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Written for the Banner of Light. GUARDIAN ANGELS. BY FRED L. HILDRETH.

Did you ever stop to listen-When the bright stars gleam and glisten-To the voices fond and loving From the angels at our side? Those we cherished in the morning Of their earth lives, ere the dawning Of a grander, brighter future Swept their barks across the tide!

By your side a loving mother, Beauteous sister, father, brother Warns you gently, whispers softly,

"Turn, grim danger lurketh nigh: " You. without an outward seeming, Seem to grasp the hidden meaning Of the voice and touch so gentle Of those guardians from the sky.

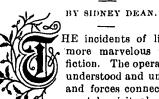
Open wide your soul-doors, mortals, Standing close beside the portals. Ever striving, ever reaching,

There are hearts to guide and save. Feet that wander, weak and weary, In the paths so dark and dreary, Lo! our Father's guiding angels That we thought lay in the grave.

So along life's wondrous river. Where the lights and shadows quiver, As your barks sweep onward, onward, Daily toward the spirit-land: Would you shun the storms that gather You must heed the loved, who hove Close about you, guardian angels,

Fair and happy—joyous band!

Written for the Banner of Light. Automatic Writing: A Homily. An Interesting Hieroglyphical Illustration.



HE incidents of life are often more marvelous than studied fiction. The operations of little understood and undefined laws and forces connected with our mental, spiritual, and even our

material being, are a source of constant wonder, and afford delight to the spiritually-minded and devout of heart, who, like the old earth pilgrims referred to in the Scriptures, are "seeking a country, that is, an heavenly" -a spirit-habitation-to supplement the rough tuition of the earth-life:

The great Nazarene teacher said: "He that doeth the will of the Father shall know of the doctrine," which is tantamount to saying, "he who seeks to live in obedience to the laws of his threefold nature in earth-which laws are the nature and blessedness of those laws."

sessing, in a marked degree, the gift of auto-ling with the whiskers. The whole figure rep matic writing. This was developed certainly as resented a person of marked intelligence and early as 1860, and he has since been a student of Spiritualism, its literature and psychiolaws and manifestations. I am permitted to make extracts from a letter written by him, addressed to the editors of THE BANNER, from a specific address in India, dated Dec. 27th, 1893, in which he says:

"I read with great interest the articles by Sidney Dean in THE BANNER of March and April last on psychic phenomena, especially No. V., in THE BANNER of the 4th of March, No. V., In THE BANNER OF the thous and the construction of a strong or characters which came plowing through his pen by no effort or will of his own. I have had a similar experience since 1860,

but, less fortunate, have not been able to get any meaning from or translation of them. The forms have an, easy grace, and though ito two are alike, there is yet unity of character for the production of which voluntarily I am quite incapable."

The letter was accompanied by some leaves, covered with automatic writing in hieroglyphical characters, and a statement that he had forwarded by mail one of the books, with the hope that some meaning might be obtained through some medium with the gift of interpretation. He further says:

"I would have sent this sooner, but I have to pass the hot months in the Mussonic Hima-laya, the books remaining here: I may men tion that there is no constraint on the hand itaelf, only a gentle leading or pushing influ-ence is felt through the pen or pencil."

The remainder of the letter is devoted to business connected with the Banner Publishing House, and of no special interest to the reader.

The book arrived by due course of mail, and lies before me. It is a volume of nearly five hundred pages, in size six by seven and onehalf inches, of heavy paper, bound in boards, covered with a coarse, dingy red cloth, the binding done, I should judge, by an amateur. On its fly-leaf, over a very artistic, elaborately drawn and neatly executed hieroglyph of large size, is the endorsement "1863, from February '21st to March 22d.'

But the pages themselves bear evidence of a message, a hieroglyphical language, a meaning and a purpose in the work. The figures are large, complicated, varied. They are artistic, graceful, unique and beautiful. They average five to the page, and are so compounded in their circles and angles as to be indescribable. They convey to me that undefinable sense of the melody of beauty. Psychometrically they brought a sense of sadness, of sympathy, of a desire to help, though no specific meaning was disclosed to me in the text. And yet the book the will of the Father," creation's God, as attracted me, and after laying it aside for well as moral and material governor-"shall awhile, I returned to it involuntarily, as if a know, through his spiritual and material life, magnet was drawing me. More curlosity was lost in a sympathetic desire to help some fellow

gaged in business enterprises in India, and pos- | ing hair extending, to the shoulders, and unit- | mortals during his earth-life, I cannot prove to | authority among his fellowmen: There was nothing in the sketch indicating a profession, or giving evidence of his position, except as in dicated in the above description of his personality. In the meantime the eldest son had taken

pencil and pad of paper, and rapidly recorded the two poems, exact copies of which follow: Whom are we that chant the praises

Of a people long since sped? Who is he who ofttimes raises Glorious pmans to the dead? Who is he who on these pages Wrote the history of his race? What is he among your sages Whom of him could find no trace?

