the table, a small pencil placed between the slates and one on the upper side, and as many as could sit around the table were requested to do so, while Mrs. H, held the slates under the table with her left hand, her right hand being in plain sight upon the table. Soon the slates would be filled. There were no written ballots, but the spirit-friends who could write would address their own friends in the company, invariably signing their names.

One lady, who had never attended such a sitting before, received a letter upon the slate from a friend who had passed away at a distance, and who wished her to be the bearer of a message to his daughter. ' Tell (naming his daughter) that I am not blind any more." The lady was very much surprised, and said. Yes, my friend was blind."

One afternoon I was there I think that there were at least twenty messages written, the same slates being used each time after being thoroughly cleansed. Mrs. Herbine has been a medium since her childhood for this phase of writing, and her mother, who was very prominent as a medium, passed away over a year ago; yet the daughter keeps on with the work, reaching a class of people who would visit her home, but who would never go into a spiritual meeting. Still the seed is being sown that will, after a while, take

lic opinion. It was also my privilege to see another phase of mediumship that I never witnessed before. I was invited out to Mr. Bartholomew's at Irvington, a suburb of Indianapolis, and was there introduced to Mrs. Hattle Hecker, who, although not practicing her mediumship in public at all (though she has been a slate-writer since she was seventeen), kindly consented to give me an exhibition of a phase that has come to her within the last few months.

root in an independence of spirit that will brave pub-

The hostess produced what had been a cigar box. with about an inch of the sides left attached to the bottom, and from a pad of paper that we all looked over and found perfectly free from even a pencilmark, were cut off a dozen leaves and placed therein. A small bit of lead from my pencil we put into the box with the paper, and had a sewing-table unfolded, around which we all gathered. Mrs. H. held the box so that the top of it rested against the lower side of the table, and requested me to put my hand next to hers, underneath the box, her right hand being under the table. There was no covering on the table. Soon a power seemed to move the box. "They are she said, and a letter to me from that lately arisen friend to Spiritualism, Lambert Bigelow, with his name signed, was the result of the first trial. Then others came, sometimes the spirits writing on all the sheets to different persons before they rapped for the box to be taken out-and all this was given with the best light that two lamps and a gas stove could give, and with a little boy running around the room, sometimes lying down with his head under the table to discover if he could see the spirits, and all the time demanding a letter for himself, which at last came from his brother in spirit life;

then he was satisfied.
"Get the ribbon," said Mrs. B., "and let the spirits tie a bow for Mrs. Twing." So about a yard of ribbon was laid between two slates that lay upon the table, and no especial attention was given them, for we were busy about the writing; but when we did open these slates, unseen fingers had fashioned the ribbon into

Mrs. Hecker is the mother of two beautiful children, and devotes her life to domestic affairs; yet I could but think what great good might be done to a waiting world by her wonderful mediumship, and urged her to attend some of our Eastern camps, and give to doubting ones proof-positive of spirit-return. I also think that Mrs. Herbine, with her wonderful slate-writing, is much needed, as we cannot have too many workers in the field.

Another medium whom I know, but have failed, because of her illness in December, to witness the phenomena coming through her agency, deserves more than passing mention. I refer to Mrs. Mary Jacobs of Mississippi street. She has a variety of gifts-clairvoyance, slate-writing, is a trumpet medium, and often gets independent voices in the light. There are more slate-writers, but it was not my good fortune to make. their acquaintance. There are many trance and test mediums. I also visited Mrs. Lizzie Smith of Ohlo street, who is prominent among the workers there. and well-known in our Eastern camps.

The last evening of my stay in Indianapolis I was speaking upon Spiritualism and its work in reforms, and referred to an "Anti-Vaccination Society" that had recently held a meeting in the city, and in which some of the physicians had become interested. I said "That is nothing new among Spiritualists; the senior editor of the oldest spiritual paper published, the BANNER OF LIGHT, has fought with tongue and pen for years against that relie of barbarism."

My month in Indianapolis was most agreeable, and after a few days' stay at home I came on here to Watertown, N. Y., to fill an engagement of two months. Many evenings are engaged for lectures before the Patrons of Husbandry, Political Equality Club, and other arrangements, which keep me very busy.

Thursday evening has been set apart by the friends to install me as pastor of the Temple Society, and a very fine program has been prepared. This, however, will not conflict with other engagements, only they will welcome me here whenever I can give a mouth. The society is thriving. Mrs. Foye's month's stay has done much for Spiritualism, and we have received fifteen new members in a little over a week. Yours for the work.

MRS. CARRIE E. S. TWING. Watertown, N. Y., Jan. 24th, 1894.

New Publications.

SHELTERED WAIFS. By Edson B. Russell.
Oloth, pp. 87. The Buckeye Publishing Company, Minneapolis, Minn. This collection of thirty two poems, inspirationally received, embodies some of the most uplifting and noble sentiments in gems of verse that have made glad the new year. The variety of subjects commends the volume, and the choice illustrations add intrin-

sic value to the work. The landscapes are among the most pleasing features, and will excite admira tion among lovers of natural scenery. HEALTH AND POWER. A Handbook of Cure and Human Upbuilding by Aid of New, Re-fined and Powerful Methods of Nature. By E. D. Babbitt, M. D., College of Fine Forces,

publisher. This is a small medical text book, the theories o

which are based upon the statement on the title page It has very many excellent ideas to commend it. "Con jugal Unions" is treated with considerable ability, as are some other important subjects. The size of the volume should not prejudice the peruser, as the use fulness of it determines that the work has merit as well as interest to commend it.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those most interested to inform us.

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*Will also attend funerals. .

The word "rival" is claimed to have been derived from "river," and the expression "rivals" was first applied to persons dwelling on opposite sides of a stream. Experience proves that the narrow rivers of England are fruitful sources of contention, the occupants of opposite banks turning sluices to suit themselves, watering stock, erecting mills, building dams, and quarreling about boats and water rights in gen-

WALTER BAKER & CO. COCOA and CHOCOLATE **Highest Awards** World's Columbian Exposition.

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Peurls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever."

On two days you need not be anxious about your life-the appointed day and the unappointed. On the first, neither balm nor physician can save. Nor thee, on the second, the universe slay."

-[Persian Proverb. Blessed is the person who obeys the voice of conscience, instead of the baby prattic of the multitude.

- Wildwood Messenger. For truth must live with truth, self-sacrifice Seek out its great allies: Good must find good by gravitation sure,

And love with love endure. Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with an earnest heart.

> The men who march before their kind, Into the dark must bear the light: Its glory glows for those behind: These ever chase the flying night. - [Edward Garrett.

Let us see what this idea, of obedience to truth means. What is it to surrender one's self to truth? Surrendering one's self to truth does not mean lying down on truth, and expecting truth, like a stream, to carry us along. Surrendering to truth means to be au active servant of truth .- Henry L. Southwick.

-No tax is gratitude; It is the bounteous harvest of the heart. In which was sown, from triendly, open hand, That benefit the sower soon forgot. Gratitude! it is love's own memory

The force of character is cumulative. All the fore gone days of virtue work their health into this.—Em

Banner Contespondence.

Miscouri.

ST. LOUIS. - George Liebknecht writes: The indifference and opposition to Spiritualism among the conservative leaders of thought largely arises from the fact, more or less distinctly perceived, that it is a general forward movement, a liberating and liberalizing force, which carries its adherents beyond the old landmarks, beyond the old time honored channels of thought, assailing venerable authorities and established doctrines, and uprooting in-herited fallacies, not only in the domain of re-ligious thought, but in secular, political and social affairs as well.

Being such a force, the leaders and representatives of conservative thought feel bound to oppose it, openly and secretly. They see that its tendency is to depose human authority in matters of religion; to make every man his own mediator. If spirits return, manifest their presence

and give us proofs of personal identity, all men will manage their post mortem concerns for themselves, and will not look to the 'ambassadors of Christ' for any very reliable in struction in those matters.

But Spiritualism is destined to do more than this. Sooner or later it will come to be a powerful reformatory force on the social, political, economic and industrial side of life. It will expose and assail, not only religious error and tyranny, but every form of social wrong, injustice and oppression. Few Spiritualists as yet realize what power these new spiritual thought-waves hold in reserve for the regeneration and reconstruction of society. It is the beginning of an educational process, having for its object the correcting, modifying, enlarging and expanding the hitherto dominant ideas and views, not only upon the subject of retigion, but upon every question affecting human welfare and progress. Every interest and every relation in life is going to be brought under the clearer, more penetratbe brought under the clearer, more penetrat-ing and searching light of divine truth, purer justice, and a holier, more angelic love. ing nothing less than a new dispensation, the result must ultimately be not only a new heaven, but a new earth as well; and we may rest assured that these currents of new thought are a natural unrolling and legitimate outgrowth of spirit influence wielded for the uplifting of humanity. For myself, I can-not see how one can be a Spiritualist and not be in closest sympathy with the cause of so-cial and industrial reform; and this agitation of thought, started and sustained by spirit-power, will not cease nor abate until the present unjust, oppressive, monopolistic arrangements, laws and practices in social and business life shall be overthrown, and replaced by just, humane and coöperative methods.

There are evil forces at work in this country

There are evil forces at work in this country to-day which threaten, unless resisted, to make life not worth living for our children; for the tendency of the times is toward the abolishment of the large middle class, the well-to-do and moderately wealthy, to which the average professional and business man expects his children to belong. The building up of colossal fortunes and the rapid increase of poverty are the great menace to our future prosperity, and if we, as Spiritualists, would be convinced, we must emancipate ourselves not only from the shackles of ecclesiastical dogmatism, but from political ignorance, political indifference from political ignorance, political indifference and bondage as well; we must inform our selves upon these social and economic questions, so as to deal with them and vote upon them, and thus the interests of humanity, the general welfare and social progress may triumph at last."

to his whereabouts.
On a certain occasion Mr. Sawin was controlled, and informed a sick sister that if she would write to St. Charles, Minn. (a place we had never heard of) we would receive information which would lead to a knowledge of our long-lost brother. We immediately wrote there, and received a reply from a cousin, who said the letter was handed to him by the postsaid the letter was handed to him by the post-master, as he knew of no other Doty in the town. The cousin said that he was from the same family of Dolys, ouginally from Danby, Vt., the original American home of our fath-er's family. It is very remarkable that the spirit should learn that in that far-away vil-lage there lived a relative of whose existence

lage there lived a relative of whose existence we were not aware.

The same control informed us very recently that we shall know shortly why we were asked to write to St Charles, and that events are about to transpire which will clear away some uncertainties pertaining to our brother.

In reference to Mr. Sawin's gift of mediumship, we feel it only justice to him, a stranger and a newly-developed medium, to state that in an acquaintance of over thirty years with Spiritualism and its phenomena we have never met with a medium of such versatility."

ROOHESTER. - One of our oldest friends and subscribers writes: "I think a great many of THE BANKER readers would be pleased if Mr. Colby would continue to relate incidents in his experience in investigation of the spirit-

hear related the experience of others—especially of those whose reputation is well-known to the public. I hope Mr. Colby will not be so modest as to refrain from telling us facts in his appelance.

| Story; "Chris" is a boy's story by Mary Bradford Whiting. These, with other papers, make a very readable number. The Cassell Publishing Co., 31 East 17th street, New York.

experience.
I have taken the BANNER OF LIGHT from the commencement of its publication; and I am commencement of its publication; and I am quite familiar with most of the other spiritual papers that have been and are now published in this country, yet above all others I esteem The Banner. It is able, dignified, and always ready and vigorous in defense of the truth. Long may it flourish, and in the future, as in the past, labor for the spread of Spiritualism—pure and undefiled by bigotry or creeds."

Illinois.

CHICAGO.-Under date of the 22d inst., C. E. Irwin, Corresponding Secretary, writes: "The Progressive Spiritual Society, having removed from Lakeside Hall, corner of Indiana Avenue and Thirty First street, to the new Masonio Home Temple, 3120 Forest Avenue, find that the change has caused quite an increase in the attendance.

A short session was held last Sunday morning for organizing the Lyceum, and the permanent organization will be completed next Sunday.

manent organization will be completed next Sunday.

The subject of 'Reëmbodiment' was exhaustively treated in the negative by Dr. J. K. Hallowell Sunday afternoon, which was regarded as an able effort. Mrs. Nickless, in the short time that remained, refuted his arguments, and gave some very strong reasons for her belief in Reëmbodiment.

Every chair in the large hall was filled in the evening to hear Mrs. Edith E. R. Nickless's lecture on 'Spiritualism as a Religion,' and to witness the ordination of Dr. William Yates as a minister and teacher of the truth of Spir-

to witness the ordination of Dr. Wilham Yates as a minister and teacher of the truth of Spiritualism. The doctor was greatly impressed with the solemnity and importance of the duties as explained fully by Mrs. Nickless's control, and after the service gave a very touching talk upon his experience as first superintendent in a Methodist Sunday school, then as a class-leader, and afterward his twenty five years of service as a local preacher. He found himself always hungering after that truth which he had failed to secure, but finally, being persuaded to examine into the truth of the then new doctrine of spirit-return, he had succeeded in finding the knowledge which has since filled every void, and brought complete succeeded in finding the knowledge which has since filled every void, and brought complete happiness. The doctor stated that he had not found it necessary to cast aside his Bible, but found it full of beantiful truths that could be seen in no other book. After promising to do all in his power to help those needing his services, the doctor made way for Mrs. Nickless, who gave a number of fine tests of the presence of the spirit friends.

ence of the spirit friends.

uf Society will have a musical and literary entertainment next Wednesday evening."

California.

SAN FRANCISCO.-Jos. D. Hosmer writes: We are pleased to note the return to this city, after his long sojourn East, of the popular platform test and trance medium, Mr. Harlow Davis. Although but a young man, he has been the means of convincing thousands of the truth of spirit-return. His principal phases consist of clairvoyance trance and diagnosing of disease of disease.

It was my good fortune to have a sitting with Mr. Davis while at Onset Camp-Meeting last summer. Although a perfect stranger to him, he gave me the full name of my mother, togethne gave me the full name of my mother, together with incidents that happened many years ago, unknown to any one living but anyself. He diagnosed my disease, and described my symptoms better than I could have done myself; at the same time his control, Dr. Fisher, advised me how to cure myself, and I am pleased to say that by his advice I am now completely well again.

pleased to say that by his advice I am now com-pletely well again.

I attended a circle which he recently held, taking with me three friends—one a prominent lawyer, another a well-known physician and his wife, all of whom received remarkable tests from their loved ones: Thus in the space of an hour were three prejudiced skeptics trans-formed into earnest investigators of the claims

of our grand Cause." Massachusetts.

HAVERHILL.-Mrs. M. J. Wentworth, of Knox, Me., writes: "In my recent engagement with the Haverhill Spiritual Society, I found it in excellent condition, with a fine hall and choir, and, best of all, earnest, intelligent members, who spare neither time nor expense to help on the good work of liberalizing and spiritualizing those who desire to learn if the teachings of Spiritualism are true. Judging by the large audiences present at the meetings, they have not labored in vain, for more attentive, intelligent gatherings than those at

Red Men's Hall are not often seen.
Tests followed the lectures, and private sittings were given, which the recipients stated were correct, and in some fastances gratitude was expressed for the consolation derived from spiritual sources. 'When thy father and thy mother forsake thee, then will I take thee up,' seems only the prophecy that in all trials, sorrows and temptations there is a power to help, to aid and to lead us forward out of the dark ness into the light. May we who have gained these truths be up and doing, for there are so many mortals who need the comfort of the knowledge that their loved ones hear them calling, and heed the tears they shed."

Colorado.

DENVER.-D. O. Wilhelm, Secretary, says: We are having a genuine spiritualistic revival here. Under the auspices of the 'Women's Association of Progressive Workers." John Slater is giving platform tests at Warren Hall, 1737 Champa street, every Sunday after-noon and evening. The hall is crowded at each meeting, with standing room only for

late-comers.

Mr. Slater's success in this city is phenomenal. Men and women of note who, one year ago, scoffed at Spiritualists, to-day are regular attendants at our meetings, having been con-New York.

New York.

the medium, Mr. A. Sawin, we received through including the microtions have come mostly to those who are visitors to our half for the first time.

Mr. Slater speaks of the Banner of Light at each meeting, and is endeavoring to get subscribers for it. His scances during the week are crowded with anxious seekers, and his time for private sittings is all taken."

February Magazines.

WORTHINGTON'S MAGAZINE cannot be too strongly commended for its entertaining, instructive, wholesome and meritorious contents. It is truly a magazine for the family. The current number opens with the first part of a paper entitled, "Peasant Life in Pleardy," by Helen Evertson Smith, and has the impress of giving a faithful delineation of life in Northern France; "A Bolt from a Clear Sky," by Annie Page, promises to be a most entertaining story, judging by the first part; James Welr, Jr., M. D., contrib utes a paper on "The Emotions in the Lower Animals"; W. A. Smith lias culled some" Familiar Quotations," and adds to their value by some original comments; the second illustrated paper gives the conclusion of the escape from Libby Prison, narrated by Gen. Thomas E. Rose, and contributed by Samuel . Bates, LL.D., late State Historian of Pennsylvania it is a very thrilling recital, and is reliable and full. The department articles are up to the usual high excellence enjoyed by Worthington's. The magazine in its entirety is a strong number. A. D. Worthington & Co., publishers, Hartford, Conn.

THE QUIVER has for its opening a very pretty frontisplece, entitled "The Rose"; the first article is "The Shady Side of a Doctor's Life," by Nev. Fred. Hastings, followed by the serial "Poor Pride," by Isabel Bellerby; William H. Swift contributes "Atter Death," a dream, which is interesting and proba-ble; "How Bessle was Transplanted," by Maude R. Hall, tells of one way of doing good: "A Jewish Connal phenomena.

The few, le has given have interested me greatly, and L am confident many others have fail to awaken favorable comment; "Only an Old been equally pleased. We all like to read and Pogey," by C. E. C. Weigall, is a pretty pastoral

Allentes de la companya de la compa

THE MAGAZINE OF ART starts of with an attractive photogravure entitled "Chant D'Amour," from the painting by E. Burne-Jones; the school of Rembrandt is represented by an exquisite engraving from 'Ohrist Blessing Little Children"; "The Head of a Girl," from the painting by Sir Frederic Leighton, Bart, Fig. A., is a credit to the talented and renowned Dormay; Puvis De Chavannes, the painter of noble birth, rank and wealth, has received faithful parration at the pen of Prine Bodyar Karageorgevitch whose familiarity with his subject is made prominent throughout the article; the copies in steel illustrations of Chavannes's works will be found exceedingly interesting; "Some Notes on the Illuminated Books of the Middle Ages," by W. Morris; "Italian Chimney Tops," by H. E. Tidmarsh; the second part of the Ruston collection, by Claude Phillips, and the usual departments, make up the remainder of the attractive current number. The Cassell Publishing Co., 31 East 17th street, New York.

CASSELL'S FAMILY MAGAZINE has for complete stories "The Phantom Forget Me Nots," by E. Chap-man; "The Doctor's Secret," by Albert E. Hooper; 'The Queer Passenger's Story," by A. E. Bonser Among the prominent miscellaneous papers, finely illustrated, will be found "Modern Manchester." "A Others See Us," "Both Sides of the Shields," "Picturesque Ipswich, England," and "Professions for Our Boys." The departments are well maintained, and will compare favorably with any other part of the magazine. The Cassell Publishing Company, 31 East 17th street, New York.

The Problem of the Unemployed. To the Editors of the Banner of Light:

The question, "What shall we do with our unemployed?" is of grave importance, and must be answered. With so many idle workers in our midst, to whom no work means not privation, but starvation. we should look the situation squarely in the face, and apply a remedy that will be an effectual and all-sufficient cure; palliatives and plasters in the shape of 'soup-house" charity, and the like, will not remove the evil. The plan proposed by Mr. Bellamy of State cooperative work for the unemployed is the only true and scientific method of dealing with the questionand it would seem that in this day and generation we might be able to treat it in this enlightened manner.

As I understand the plan suggested by Mr. Bellamy, the State would put its unemployed at work to supply each other's needs-or in other words to support each other: That is all. It would not interfere with any outside business, neither would it be long a tax upon the State; for as Mr. Bellamy has shown, the system would soon be more than self-supporting. Money must be spent by the State in various ways to relieve the suffering of those who manage to exist, and to bury those who die of cold and hunger, yet no real good is done-the evil still goes on. How much more sensible it-would be to expend the money in putting these people at work, and make an end of the need of charity, either public or private, in their case forever. It would seem that all must be weary of the present state of things as regards the unemployed, and be willing to adopt any sensible measure that promises

permanent relief. The question before us is just this: Shall we pursue the same old senseless plan of palliatives in the shape of "soup-house" and other like charities-wholly ignoring the cause of the malady-or shall we have wisdom enough to apply a radical and all-sufficient remedy, such as Mr. Bellamy purposes, and exterminate the evil for all time. I trust our answer will be worthy of an enlightened and progressive people.

RECEIVED: SEED ANNUAL for 1894, with cover in deliate floral design. Published by D. M. Ferry & Co., Seed Merchants, Detroit, Mich.

BURPRE'S FARM ANNUAL for 1894, with beautiful Illustrations in natural and finely shaded tints. Published by Atlee Burpee & Co., Philadelphia, Pa.

CHILDS'S RARE FLOWERS, VEGETABLES AND FRUITS for 1894, with cover decorated with a spray of exquisite roses. Published by John Lewis Childs, Floral Park, N. Y. VICE'S FLORAL GUIDE for 1894, with charming floral and vegetable illustrations in colors, and the white and gilt cover is embellished with sprays of pure white asters and double white anemone.

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How frequently we make use of popular quotations, and we do so because they describe so accurately our feelings. The beading of this article, meaning, I came, saw and conquered, was first employed by Julius Cæsar to describe one of his victories; but even this great man little realized the magnitude of what might be involved in his famous expression. Recent events have called forth the use of it in a grander and more sublime meaning than ever before.

Mrs. I. E.,Ditmar, who resides at 800 Parker street, Boston Highlands, Mass., says:

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Hon, L. P. Strickland, of 58 Taylor street, Cleveland

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I used this wonderful remedy." This wonderful medicine, Dr. Greene's Nervura blood and nerve remedy, is putely vegetable and harmless, and has come to us through the skill and labor of a great physician. It has met disease, and it is conquering it all over the country to an extent never before known. It is acknowledged to be the greatest of all medicines in overcoming diseases of the blood and nerves, and all complaints arising from poor blood or weakened and diseased nerves. If you are suffering from any of these diseases, such as nervous debility. poor blood, weak nerves, dyspepsia, liver or kidney complaints, take Dr. Greene's Nervura blood and nerve remedy, the great conqueror of disease, and your system will be freed from all impurities and complaints. The doctor can be consulted at his office, 34 Temple lace, Boston, Mass., free, personally or by letter.

RECEIVED FROM ENGLAND.

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MASONIC TRUERE, BOSTON, Etc., 12th, 1862.

MASONIC TEMPLE, BOSTON, Feb. 17th, 1892.

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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 the readers. It is a very convincing work to hand to have confined and the readers. The savery convincing work to hand the readers, the readers of the readers. The readers of the reader

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Panner of Pight.

BOSTON, SATURDAY, FEBRUARY 3, 1894. SOURD EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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This offer is made to introduce the paper to those among the public who have not yet formed practical acquaintance with its valnable 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 country where organized medical bigotry seeks offer is made.

Some Plain Talk about Medical Monopoly.

When common sense is joined with good medical sense and experience, and old, ignorant and dangerous formulas, like old creeds in theology, are cast aside, or given only their proper weight in an unprejudiced mind, then old theorems and theorists are placed upon the defensive. But errors die hard. The advocates and defenders of old systems are not alone conservatives but obstructionists. Science takes no progressive step until some psuedo- into his campaign (instead of announcing it scientists, who have grown gray in the service of old bases and formulas, are placed hors du combat by an array of facts which confounds alike their theories and their reasonings, and places them in a ridiculous position before the scientific world.

There is no such thing, strictly considered, as medical science, the confession of the best scientific writers confirming the statement. There are medical systems, medical schools and practitioners, but in diagnosing disease, applying remedies and saving the lives of patients, medical practitioners contrive to quarrel over the particular systems which they have been taught in their respective schools, while the patient often suffers and dies. It is true that an enlightened and popular commonsense and experience have driven the bloody lancet, the deadly mercury and the poison blister out of the sick chamber as curative forces for a cold and resultant fever. Even nature's processes are now admitted to be as helpful and restorative, when obeyed, as the vile concoctions and nauseous compounds which the stubborn disciples of the schools prescribe, through the formula of a dead language, and the practitioner of a modern school of medicine is not now horrified when a feverconsumed patient calls for and receives-with a relish which those only can appreciate who have experienced it-a draught of pure, cold water. But what an army have suffered one prolonged agony of thirst for that which nature has so freely and bountifully supplied, simply because an ignorant medical tyrant has forbidden the restorative "elixir of life," because it would, according to what he was

his prescription! Popular education, and especially that which relates to the preservation of health and life, remedial agencies and systems of therapeutics, have so shaken the hold of old systems upon the public that, even while, their colleges are graduating thousands of young followers annually, more and more of them are standing in the medical market-places-like the idlers referred to of old by the great Nazarene healer -"because no man hath hired" them. People are employing those physicians who cure, and who cure by the simplest and most direct methods. To such an extent has this common-sense decision been carried that a general alarm has been awakened, and a general coercive process decided upon to retain the grasp of the professionals upon the service and the

taught in his medical course, interfere with

purses of "the dear people." For years the Legislatures of the States have been importuned by medical cormorants to pass restrictive laws against "those other fellows," and in favor of themselves and their school of practice. They seek election as representatives to legislatures; appointment upon the committee which shall permit them to report favorably upon their own petitions, and auts of an angelic ministry in the cause of both at the same time. Agnosticism, as undergovernors to solicit official recommendations | tience and courage.

moral and political support in forcing the passage of a bill into a law which shall confer special powers and rights upon them, against the wishes, will, interests and even the sacred rights of the public. They employ men to circulate throughout the State petitions which they have concocted and had printed, and they morally coerce the families of their patients and friends to sign them. They, in combination, employ the best lawyers, with large fees, to advocate their close, special, corporate claims before the legislative committees, and, failing, renew their efforts every year consecutivelyin Massachusetts for fifteen years or more-determined to overcome alike the patience and the persistency of the public in defending its rights against the greed of service and fees.

If the Orthodox ministry and its theological schools; the legal fraternity; any school of education, its officers, professors and graduates, secular and distinctive in character, should attempt to introduce and pursue this system of tactics to secure special restrictive privileges and immunities for themselves and their assoclates, even under the false plea of their great interest in and care for "the dear, ignorant public," they would awaken universal disgust, and receive, as well as merit, universal condemnation. If we are not to be permitted to select our physician, and the system of healing satisfactory to us and to our families, without our medical attendant being fined and imprisoned for his attendance upon us, pray why should we be permitted to select our clergyman, spiritual teacher, church and particular school of theology for ourselves and families. or why select our own lawyer to conduct our suit or defend our fortune in court?

If "the dear people" are to be made slaves to a penal medical statute, let them also be made to how to a clerical tyranny. Restore the old days, when Cotton Mather was the religious head of Massachusetts, and his ministerial associates were the bishops, when men and women took their religion, with its creeds and formulas, by law, and those who resisted were banished from the State, like Roger Williams -and not only Unitarians, Universalists, Baptists and Methodists, but even the Orthodox communicants of the "New Old South" and Park-street churches would revolt against such a flagrant usurpation of personal and popular rights.

Would it be any greater or more flagrant usurpation than this persistent attempt to force us by law to swallow mineral poisons in quantities, and permit the State to name their administrator? Does the increase in popular intelligence characteristic of the past half century throughout New England and the country, disclose an increase of popular weakness and defect in judgment, so that to-day personal rights-everywhere in the country deemed sacred and inviolable-must now, by statute law, be handed over to a select few to exercise for us, while the fortunes or poverty of that select few are contingent solely upon that right to administer upon others, conferred by special enactment? Oh! liberty, what crimes against man are perpetrated in thy name!

The above remarks apply with equal force and justice to and in every portion of the to stand between the people and the light of their constitutional rights. To us in Massachusetts they have a peculiar significance at this time. In our issue for Jan. 13th we stated that our new Governor, Greenhalge, asked during his first address to the members of the Legislature that they "consider the expediency of requiring that practitioners of medicine be registered in somewhat the same manner as pharmacists are now registered," etc.

This we characterized at the time, and rightly, to be an open bid for the enactment of a medical monopoly law-adding that if candidate Greenhalge had openly introduced this issue afterward) he would certainly have failed of his election. It is very evident that his words have fallen on gladly-receptive ears, and on law-desiring minds; that the great mass of the medicos in this State has felt a thrill of hope. and is now essaying a premonitory wriggle, preparatory to presenting something "for the benefit (?) of the dear people." Already we are in receipt of a copy of The Healthy Home. a medical publication, in which the editor endorses the utterances of the Governor-at the same time acknowledging that "in Massachusetts it [the doctors'-plot law] is always defeated." The editor proceeds to give as the causes thereof:

"One reason for this is because no one 'pushes things.' What is everybody's business is nobody's business. The average physician, busy with his own affairs, is not apt to take an active interest in pushing a matter which will be of only indirect personal benefit, if successful. . . .

"Another reason why a medical law has not been passed in Massachusetts is because the regulars have asked for too much. It is useless to try to rule out homeopaths or eclectics. . . .

"A moderate, sensible medical law would pass the Legislature, even in Massachusetts. The Healthy Home is in favor of such a law. It does not, however, lay down any ironclad principles as to how it should be worded. It would like to hear from physicians and readers on this whole topic."

There is every reason to expect that this feeling will spread (under His Excellency's hint), and that an effort will be made during Gov. Greenhalge's administration to obtain the legislative enactment of some "doctor'splot law"-which is sure of his signature-if presented. LET THE FRIENDS OF FREEDOM IN MEDICAL PRACTICE BE ON THEIR GUARD IN THE OLD BAY STATE!

THE SPIRITUAL PHILOSOPHY of life and service for humanity as a unit of joys and sorrows, hopes and despondency, courage and despair, gives the best illustration of the truth embodied in the lines of England's old, blind poet, John Milton:

"Thousands at His bidding speed,

And nost o'er land and ocean without rest: They also serve who only stand and wait." To unselfishly do one's whole duty, and be content with the service required, according to one's capacity for doing, sweetens the soul with an atmosphere of peace, keeps it constantly in harmony with the law of our spiritual growth, and in preparation for the disclosure of such spiritual gifts and powers as our angel-friends can manifest through the entire organism. Impatience, and an overweening desire to perform works for which we are naturally and it has no right to predicate (assert) anything spiritually unfitted, is the bane of many other- about them. Aha! then the agnostic, otherwise good mediums and useful lives. All can wise the skeptic, does predicate, does assert. serve the cause of truth; some by a ceaseless activity, others by standing and waiting for him as one who built on "negations." Evitime, place, development and inspiration. Servto vote for their own bantling; get the ear of humanity, of all others, need to cultivate pa- stood, predicates or asserts nothing; it simply

Personal Liberty.

In the House of Representatives at Washington, on the 25th ult., Mr. Representative Morse of Massachusetts introduced a joint resolution, about the business of openly denouncing men proposing an amendment to the Preamble of government of Almighty God in all the affairs of men and nations," which was referred to the Judiciary Committee. The same day, Mr. Frye of Maine introduced into the Senate the proposition for an amendment to the same Preamble, so as to make it "recognize the divinity of Jesus Christ," which was referred to the Judiciary Committee of the Senate.

The Republic was founded as a purely civil government. It has so continued in its letter, genius and spirit. As the Preamble to the Constitution is very brief, and yet specific in its statement of the reasons for the adoption of the Constitution by the people, we reprint it, that our readers may see the inappropriateness of either of these proposed amendments:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and estab-lish this Constitution for the United States of America.'

The theological or religious question was wholly ignored in the framing of the Constitution. Every government of Europe had furnished a sufficient example of religious tyranny, or the suppression or coërcion of the individual citizen, and our fathers would have none of it. It was believed that no future claim to the exercise of ecclesiastical power could be builded upon an utter negation: but the people, in view of the teachings of history, desired a positive security for themselves and their descendants. Hence the conventions of the people in the several States, which met for adopting and ratifying the Constitution, supplemented that act by proposing to the next Congress—held in the city of New York, March 4th, 1789—certain amendments. The Congress complied, and there was added to the Consti tution this positive, prohibitory clause:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." grievances.

The whole intent and purpose of these proposed amendments to the Preamble to the Constitution are to change its purely civil character, and give it a religious semblance, so that religious sects and dogmatists may find a civil shelter in their systems of propagandism and and rights of others.

The Rev. Joseph Cook could as reasonably apply for an amendment to the Preamble confessing "Calvinistic Orthodoxy." The proposed amendment of Senator Frye comes near one of his American bishops, could present another, going a step further, and declaring the Pope of Rome as infallible as Jesus Christ, and his decision the law in all matters of religion or conscience; and if the amendment should be incorporated, the Republic at once becomes hierarchical in character, and a national church and religion follow.

There is no tyranny and oppression equal to religious tyranny, as all history proves. An inflamed religious zeal resembles a moral madness, and has no respect for the rights of condogmatist, creedist, church, or form of religious faith. Worship must be free as thought. and every one respected in his personal right to worship or to refrain from it.

Dr. Corey as an Expert on Skeptics. The former pastor of the Metropolitan Method-

ist church in Washington, D. C., delivered himself of a miscellaneous sort of a discourse in that city at New Year's, in which he handled the whole class of so-called skeptic-producers. making his theme the "Credulity of Skepticism.". He said it had many phases, and it was never precisely the same; it never had primal principles on which it could stand, but has always been as unstable as water. Its disciples always had been at variance, which he readily explained by saying that it was built upon negations. If Dr. Corey had intelligently defined skepticism at the start, he would not thus have betrayed the crass ignorance he has in dealing with it in discussion. He should know, first of all, that skepticism, while it is by no means negation, as he asserts, is not, or the other hand, in any sense whatever dogmatism, with its self-asserting positiveness. Its distinctive characteristic is that it neither as. serts nor denies; it all the time inquires; it demands proof rather than faith; it swallows no statements without first tasting their substance for the purpose of deciding as to its nutritive quality; it refuses, in fine, to accept anything on trust, but insists on cash down, honest dealing. Does Dr. Corey think there is anything wicked in this?

Continuing, he stated that he had found it needed more credulity to be a skeptic than to be a Christian; that the only thing positive about skepticism is its denial of the "Scriptural faculty" (whatever disease that may be), and its denial of man's relations with a spiritual God. How "spiritual," pray, is the average so-called Christian's God, of whom he has no conception whatever that exceeds the limits of his own visible being? An agnostic Dr. Corey called a spiritual know-nothing, and he declared agnosticism to be the latest form of skepticism; in other words, a skeptic is a spiritual know-nothing." First, the agnostic contended that the unaided intellect could comprehend everything-which is not the fact, because the agnostic insists that human comprehension has its limits. If, said he-evidently thinking he was uttering what was beyond the reach of dispute-if agnosticism pretends to know nothing about the spiritual faculties. is positive: a moment ago Dr. Corey described dently he wants to eat his cake, and have it. persists in saying: "I don't know." And this tion" harvest?

in their favor in annual messages, and their | More Attempted Tinkering to Restrict | is the way these ministers who have the self complacency to think themselves reasoners on subjects that are unfathomable by the sounding instruments of human comprehension, go certainly as good in all respects as themselves the Constitution of the United States, "ac- in point of character, if not of attainments knowledging the supreme authority and just and natural gifts, simply because they cannot admit, and therefore will not, that they know what they really know nothing about, and see what is to their sight wholly invisible.