• In the hidden, rock bound archives Of old India's rocky mounts, Hidden deep / neath the stone arones Where flow gently rippling founts. In a cell, hown roughly, deeply

In the living rock and earth. Of this race's dealt and birth.

Out from ancient times and peoples Came they to this land of spice, Far from desert or from seashore. Farther still from show or lee; Came they then to blested India, And with flocks and herds galore With their helpmates and their children,

And with every household store. They were rovers like their fathers, Who gave like unto their sons, Who from place to place had wandered Until here they settled down-Never more to drive their tent-pins In a desert plane of sand-So their buts of barks they builded

In this fair and pleasant land. Priests had they-the tribal fathers-

They as rulers served as well, Like unto the Israel fathers Of which sacred parchments tell.

But through pestilence and warfare, And through famine's dire distress. Few remained to build the nation-Few escaped the wilderness.

Yet in time the nation prospered, All went well as years Tolled on, And their customs changed slowly. Slowly changed the ancient tongue. Still the priests preserved the mystery Which to them was handed down: It was nothing but the history

Of the tribal wandering 'round: It's of this that I have spoken;

This it is that's hidden away; 'T is the secret of the priesthood That rules India's land to day. Mingled with the history's story

Are the teachings of the past.

another, though I may be satisfactorily convinced myself, I wouch for nothing save the fact that the following communication was written through my own hand. I am not a conscious forger or liar; yet how much, if any, of my own personal mentality crept into the writing I am unable to eav. The borderland her work were written through my hand. She between the unconscious action of two spirits has since been, "clothed upon " with the life in sympathetic rapport is so narrow that it requires a keener and more analytical mental and psychical philosopher than myself to determine when the two blend or act independently of each other. I give the communication for what it purports to be, wondering in myself at the versatility of my powers of invention if I should be adjudged its author. I leave it to scientists and the investigators in psychical societies to settle the matter to suit themselves, fully satisfied in myself as to its spirit authorship in text and translation:

ship in text and translation: "You have part of my message. I have fol-lowed it from the old earth-place of my birth and burial, to which I returned after the lapse of a great number of centuries, to find every-thing changed which is subject to the will of man. I came because I found awakening with-in me an increasing desire, growing until it be-came an unappeasable longing, to be enveloped again with the surroundings of my birth into being; to the place where consciousness first rose on my new-formed soul, as the dawn rises rose on my new-formed soul, as the dawn rises and dispels the darkness of the night; where I learned to reason that because I was conscious therefore I existed, for there could not be consciousness without life, and intelligent life

I learned from some spirit who, passing, ob served me, paused, and seeing that my spirit was consuming itself with this longing, told me I could return and how. He was a bright, good spirit, from your section of earth and from your century. He radiated a benevolence so brilliant and glorious that I mistook him for a god. He said that if I came to earth I must come as a messenger to my race: must leave behind me, when my visit was over, some good token that I still lived, and something about earth; that I would not find in my visit a sin gle ome of my blood kindred, nor the tribal or ganization, nor the language, nor anything to ganization, nor the language, nor anything to remind me that we once lived on the earth, and that not even a history was preserved: that only my memory was left to me of all those earth-beginnings of my existence. Ile said that if I would study among the people I met who walked over our leveled graves and among our perished, forgotten tombs, I should find a scribe whose hand I could use, and who would rield to my strong desire and write for would yield to my strong desire and write for me what I should then feel and ought to say He said that the child and the mature, the ig norant lad and the wise sage, were equally helped in their efforts to benefit others, and I I came, and have still continued to return at

such intervals as my spirit prompted. I found my scribe, kind of heart and hungry of spirit. He felt my touch, though he did not know me; does not know me now. I commenced to write the life of my tribe, my race, my people. It grew, and grew, and grew. Will lever finish it? He has sent you a volume of it. I have followed it. It is written in the_only signfollowed it. It is written in the only sign-language we used, or I learned. The key is lost with the going out of my people. He can-not read it, neither can you. There is no scholar on the earth who can read it. Unless scholar on the earth who can read it. Unless some spirit-scholar of the earlier ages of earth's habitation by men with minds and souls vol-unteers to come to earth and interpret it, it will be a sealed book to man. The work has made me grow. I tell my people here what 1 learn, what I am doing and how, and they are growing. They read the history, for they un-derstand it, talk about it, and are growing wiser, better and more useful, so that my work will not be wholly lost. will not be wholly lost. I thank you for receiving my work, my mes-sage and myself. A spirit friend of yours, one you know, an earth scholar, saw my deep de-sire for a learned companion to help me, and came with me. He is here. It is he who un-derstood what I desired your pencil to say, and has directed it in your own form of and has directed it in your own form of speech. I give him, with you, the gratitude which finds expression in my increased love. He says that he will write that the pyramids of Egypt appeared after my earth-birth; that the sweet spices perfumed my baby-couch, and the peach and pomegranite blossomed above my grave. I sat with him in your sweet circle. The guide of the young poet brought the scenery surrounding my earth birth to his inner sense so that the story which be wrote inner sense, so that the story which he wrot in verse is truthful. I stopped into the light of the inward vision of the young artist in the same circle, and he made a pencil sketch which does not flatter me, except as an earth picture of an earth-man. Now thanks, and good-by for the present. 1 have the purpose to come again and communi-oate further, with your consent and your gen-erous Guide's help."