Next, Dr. Corey pitched headlong into Prof. Huxley's theory respecting the origin of man. He denounced the public lectures of the latter in this country as "unfair and fraudulent." He said Prof. Huxley argued that life originated with "a protoplasm, or something coated with slime that extended like a sheet around the globe," and urged that the three elements that "first got together in some manner and produced life" were water, ammonia and carbonic gas. He submitted whether it did not require more credulity to believe this theory than to ascribe the source of life to "an intelligent God." But why any more difficult than to believe God created life out of the earth by breathing into a clay "image"? Is the "breathing" continued in the case of each new life that appears?

After much fanfaronade Dr. Corey soared with untried wing to a consideration of Spiritualism. The very idea of skepticism in the face of the actual facts that Spiritualism yields in such multitudes, is an effrontery to ordinary intelligence. He was pleased, however, to take Spiritualism to illustrate skepticism. He thought-if, indeed, it can by courtesy be called thinking-that it required more credulity to believe "this abstruse absurdity" (he is ambitious to become a coiner of phrases) than to believe that God was able to shed his sunlight into the heart. Alas! and alas! a clear case this of easy speech and empty meaning! Who told Dr. Corey that Spiritualists did not believe, nay, did not know, that God was able to shed his sunshine into the heart? How easy to push over men of straw set up by ourselves! But no one is hurt!

"Direct Legislation."

As THE BANNER has before remarked, the new system of making laws-known as the "initiative and referendum"-by which the people are given the power to propose new measures for enactment, and to ratify or reject all important measures passed by their legislatures, is coming more and more into notice. It has been in use in parts of Switzerland for over six hundred years, and given such excellent results that its scope has been extended, until at the present time it is in operation in national their forcible intrusion upon the consciences | legislation, and practiced by ninety per cent. of the Swiss citizens in State affairs. Its advantages are summarized as follows:

It would neutralize the increasing use of money in the interest of special grants and privileges; since there will be more votes than swallowing the whole Calvinistic theory if join- can be bought, when the entire body of citied to the proposed amendment offered by Rep. Tzens vote upon a bill. It would purify corrupt resentative Morse. Mgr. Satolli, with the aid of election methods, by removing the motive for expending large sums of money now known as 'election expenses" on committees for investigating, considering, or drafting new measures of legislation; thus the citizen of small means will be far more eligible to office than he is now. It would break up "machine" rule in politics, as the citizen will be able to vote directly on all laws, and consequently measures rather than men will be of the first consideration at election time.

It will likewise reduce the amount of special or sectional legislation, since a large proporscience in another. It is at this point that our | tion of ill-advised measures would be done purely civil and anti-religious form of government becomes the protector and defender of the rights of persons and religious organizations of all creeds or of no creeds. Many attempts by religious zealots have been made to change it, but they have failed, and always will. The American people will never vote to discussion, thus dispelling popular ignorance.

And the franchise would be enlarged by the local property of the polymerican people will never vote to discussion, thus dispelling popular ignorance.

And the franchise would be enlarged by the local property will the polymerical property will be property and the franchise would be enlarged by the local property will be property. And the franchise would be enlarged by the people's will being exercised upon all chief measures of public importance, instead of a voter's being compelled, as now, to cast his ballot for a representative who stands only for with the limbs from the knees overhanging and the place their free conscience at the feet of any And the franchise would be enlarged by the what the party platform professes. In short, it is claimed that direct legislation is a thoroughly practical method of law-making, pure democracy, and beyond the reach of bureaucratic influence or party domination.

Special Attention

Is called to the remarkably liberal and forward-looking editorial from the New York Herald, which we copy for the benefit of our readers, on the second page, present issue. We had purposed a more synoptical treatment. but feel sure that its spirit is best preserved by giving it in its entirety. Surely The Herald 'moves," as well as "the world."

Dr. F. L. H. Willis

Will speak at the Back Bay Spiritual Temple (Newbury and Exeter streets) next Sunday af-

Our deepest sympathy goes out to Chas. W. Sullivan, the kind, affable and truthful Spiritualist, medium and vocalist, whose name is familiar throughout New England. As THE BANNER stated last week, this good man and public favorite is at present lying very ill at his home in East Boston. We are sure the best wishes of a multitude of friends go out for him in unison with our own.

The attention of every friend of the animal creation is directed to the sympathetic Jan. 25th. and touching plea-coupled with sound argument - which Mrs. Helen Stuart-Richings makes on the first page of our present issue, in answer to the question, "Do Animals have Continued Existence?"

In the message of Capt. Daniel Waldron, published in this issue (in the Message Department, 6th page) mention is made of Capt. Hunt of Salem; the senior editor of THE BANNER recognizes in the reference the name of a dear old friend of his.

Read the card of Augustus Day, Detroit, Mich., on our fifth page.

After all, there is n't such an alarmingly large number of smallpox cases in Massachusetts. There have been reported to the State Board of Health since the 21st of last September, when the first case occurred, nincteen cases of smallpox from places outside of Boston. Of these, seven occurred in Lowell, four in Holyoke, two each in Worcester and Methuen, and one each in Somerville, Brookline, Mariboro and Yarmouth.—Boston Herald.

And yet "the powers that be," and other powers that think they are, have done some tall work in try-ing to create a "scare" in this State in this direction: Did they hope it would eventuate in a rich "vaccina-

God's Poor Fund.

The report of the Veteran Spiritualists' Union, made at its monthly meeting, held in Boston Jan. 3d, states that the relief committee of that organization paid out in aid of the needy the sum of \$83.00 during the year 1803,

In this connection it is proper for Time BANNER to state that, without specially chronioling the fact before the public, its proprietors have paid out, in the years that are past, several thousand dollars, in different installments, to such of the destitute poor as our spirit-friends have called our attention toand this aid has been rendered without asking in any way the religious or non-religious views of the recipients. This good work on the part of the BANNER OF LIGHT is still going on: therefore we earnestly request that the philanthropic, wherever they may reside, will continue to aid our "God's Poor Fund" with donations, large or small, as the circumstances of the generous donor may warrant.

In the practical working of this FUND many interesting experiences have been met with in proof of direct spirit communion: At one period, for instance, we aided at different times the late Austin Kent of Stockholm, N. Y. He was a chronic invalid; was mainly dependent at last upon THE BANNER's aid ere he passed on, and received from us over \$200. One day as the senior editor was opening his morning mail, his right hand was automatically influenced to write: "Send Austin Kent ten dollars." Obeying the spirit-world's behest, he at once mailed to the poor invalid a ten dollar note. The next mail brought him a letter from Mr. K., to the effect that on the very morning the gift was sent from this office. he had asked, in his anguish of spirit, that it the angels could hear his call, as the Scriptures taught, would they at once influence some one to render him the assistance he was so much in need of in his bed-ridden condition. He saidon receiving so promptly from this office the desired aid-that he knew his prayer was heard and responded to by the angel-world.

The above brief statement is only one of many that have been practically brought about in a similar manner by and through the instrumentality of the promptings of the spirit-world given to the Banner Establishment.

We mention these matters solely for the purpose of letting the public know what THE BANNER has been able to accomplish through the assistance of generous-hearted souls who have from time to time responded to its calls for aid for the destitute. We still have heavy demands-in this unprecedentedly hard season (financially)-upon our God's Poor Fund, and we therefore earnestly repeat the request that the benevolently inclined, wherever residing, will send funds to assist us in carrying on the good work at this time.

An Awful Statement.

Here is a specimen of legal killing by the Christians of the last end of the nineteenth century. Is it not high time that capital punishment should be expunged from all our statute books, and imprisonment for life for murder be instituted instead? The account of this terrible affair in the great city of Chicago, where churches abound, is as follows-as reported in the daily press:

"Murderer Painter's execution in Chicago, Jan. 26th, was a most bungling affair. Just as he had uttered his last words of a rambling address the signal was given, and the trap was sprung. As the body descended there was a sharp crack. The rope had snapped in the centre, between the iron eye in the crossbeam and the noose. As the body fell it half turned from its previous perpendicular position, and the head struck the ground with tremendous force.

with the limbs from the knees overnauging the edge. The trap was again spring, and the body again went into mid-air. This time the rope held its own, although the noose slipped behind the ear and close upon the chin, and it seemed for a moment as though the head would pass through. A doctor sprang to the side of the swinging body and seized the left wrist. As he did so he made the remark: 'I believe he was dead when he was carried upon the scaffold.'

As the body swung around the blood continued to pour out of the head until not a vestige of white remained about the upper portion of the robe. The sight sickened many of the spectators, and as soon as the body had fallen a second time they made a break for the open air."

Decease of Hon. John Low.

Another veteran Spiritualist has passed on to a higher sphere. Hon. John Low entered spirit-life from his residence in Chelsea, Mass., on Monday. Jan. 22d, aged eighty-six years. He was born in Winhisimmet Village, and became instrumental in developing that hamlet and adjacent lands into the city of Chelsea. Active, energetic and far-seeing, he was one of the founders of many of its institutions. Its first postmaster, he subsequently became alderman, mayor. State senator, and held almost every position of trust that he could be induced to accept. He was a prominent Mason, and in all public and private relations was endeared to a very large circle of friends. He was a Spiritualist, firm in his convictions and intelligent in his grasp of the philosophy of life. His wife survives him at the age of eighty-two, and his son, John G. Low, and grandson, the founders of the Low Art Tile Works. Dr. H. B. Storer conducted the funeral services at his late residence on Thursday,

At the present time, when in various portions of the American continent the public attention is being centered on the advisability, or its opposite, of vaccination, THE BANNER directs, with special emphasis, the attention of all its readers to several works bearing on the non-vaccination side of the dispussion, which Colby & Rich have on sale:

"THE STORY OF A GREAT DELUSION," by William White, Esq., which outspoken book has rightfully been called," the anti-vaccination bible." Price \$2.00. Also a sharp pamphlet by the same gentleman, wherein the views of Sir Lyon Playfair and Sir Charles Dilke in their pro-vacquation speeches before the British House of Commons are ably dissected and proved clearly erroneous. Price 5 cents.

VACCINATION BROUGHT HOME TO THE PEOPLE, by Miss Chandos Leigh Hunt (Mrs. Wallace)-a neat pamphlet, charged from cover to cover with argument and statistical information going to show the utter fallacy and open danger of the Jennerian proess. Price 15 cents.

Circulate these, friends, among he people. The hideous vaccination theory, now entrenched in compulsory laws, is yet to yield before in awakened and properly educated public opinion.

Interesting matters - phenomenal and otherwise-are detailed in the etter by Mrs. Carrie E. S. Twing on our second page.

TIMELY TOPICS.

The Prize of Character.—The new Rabbi from Denver, Col., who has succeeded Rabbi Schindler at the Temple Adath Israel, lectured, on a recent even-ing, to a numerous audience, on the story of Jacob's all night wrestle with the angel. He said the two men, Jacob and Israel, represented the two natures in man and in the race. Sometimes the Jacob would predominate and sometimes the Israel. Man doc not grow downward but upward-heavenward. But after a season of false ideality the race has been taken possession of by materialism and a dominant love of the good things of the world. He said our lives are pervaded and urged along by a selfishness very far from noble. The serpent of greed is gnawing at the heart of our life, and in a thousand ways hypocrisy and shrewdness succeed in extorting heav en's blessings from their rightful owners. Then materialism begets sensualism. Vice threatens our homes and makes victims of the pure and innocent, casting a shadow upon our lives. Heaven and hell war with each other in our breasts, and who shall come to our assistance? A terrible responsibility rests upon that thought which teaches us to fear nothing but the consequences of our doing, and to do good for the good's sake. Jewish morality, said Rabbi Friedman, teaches thee that thou art free-thine own master. There is nothing great or small in the world that cannot be ennobled or abused by these godlike mortals. This is the wondrous charm and grandeur of modern life; it is a godlike battle to obtain the prize of character. Choose, then, between the animal and the angel.

The End of the World .- To some the gift of prophecy, says St. Paul: but, fortunately, not to all. say we. Being here, it would not appear to be the highest wisdom to cherish apprehensions of the fu-ture; that will take care of itself, and when it gets here it is no longer future but present. Elder Smith, the head and front of the Adventists of Battle Creek. Michigan, has recently put forth a statement embodying the reasons for the belief of his adherents that the final end of the world is rapidly approaching. His view is that the gospel was intended to do a specific work in the world, viz., to gather together a certain an animal caused death. people for the Lord, according to Acts xv. 14. We believe, says Elder Smith, the gospel has nearly accomplished its work in the world, and that a change of dispensation is at hand. We believe a change is also awaiting the physical world, and that it is described in II. Peter, iii. 7. We understand that this physical globe is to be renewed, and will be the everlasting abode of the redeemed under the title of a New Heaven and a New Earth: Revelations xxi. 1. Then will be fulfilled the words of Christ in Matthew v. 5. All this, we would remark, reads very much like a dream-book, the several texts selected telling what the dream signifies. The poor old Bible is made to do duty for a good many purposes. It can be made to foretell a variety of events.

Church Gambling .- The preacher who goes by the not too reverent title of the "cyclone evangelist," Rev. J. H. Weber, at a recent meeting of the revivalistic character in one of the Methodist churches in Boston, discharged a heavy shot at the current practice of church gambling, in presence of an audience of men and boys who had assembled to hear him discourse in his ardent way on "bucking the tiger." He told them that the churches are teaching gambling when they hold Fairs, and carry on "chance" contests. In his personal opinion there was no difference between gambling for church prizes, and gambling for stakes at the gambling den. He asserted that the police ought to raid the church Fair as well as the den .-This, we should remark, is coming directly to the point: These same gambling churches manifest the utmost sensitiveness at spiritual mediums' accepting or asking a proper recompense for their services to others, as if religion were profaned by the practice. If this is not pharisaism with the broadest phylacteries, it would be hard to tell what is.

A Medical Muss .- It is reported that Paris has of late been the scene of a professional (?) "disagreement" of tragic proportions. The late spell of cold weather was keenly felt by Maurice, the orang outang of the Jardin d'Acclimation. When he fell ill it was decided by the managers of the Jardin that inasmuch as Maurice possessed far more resemblance to a man than to an animal, a regular doctor should be summoned. On his arrival, however, the doctor declared that, as the patient occupied an intermediary place between the quadrumanes and the humanes, its treatment should devolve upon a veterinary surgeon, who, however, hesitated to assume the responsibility, on the ground that Maurice was more human than beast. While the discussion was in progress between the two

The Altruist Interchange is a quarterly magazine published in New York, with an appropriate motto, "Every man is called to the service of others." Altruism is the opposite of Egoism. This quarterly preaches the true doctrine of happiness by simply doing for others. One practical piece of advice given, appropriate to the present time, is for those who spend money not to stop spending it because of the general depression. Well says its editor that the luxuries of the rich are the sustenance of the poor: every penny which the rich man spends, no less than every penny which the poor man spends, should be so thought out as to bring the greatest good to the greatest number. Doing without now may impovergreatest number. sish and distress others.

Equity Union, 20 Oak street, Boston, Mass., is, we are informed, a useful centre for distributing food and clothing to the unemployed. The tales of want and suffering heard there are sufficient to awaken deepest sympathy. The Management of the Union solicits food and clothing for these unfortunates; boots and shoes are especially needed; cast-off clothing of every kind is wanted. All who send supplies and clothing to the Union may feel sure their gifts will be carefully distributed.

THE REPORT of the proceedings of the annual convention of the Vermont State Spiritualist Association, held at Waterbury, Vt., the 19th, 20th and 21st ult., has been received from the Secretary, Janus Crossett, and will appear in next week's issue of THE BANNER.

Reliable Statements.

It is a rare thing to find in the BANNER OF LIGHT any matter excepting of a strictly reliable nature. This is peculiarly true, strange to say, of our advertising columns. Not a day passes that we are not in some manner made aware of the truth of this statement. As an example especially illustrating these facts, we would mention X-ZALIA, the virtues of which have often been extelled in this paper. We became convinced of the real value of this preparation by personal trial, and many of our readers have "weighed it in the balance and found it not wanting." Its quick and pleasant action, its conservative claims and its rapidly-increasing popularity, all combine to make X-ZALIA one of the most valuable remedial agents of the present age. The great relief it has afforded to those suffering from Hemorrhoids would alone stamp it as a veritable "Blessing to Mankind." It is distinctively a Family Remedy, and is a certain specific for all affections of the skin, beginning with Eczema and Salt Rheum and continuing through the whole category down to Prickly Heat and Mosquito Bites. The success it has attained, and its extensive use among our readers, prove not only the great worth of X-ZALIA, but also the value of THE BANNER as an advertising medium.

On the 29th of last August—the news has only now reached the outside world—a tremendous carthquake in the Himalayan hills destroyed the Dalai Lama's grand monastery, seven lamaseries, over eight hundred houses of soldiers and their families, and hundreds of lives. Nine gold images of Buddha were dug out of the ruins of the Lama's monastery. Thibet lies west of China, and includes an area of 700,000 square miles and a population of several millions. The earthquake devastated an area of 9000 square you do. Might as well quit expecting them to, and be

NEWSY NOTES AND PITHY POINTS.

BREAD AND BUTTER. The man to-day who most doth sputter Is he who needs his bread and butter! He knows that those who worship wealth Are bound to get their fill of pelf. He knows also that half-paid toll Is what full well has brought the broll Between employer and employe, Which plays the deuce with amity! But Time will rectify all wrongs, And Justice perch where it belongs!

Binks—" Do you use a fountain pen?"
Not since I joined the church."—Truth.

The longest iron rallway bridge in Germany has been opened. It spans the Vistula between Forden, in Prussian Poland, and Culmsee. It is 1450 yards long, and cost 8,000,000 marks.

There was a face missing at the Woman Suffrage hearing at the State House. Lucy Stone would have been present it she lived. The time for this reform seems propitious, and how Mrs. Stone would have delighted to be in at the finish of the great fight.—Post. Spiritualism teaches that this distinguished advo cate of woman's rights was not ignorant of the occasion, and was able to attend—though not visible to the ordinary external gaze.

Miss Helen Almira Shafer, M. A., L.L. D., President of Wellesley College, Mass., died at the college on Saturday, Jan. 20th, after a brief illness, of pneumonia. She was born in Newark, N. J., in 1839, was graduated from Oberlin College in 1863, and at once began work as an educator, first in New Jersey and later in St. Louis. In 1877 she was called to the chair of mathematics at Wellesley, and in 1888 she succeeded Mrs. Alice Freeman Palmer as President.

Bank notes are alleged to increase in weight the longer they are in circulation, and certain scientific observers state that this is due to accretion of microbes in great part: Nineteen thousand one hundred and forty seven bacteria were found on two Spanish notes. Eight of these were disease germs, and one given to

> If ladies will "take in" that sleeve, Then all the men will cease to grieve.

N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia, are out with a calendar for 1894 (a copy of which we have received), which is a rare combination of beauty and utility-large enough to be seen and handsome enough to be admired. The price de livered post paid to any address is twenty-five cents.

Short sighted gentleman chooses a pair of spectacles. "These glasses," he said, "are not strong enough for me." "But, sir, they are No. 2." "What have you next to No. 2?" "No. 1." "And after that?" "After No. 1, sir, you will want a dog."

In this season, when "grip" is so common, and loss of appetite is "its prophet," the Hartford (Ct.) Times recommends the use of clam juice to tempt the flagging stomach to its duty. It may be found at drug gists' stores, and some grocers have it on sale. As a relish, made into a broth, for people recovering from illness, who also need a provocative to an appetite this "juice" is just the thing.

Common justice requires that the natural tastes of children should be studied, and the bent of nature obediently followed. It is unfair to force a child to a study repugnant to his natural instincts, or to repress a development that his instincts crave.—American,

REMOVING GLASS STOPPERS.—Sometimes it is difficult to remove a glass stopper from a bottle. A cloth wet in hot water generally is sufficient, but if this falls, remember the principle is to expand the neck of the bottle by heat and not the stopper. By holding the neck of the bottle about half an inch above the flame of a lamp or candle, in a few seconds the stopper will generally come out. Turn the bottle rapidly in this process, and do not allow the flames to touch the glass, as it might be cracked.

There are men in all professions who never drink or smoke. Go to church and wear a garment very like a wolfish

cloak;
But it does n't help religion or make us better men,
To have these fellows quoted as religion's upper ten.
— W. H. Ballou, in N. O. Picayune.

OUR ANIMAL FRIENDS is an excellent monthly magazine, published in New York by the American Society for the Prevention of Cruelty to Animals. Lt. is full of good reading, and not only teaches children to be kind to animals, but tends to educate men and women as to the care they ought to bestow upon their animal friends. It also contains reading matter of general interest.

The world is sadly in need of an invention that will warn people when they have talked enough.

French officials are uneasy over the recent recon ciliation between Bismarck and Emperor William, as they know that the ex-chancellor is friendly to Russia and they fear that France's overtures to the latter will amount to but little. Russia seems to hold the key of the European situation, and England is on the alert,

THE LYCEUM BANNER makes its New Year's appearance enlarged in size, and with at least three pages more of reading matter than in the previous form. The editors announce, that it is their aim to present not only bright, entertaining and interesting articles that will prove a source of pleasure and instruction to the little ones, but to make prominent in every number the fact that this is a Spiritualist periodical, for the children of Spiritualists. Published by J. J. Morse, 26 Osnaburgh street, Euston Road, London.

Archduke Karl Salvator of Austria has invented an automatic mitraelleuse, which fires from four hundred and fifty to four hundred and eighty rounds a minute. It fires away as long as there is any ammunition left, though all the gunners are killed, suffers little from continuous use, and costs not much more than a good rifle.

We are informed that early in 1894 a Grand Jubilee Meeting of Spiritualists is to be held in the hall of the Spiritualists, which has just been leased in Victoria Parade, not very far from the Cyclorama of Jerusalem. There will be an exhibition of paintings and curios connected with Spiritualism, also a grand meeting of old Spiritualist, a meeting of mediums and also of children. Those who have paintings or curios are requested to communicate with the Secretary.—The Harbinger of Light (Australia), Dec., 193.

Eels thirty-eight inches in length are found in the Boston Cochituate water-pipes. Do you wonder that people who drink the water and decomposed eels catch, or get, the typhoid fever?

VACCINATION EPISODE.-I heard the other day an anecdote in connection with the school vaccinations which physicians will appreciate hugely, says "the observant citizen" of the Boston Dally Post. One of the "young doctors" was vaccinating the school children, when he came to a little girl who had been vaccinated a week or two previous. The doctor told her she would have to submit to the process again. Next day the child's father, who is a physician also, accompanied the little girl to the school to see about it. "She has been vaccinated before, I know," said the young doctor to the old one; "but it will have to be done over again. The vesicles aren't large enough." "Why, man," exclaimed the astonished father, "you don't suppose the Board of Health specify the size of the vescicles, do you?"

This episode, THE BANNER would say, only proves that the zanys are not all dead yet, even if they are fortified, in the opinion of our new Governor, with 'diplomas''!

According to statistics issued by the Commissioner of Immigration, it seems that 11,262 immigrants were landed at Ellis Island, N. Y., during December last, three thousand of whom were unable to read or write any known language, and from appearances did not want to. A movement to stop immigration for a time, under these circumstances, would be in order just now, when so many American citizens are out of employment.

All people will not love you, no matter what good content to be misrepresented and talked about.

MEETINGS IN MASSACHUSETTS.

Lynn.-Cadet Hall was well filled both afternoon and evening by an intelligent and interested audience. Mrs. Ida P. A. Whitlook was the speaker and medi-

and evening by an intelligent and interested audience. Mrs. Ida P. A. Whitlock was the speaker and medium, and appropriate music was rendered by Mrs. G. D. Merrill. Mrs. Whitlock offered a subline invocation and poem, followed by an elequent lecture on the subject of "Salvation: or Human Life, its Linfluence and Possibilities." She then gave a large number of tests and messages, all pronounced correct.

In the evening Mrs. Whitlock presented her hearers with a lecture which held the closest attention of every individual, and atterwards quite a number of readings and tests, all recognized. Then Mr. H. D. Barrett of Washington, D. C., President of the National Spiritualists' Association of the United States, was introduced. He gave an account of the work accomplished, and the history of the Association, and remarked that Spiritualism was in need of organization under the creed of love for humanity.

Dr. Arthur Hodges made a few excellent remarks, and gave tests from spirit-friends.

Next Sunday Mrs. Cartle F. Loring, test medium, will occupy the platform at 2:30 and 7:30, at 16 City Hall Square.

Dr. Arthur Hodges held a grand test circle, and Mrs. Dr. M. K. Dowland's control made excellent remarks Tuesday evening, Jan. 23d.

Thos. H. B. JAMES.

The Spiritual Fraternity held two very interesting meeting lest Sunday.

The Spiritual Fraternity held two very interesting meetings last Sunday. In the atternoon Mr. Millikin opened with an invocation, Mrs. Merrill read a "Sermon in Rhyme," Mrs. Holt spoke briefly, and then gave tests, Mr. Millikin followed with tests and readings, and Mrs. Hayes sang very against blue.

gave tests, Mr. Millikin followed with tests and readings, and Mrs. Hayes sang very acceptably.

In the evening Mr. Southwick gave the opening invocation. After a song by Mrs. Hayes, Mr. Millikin made a few remarks, and gave tests and readings, as did also Mrs. Webster. All tests and readings were fully recognized, and great interest was manifested by the very intelligent and appreciative audience present at both sessions.

E. B. MERRILL. 53 Lowell street. The Children's Lyceum held its regular session at 12 M. Bessie Adams, Flossie Merrill, Carrie Moore,

Holt and Mr. Emerson gave readings: Mertie and Flossie Merrili and Amy Adams, sang; Capt. Bascom made interesting remarks.

Feb. 19th we shall give an entertainment with some very pleasing features.

MRS. A. S. HINES. 203 Broadway.

Hattle Moore, Sarah Collyer, Mrs. E. B. Merrill, Mrs.

Malden.-Mr. F. A. Wiggin of Salem lectured and gave tests at Odd Fellows Hall on Sunday evening, Jan. 28th, to an audience which filled the hall to overflowing. His lecture was a very powerful one, and treated current questions regarding the public and the parochial schools.

Sunday evening, Feb. 4th, Rev. E. Andrus Titus will again lecture for us, and a stirring address is expected.

J. R. S.

pected.

The Children's Progressive Lyceum met at Odd Fellows Hall at 2 r. m., W. E. N. Potter, Conductor. Usual lessons, marches, etc.; review of the last four special topics by the Assistant Conductor; Mrs. Kenyon, remarks, and award of cards to each scholar for good attendance; also special cards to Minnie Palmer and Bertha Willard for bringing new scholars; reading, Miss Alice Fagan; plano solo, Miss Mabel Carter; recitations, Miss Belle Fagan, Miss Minnie Palmer, Miss Lucy Holt; plano solo, Miss Anna Ander, Miss Edith Carter; cornet solo, Mr. Wiley; remarks, Mrs. Holt, Dr. Toothaker. Special topic next Sunday, "How should Children Treat their Companions?" Closing exercises by Mrs. Kenyon.

Mrs. C. A. Butterman, Sec'y.

Melrose Highlands .- Services were held Sunday, Jan. 28th, by D. Evans Caswell, in Rogers Block. Subject, "One Year in Spirit-Life," by Phillips Brooks The discourse was delivered with great force and power. The control thought Spiritualism was in need of an old-fashioned revival. The audience was the largest that has attended any meeting during the sea-

son.
On Friday evening, Feb. 9th, at 8 o'clock, J. Frank Baxter will lecture and give tests in Rogers Hall for the benefit of the mission work of the society. Admission twenty-five cents.
Services every Sunday afternoon at 2:30; free to all. 3 Appleton street, Boston. EDWARD P. FAXON.

Haverhill and Bradford.-Last Sunday Miss . Lizzie Ewer of Portsmouth, N. H., spoke before the Spiritual Union, commanding fine audiences the Spiritual Union, commanding nine audiences. She gave a public séance on Monday evening, Jan. 29th, for the benefit of the Union, which was a success. She also gave a parlor séance, and is holding private séances this week at Mrs. Thorndike's, 46 Pleasant street, Bradford.—Sundays, Feb. 4th and 11th, Edgar W. Emerson of Manchester will speak and give exercises in mediumship.

Salem .- Mrs. Nettie Holt Harding of East Somer ville occupied our platform on Jan. 21st, and gave good satisfaction, both in her remarks and tests. Mr. Joseph D. Stiles of Weymouth was here on Jan

Dr. F. H. Roscoe of Providence, R. I., is to be with us Feb. 4th, to be followed by Mrs. E. C. Kimball of Lawrence, Mass., Feb. 1th.

MRS. N. H. GARDINER, Sec'y.

Newburyport.-Last Sunday we had for the seventh time this season Dr. W. A. Hale of Boston. who lectured and gave tests, afternoon and evening. 1894 1894

His readings and tests were a most pleasing featur of the meetings, and were very satisfactory. Dr. Hale will be here again next Sunday. Feb. 11th, Mrs. A. E. Cunningham will be here. Wednesday evening, Jan. 24th, a large circle with held. F. H. F.

Stoughton .- Mrs. K. R. Stiles occupied the plat form at the Temple last Sunday afternoon and evening, addressing very large audiences. Her lectures were most interesting and instructive, and her tests gave entire satisfaction. We wish her great success during her stay in Pittsburgh through the mouth of FREDERIC BEALS, Conductor.

Worcester.-Mrs. Carrie F. Loring occupied out platform Jan. 29th, in a most satisfactory manner—her discourses being of practical value, and the tests cor

discourses being of rect in every respect.
Feb. 4th, Joseph D. Stiles.
Feb. 2d, Woman's Auxiliary meets at 153 Chandler street, at 3 P. M.; Oyster supper at 6; circle at 8.
GEORGIA D. FULLER, Cor. Sec'y.

Springfield.-Our platform has been occupied by Prof. W. F. Peck for Sundays, Jan. 21st and 28th, with great acceptance. Sunday evening, Jan. 28th, his oration on "The Life and Character of Thomas Palne" was a masterly effort.

During the month of February Mr. A. E. Tisdale will speak for us.

T. M. HOLCOMB, See'y.

Waltham.-Shepard Hall, Sunday evening, Jan. 28th, opening remarks by Chairman; recognized readings and tests by Mrs. J. A. Wood of East Boston; tests by Chairman; musical selections by Miss Winslow. Dr. Toothaker will be with us Feb. 4th.
DR. O. F. STILES, Conductor.
70 Waltham street, Boston.

Fitchburg.-Jan. 28th Mrs. Nettle Holt-Harding gave two interesting lectures; after each she pre-

sented tests, all of which were recognized.—Next Sunday Mrs. Annie E. Cunningham will occupy our platform.

MICHIGAN."

Port Huron.-Spiritualism is at its best here with us. It is indeed encouraging to see the intense interest taken in the subject at present. In the first place we are more than fortunate in possessing such a leader as Mrs. Anna L. Robinson, who is doing such a work here as but few outside can realize. Her lectures are brilliant and logical, and her tests extreme-

tures are brilliant and logical, and her tests extremely satisfactory.

Sunday evening, Jan. 21st, Society Hall, which has been rented for the season, through the generosity of Bro. James White, was crowded to the doors. Every question presented was handled in an able manner. The tests were excellent, and all recognized. We as a people are full of encouragement, and hope in the near future to have an assembly-room of our own. Your paper is doing a good work, and is much sought after, being indeed a "banner of light" to those who wait in the shadow of materialism.

M. D.

PENNSYLVANIA.

Williamsport.-Professor H. D. Barrett-now of Washington, D. C.—addressed a small but exceedingly attentive audience on Sunday, 21st; first, upon the National Organization and its work up to this date; and second, a general review of Spiritualism, as it has manifested itself all along the line of the recorded history of the world. It was a scholarly and impressive lecture, and will be well remembered by all who listened to it. The charter which constitutes the society here a member of the National body was obtained for us by him some time since.

L. R. C.

Ayer's Sarsaparilla purifies the blood, and expels all poisonous elements. Sold by druggists.

Facts Convention.

The second Bunday of this Convention at Dwight Hall, Boston, Mass., proved of interest to the students of occult powers. The object of these meetings, as Mrs. Whither, the Chairman, explained, was to combine the different schools interested in these subjects, and by this means compare the teachings of all; also to study the laws of Hypnotism, Astrology, Phrenology and kindred subjects together, hoping by this means to harmonize conflicting views wherever possible.

ogy and kindred subjects together, hoping by this means to harmonize conflicting views wherever possible.

The subject at the morning session was Psychomottry. Address by Mrs. Whitlock, from questions submitted by the audience. It was a comprehensive statement of the laws and phenomena, by her guides. At the afternoon session Rev. Mr. Onsley gave an instructive address on Astrology, showing that he was in every particular a thorough student on this subject. Mr. Wilkinson and Mrs. Dalton also made interesting remarks. Dr. Coombs gave psychometric readings which were correct—also astrological readings under control, which-were pronounced remarkable by those who understood astrology.

Mr. Jacob Edson made characteristic remarks on Spiritualism and its facts. Dr. Buswell delivered an interesting address on the subject of mental healing and its relation to other schools, especially hypnotism. Dr. Pfelfer explained his ideas of hypnotism, and its power as an agent for healing. Miss Jennie Rhind, Mrs. Dr. Miller and others were present, and entertained the company with remarks.

It was decided to hold three meetings next Sunday at Dwight Hall, 514 Tremont street, at 10:30, 2:30 and 7:30. Mediumstare invited.

MAINE.

Rockland.-Mr. A. E. Tisdale has just finished a course of scientific lectures here, that have won golden opinions from those who have listened to him. en opinions from those who have listened to him. Clear, logical and concise, his statements of well-proven facts, confirmed by scientific research, arrest the attention, and awaken an interest in his auditors that must be productive of good. Endowed by Nature with a magnificent brain, with inner vision intensified by the loss of the outer, this grand instrument is finely attuned to and readily receptive of the wisest and most beneficent influences of the unseen world.

Our little Society is stimulated to greater exertion by his presence with us, and our faith in the success of the grand Cause we are working for grows stronger. At our Thursday evening social circles the latest Banner is a frequent visitor, and a part of the evening's enjoyment consists in the President's reading selections from its instructive, living pages.

MATILDA CUSHING SMITH.

Portland.-Sunday, Jan. 28th, Dr. F. H. Roscoe of Providence, R. I., lectured for the People's Progressive Spiritual Society, at Reform Club Hall, to a large and intelligent audience. The Doctor is regarded here by the public as second to none in the spiritual field as a fecturer and medium. He was assisted by Samuel Foss Goodrich, the boy medium, in the afternoon, and gave seven or eight tests that were recognized.

nized.

In the evening, after the lecture, Dr. Roscoe presented ten tests that were recognized; he was followed by the popular test medium, Mrs. Goodrich, who gave several recognized tests.

Sunday, Feb. 18th, the Doctor will be with us again.

JAMES O. DOBSON, Sec'y.

Dr. C. GOODRICH, Pres.

NEW YORK.

Lily Dale .- A local Spiritualist Association has been organized here, with a Board of nine Directors. and the usual officers. It possesses a charter, and has a good membership. Capt. Powell was unanimously elected President.

The Lyceum, which was organized in November, has become anxiliary to the Society.

Our Lyceum meets Sundays at 11 A. M., and a meeting in the evening at 7:30 is held, at which local talent is employed. Sometimes we have lectures, and sometimes other manifestations of spirit power.

Sunday evening, Jan. 14th, we were favored with a lecture by Bro. Barrett, President of the National Organization which was very interesting and instruk.

ganization, which was very interesting and instruc-live. MYRA F. PAINE.

RHODE ISLAND.

Providence.-The Spiritualist Association met in Jolumbia Hall Sunday, Jan. 28th, at 2:30 and 7:30 P. M. Progressive School at 1 P. M.) Dr. C. H. Harding

Progressive School at 1 P. M.) Dr. C. H. Harding gave us two eloquent and instructive lectures; subjects, "Cultured Thought" and "The Power of Spirit"; both lectures were followed by satisfactory tests. He will be with us Sunday, Feb. 4th. 35 Daholl street. SARAH D. C. AMES, Sec'y.