In one other case a medium of wonderful gifts in the automatic drawing of vast horoscopes, cycles, groups and single faces, with evident descriptions of their meaning in hieroglyphical messages, came, by impression, a stranger, to our home by the side of Narragansett Bay, and professedly clear translations of her work were written through my hand. . She immortal. That was a work of love purely, and was to me unexpected.

I write this because I know that the gift of hieroglyphical or character-writing is very common among those developing mediumship, and all such seek translations. It will be useless to send their favors to me. There are professed translators of all this class of writings. who are always ready to serve the public, and those who have such messages to translate should send their favors to them.

To all my honest, but skeptical friends, who are inclined to class these and all other spiritual phenomena as either fraudulent or Satanic. I commend the reasonable statement of the great Nazarene philosopher: "He that obeys the law shall know of the doctrine."

free Thought.

SUBJECTIVE IDENTITY.

It is to be regretted that students of occultsm should still feel themselves bound by the traditions of the middle ages, not to divulge any of their knowledge and thereby assist outsiders. Much useful information, bearing on Spiritualists' experiences, can however be found in many summaries from ancient teachings, which are being re-published; now that all danger of persecution has passed away.

The leading conception which appears uniformly in all systems; both in the eastern and the western; in the Kabbala; in Hermeticism; in Alchemy; in Theosophy, is that man is a unit in, and of, a Universal Principle; a microcosm in the macrocosm. This reappears in wedenborg and is confirmed in modern English and German philosophy of the transcendental or neo Hegelian school, which affirms that man is a particular, or unit, of manifestation of, and in, Universal Consciousness, which principle is the ground and Reality of his Be-

Philosophy shows that this principle, as universal, that is as unformulate and diffuse, though conscious, cannot know itself; because knowing entails contrasts; comparisons; or implies parts to be contrasted. Therefore, in order to know and realize itself, the Universal Consciousness determines itself into differentiation and communicates itself into units, or entities: through the interaction and interrelations of which thought, knowledge, experi ence, come into Being. Thus it will be seen that this Universal principle is present in every entity; it is the principle within us that cognizes and gathers up all our relations, or experiences, into the same identity. It is this "Knower" within us, therefore, that is the Reality of our existence. It is this principle, also, that is the Reality of what is meant when churches speak of God. The Reality of man's existence, therefore, is the presence of God in man; but for that communicated presence, man-would have no existence. Philosophy has the drawback of being too abstract for many people. Occultism is more practical. It teaches that this one Universal principle is really Life; and that all matter worlds, animals, men, spirits and angels, are manifestations of this One Life, in different stages of unfoldment. It is as if this Life made itself into actors and audience, at one and the same time. It appears as actor, in all the forms of life in the Universe, and it contemplates itself (as audience) in the knowing faculty present in every man. It is the presence within all these forms of the One basic Life, which is referred to as the subjectiveidentity. This teaching has a very important bearing on Spiritualism, because it shows that it is this Life, or Knower, within us, which communes with other units of life (called spirits) around us, whether in the body, or out of the body; and occultism shows that we can only commune with those entities who are in a similar degree of unfoldment to ourselves. Occultism teaches that life is inseparably accompanied by light, and this light varies in intensity or vibration, according to the degree of evolution of the life. Further: light is another term for consciousness. Science is now discovering that light is inseparable from vibration and it is beginning to be recognized that thought is accompanied by vibration. Science is also discovering that only equivalents, or vibrations of equal pitch, will respond Now it follows from this, that spiritual communion is limited by the mental and spiritual states of the medium. The vibrations of the gree of unfoldment, to which he has evolved. at the same rate, or pitch, i. e., in the same This is evidently a most important consideration with regard to Spiritualism, and it will be of interest, consequently, to discover, to what degree the life within man has evolved ; English gentleman of culture and wealth, en- upon the top, but surrounded with long, ourl- helping some spirit, as he so cheerfully helped and my wishes were subsequently respected. grees, into which life progressively evolves

Hence, we have contended that Spiritualism | spirit. means spiritual living; honest and pure living; benevolent and unselfish living; in a word, a life while in the mortal, in close, approximation to that better-developed, educated and ennobled spirit-life, beyond the mortal environment.