The Progressive Aid Society met Wednesday, Jan. 24th, at Mrs. Isaac Potter's; readings and addresses by the members, and tests by Mrs. Humes—one of our best and most earnest mediums.

Mrs. M. L. Porter, Sec'y.

For Weak Nerves

Use Horsford's Acid Phosphate. It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

1894		February.			1894	
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A Valuable Work.

One of the very best books extant for the enlightenment of those seeking knowledge of Modern Spiritualism, its Phenomena and its Philosophy, is the grand work entitled

"IMMORTALITY DEMONSTRATED THROUGH THE MEDIUMSHIP

OF MRS. J. H. CONANT," Who was a public medium at the BANNER or

LIGHT office for nineteen years. Even the new generation of Spiritualists, who are more or less familiar with the phenomena, but have never read this book, will gain additional information by its perusal.

It is for sale at the Banner of Light Bookstore./ Price \$1.25, postage 12 cents.

Eligible Booms to Let-At No. 81 Bosworth street, at reasonable rates. Inquire at the Bookstore of Colby & Rich, next door.

SPECIAL NOTICES.

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

J. J. Morse, 28 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby

To Foreign Subscribers the subscription price of the Banner 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.

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

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

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

Mr. J. Frank Baxter will lecture next Sunday, and each Sunday of the month of February, in Berkeley Hall, Boston; in Bath, Me., March, and in Columbus, O., through April. For week evenings address him at 181 Walnut street, Chelsea, Mass.

181 Walnut street, Chelsea, Mass,

Mr. H. D. Barrett, President of the National Association, Washington, D. C., spoke in Boston last Sunday; from this city he proceeded to Maine, where he was to lecture in Portland, Skydnegan, Canaan and other places. He returns to Wishington via Boston.

Dr. C. H. Harding lectured in Providence, R. L. Jan. 14th, 21st. 28th; will speak there Feb. 4th; will be in Haverbill, Mass., Feb. 25th; March 1th and 18th, Malden. Has Feb. 1th and 18th, and March 4th and 25th, open for engagements. Address for the present, 19 Snow street, Providence, R. I., care B. Peyser.

Adel, Sheehan, M. D. of Cincipacti, O. the real

Adah Sheehan, M. D., of Cincinnati, O., the well-known spiritual advocate, has decided to make a lecture tour. Societies desiring to secure her services can obtain all necessary information and dates by addressing Mrs. J. C. Jackson, business manager, at 113 East 5th street, Cincinnati, O., or to 780 West Monroe street, Chicago, Ill.

Mrs. H. S. Lake, appelent for the Clarabida.

Mrs. H. S. Lake, speaker for the Cleveland. O., Spiritual Alliance, will be at Lake Brady, Mt. Pleasant Park, Hazlett. Cassadaga and Lake George the coming camp season.

Mr. F. A. Wiggin of Salem, Mass., will speak for the "Spiritual Association," Howard Hall, St. Louis, during the month of February; for week-evening engagements he may be addressed during the month at 2039 Olive street, St. Louis, Mo.

E. J. Bowtell lectured at Wonn's Hall, Washington, D. C., Jan. 25th. He would like to hear from societies or from Spiritualists where there are no societies, but where his services might be made available. Address 222 2d street, N. W., Washington, D. C.

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Message Bepartment.

The Messagos published from week to week from xearnated individuals under the above heading are here-ther to be given in private, and reported as per dates—as ar Fublic Circle-Room has been permanently closed.

our Public Circle-Room has been permanently closed.

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

It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them 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 dectrine 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.

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. by informing the undersigned of the fact for publication.

It is especially desired by our spiritual advisors that notwithstanding. The Banness has returned to its original idea of holding its scances in prirate, 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 Collay & Ricu.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



Report of Séance held Nov. 17th, 1893. Spirit Invocation.

Oh! thou All-Wise, Eternal Father, we would lift up our hearts to thee at this moment, asking that messages fresh from thine own self may be sent out to every heart to help lighten the burden of the sorrowing ones, and bring then into thine own atmosphere, that they may learn more of thee, and be comforted. Where there is a vacant chair, a vacant place at the table, may thy children learn to know that the loved one is there, still walks with them, and strives to comfort and strengthen them. Oh! our Father, we would ask at this hour that thy immortal children may able to give them proof of their existence. Unto thee would we render all thanks, all praise, both now and ever

INDIVIDUAL MESSAGES.

Dr. Joseph Wilbur.

I have been given permission to write a letter; and as I take a scat here, it seems as real to me as though I were in the mortal form. I would like each word to be taken down, though,

would like each word to be taken down, though, as I have no pen to use.

I date my letter from Burlington, Wis., and I say: Dear friends, I feel that the influence I shed around you while here is not lost, nor am I forgotten. I was able to bestow influences and magnetic forces upon many: and would to heaven I had started out earlier, that I might have accomplished more in that line, for the efficacy of magnetism will be known and sensed much more than ever it has been in the past. much more than ever it has been in the past.
Many to-day have discarded the idea of taking
medicines. Some suffer by not having magnetic force enough, while others feel oppressed
by having too much.
In Milwaukee, Chicago and Springfield, Ill.,
I think I shall be remembered and hone the

influence that I left there still exists.

I am only too glad to speak here to-day. Through the kind invitation of the Spirit-President I am able to send forth these words of comfort, and I hope of light. I would give this advice: Sit by yourselves, and you will gain a great deal through the forces that we, as visitors, bring to you.

ors, bring to you.

I cannot say that I was surprised on my entrance into the higher life, for I understood a great deal about it; still there is chance for progression. I have found out more than can be expressed through mortal lips, although what I did know aided me a great deal in ministering to others. The talents and the gifts that had been bestowed upon me at my birth lay derment for many years, but at last, through dormant for many years, but at last, through the aid of the band, they were brought out of their crude condition into a more perfect state.

My work is not finished. I am with many
that I feel have gained strength from me while
I was in the flesh.
Dr. Joseph Wilbur.

Solomon T. Croser.

When here I did not understand that we could come and commune in this way. Don't think I had never heard of spirits returning to the earth-plane, for I had, and I made myself a solemn promise many, many a time, when alone, or apparently so, that if there was any truth in it I would be one of the first to manifest. Therefore I have put my purpose into action

I was well known in Portland, Me. I was railroad superintendent for a long time on the Grand Trunk road. I was also an old stager, for in the early part of my life I was connected with stage travel before we had so many improvements. Still the improvements go on, one after another, and I do n't know but what sometime you mortals will ride in the air; I am not prepared to say you won't. To day every one seems to be hurried; you can't go fast enough with electricity, and I do n't know hardly what will come next; but time will tell.

I have not an extended message to give today. I come merely to fulfill the promise I had made myself, and there are others who will know there is a purpose and a depth of meaning in my speaking here at the present time.

Solomon T. Croser, of Portland, Me. was well known in Portland, Me. I was

Jennie Lakey.

I am very happy to speak to you to-day, for I feel that the loved ones are waiting for a few

words from Jennie.
In the time that has elapsed since I have been a dweller in the higher life, I feel I have made a great deal of progress, yet I have a great deal more to learn; it is a life of learning contin-

Dear mother, when she knew I must be taken from the group of children, said within her heart, "Oh! Jennie, you are too beautiful to be placed in the ground!" Little did she know then that the life, the tbinking part, the spirit, never 'could' be put there. When I spoke to her after a few years had elapsed, and said, "Mother," how strange it seemed to her that I had been permitted, as one of God's children, to come to comfort her and the dear sisters. When Lizzle said, "Mother, let us go and see if we can't get into communication with Jennie," she feared she would offend her heavenly Father; but mother has joined me since, and she knows now how anxious each one is to come into communication with those upon the earthplane. Father has often walked with his eyes closed, in sweet communion with the angels—with his heavenly Father, as he is wont to say Dear mother, when she knew I must be taken

-and said, "Oh! Father, how long wilt then bear with mo?" Now dear father has learned more, and after mother left the group of mortals in the form-not in the spirit—she has learned, and all, sisters, brothers dear, have learned to know this life is only a probationary state to fit us for the other, although I can see that so many secondary was now well as the secondary was some way to be a secondary was some way as some way was some way as some way was way was some way was

state to fit us for the other, although I can see that so many seemingly pass out without being fitted for a higher life.

Bennie is with me to day, and Ida stands beside me, and would send loving words to her mother, Emma.

Yes, William, when you made the change, and gave youself wholly to the work, you found it was much better. You have all enjoyed more in communion with the heavenly ones since you have given over the material work.

more in communion with the heavenly ones since you have given over the material work, and, as you have said, been called to work for the Father. Yes, it was a call, but you know well in your spirit that those who come from the higher life aid you very much.

I send loving words to my sisters. Mary, the talents God gave you at your birth will be increased ten-fold if you use them.

I send these words to you, Lizzie: The Angel of Life, which was called the Angel of Death, has stepped into the home, and borne away those loving children, who are only waiting to welcome you and John Thomas into the higher life. Those children are happier than they could be here, and will be educated by those who have been much longer in the spiritworld. There is only a filmy mist between us.

world. There is only a filmy mist between us.

I am grateful for the privilege of volcing these words to the loved ones here. Mr. Chairman, you will never know, until you become one of us, the good that this dear BANNER has accomplished, and the help and comfort it has been to many aching, sorrowing hearts.

In Pawtucket, R. 1., Jennie Lakey is not forgotten. I would send a message to George, but it would avail very little, yet I forget him not.

Samuel Oliver.

As the gentleman dated his letter, I will date mine: Rouse's Point, New York.

Many people will say, "Well, the old Squire has turned up again." No, I haven't turned up again, for I've been here all the time, and there is a nursee in my speaking to day.

there is a purpose in my speaking to-day.

In the first place, I would like Elijah to know more of my visits; but how is it to be brought about? I must gain power to manifest more in his home-life, then I feel he will realize our presence. There is but one of my children that I can reach very easily; it is much harder to come into the atmosphere of the others. I will not complain, but I will still keep on trying in every possible way, as far as the power is given me, that they may realize my presence more

bresence more. Henry Sukett stands beside me, and would like just to be mentioned, for it will aid his

like just to be mentioned, for it will aid his people to come into communication with him. Mary will understand why he asks to be mentioned in your meeting.

Ollie wants to send word home. He is with me. Hardly ever am I separated from this sweet grandchild, and sometime he will be permitted to speak for himself. I would ask for more light and power to be given to the angel messengers, so that every heart that is sorrowing to-day may be comforted, and every mind that is in darkness may be enlightened.

sorrowing to day may be comforted, and every mind that is in darkness may be enlightened. I would say to Mary: Give these clouds that are thrown about you as little thought as possible, and by doing so you will grow more in spirituality and gain strength from the spiritual realm. Get away from the material conditions all that it is possible; get away from so much inharmony and contention that have no much inharmony and contention, that have no foothold in your own home. Do not take these undesirable elements from others by coming in contact with them and bringing them as conversation into your own home, for there is no place there for them. Be thankful that you do not have these things to contend with by your own fireside. This pure child will aid you much in giving unto others as it is given unto him and unto you through the hand that unto him and unto you through the band that is with you so much. This dear boy wants to be remembered to "Bemey," also. That is a

pet name.
[To the Chairman:] I am very grateful for [To the Chairman:] I am very grateful for the privilege of coming and sending a message through your good paper, that goes all over the land. Many of my old acquaintances in that good old place that I came from have gained spirituality from the BANNER OF LIGHT, that was so rightly named.

Samuel Oliver.

me that I should not return to them. I do not feel it was any fault of mine, and I do not know as it was the fault of any one.

My dear boy was seated beside me as I drove out from Ipswich that morning, and in an in-

out from Ipswich that morning, and in an instant there was a headless trunk, unrecognizable you might say. I saw myself. How? I cannot tell you; but I saw myself with the head and arms off. I knew it was myself, yet I was clothed in a perfect body, without one gash—for no harm had come to the spiritual form.

I heard them say that John Quill was dead.
Oh! how hard I tried to deny the statement.
I know some thought that I might not have been conscious, on account of the accident, and that I might not have known; but I knew al-most instantly, and therefore it did not numb

I can say that I have learned pretty well for the short space of time I have been in the spirit-world. I do n't know how long it is, but, roughly estimated, I should say it was three or four years; I am not going to be positive about it, though.

I know there will be some who will say,
"Well, I should n't have supposed John would
have gone into a spiritual meeting." But I
say I am glad to go into a spiritual meeting
every time I get the chance.
[To the Chairman:] I certainly am grateful
for this privilege. My boy is with me.

Alice Hall.

In Columbus, Ohio, they will remember me

In Columbus, Ohio, they will remember me as Alice Hall.

I have made so many attempts to let my people know I am living! They love me truly here, but still they place me too far away, as many others do their spirit-friends—many who think they understand spirit-communion. Why, we are here, not in heaven away off, as mortals are wont to say. The spirit-world has its localities for us and our hoves seam as real and calities for us, and our houses seem as real and tangible to us as yours do to you, although I know it seems very absurd to many when they hear us speak of a house. We have forests and hills, and flowers are blooming everywhere.

hear us speak of a house. We have forests and hills, and flowers are blooming everywhere. Father has been a teacher to me, for he passed to the higher life long before his Alice came to him. He leached his hand out for his child, and I knew before the spirit left the form that that was father waiting to take me home. Dear grandma aided me also, and she has been like a guiding star, for others as well as myself.

Father has many times spoken of the home we left, and still we have not left it; but the forms are gone out of it, and yet there is only the thinnest yeil between us. That yell is to be swept aside more and more, that mortals may sense their loved ones who walk beside them; then that which has been mysterious to them shall be made plainer and plainer, and many doubts shall be removed, and skepticism shall find a very narrow foothold. We do not say doubts will be removed entirely; we know better; but a great many shall disappear, and light shall be given where darkness reigns to day, and comfort bestowed where sorrow finds a resting-place.

To the Chairman; I am grateful that I can speak thus, for I have never been in this room to communicate before, although years ago I spoke from the platform in your circle room, sir.

Bernice Hunt. [To the Chairman: May I speak to you, please? [Certainly.]

My name is Bernico Hunt. You did n't know me, didyou? Hived in Haverhill, Mass. Gran'pa Bartlett calls me his Bernie, but Bernice is my right name. I want to say to her, Your Bernie is much larger now, and as I have grown in stature in the Summer Land I have gained in knowledge. I will be a comfort to you.

When you have been so lonely and sad we have come to aid you, and Gran'pa "Barty"—his name is Gran'pa Bartlett, but I always call him Gran'pa "Barty"—says it will not be long before light will dawn upon you, and you will know it is not through mortals, but through immortals, that you can get the aid and comfort that you have so long sought for. You have often asked, "Why did they take Bernice?" Mamma, God divided with you: he left sister when the angels came for me. Gran'pa says, "Never mind those dark clouds others have thrown in your pathway, because light will come, comfort will come, rest will come where you have known naught but hardship." And, dear mamma, your Bernice loves you. I gain in knowledge all the time. My teacher says I am very proficient in my music, and in my other studies, and I am working for all these things spiritually for you, dear mamma, whom I love so tenderly.

When you go to your bed you often send forth a petition faintly, yet earnestly, that we from the higher life may guide you and guard you in every act, and in every thought, and, dear mamma, you will come to be one of us in the angels' time, which is God's time.

Capt. Daniel Waldron.

Mr. Chairman, I don't intend to take much of your time, but I felt it would be well to speak a few words, for it might be of profit to some one somewhere here upon the earth plane. It I felt it would be a detriment, I certainly should not speak, but should keep silent, as one of your audience, for it is very pensing to us to listen to words that are sent for h, and we are also gainers by so doing. I would not have said once, when in the form, that we would be gainers by reporting here for another or through another; but I have learned this fact through experience, and I certainly have profit ed a great deal by it. Upon the earth-plane we often say that experience is a dear schoolmas ter, but it is not with us in the spiritual world, which is so near with us, and still so far to mortals.

which is so near with us, and still so far to mortals.

I am Captain Daniel Waldron, and I was well known in Lynn, also in Salem and surrounding towns. I gave my attention a great deal to the shoe business in the latter part of my life, although I followed the sea, and I have no memory of any period during which I did not feel secure apan the waters, no matter how rough they might be. I felt there was an All-Wise Providence that would stay the winds. It was certainly evident to me that there must be an Over-Ruling Power, but whether personal or no, I was not prepared to say; I was only prepared to express my opinion, which was that there was a Great Whole; and that is as far as I can speak of that Power to day. I have the Father and Mother God. It seemed the higher life many years ago to call this were the Father and Mother God. It seemed very strange to me at first; I could not understand that; but there are many other things that it takes time to understand in the spirit-world as well as upon the earth-plane.

I feel that in Salem I shall be remembered.

world as well as upon the earth-plane.

I feel that in Salem I shall be remembered

by some who knew me well. Some have come to join me since I passed on. A dear old friend of mine, years ago, was old Captain Hunt. There mine, years ago, was old Captain Hunt. There never was a truer man. He had medial powers, and what he said was to the point. He never told you he guessed it, or he thought it, but he knew it. He was conversing with me in regard to a little trip to China, and he said he thinks he never was more surprised than when he saw what he was going to enlighten the heathen upon. We take much pleasure in thus talking over the events of our seafaring life on earth. life on earth.

Fred Burgess.

I am very much interested in your meetings, Mr. Chairman. I have been a listener, not only here but in the room below.

I have noticed the changes, and there have been many since the separation of the spirit from the mortal. I have not left earth; I visit my home often, where my wife and children are yet dwellers, and oh! how earnest I have

John Quill.

I have been asked from our spiritual side to sometime speak in your meetings. I should not have known, very likely, of these meetings here if it had not been for a good, kind spirit that preceded me to that land of light. Therefore I find it is a part of our work to aid each other.

I went out of this life quickly. Oh! that accident! It is terrible to go back in memory to that time, and they tell me I must go on instead of looking backward.

When I left my home, my dear wife and children, not a thought, not an impression came to me that I should not return to them. I do not feel it was any fault of mine, and I do not

ers. As you have wended your way hundreds of times to place them upon the "grave," as you term it, of papa, I have known it.

Freddie, I want you to be tender of mamma's feelings. She advises you for the best, but it is hard for you to see it. When you get out with other boys and are tempted, look up and say, "Papa is watching me," and it will keep you from temptation. I do not want you to bring one heartache to your mother; she advises you all for the best. all for the best.

But baby, all of my children three, God take care of you. He has thus far. Cora, you are a good mother, but still you cry so much that it hurts you. When you cry the children cry. Now try not to; and if you try you will gain control over your feelings, as we all do by determined will-power.

I am very happy in my spirit-home. Perfectly? No; none are perfectly happy. There would be no progression if we were. I know we can progress in spirit just the same as we can in a work on the earth-plane. We do our work here better and better by practice; and so with the spiritual forces, we can do our work

better by practice and by learning, and we learn something new every day.

I am pleased that I can speak in this way. When I first started out I thought I should break down, but the guide aided me, so I could keep on.

When this message is printed, many will be greatly surprised, but I am the identical Fred Burgess in spirit, though I am not in the same body that I was when here.

body that I was when here.

I lived in Methuen, Mass. John Morse will be remembered by some there, as well as myself. I was in the post-office two or three days ago, as near as I can reckon, and I heard John Morse's name spoken there. The thought came to me, "Well, you little know he is right here with me and heard his name mentioned." Mortals cannot realize how near was are at here. tals cannot realize how near we are to them; and if Cora realized my presence more she'd dry her tears. She will see this message. She has wanted so much to hear from me, but has not had the privilege of late.

W. H. Smith.

I wish to speak a word here, and I will be I might have stayed on earth longer, but I

was not accountable for it.
You may say 1 came from Atkinson, Kan.
I want to speak here because it will relieve me;
I cannot progress until I speak and come in
contact with materiality through a mortal organism.
I do not know how long it is since I went out.

I do not know how long it is since I wentout. It seems a number of years; but I do not know. I was not right in my head. Oh, dear! I studied too hard. For twenty years I was a school-teacher, and my thirst for knowledge drove me to study on and on, and I suppose I was not just right in my brain, for I cannot remember some things. It is as though a cloud went-over my brain and that is about all

my brain, and that is about all.

I want the friends to know I am very happy now. The Spirit-President says I must give my name. I am W. H. Smith.

INDIVIDUAL SPIRIT MESSAGES, TO BE PUBLISHED NEXT WEEK. Nov. 24.—Nathaniel Soule; Louisa J. Stone; Dennis Mongin; Eliza Wells; Maria Hill Gilman; Emma Salone; Hallic Canfield; Mary Lowis; Edmund Gage.

ANSWERS TO QUESTIONS OIVEN THROUGH THE MEDIUMEHIP OF W. J. COLVILLE.



QUES.—[By C. E. S.] If natural laws are fixed and eternal, why is it that Nature adjusts herself to unwholesome food, and even deadly poisons, which in time become wholesome and nourishing food for the holy? ishing food for the body?

Ans.—The term "unwholesome food" is purely relative; what agrees with one person disagrees with another, and what agrees with a person at one time, disagrees with him at some other time. Dietary tables and hygienic rules are nearly all short-sighted, as they are based on very limited knowledge of the human frame and its processity.

and its necessities.

The ideal diet of man may be fruit and nuts, and in a highly civilized condition the human race will doubtless prove itself frugivorous; but at present, while developments are so irregular, we must take into consideration the fact that assimilation differs widely in different persons, and also in the same person when in different states of health.

A thoroughly vigorous, completely electrified human body would diseard poisons without assimilating them. Poisons are not foods, out assimilating them. Poisons are not foods, but poisons being compounds (not simples) are subject to disintegration. Concerning the apostles it is said, "They shall eat of any deadly thing and it shall not hurt them"; but this statement is only negative, signifying that they will remain unharmed even though virulent poisons enter their systems. Apostles differ from disciples, as professors in universities differ from undergraduates. The apostle is one who has acquired such mastery over his physique and all carnal appetites, that he can govern at will the action of his organism.

In the apostolic stage of development, the

In the apostolic stage of development the electrical principle of life in the human body is so expanded that its radiations penetrate to the extremities of the structure, and extend the properties are appeared to the structure of the structure of the structure. as a protecting aura around the frame. When this attainment is reached, the individual is safe everywhere, and is, moreover, a successful

healer of multitudes.

It is quite possible to see this condition in a It is quite possible to see this condition in a few very unusually unfolded persons, from whom there constantly proceeds a shimmering electric glory. Painters have caught the scientific reality when they have surrounded the heads only of saintly persons with a halo or nimbus, and have represented the Christ walking on the sea, surrounded with a glorious sheen extending far beyond his entire person. The first action of a highly-vitalized frame is self-protective; the auric emanation wards off all noxious germs, deadly gases, etc., but in a

all noxious germs, deadly gases, etc., but in a more advanced stage of electrical action the work of transmutation begins. Poisonous compounds are dissolved, and the atoms constituting them are first liberated, and then employed in the construction of new combinations.

A poison, as such, is never a nourishing food or proper medicine. All legitimate foods and medicines are strictly non-poisonous, but though this is the case, it is possible for poisons after they have entered the system to be disintegrated and food-substances made—by the action of the spirit through natural law—by a process of transformative re-creation. process of transformative re-creation.

the people who live or unfit articles for food, and take poisons as medicines, are by no means in the high state necessary to effect the needed transformations consequently, they suffer seriously from their own malpractice. We advise, and that most earnestly, complete abstention from all poisons, and the use of only harmless simples and compounds on the part of the public generally.

Q .- [By the same.] Is not man here and now the embryo of what he will be in the spirit-world? In other words, is anything ever really added to the human soul after its birth upon this planet?

A.—We do not deem it possible that anything is ever added to the soul in the potential sense, as all knowledge is acquired and all organisms are built up through the operation of the law of attraction, which is universal and undeviating. Evolution without involution is unthinkable because totally opposed to all the manifest and manifold processes of nature with which

we are familiar.

The essential germ of immortal life in man is a spark of the divine fire, a scintillation from the Infinite Ego. The human spirit, as we on earth but faintly discern its powers, manifests just so much of the divine within as its present stage of unfoldment in expression permits.

gence manifesting and executing the design of

gence manifesting and executing the design of the informing life-principle is the builder; while the spiritual body is the thing built. The physical body is only a corresponding counterpart. If the soul were never embodied or expressed, it would contain all possibilities within it, as the acorn enfolds the oak, but these inherent capacities would be latent, and therefore unfulfilled in uses. Every talent seeks expression; all external existence is, therefore, comparable to works of outward art and invention, the promptings to which proand invention, the promptings to which proceed entirely from within. We teach that no one ever desires to do anything he will not at some time be able to accomplish, because all desires are promptings toward achievement. Whatever we can conceive of we can do, and the highest of which he conceive dwells in his innest being. Twenty soul has the innest abiliinmost being. Every soul has the innate abil-ity to become in expression equal to the high-est of which he can form any idea, even in his moments of most estatic spiritual elevation. Not necessarily in a single earthly lifetime, but somewhere and at some time we shall every one of us realize all we desire to be, for our desires are but evidences of our contain-

Q .- [By C. G. B., Santa Ana, Cal.] Some have asserted that Jupiter contains giants of immense size. Judging from its atmospheric influences, the size of its people seems to us preposterous. We would be thankful for any information reganding this point.

A .- The theory that the inhabitants of Jupi-A.—The theory that the inhabitants of Jupiter are very large people is simply based upon a comparison between the size of Jupiter and that of the earth: As Mars is a smaller planet than the earth; the dwellers on it are proportionately smaller, even as the dwellers on Jupiter are larger. The size of organisms is relative to the size of the world on which they are produced.

produced.
On Jupiter the inhabitants, though many times taller than ourselves, would not appear any taller, nor would the inhabitants of Mars, though much shorter, appear any shorter, as they are all proportionately adapted to their surroundings.

pect upon the various planets. The inhabitants of Jupiter are, without doubt, immense from the standpoint of this planet's measurements, but not in any sense glants, considering the magnitude of their world and all its features and products.

Q.—[By C. F. Ray, Milwaukee, Wis.] By cultivating the mind, can all abnormal hereditary conditions be overcome while in the body?

A.-We think the chief cause of obscurity on this point arises usually from the idealying back of the phrase "hereditary conditions." Were we to substitute the word "tendencies" in place of "conditions," the situation would at once appear much plainer. Hereditary tendencies are such and only such. Children are not born with certain disorders developed but encies are such and only such. Children are not born with certain disorders developed, but they are born with tendencies to various forms of affliction in many instances; but all tendencies can be cultivated, repressed or eradicated, as occasion demands, by positive mental activity. By cultivating the mind, we understand the questioner to mean developing the mental faculties through their normal exercise in pursuit of useful knowledge, and also the decided exercise of will-power seems implied, if not stated.

exercise of will-power seems implied, if not stated.

Two things are necessary to accomplish a radical change in the physique. First, the determination to bring such a change about; second, perfect confidence in the success of the method employed to effect the needed transformation.

A great deal of old language needs revision at the present day to make the truth which it is intended to convey more visible; we therefore propose to alter the Bible statement, "all things are possible to him that desireth and understandeth. "With God all things are possible," when taken in the light of its context, evidently means that when man works intelligently and in harmony with Divine law, he can, by means of the law, accomplish the removal of obstacles so great that figuratively they are mountains.

A correct or precise knowledge of physiols.

A correct or precise knowledge of physiol-A correct or precise knowledge of physiology certainly reveals the fact that the human body, as a molecular aggregation, has no stability, for not an hour passes without some decided changes being wrought in its composition. These changes can be scientifically regulated when we understand the working of the law of attraction, which is universal, and understand how to make averaging effective.

the law of attraction, which is universal, and understand how to make ourselves effectual magnets to draw whatever we desire.

Hereditary tendency to insanity, kleptomania, dipsomania, consumption, cancer, and all sorts of mental and physical disorders, can be vanquished through a process of substitution, which is as yet but little understood by the masses and the medical profession, though it is well known to skillful specialists who have made a profound study of psychology and have successfully experimented with mental suggestion. No one desires disease; therefore it is never necessary to go against the will of a patient who applies to you for relief; and as you never wish to be ill yourself, when you are engaged in self-treatment you must not antagonize your own root-desire. onize your own root-desire.

onize your own root-desire.

The most effectual antidote to all undesirable conditions is to associate directly with their opposites. This can be done in the two following ways: The easiest method is, of course, to come into direct contact, mentally at least, with some one to whom you are attracted who manifests the particular virtue or phase of power which you painfully lack. By means of such association the dormant centres in your brain are quickened into activity by in your brain are quickened into activity by the electro-magnetic radiation from the brain of your teacher and healer.

of your teacher and healer.

A few typical cases may be instanced thus:
Tendency to insanity is disposition to decided weakness in the intellectual zone; arrested mental dev-lopment is the correct diagnosis of a great deal of idiocy and lunacy. To place a feeble-minded person within the aura of a very finely developed intellect, if the weak-minded person becomes subject to the auric effluence of the strong-minded, is a psychical education. We have known several remarkable cases of conquest over hereditary insanity brought about entirely by keeping a feeble-minded child or young person constantly within the atmosphere of a harmonious person, highly endowed intellectually.

dowed intellectually.

Then, as to a tendency to steal or to become intoxicated, the same rule holds good, viz., to establish close and friendly relations between the dipsomaniac or kleptomaniac and one who is most decidedly the reverse.

In cases of bodily weakness the same process

is equally successful, as the vital current passing from a truly vigorous frame, when there is vibratory sympathy between healer and patient, will cause the ratural, inevitable vital outflow from the former to invigorate the latter, and this is accomplished through an appeal made by the vital current to a latent centre of energy which can be awakened.

The second and somewhat more difficult

mode of treatment is self-treatment, and that may not be possible in extreme cases; but wherever the theory can be comprehended and applied by a sufferer, auto-suggestion is all-

Picture out before your mental gaze the ideal condition you desire to reach; convince your-self by logical argument that what you desire sering logical argument that what you desire really exists somewhere, and that you can re-late yourself to it. If you can vividly grasp the idea of a spiritual sphere where such con-ditions as you desire to manifest are fully ex-pressed, it will aid you greatly to feel that you are actually in correspondence with that cir-cle, and that as you relate yourself to it you will become released from all those depressing attachments of an earthly sort which have hitherto held you in the embrace of fear and weakness. Spiritual sanitariums are greatly needed, and wherever one is well-conducted by people who are in harmony within them-selves and with each other, great good will certainly accrue

tainly accrue.

An excellent motto for all who are depressed with fears which are the outgrowth of hereditary afflictions is the first line of Ella Wheeler Wilcox's poem entitled "Heredity," "There is no thing we cannot overcome." That is a true statement, and whoever confidently persists in affirming, "I can conquer, and I will conquer," will overcome all disagreeable, baneful things, and by a new inheritance inherit all delightful and harmonious things.

Q.—[By E., Washington, D. C.] Our Orthodox friends claim to believe, and assent, that God has never made but one revelation of himself to mortals, and that was the Jehovah of the Jews. I have conversed with many of them, who at heart seemed inclined to accept the statements in the Bible about the Garden of Eden, Noah and Sam-Bible about the Garden of Eden, Noah and Samson; but on most thorough investigation I ascertained that they dreaded more the charge of heresy, and consequent disgrace when brought by the church authorities, than they did for the avenging punishment of the omnipotent and omnipresent God. I will be thankful if the Controlling Spirit will throw the best light he can on the foregoing subject. the foregoing subject.

A.—The so-called Orthodox sects are as much influenced by liberal thought to day as the world outside; consequently it is not difficult to see that the ministers referred to are not very strong in their supposed belief that God punishes people here or hereafter merely because they exercise their reason upon the

Bible.

Clergymen are, as a whole, just like other people—most of them are influenced far more by the seen than by the unseen. Church trials and expulsion from livings on charge of heresy are material realities, and as such they are greatly dreaded by materially-minded men who are too timid to risk their worldly position on an uncertainty. Then we must not forget that many ministers are in a state of doubt, and though many people have gladly died for conviction, who is willing to suffer even a little for a mere doubt? Certainties, not uncertainties, make martyrs. Would Lincoln, Phillips, or any other abolitionary hero, have dared anything in the anti-slavery conflict had he only wondered whether slavery was right or wrong? The clergymen interviewed by our questioner here, bear a decided and interviewed.

On Jupiter the inhabitants, though many times taller than ourselves, would not appear any taller, nor would the inhabitants of Mars, though much shorter, appear any shorter, as they are all proportionately adapted to their surroundings.

You have only to estimate the comparative size of worlds to gain an intelligent view of what would be orderly and reasonable to ex-

of Adam, Noah and Samson; and as long ago as the days of Augustine, and others of the Church Fathers, an allegorical interpretation was put upon much of the Old Testament. Even the epistles of Paul contain instances of this method of interpretation; indeed, Paul says emphatically with reference to Hagar, Ishmael and Sinal, "These things are an allegory."

Ishmaol and Sinal, "These things are an allegory."
With the exception of Swedenborgians, who accept Swedenborg's explanations, there are but few exponents of Scripture who profess to understand precisely what the inner meaning of such narratives is, and we can hardly blame men for silence when they feel they have no definite word to speak. Those who have definite convictions, and cloak them, may be justly called to account, but the doubters are too immature as yet to take any decisive attitude.

Spiritual Phenomena.

A Scance with the Psychograph. To the Editors of the Banner of Light:

About six months ago, as I was passing across the country, I called at a farmhouse on business. In the conversation which ensued I learned that the two young ladies present were investigating Spiritualism, and in pursuit of that object had sent for a psychograph, or dial

I had seen little of spiritual manifestations, although enough to convince me of the reality, and that there was a world unseen beyond this

I was anxious for some direct and incontrovertible proof.

When I urged the young ladies to hold a séance in my presence they demurred, saying that they were not public mediums-and scarcely called themselves mediums at all-but had only just become acquainted with the instrument. I urged the matter, and they at last consented. They sat opposite each other, with the fingers of their right hands gently touching the dial, and I a few feet opposite.

The index soon began to move, and gave the names of various friends and relatives of the two young ladies. There was nothing which called out my interest in that, and it seemed quite commonplace, especially when they asked questions of a strangely personal nature, as though they thought spirits were interested in their smallest affairs.

At length a spirit gave his name, "Nathan," and said further that he was my brotherwhom I thought alive, as I had not heard of his decease. He gave his name, and date of death, its cause, and the place as San Francisco, Cal. This brother was the fourth of five boys, and I know that there was not one present who knew how many brothers I had, or whether I even had a brother.

After this, the presence of my mother was announced, and I said: "She had a very uncommon and peculiar name, which if she gives right will be a wonderful test to me."

Thereupon, without hesitation or mistake, "Adria" was given. This was right! Whence could this intelligence have been derived? The young ladies could not have known the name, and I felt sure it was my mother who was present; and this was made more certain by a succession of questions and answers, all the replies being correct.

This was new to me, and for all quite improbable. I had then no means on the material side of verifying the matter of my brother's transition. I bade the young ladies "Good day," and went away quite mystified.

Some time after I met a gentleman who was a Spiritualist, and I related the above. He replied that he had a brother in San Francisco, to whom if I would write, there was no doubt of his looking the matter up, and reporting to me. I at once wrote him, and in due time re-ceived a confirmation in every particular of the dial communication I had received.

I fail to see how any theory or explanation, "mind reading," "unconscious cerebration," or anything else but the direct spiritual presence of my brother can account for that meswould as soon doubt that l myself, as that he was not there.

He perfectly identified himself. It seems to me that we complain that we do not get messages from our friends in spirit-life. while we are at fault in not granting them the opportunity. It is a duty for us to give favorable conditions by holding circles, and developing our own mediumship. To the latter, I have found by continued observation that the

psychograph is a great assistance. It concentrates the influence, and furnishes a ready means of communication whenever a slight degree of mediumship exists. Dr. C. H. Foss. Clarksfield, O., Jan. 9th, 1894.

CONSUMPTION CURED.