In such a life here there will appear in some form or forms, or methods of manifestation, what the world, or those living a strictly mun dane life, governed by its passions and appetites, its intensity of self-interest and greed its indifference to the feelings or the welfare of others, its denial of the law of the spiritual and material brotherhood of the race-what all these who are denominated "the world" call phenomena. But to those who live the life and "know of the doctrine," much which the world calls phenomena is simply that which is natural and spiritually normal.

And among these is spirit communion in its varied manifestations, yet but partially developed; the presence, fraternization, helpfulness and love, clearly expressed, of our absent ones who have gone on their immortal journey just in advance of us, and who return to give our souls the kiss of peace and inspiration. They manifest as we are best fitted to receive them; hence "gifts" and "powers" of mediumship, speaking and writing in "unknown tongues," "the interpretation of tongues," and all the varied phenomena which are puzzling the selfish, speculative world to-day.

Spiritual gifts inspire no personal pride or vanity, but rather the reverse. Instead of a spiritual medium becoming opinionated, positive, dogmatic, haughty and belligerent, the soul feels like walking humbly, and is distrustful lest self shall orowd itself in, even unconsciously, and mar the purity, the simple truthfulness and the glory of a spirit's message. There are doubtless some mediums, honest in their ignorance and inflamed in their selfish. zeal, who pervert the law of humility as gov erning true spiritual living. They lose the sweet content and unmeasured peace of the soul, whose loss leads to poverty of spiritual gifts, and their final suppression because of unfitness for medial use.

I solicited of the editor of the BANNER OF LIGHT the privilege of examining and, if pos sible, illustrating a single department of spiritual manifestations, involving various "gifts of the spirit," and the several steps taken will doubtless interest its readers. I beg the pardon, in advance, of the accomplished English brother who, as a medium, was instrumental in laying the foundation for this series of what I am convinced are medial or spiritual manifestations. If he had been within easy reach by mail or otherwise, I should have solicited his permission, in view of his important connection with the series, and thus given the renders of had an intelligent face, of Caucasian type, or was impressed interiorly, that my old earth THE BANNER the endorsement of his name. I do | with full moustache and long flowing beard; a | friend, and teacher in my younger life, Eliha the next best thing by omitting his name and | forehead high, smooth, and indicating great | Burritt, "the Learned Blacksmith," was pres-

I judge this feeling or sense to be psycho metric, and my opinion is fortified by a singlefact which forms a natural part of this record ed experience. As the India letter and book were handed me, another letter from a gentleman in Manitoba, Canada, was also offered me, of the following tenor, addressed to the editors

of the BANNER OF LIGHT:

"—, MANITOBA, CANADA, Dec. 24th, 1893. GENTS: Will the Controlling Intelligence (Message Department) please give us the inter-pretation of the message below? (Exact copy of the original.) It was received through the hand, automatically, of my wife, Sunday, Dec. this, for should it prove intelligence it will have great weight, as my wife knows nothing of dead languages. Any help, spiritually, you can extend would be appreciated, as there are but few of us here, and it means a struggle. But we have the truth, and it must prevail."

Then follows the copy of the hiercglyphical characters, which, in many respects, but in no wise duplicates, have been automatically written by my hand. There is appended the following, written in capital letters: "Query: What language? Ans.: Kabyl," followed by the signature and post-office drawer of the writer. To this I get no impression whatever. It contains no special magnetism, spirit or psychic influence, such as all originals possess, and it strengthens the theory that only the original carries with it the influence imparted by the spirit anthor.

But to continue the India book experience. A brief explanation preceding the record of subsequent events connected with it seems to be required in order to make the narrative intelligent to the reader. My family consists of myself, wife, and two grown-up sons, four in all, and all possessing mediumistic gifts. When sitting in circle spirit-presence is as unmistakable as any resultant act of consciousness, and distinct phases of phenomena, of a mental or spiritual type, are as natural and easy as family conversation. I had purposed to submit the book to our spirit-friends, and await what they might say or do. An intimate friend and companion of my sons, Mr. Louis Jones, the spiritartist, made his usual informal call for an afternoon and night. In the evening he took his place, as customary, in the family circle. The book was introduced, its unique hieroglyphical characters examined, and their beauty, symmetry, and evident connection with each other, commented upon.

The artist took pencil and paper, and commenced to draw a human figure, with a rocky background; his form clothed in a long robe extending to his naked feet, denuded even of sandals; girdled at the waist, with loose, flowing sleeves; arms extended, with the lower or intuitive sense, an evident double spirit perarms uplifted; and open palms. The figure | sonality present. Whether I imagined, guessed

- illy precept, old and hoary. Star signs from the heavens vast.
- All is well-their late descendants Know not now-from whence they 've come: Nor the hardships of their fathers In their journeyings for a home. Such is life! of little moment Seem the actions long since o'er-But forever they 're recorded In the books of Heaven's lore.