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

Passed to Spirit-Life,

Jan. 19th, 1894, after a short illness, Sabin B., only son of E. M. and Sarah S. Sanborn, of Eden Mills, Vt., aged 18 years 10 months and 15 days.

years 10 months and 16 days.

The deceased was a young man of fine promise and blameless character. He was pursuing a course of studies in the Business College at Burlington when he was stricken down with typhoid pneumonia. He was highly estcemed for his many estimable qualities, and the expressions, of sympathy and love which went out so abundantly from the entire community to the bereaved family were such as to indicate that indeed humanity is one great unit.

Sabin was a grandson of Sabin Scott, the veteran Spiritualist of northern Vermont, at whose home the largely-attended funeral was held on Sunday, Jan. 21st, A. E. Stanley of Leicester efficiating.

A. E. S.

From her residence, 279 Weybosset street, Providence R. I., Dec. 30th. - 1893. Mrs. Louisa Basset, a well-known medium and clairvoyant-widow of Rowland Basset-in the 71st year of her age.

medium and clairvoyant—widow of Rowland Basset—in the flet year of her age.

She had long been identified with Spiritualism, being one of the many who first embraced it in Providence. She was an estimable woman, of quiet, unostentatious manner, and aiways wot the good will of every one with whom she came in contact; she was kind to the unfertunate, liberal to the Cause, a strong believer in the continuity of life. She has long been a patron and reader of THE BANNER.

The funeral services were hold in Columbia Hall, 246 Weybosset street, January th, 1894, under the anglices of the Providence Spiritualist Association. The services opened by singing "Nearer, My God, To Thee," after which Elder J. N Sherman (formerly an Advent preacher,) delivered the address: "Death and its Usages." The President, Mrs. C. M., Whipple, followed by saying she had known the deceased for many years, adding: "The cheering words she spoke when I stood by the lifeless body of my own mother, and the kind acts that attended them, were the first seeds of Spiritualism sown in my heart." The exercises closed by singing "Spiritual Liberty."

There were many foral offerings. The romains of the deceased were interred by those of her husband in Uxbridge, Mass.

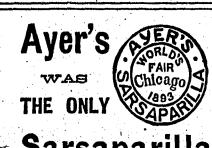
O, M, Whitple, Mast.

O, M, Whitple, President.

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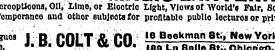
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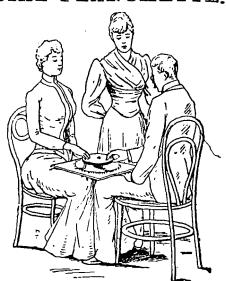
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Banner of Bight.

BOSTON, SATURDAY, PEBRUARY 8, 1894.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4
Berkeley Street.—Lectures Sunday at 10% A. M. and 7%
P. M. J. Frank Baxter speaker for February. William II.
Banks, President.
The Helping Hand Society of the Boston Spiritual Temple
meets Wednesdays at 3 Boylston Place at 2% P. M. Business
meeting 4 P. M.; to at 6 P. M.; public meeting 7 J. P. M. Miss
Lucotto Webster, President.

Lucette Webster, President.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society: Sundays, at 2½ P. M. Sunday School at 11 A.M. Sociable Wednesdays at 7½ 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 Place, at 1½ P. M. Dr. H. B. Storer, President.

Ohildren'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 6. Entertainment in the evening.

evoning.

Eagle Hall, 616 Washington Street.—Sundays at il A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hall, 604 Washington Street, corner of Kneeland.—Spiritual meetings every Sunday at 11 A. M., 2½ and 7½ P. M. (7½ P. M. meeting in Commercial Hall) Thursday at 2½ P. M. N. P. Smith, Chairman.

ciai Hail) Thursday at 2M 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 Tuesday and Thursday 3 P. M. W. L. Lathrop, Conductor.

America Hall, 724 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, Conductors.

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 Preets.—Meetings 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 1% P. M. Public Circle last Friday in each month at 3 P. M. Mrs. A. E. Perrora Pacificat. Barnes, President.

Meetings also held every Sunday at 10\(\frac{1}{2}\), 2\(\frac{1}{2}\) and 7\(\frac{1}{2}\) P. M
F. W. Jones, Chairman.

Hontgomery Hall, 735 Washington Street.— Meetings every Sunday 11 A. M., 2½ and 7½ r. M., and every Wednesday 3 r. M. Dr. A. C. Davis, Conductor. The Home Rostrum (21 Soley street, Charlestown).— Meetings Sundays and Tuesdays at 7½ P. M. Dr. E. M. Sanders, President.

Chelsen.—Spiritual meetings every Sunday at 75 Centra Avenue at 2½ and 7½. W. Anderson, Chairman.

Besten Spiritual Temple, Berkeley Hall.—
The morning service opened with the singing by the congregation of "Nearer, My God, to Thee," led by Mr. George B. Cutter, with plano accompaniment by Mr. Wm. H. Boyce; Mr. Edgar W. Emerson followed with a sublime invocation to the ministering spirits.

Mr. H. D. Barrett, President of the National Association of Spiritualists, Washington, D. C., was then introduced, and spoke briefly in favor of organization and in explanation of some of its purposes, which are, in part, to form a business organization through which all spiritual mediums can be protected and taken care of when sick; to create a moral and religious sentiment in our several communities, so that Spiritualists may be recognized as a religious body the same as any other religious denomination in this country; and also to have power to hold property under the laws of our several States, and the privilege of ordaining speakers as ministers of the spiritual gospel. He added that it is not the purpose of this organization to formulate any creed whatever, but to work for the good of all Spiritualists and the advancement of spiritual ruth. The headquarters were located at Washington in order to place before our national representatives the claims of Spiritualists, and to exert an influence upon future legislation. "The City Just Over the Hill "was very finely rendered by Mr. Cutter, after which Mr. Edgar W. Emerson was presented. He said that this thought was prominent with him: "What has Spiritualism done for the world?" He would reply that mankind has been received heretofore by fath. We find in the phenomena and philosophy of Spiritualism that which shall lead us to a higher plane of unfoldment. There has come to us the knowledge that beyond the confines of the tomb we shall meet our dearly-loved ones. We have lived too long in the doubts and fears of theology. Spiritualism has done one thing the churches wever could do—it has removed the fear of death, and assured us of a glorious limmortality, and thereby shal Boston Spiritual Temple, Berkeley Hall.-The morning service opened with the singing by the congregation of "Nearer, My God. to Thee." led by

To the second question, " Do Spiritualists believe in

To the second question, "Do Spiritualists believe in the Bible?" the guide answered that that book was full of Spiritualism. If the evidences going to prove the truth of spirit-communion should be taken from it there would be but little of importance left. There is not a phase of mediumship to-day that you will not find recorded in the Bible. Many illustrations were given in proof of this statement. The truths in the Bible came through the prophets or mediums of that day, and they partake, more or less, of the personality of the agency through which they were given. "What does it mean in the Bible where it says 'In my Father's house are many manslons'?" To this the guide replied: It means just what it says. The great object of Jesus of Nazareth was to convince men of the truth of immortality. He said that the comforter should come, and we believe that Spiritualism is the true comforter to which he referred. Let us remember that every kind thought, every friendly clasp of the hand, helps to build the mansion we are to occupy in the sweet by-and-by.

Mr. Cutter sang" Only a Thin, Vail Betgaen, He"

member that every kind thought, every friendly clasp of the hand, helps to build the mansion we are to occupy in the sweet by and by.

Mr. Gutter sang "Only a Thin Vail Between Us." after which the test control of Mr. Emerson gave delineations of spirits present. The first one, Gilman Barrett, was recognized as having been engaged in the bakery business in Dorchester a few years ago. The name of P. P. Bilss, who passed out by a railroad accident at Ashtabula, O. was recognized by his brother, who was present. Samuel Hubbard and John Whippie were also well remembered by Mr. Bilss. Another spirit wished the people to know that, although he passed away suddenly, he was glad that he was free from the earthly body. He gave the name of Jonas C. Wellington, and said that Col. Austly C. Wellington came with him. Both were well known in Cambridge and Boston. Another spirit, siving the name of George Rowell, came to his mother, and was kindly welcomed. A group of spirits was next described, several children among them. The motherspirit said that she was happy to find all her children in the spirit-world. The family name given was Graves, and they resided formerly in Boston. Seth

. No Alum, No Ammonia, No Adulteration.



No Unwholesome Food, No Bitter Taste. No Failures.

Brown was well remembered as having been a broker, with an onice on State street. Capt. Enoch Hyder of Somerville was present, with several others well known. The last prominent spirits manifesting were well remembered as workers in the Berkeley Hall meetings, William Dunklee and his wife. Several other names were given with positive recognition.

The Service closed with a song," When the Mists Have Rolled Away," by Mr. Cutter, and the benediction.

POINTS.

It may not be generally known that our gifted and eloquent test medium, Edgar W. Emerson, began his public work in Boston under the auspices of the Ladies' Aid. He has had a large circuit of platform work, extending over nearly every State in the Union. At the evening session file large hall was crowded, showing Mr. Emerson's japularity.

Mr. J. Frank Baxter, will occupy the platform during the month of February.

Sixty Banners were sold by Mr. Taylor during the day.

The Helping Hand Society held its regular weekly meeting Wednesday, Jan. 24th, at 3 Boylston Place, Miss Webster, President, in chair.

In the evening the Society tendered a reception to Mr. Edgar W. Emerson. The hall was filled, and it proved to be a very enjoyable occasion. Remarks by Mrs. Lillie, Dr. Magoon, Mrs. Waterhouse, Mrs. Kate Stiles; singing by Mr. Cutter, Mrs. Staples and Mrs. Lovering. Mr. Emerson related incidents connected with travels in the West in relation to Spiritualism, which held the eager attention of all listeners, and also spoke generally of the phenomena.

N. M. Bemis, Sec'y.

First Spiritual Temple, corner Exeter and Newbury Streets.—Mr. W. J. Colville closed a series of successful Sunday discourses here with address and poem last Sunday afternoon. His evening lectures will close this week on Friday evening at 8

Dr. F. L. H. Willis will occupy this platform and his guides will lecture next Sunday, Feb. 4th, at 2:45 T. H. DUNHAM, Sec'y.

America Hall. - We had three pleasant and well attended meetings on the 28th. At the morning session we had with us, as usual, our beloved Dr. S. H.

attended meetings on the 28th. At the morning session we had with us, as usual, our beloved Dr. S. H. Nelke, also Miss A. Peabody, Mr. Haines, Mrs. M. A. Chandler, Mrs. A. Osborn, Mrs. J. Fredericks, Mrs. W. H. H. Burt, Mrs. J. A. Woods, Mrs. A. M. Ott, Mrs. French (of Townsend Harbor). Miss Sadle B. Lamb presided at plano.

In the afternoon, after a well delivered lectuse by Dr. S. H. Nelke, the following mediums took the platform, and gave most excellent tests: Miss A. Peabody, Mrs. J. A. Woods, Mrs. A. M. Ott, Mrs. A. Osborn, Mrs. Georgia M. Hughes, Mrs. M. Knowles, Prof. J. T. Hartmann (the phrenologist), Mrs. Mellen, Dr. C. D. Fuller (of 275 Shawmut Avenue); Bro. Heath was also present. Our musical talent were: Miss Sadle B. Lamb, vocalist and planist; Prof. Albert Baumgartner, planist; our boy vocalist—"Little Eddle"—and Dr. S. H. Nelke, basso.

In the evening the audlence listened to Dr. S. H. Nelke on "The Spiritualists' Platform," and to Alonzo Danforth on "Thomas Paine: the Man, the Statesman and Author." Our good mediums in attendance were: Miss A. Peabody, Dr. L. F. Thayer, Mrs. A. Osborn, Dr. C. D. Fuller, Mrs. A. M. Ott, Mrs. Dr. C. E. Bell, Mrs. Stratton, Dr. C. L. Willis, Mrs. W. H. H. Burt and her control, Santia, and others.

Our musical and other talent consisted of Prof. Charles Weber, zither soloist; "Little Eddle," the boy vocalist; Mr. Henry Møyers, the actor and elocutionist, who delighted all present, and others. Mrs. Piper closed the meeting with one of her pleasing humorous recitations. Miss Lamb presided at the plano.

The Banner of the meeting with one of her pleasing humorous recitations. Miss Lamb presided at the plano.

The BANNER OF LIGHT is the most welcome guest at the sessions; the demand increases each Sunday. The paper is also for sale at Dr. S. H. Nelke's office, 587 Tremont street.

Harmony Hall.-Tuesday afternoon, Jan. 23d, our circle was very interesting, fine tests and readings being given by Mrs. Stratton, Mrs. Moody, Dr. Lathrop, and others.

being given by Mrs. Stratton, Mrs. Moody, Dr. Lathrop, and others.

Thursday afternoon Mr. C. O. Gridley, Dr. C. D. Fuller, Dr. Lathrop, and others, took part.

Friday afternoon our "experience" meeting was a success, Dr. A. C. Davis, Dr. C. D. Fuller, Mrs. Fogg, Mr. C. O. Gridley, Dr. Lathrop, and others, relating interesting occurrences.

Sunday morning our developing and test circle was well attended. Mrs. Stratton, Mr. Martin, Mr. Varcoe and Dr. Lathrop gave tests.

In the afternoon, Mr. C. O. Gridley, Mr. James Varcoe, Bro. King, Mrs. S. E. Buck, Mr. Martin, Dr. C. D. Fuller, Prof. J. F. Hartmann, and Dr. Lathrop accomplished good work for the spirit-world.

In the evening Mr. James Varcoe rehearsed the recent lecture of J. Clegg Wright on "Thomas Paine, and the Age of Reason," and held the audience spell-bound for nearly an hour.

Mr. Varcoe will deliver another on a spiritualistic subject next Sunday evening. He is a stenographer, and through that useful knowledge he has been onabled to preserve three of Mr. Wright's recent lectures. Little Eddie will sing for us also next Sunday evening. Meetings Tuesday and Thursday at 3 p. M.; Indian Peace Council Friday at 3 p. M.

The BANNER OF LIGHT, our sun of spiritualistic literature, for sale at all our meetings.

W. L. LATHROP, Conductor.

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Mollis Mall .- Tuesday the Peace Council was held by the Society of Ethical and Spiritual Culture. A large audience was in attendance, and many mediums were present, through whom the spirit-Indians voiced their thoughts.

The Saturday Union Conference was most interest-

ing.
Sunday morning the circle was well attended, and

Sunday morning the circle was well attended, and harmonious.

Afternoon.—David Brown gave most satisfactory tests; Mr. Fredericks. Zither solo; Mrs. Nutter, tests; plano solo. Miss Smith; remarks, Dr. Magoon; Mrs. Robbins, Mr. Littlefield and Mrs. Fredericks, readings; Dr. H. F. Tripp, accurate reading—while blindioided—of articles placed in a glass bottle; Mrs. Buck and Mrs. Smith, tests; Dr. Sanders, remarks on the "Beauty and Growth of our Spiritual Philosophy."

Evening.—Song service led by Prof. Pierce, after which Dr. Wm. Franks made extended remarks and gave some very successful readings from articles placed under a glass receiver. The Calendar Quintet rendered two selections. Mrs. Hughes gave good tests, as did also Mrs. Nutter; Dr. Fred Grockett, readings; Mrs. M. Adeline Wilkins, clairvoyant description of spirits seen in the audience.

Next Sunday evening, from 7:45 to 8 o'clock, Dr. Corellio will give a talk on "How to Become Beautiful through Natural Means"; and the Calendar Quintet will give a concert from 8 to 9 o'clock, followed by the regular test meeting. Dr. Franks will be present as usual.

Engle Hail.-Wednesday afternoon, Jan. 24th, 8 very interesting meeting; fine tests and readings, Miss A. Hanson, Mrs. M. Knowles, Mrs. O. M. Robbins,

Miss A. Hanson, Mrs. M. Knowles, Mrs. O. M. Robbins, Mrs. S. E. Rich, Mr. E. H. Tuttle.

Sunday, Jan. 28th.—The morning circle was one of profit and success. The controlling power of spirit was strongly manifest. The meetings, atternoon and evening, were well attended, and the lessons taught were fraught with truth and power. Dr. H. F. Tripp gave correct readings of articles piaced under a glass receiver; convincing tests and readings, Dr. C. E. Huot, Mrs. M. Knowles, Mrs. Dr. Bell, Mrs. Howe; harmonica solo and song, Miss K. Higbee; excellent remarks and tests, Mrs. I. E. Bowning, Mr. E.-H. Tuttle; musical selections, finely rendered, Mrs. Nelle Carlton.

Meetings Sundays, 11 A. M., 2:30 and 7:30 P. M; also Wednesday afternoons, 2:45.

The Banner of Light, a paper of true merit, for sale each session.

Montgomery Hall (735 Washington Street). -Wednesday, Jan. 24th, meeting well attended. Sunday, 11 A. M., excellent circle; many good medi-

sunday, 11 A. M., excellent circle; many good mediums present.
Atternoon.—Invocation, chairman; Mrs. Dr. Bell,
Mrs. S. E. Rich, correct tests; Little Ethel Poor sang,
accompanied by Miss Lizzle Thurston; Dr. E. M.
Sanders and Dr. A. C. Davis, tests.
Evening.—Invocation, and discourse on "Spiritual
Law," chairman; Mrs. Cooper of Everett, vocal selection; Mrs. Dr. Bell, correct tests and readings; Little
Ethel Poor sang, accompanied by Miss Lizzle Thurston; Dr. C. D. Fuller, tests; Miss Green of East Boston, plane and autoharp soles. Meetings every Sunday at 11 A. M., 2:30 and 7:30 P. M.
Wednesday, 3 P. M.
BANNER OF LIGHT for sale at all meetings.
DR. A. C. DAVIS, Conductor.
5 Lyndboro street, Charlestown.

The First Spiritualist Ladies' Aid Society met Jan. 26th at 1031 Washington street, Vice-President Mrs. A. F. Butterfield, presiding. Evening exer-

ciese consisted of song by Miss Balley, accompanist Miss Burnett; Mr. Barrett, President of the National Spiritualist Association of Washington, was the first speaker; song, by Miss Balley; Edgar Emerson made a few remarks and gave tests; recitation, by Miss Lula Morse; instrumental music, etc.