Down from old India's hills and fertile plains Sweep forth the hordes of savagery, Bringing with them in endless chains Their customs, sects, and written imagery. Behold them! countless as the sands Which line old ocean's surf-beat shore: Rolling e'er onward in continual bands, The countless thousands that exist no more.

Their fathers were of ancient birth and race. Their tribal laws and rulings were as old As Egypt's pyramids, and stony face Which smiles forth from the desert's sandy gold. Their race is run, successors have since come; Their humble lives have long since ended quite, Their flocks are gathered in a spirit-home, Their day of earth is now an endless night.

The earth now knows them but by spoken lore From father unto son still handed down-The secret annals of the Brahmin's store, But never to a stranger's car made known. Their name was Legion; now they are away From earth; their mission long since past, They live forever in a spirit day. Their strolling, reckless; careless life is cast Forever to the earth from whence it sprudges.... The crude existence of a cruder earthest " The time by shepherd minstrels, lay since sung, The quick'ning pains of civilization's birth.

The influence in the family circle was mark ed, distinctive, deep and profound.... It seemed characteristic of another and earlier; age and civilization, for we had received professed spirit intelligences, and been in touch with that age and development many times previously and recognized the peculiar influence. Complete passivity upon our part had opened the door fully, and our unseen friends, the spirit visitarts, seemed conscious of the great welcome accorded them. For nearly, if not quite, three hours the influence held its force, and still consciously lingered after we had separated for the night and I had returned the volume to my library table.

The same influence seemed to pervade the rooms all the next day, drawing me to the book, from which I could not detach my mind without an effort of the will. It continued, and it was not easy to prosecute my usual dai ly literary work, After nearly a week of this experience I surrendered to the influence, and the pencil, by dictation or impression, wrote what follows. There was, to my impressions

This was signed in hieroglyphical characters which I cannot translate, and there was added, doubtless by his attendant spirit and interpreter-my old friend, to whom I have referred -the following:

"I cannot translate his signature, or render his name in English, because there are no English letters characterizing the sound. THE SCRIBE."

This closes the history, thus far, of this wonderful book from India, and my connection therewith. What further, if any, may appear is to me "an unknown quantity." The same influence has pervaded my library and made itself felt in my person while preparing this strange history for THE BANNER. It is as to each other, so that the position of occultism positive and pleasant as the presence of a lov- is confirmed, in this respect, by modern reing friend. It is welcome to abide its pleasure search. and to ask any service within my power to

render. I desire to make a personal explanation and suggestion, in closing. I am not a professional medium's aura, will be regulated by the demedium for any phase of spiritual or psychic phenomena; neither is any member of 'my Consequently, only spirits whose aura vibrates' family. I am not a student of cryptography, nor a translator of character-language. So spiritual state, can commune with him. many automatic, cipher or hieroglyphical messages were written through my hand, or by mental dictation, with no apparent meaning, that I was impelled to become positive and refuse to consent to such a waste of my time. I as it is this factor, that rules, and regulates stipulated with my intelligent guides that only spiritual communion. In that respect, occultsuch messages should be permitted as would ism teaches that matter; astrai-substance; specific address, simply stating that he is an intelligence; head large, symmetrical, bald ent in spirit, engaged in his congenial work of at price be rendered into intelligible English; soul and spirit, are consecutive modes or de-

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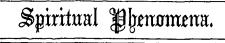
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as a plane in the Universe. As man is an opitome of the Universe, these modes or degrees also exist within himself; and it is through that fact, that he becomes related to those planes in the Universe. As those degrees unfold within him, they entail his progression to the plane to which he is thereby related. It is thus that he has existence in each of these planes successively.

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These principles do not unfold all at the same time within him, but progressively. Primitive savage races lived almost entirely in sensation; which is the degree of consciousness associated with matter. Civilization has developed the next principle and most mennow live in the astral degree of life; which carries a ratiocinative or digestive quality of mind, and feeling or emotion, as its mode. The development of this principle in sensitives, brings them into relation with the astral plane and astral entities. The soul principle is yet latent in man; consequently he does not come into relation with that plane; or with soul or angels. The soul will soon begin to develop in man; however. Its first symptoms of action are evinced in intuition. Astral himself on the lounge, and was asleep. Lunch. spirits know nothing of the soul plane; except what they may have heard from soul or angels, who may have taught them. The entrance to the soul plane is through the gate of a second old friend who had passed away many years death; so astrals can know no more about it than we can. The Kabbala calls it the creative plane. It is probably connected with the sun. The next degree into which life unfolds itself, is that of spirit. The mode of consciousness accompanying it is identity; or sharing in the whole of the experience of that state. That plane is quite unknown to man. It is referred to in the Kabbala as the Divine Archetypal.