Next meeting Feb. 2d at 4 P. M.; supper at 6 P. M.

E. D. MAYO, Sec y.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President).—The meeting of Tuesday, Jan. 23d, was a grand success, and the spirits Tuesday, Jan. 23d, was a grand success, and the spirits both in and out of the body seemed linked in one grand harmonious chain. Praise service; an appropriate poem by the Chairman; invocation and remarks, Mrs. Hodgdon; Mrs. Bray, tesis; Dr. Dayis (President of Montgomery Hall meetings), Mrs. Dr. Bell, Miss Annie Hanson, and others, also joined in the exercises; Mrs. Nellie Carlton, organist.

Sunday evening, Jan. 28th, praise service; poem by

Chairman; invocation and remarks, Mrs. Hodgdon; tests, Mrs. Brity; Dr. Richardson then gave inspiring remarks, closing with encouraging words to the Chairman; tests and readings, Dr. Rivet and the Chairman. Prof. Visc organist.

There will be a meeting on Thursday evening given as a benefit for Mrs. Bray.

THE BANNER is on sale at every meeting. C. B.

The Children's Progressive Lycoum met Jan. 28th at 514 Tremont street. Singing by the school, after which the Guardian read the various answers handed which the Guardian read the various answers handed in in answer to the topic given out last Sunday: "Why do we come to the Lyccum?" The answers were varied, but it was gratifying to the officers to note that one idea pervaded them all, and that was that they came to the Lyccum to learn. Mr. Wood spoke briefly upon the answers given to the question; also read a paper upon Mohammedanism.

Carl Leo Root gave a recitation; Miss Louise Horner followed with a pleasing song; Mrs. Butler was called upon for some remarks; song by Mr. Irving. Pratt; remarks by Dr. Huot.

Mrs. Butler will tender a Sunlight Social to the scholars of the Lyccum who sell five tickets for the Old Folks' Concert to be given Feb. 22d at Union Hall. The Social will be held in this building March oth.

oth.
Persons desiring to obtain the BANNER OF LIGHT can purchase it at this hall every Sunday morning.
GEORGE S. LANG, Sec'y. 12 Fountain street, Roxbury.

Rathbone Hall, 694 Washington Street. Tests, psychometric readings, etc., given in this hall Thursday, at 2:45 P. M.; Mrs. W. H. H. Burt, Mr. Ed-

Thursday, at 2:45 P. M.; Mrs. W. H. H. Burt, Mr. Edward P. Weaver, Mrs. Reid (of Chicago), Miss A. Hanson, Mrs. F. A. Bray, Mrs. Minnie Soule and Mrs. A. Woodbury participated; also Prof. Hartmann in phrenological descriptions. Mrs. Mary F. Lovering presided at the plano, ""

Commercial Hall,—11 A. M. Sunday, Mrs. M. Irwin, Dr. Smith, Mrs. A. Woodbury, Prof. Hartmann, Mrs. Minnie E. Soule; Mrs I. R. Downing, Dr. N. P. Smith, in tests and delineations. Mrs. A. E. Perkins, planist. Smith, in tests and dollars, and the planist.
7:30 P. M., Mrs. M. Irwin, Mrs. Woodbury, Dr. N. P. Smith, Mrs. M. A. Hawley, Mrs. W. H. H. Burt, Mr. A. H. Quint, in readings, tests and remarks.
Dr. N. P. Smith, Chairman.

The Ladies' Industrial Society met as usua Thursday afternoon and evening, Jan. 25th. Business meeting at 4. A large circle at 5; goodly at tendance at supper. In the evening we were favored with a zither solo by Leon and Polas Beaumsalo, which was very flue; also experiments in hypnotism by Prof. Pfeiffer, with good results.

Feb. 14t. our regular dance. All welcome.

19 Oak Grove Terrace. H. E. Jones, Sec'y.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegic Music Hall Building, between 56th and 57th streets, on Seventh Avenue; entrance on 57th street. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President.

Mnickerbocker 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. 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker.
New York Psychieni Society, Spencer Hall, 114 West
14th street, near Sixth Avenue. Sixth year. Every Wednesday evening, 8 o'clock. Appropriate congregational music,
representative speakers and excellent 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 3 M—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 P. M. at Fifth Avenue.
Hall, 27 West 42d street, between Fifth and Sixth Avenues.

Carnegie Hall .- Last Sunday morning's lecture by Mr. Willard J. Hull on "The Science of Spiritual-

by Mr. Willard J. Hull on "The Science of Spiritualism," was logical, and full of instructive points. The afternoon meeting was of more than usual interest, as Miss Hahn, for some years a medium who has attracted much attention, came upon our rostrum for the first time, and gave fine and recognized tests; Mr. Striker's work was also appreciated; and Mr. Newton related some interesting phenomena.

The scats were well filled by an enthusiastic audience in the evening to listen to Mr. Willard J. Hull's oration on "Thomas Paine; the Philosopher of the Eighteenth Century."

Sald the speaker: His was a name honored and beloved by Washington, Franklin, Jefferson and Adams, the great heroes of the American Revolution; a name that stands for all that is generous and magnanimous in human nature.

loved by Washington, Franklin, Jefferson and Adams, the great heroes of the American Revolution; a name that stands for all that is generous and magnanimous in human nature.

The speaker showed the universal esteem in which Paine and his work for mankind against kingcrait were held until he, deeming the priestcraft behind the king, gave his "Age of Reason" to the world; then the whole army of priests, clergy and laymen turned upon him, and from that time until recent years have poured calumny, vituperation and abuse upon him, seeking to cover his record with shame. Even his historians of early years were misled, and wove much that is faise into his history. Not until Col. Ingersoil and a few others began the work of rescuing his memory from the malicious falsehoods surrounding it, did a general appreciation of him revive. The late History of Paine by M. D. Conway has clearly and truthfully set forth the facts, and placed his name upon the pedestal on which it justly rests.

Few men had the courage and calm purpose of Thomas Paine. His mind never falled to count the cost. He saw all the difficulty and the obloquy his "Age of Reason" would bring upon him, yet he did not quall. He saw the thancer eating into the vitals, and he applied the lance. Yet he was reverent, and occupied the position of what to-day would be called an advanced Unitarian. There are many outspoken men and women of to-day who occupy more radical positions than he did.

He was not a cruel man, but rather a just one. He sought not to destroy the king or the priest, but kingcraft and priestcraft; the systems, not the victims. His monument is with us in the Declaration of Independence, which he wrote in conference with Jefferson and others. The language and its framework were his. He molded public opinion and made the Revolution possible by his "Common Sense."

After his return from his imprisonment in France, where he wrote "The Age of Reason," he was received with coldness, and retired into seclusion, where he passed his days until his death in

At the conclusion of his lecture, which had held the close attention of the audience, Mr. MacDonald offered the following resolution, and asked for a standing vote:

Resolved, That the sincere thanks of the First Society of Spirtualists and the Spirtualists, of New York are hereby tendered to Willard Jackson I full, for the very able, liberal and fearless addresses delivered in this hall during the present month.

resent month.

Last Sunday's discourses closed Mr. Hull's present engagement here, but he has made himself a place with us, and will return another season.

Mrs. Clara Banks speaks for us next Sunday, and during the month of February.

Mrs. Ada Foye continues to attract wide attention, and hundreds are present each Wednesday evening. These seances continue until March.

R.

Fifth Avenue Hall, 27 West 42d Street .-The continuance of the afternoon lectures upon

The continuance of the afternoon lectures upon "Theosophy," by Mr. J. W. Fletcher, proved to be of unusual interest. "The Aura and Mental States" was the classification used, upon which a series of valuable and instructive thoughts were given.

Each person, said the speaker, last Sunday afternoon, is surrounded by an aura or atmosphere which corresponds with his spiritual and physical condition. Those of decided development will be surrounded by one distinct color, while mediums have several, showing their ability to be brought into relationship with different conditions of spiritual life. Influence exists between persons where the auras blend; where they do not, enmity is bound to exist, it being a question of higher chemistry than is recognized in the scientific teachings of to-day.

The aura changes according to the development of the spirit, as a dominating power over the body, which necessarity calls into activity other elements, and gradually lifts the body into a higher realm.

Thought directed toward a person clothes itself with this aura; thus persons may be seen in several places at the same time when in reality they are not seen in proprize persons, but simply their thoughts, which are clothed with a part of this peculiar atmosphere.

A scance of unusual interest followed. In the even-

which are clothed with a part of this peculiar atmosphere.

A scance of unusual interest followed. In the evening Mr. Fictober's subject was, "Some Conditions in Spirit Life," in which he dealt largely with the cause and cure of crime. The guides insisted that crime was a disease, resulting from a perversion of nature's laws, and that punishment without some higher motive in view, wholly failed in its object. Legally murdering a murderer increases crime, and never checks it. Surely society ought to have a better remedy for crime than the gallows and the jail. Those who enter the spirit-world with strong, undeveloped natures, in which the earthly triumphs over the spiritual, are bound to return again and again to reduce their part through others, until the desire is elimimated or controlled. Yet there is eyer an improved tendency, and through the processes of the higher life the lowest can hope for victory in the end. Many tests were then given.

Next Sunday afternoon "Theosophy" will be continued; in the evening "Charity without Religious Creeds" will form the subject, a recent correspondence between the Salvation Army and the Ladies' Ald suggesting the theme.

The Ladies' Ald has moved into its new quarters, 165 West Twenty-Third street.

The Ladies' Aid has moved and 165 West Twenty-Third street.

A. E. WILLIS, Sec'y. The New York Psychical Society (114 West

14th street), Wednesday evening, 24th ult., had a large I ham's Dye, which colors natural brown of black.

From the Moment of Birth use 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 at birth and use of impure soap.

Mothers To know that a single application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a speedy and economical cure of torturing, disfiguring humors, and not to use them without a moment's delay is to fail in your duty. Cures made in childhood are permanent.

Sold throughout the world. Price, CUTICURA, 500.; SOAP, 250.; RESOLVENT, \$1. POTTER DRUG AND CHEM. CORP., Sole Props, Boston, Mass.

"All about Baby's Skin, Scalp, and Hair," mailed free to any address.

Hamilton College, Clinton, N. Y., guarantees the fulfillment of our offer: CEDARINE MFG. CO., Ed. of the winner, and heartily commend your plan. I know your Cedarine to be an article of sterling merit, the officers of your product, to be the means of procuring an education for a young man at Hamilton College, or a young woman at Houghton Seminary, and heartily commend your plan. I know your Cedarine to be an article of sterling merit, the officers of your Company to be responsible men, that they have deposited with the Treasurer of Hamilton College funds to the amount of \$2,000, and that it will be paid as agreed. Respectfully, M. WOULSEY STRYKER, Prest. A liberal salary assured to any one who is willing to work, and a college education free to the winner. Don't delay, but write at once and secure territory. It is important that you look into this plan AT ONCE. Send for pampulet to

and enthusiastic audience, despite the inauspicious

weather.

After appropriate songs and announcements, the interesting subject of spirit-photography was duly considered, Mr. Norris, a zealous investigator, and others relating their several experiences. Mrs. Riesenweber ably demonstrated her increasing powers in clair-voyance, clairaudience and psychometry, giving many satisfactory tests. Mr. H. Sanders of Savannah, Ga, then addressed the audience in German-English accents. He had been a medium from childhood, without understanding the matter, and was first attracted to Spiritualism at a camp-meeting at Lookout Mountain. The narration of his mediunistic experiences was of a most entertaining and instructive character. The audience was then dismissed with a rhythmic bendiction.

J. F. SNIPES.

MISSOURI.

St. Louis.-Sunday, Jan. 21st. Mr. J. Frank Baxter continued his ministrations at Howard Hall. His

tor continued his ministrations at Howard Hall. His songs of the morning were soul-inspiring, and fully appreciated by his audience. "The Scope and Value of the Spiritualistic Platform" was the theme of his discourse, and the distinctive features of Spiritualism and its lessons were clearly enunciated, and the contrast between the new in the light of natural revelation, and the old in the show of tradition and false education, was plainly set forth. The whole discourse was well received, and the speaker roundly applauded. In the evening the large audience was en rapport in thought as Mr. Baxter answered the question of a materialistic orlic. "When any great discovery is made or reform is established, is ald the inquirer we are surprised that we did not discover it before. Nature carries with it is inevitable indications foretelling great evolutions, revolutions and eventual establishments. Now Spiritualism is declared true, and its claims are set forth as facts; but I and many cannot accept those claims—in fact, have not patience enough to investigate them, because they seem to be unnatural. Where, Mr. Baxter, do you see any indications in nature and nature's laws foretelling a future life and more such a thorage and the force and the results returned."

its claims are set forth as facts; but I and many cannot accept those claims—in fact, have not pattence alough to investigate them, because they seem to be unnatural. Where, Mr. Baxter, do you see any Indications in nature and nature's laws foretelling a future life, and more—such a thing as spirit-return?"

Mr. Baxter announced as his subject, "Nature's Sient but Sure Prophecies of Immorial Life and Spirit Intercourse," and proceeded to answer the critic. He named distinctly at least a dozen indices pointing unmistakably to the claims of Spiritualism, and, to the surprise of all, without an allusion to the facts of occurs elected in go in died None evidence he offerred was not only lawful, but overwhelming because lawful.

A most remarkable séance of accurate spirit-descriptions and tests followed. The large audience was unanimous in praise of Mr. Baxter's methods in lecture and success in mediumship as it left the house. Such a contrast in weather as Tuesday, Jan. 23d, throught A great fall in temperature, a cutting wind, and a bilzzard of bilinding snow. Mr. Baxter, however, lectured in East St. Louis, Ill., to a fair house. Although a large number of tickets sold were not represented in the seats, yet posiponement was imperent in the seates of the contrast, and the seates of the lecture proceeded. The music delighted, the lecture was opportune and important, and the séance of one hour, in closing, was astonishing to many of the hearers who never before had witnessed the like.

On. Wedneeday evening, Jan. 24th, Mr. Baxter, assisted by able local talent, gave a most delectable entertainment of recitations and songs, gratuitously, for a condered several selections; and Miss Petronell Stickney as a surrounded by a host of friends at the close of the Association. The fine performance of Prof. Doerr, a skillful planist, was first of the season's engagement in St. Louis with two remarks of the consolation, and the remarks of the many of the hearty congratulations, good-and the consolation and falthiul worker on th

DISTRICT OF COLUMBIA.

Washington .- The First Spiritual Society of this city has been treated to a rare feast of wisdom during the month of January by the advent of Dr. F. L. H.
Willis of Rochester, N. Y. His lectures were the essence of spiritual thought, purity and harmony, and
every sentence he uttered contained a power which
compelled the listener to grasp the seeds of infinite
truth.

every sentence he uttered contained a power which compelled the listener to grasp the seeds of infinite truth.

His audiences were large, and composed of the most intelligent people of the city.

Those who hungered for more enlightenment than the brief course of lectures could satisfy formed themselves into classes, to which Dr. Willis devoted as much time as he could spare from his other engagements. Each class was filled to overflowing, and many were prevented from joining on account of the lack of room. His pupils feel the immensity of the debt which they owe him for the immeasurable benefit derived from his lofty teachings.

The lecture on his expulsion from Harvard was received with great interest and sympathy, and by a unanimous vote he was requested to repeat it on the last evening of his engagement.

A number of social entertainments were given in honor of the distinguished guest, and many more of his admirers would have been delighted to receive him in their homes had his time not been so completely occupied.

Those who welcomed the new lecturer with interest grow to reverence the teacher and love the man, and now regret very deeply to see him depart.

grow to reverence the teacher and love the man, and now regret very deeply to see him depart.

NAT. WARD FITZGERALD. There is no excuse for any man to appear in society

with a grizzly beard since the introduction of Bucking-

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, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays II A. M. and 7% P. M. W. J. Rand, Secretary. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Sunday evening at 8 o'clock.

The Advance 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 30 clock for conference; 80 clock for lecture and tests. Mediums and speakers welcome. 8. 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.

American Hall .- The meeting was for spiritual experiences in the afternoon, and Mr. Deleree gave an excellent recital of some of his.

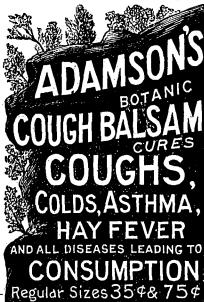
an excellent recital of some of his.

Miss Terry also spoke of her mediumship, dating from her childhood, and seeing things that others could not see long before she knew its purport.

In the evening Mr. Sargent spoke upon "What to Do with the Phenomena when we have Received Them," while Mrs. Olimsted continued her excellent platform tests.

THE BANNER and other spiritual papers are for sale at this meeting.

W. J. CUSHING.



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

BEST REMEDY FOR CURING Coughs, Colds, Asthma, and all Lung Troubles.

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Oct. 14. 28teow

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. MY EXPERIENCE; or, Footprints of a Pres-byterian to Spiritualism. By Francis H. SMITH. An interesting account of "slitings" with various me-diums, by a Baltimore gentleman, which led himto reject Presbyterianism and embrace Spiritualism. Many interest-ing messages are given. Jotch, 78 cents, postage free... For sale by COLBY & RICH.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President, Benj...P. Bonner; Vice-President, James Marlor; Secretary, Frank H. Morrill, 221 Chestnut street; Treasurer, James H. Marvin, Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M. Spirituni Conference Association meets at the northeast corner of 8th and Spring Garden streets every Sunday at 2% P.M. S. Wheeler, President, 472 N. 8th street.

(w).

MEETINGS IN WASHINGTON, D.C. First Society. Motzerott Hall, 12th Street, between E and F. - Every, Sunday, 11/2 A.M., 7/4 P.M. M. C. Edson, Pres.

Second Society—"Seekers after Epiritual Truth"— meets every Sunday, 7% F. M., at the Temple, 425 G street, N. W., pposite Fension Office. Wm. 0. Scribner, Chairman Business Committee.