It will be seen that the only plane, with which mediums can commune (with rare and solitary exceptions), is the astral. But all astrals are not necessarily bad spirits, as is taught erroneously, in some schools. Good men progress there after death and learn gradually more than they knew when here. They stay there till the second death entails their re-birth into the soul plane. Bad men also go to the astral plane after death and remain bad for a long time perhaps, before they progress, and they may exert evil influences. But spiritual communion occurs under the direction of higher angels, and if the medium is pure and good, no evil need occur, only if he is impure will he attract similar influences. Undeveloped spirits, children, etc., may be brought to mediums, in order that the lost recollections of their earth lives may be reawakened, as a first nécessary step toward their subsequent progress. This may often be unpleasant. But such mediums are of most valuable service, in assisting in the progress of other QUAESTOR LUCIS. beings. Paris, France.



What is the Good of Modern Spiritualism?

To the Editors of the Banner of Light:

The following instances of psychical phenomena, or spiritual manifestation, have been sent by me to Rev. M. J. Savage. But inasmuch as they are interesting cases in themselves, calculated to edify your readers, awaken general interest and answer the skeptic's fling, embraced in the heading of this article, I send you the same account, as transcribed from the manuscript written by the medium's own hand at my request.

It is but fair to the medium to say, that she is a lady of unusual intelligence and spiritual insight. She is the daughter of one of Vermont's most popular and liberal-minded governors, who was elected to that office for three successive terms, and who was for several years chosen Associate Judge of the Supreme Court of the State. Her husband belonged to a family of Hicksite Friends, the liberal or Unitarian division of that society-a man of unusual love of nature, in full sympathy with her varied charms; and who was besides, a man of rare hospitality toward persons and liberal ideas. Both were among the earliest to look into and embrace the philosophy of Modern Spiritualism. I may add that, the scenes where the events related in these rehearsals transpired, were those of my native home. Most of the persons and all of the localities named are well-known to me from childhood up.

itself. Each of these modes, or degrees, exists bed, and I lay by her at night till she slept, sometimes touching her with my hand, but speaking no word. A green shade protected her eyes by day, and she often lay on the dry turf with the children about, her head in the to communicate, and grasping my hand he exshade and her person in the sun. She took claimed with much carnestness, "I want you no medicine, ate simply, and clung to me as to know that Bud Harp is here; I want you to no medicine, ate simply, and clung to me as though her faith was great. The fourth day she needed no shade. The fifth she went home restored. But before she went I asked her much and will help him all I can." Then, very never to wear high-heeled boots or shoes again. cordially shaking my hand. Mr. Emerson re-She promised with a smile. The next summer turned to the platform, still under control, I had a letter from her, saying: "I entirely and remarked, "I now hear the initials A. J." forgot my promise about high heels till the (those are my initials.) "He says this man is same symptoms came on that shut me in last summer, which reminded me of what you said described the interior of my house as minuteon parting. I put aside my high heels, and all uneasiness disappeared. I am well, and shall large collection of stuffed birds and reptilesnever forget again."

One Sabbath at lunch I was reading from the BANNER OF LIGHT an advertisment from Portland, Me., which asked for the best clairvoyant description of the case of ----, P. O. box -, indicating the number, [saying] that one hundred dollars would be paid. I said, "Let Mrs." Metler do it." M-[my husband] soon stretched streamed across the floor as I sat thoughtful before, dressed in his usual brown clothes. I instinctively reached out my left hand, palm up, when he placed in it the end of a rope, that looked like a bundle of spun glass. At the end, the filaments of equal length flared somewhat. I closed my hand over it, and he passed out, carrying the extending rope out of sight. I sat some seconds, not a minute, when he returned, and placed the other end in my right hand, in the same manner. He said, Look!" and was gone. My eyes closed, and I soon saw a cheerful, well-lit room, where a grav-haired gentleman reclined on an invalid's chair. I looked at him, rather I looked through at the vital organism, and was soon awake in my chair at home. I heard the word, "Write!" I wrote on, and on-a description of his case, often in words I did not understand. I had just finished as M- woke. I told him about it. and he said I was crazy. I said I would never send it. In a week I received an answer. Mhad curiously got the better of his skepticism and sent my letter. The reply stated that mine was the best diagnosis of the case; "that unbelieving friends were called in to read it."

etc. I heard nothing of one hundred dollars. One Sabbath afternoon Ezra Booth and his wife came to our house, and wanted me to treat him. A swelling or growth had been coming for many months about his neck, in the front and at the sides, till it was even from the point of his chin down to his breast, extending as far back as the ears, and of a fiery-red color. He met Dr. C-that day, who said to him, "Ezra, you are getting up a pretty job for the doctors."

I had a nursing baby, four and one-half months old, and shrank instinctively, because of its apparently malignant character, from engaging with the case. The Booths were old friends of my husband's family, and both he [my husband] and his mother pressed me to undertake it; and they "would do all they could for me." She was a stanch Friend, and I was surprised at her expression, as she had objected strongly before to Modern Spiritualism, but she now, "steadfastly beholding him, saw he had faith to be healed." She and M-nalso urged that if I were given the power it became my duty to exercise it.

1 finally yielded, with these provisions: that they should send a child to our door for my written prescriptions, and a child should take them out to him.

For some days these directions were describing manipulations to be made over him by Mrs. Booth, till the protuberance became less red. Then he was placed on a bed consideration bly higher at the head than at the foot, with a by higher at the head than at the foot, with a tin vessel of water hung above him, and a leak graduated to two or three drops a minute, which fell on the front part of his head. Those drops of water of summer temperature became drops of water of summer temperature became a terrible dread to him as the time went on. and before many hours he began to salivate profusely, when the water. drops were discontinued. For many days he lay passive under this sickening drill, while the swelling slackened, and the mass grew thinner and thinner. till at dawn one Sabbath morning I went there [Booth's home] alone, and as soon as the family was astir. I was concocting a "witches' broth" over their cook-stove, assisted by one of their small boys, who appeared beside me just as I needed him, to go for such an herb, which he would find at such a fence corner; a green branch from a certain tree, a sprig from the garden, till I had a motley parcel of medicines that nature spreads around us. These were all steeped together, and strained, and a spoonful at a time fed to the invalid; soon after which the first surcease of that terrible stomach sickness began, and before noon he ate a morsel without loathing. The swelling kept lessening, till in a few days it had subsided entirely; possibly into the circulation, or off on that prolonged drill.

I was practicing at home; but when he said it was symbolical of his name I know who it was. Mr. Emerson became much agitated, and was immediately controlled by the spirit wishing tell my people at home that I am often with them; and tell Joe that I shall be with him sometimes called a orank." He went on and Glints from our ly as I could have done myself; he spoke of the mentioned particularly about two snakes twist ed together, and said they looked like a large striped cane; he also described his (the spirit's)

father's house and orange grove. I will now give the explanations, which will show the application of the test. Eugene Harp (generally called Bud Harp by his acquaintances, Bud being a familiar name used in the South for the oldest son of the family) was removed, and the summer sunlight: was a neighbor of mine in Florida-as much as eleven hundred miles from Onset-who went by myself, when there entered at the door an to spirit-life a few years ago at about sixteen years of age; the Joe was a younger brother of his who was living away from home at the time. Saying that I was sometimes called a orank was true, for I am well aware that I am called so by some on account of my outspoken belief in regard to our Spiritual Philosophy, which does not disconcert me in the least. I have practiced taxidermy some, and have in my house a large collection of stuffed birds and reptiles; the twisted snakes were a kingsnake twisted around a water-moccasin in fighting attitude. Bud Harp was an occasional visitor at my house, and took quite an interest in the stuffed birds, etc.; he would also sometimes bring me these things to stuff. I gave these explanations to the audience,

who applauded loudly.

I will here state that this spirit's parents have often asked me to try to get some word from him while I was among the mediums at Onset, but I hardly expected to, on account of none of the family being present. I will also state that Mr. Emerson was entirely unacquainted with me or my affairs.

A. JOSSELYN. Crescent City, Fla., Jan. 18th, 1894.

Banner Correspondence. Pennsylvania.

PHILADELPHIA.-M. H. Prince writes On Friday, Jan. 26th, the funeral of WILLIAM ALCOTT, M. D., of this city, took place. Bro. Alcott had been one of those veteran Spiritualists whose passing to the other side causes a void that will long be felt. Mrs. Glading came from Washington, D. C., expressly to perform the last earthly ceremonies. He had been to her, in years gone by, a stanch friend; and is one who will ever hold a place in her memory. O. H. Barry, President of the Conference Asso-ciation, 1325 Columbia Avenue, and Bro. Nott,

ciation, 1325 Columbia Avenue, and Bro. Nott, pronounced eulogies. The First Spiritual Association of Philadel-phia dedicated its new hall, northeast corner 8th and Callowhill streets, Sunday, Jan. 28th, and observed the date as the anniversary of Thomas Paine's nativity, though one day in advance of the correct time. The hall was crowded from morning till night; in the even-ing Bro. F. Breen. delivered an eloquent and highly interesting lecture in two parts, viz.: First, Thomas Paine as a mortal—second, as a spirit. He held the large gathering spellbound. and at the conclusion received the ovation he

and at the conclusion received the ovation he so richly merited. Any Spiritualist visiting the 'City of Broth-erly Love,' and paying the First Spiritual Asso-ciation a visit, will, I feel assured, be gratified in every respect. Bro. Beaner, the genial Pres-ident—war and spiritual veteran—welcomes all who come within the doors of the Association in a manyer to make them feel at once a theme. in a manner to make them feel at once at home; Bro. Breen, who delivered the above mentioned

of efficient leaders. We have introduced in connection with our other teaching the New Testament, holding up to the young minds the life, example and teaching of the Nazarone as an Ideal.

an ideal. On Thursday, Jan. 25th, Dr. Roberts ten-dered a testimonial benefit to the poor of Bal-timore, which brought out a large throng; the donation was more than generous. It was placed in the hands of the ladies of the Sool-ety, and reached the worthy poor. On this oc-casion he was assisted by one of our young mediums, Bro. Ohas. Stengler — his first at-tempt before a public audience, and one which gave oredit to his powers."

Foreign Exchanges. Specially translated for the BANNER OF LIGHT by W. N. EAYRS. [From the German Review "Sphinz."]

The Illegible Signature.

.... "As we were thus walking and chatting we passed a little room that opened upon the winter-garden, and in it I noticed the little son of my host, sitting quietly in a corner before a table. The little fellow had allowed his pen to fall upon the table, and, with a look that seemed to me full of melancholy, he was watching the arrowy flight of the swallows that were darting about upon the broad green lawn.

The sight of that little boy, a prisoner, on this glorious day, in a room that seemed almost darker than a cell in the Doge's palace in contrast with the brilliancy of the sun-lighted veranda, gave me pain, and I could not refrain from saying to my friend, 'How have you the heart, in this magnificent weather, to confine within doors that poor little fellow?' Brignac, my companion, replied:

'My friend, as soon as he has learned to write

I shall gladly give him his freedom. He is not yet five years old, but a very bright boy he is. He must first learn to write-and to write, well, too.

'You do this,' I said, 'because your own scrawl can hardly be deciphered?'

'Yes, that is partly the reason; we must try to save our children from the faults that have been a trouble to us in our journey through life: but then-

'My good Brignac,' I cried, 'I do not understand how it happens that, living in the country so much as you do, you have become, as it appears to me, the model of a true man.'

Quickly interrupting me he said: 'Shall I tell you the true reason why I think a good, legible handwriting so important that I mean that my son shall acquire it before any other thing? It is a story of a time long past-way back in '63. In those days neither Baden-Baden nor Monte Carlo was more than a small settlement of fishermen; but thither all who who were smart-or who thought themselves so-hastened on the first days of July. I had that year remained in Paris because -- but never mind why-and in my small bachelor's apartment, in the street Taitbout, I was dragging out an abominably dreary existence, until one morning a letter was brought to me that furnished excitement enough. It was simply a request for money; none of the usual rigmarole of apologies and reasons, with the conventional assurances of everlasting gratitude, and so forth-no! it was short, clear and to the point: "I have n't a penny left; send me immediately three hundred francs, that I may pay my hotel bills and return to France; or, better yet, send me fifty louis to set me on my feet again."

These lines-an abominable scrawl-were dated at Baden. The signature-impossible to decipher it! In vain I studied it, letter by letter. I ransacked my memory. Whom did I know that could have sent such a request? No clew to the writer could I get by such means.

could n't I have read the name before? It was as clear as day to me then :

Lorminior! the most charming fellow ; kind, obliging-a little hot-headed, to be sure; but in the days of my early youth I dearly loved him. For a time 1 had lost sight of him. Again, in a turn of the pathway of life, where one hastily presses the hand of his friend, and says: "How are you?" I had met him, only to be separated for years.

Poor Jaques-for so we used to call him when at school-yes, he shall have his thousand francs. I looked at the clock; just past midnight. There was nothing to be done at that hour, but as soon as the morning dawned I wrote to him, explaining the cause of my de-lay, asked his forgiveness, and, enclosing the money in the letter, sealed and sent it; all the time the whispering voice in my ear, the very voice of Jaques, especially when he was much excited.

What a wonderful thing, this working of the memory in our brains! I said to myself: 'How came I to remember, when half asleep, the name of poor Jaques, and to hear his voice?" It was strange, very strange; but I had done my duty, and lay down again quiet and content, and thought no more of the voice whispering in the darkness of the quiet chamber.

Truly, I thought no more of it until the morning of the second day after, when a despatch came to me from Baden, informing me that my letter would be returned by the next mail, for poor Jaques, in despair and disappointment at not receiving the aid of which he had such need, and which he expected from the friend of his youth, had killed himself, about midnight of the day before yesterday, at the very moment, when my lamp had gone out, and I had heard the snap as of a pistol.'

Brignac coughed slightly, as if to clear his throat, for his voice toward the last had grown husky with his emotion. 'It is for this reason,' he said, ' that I insist in my purpose that my son shall possess a good, legible handwriting.'

Premature baldness may be prevented and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

SPIRITUALIST MEETINGS.

Albany, N. Y .- Spiritual meetings every Sunday from 5 to 5, and 7 to 9 P. M., at G. A. R. Hall, 31 Green street, con-ducted by Miss G. Reynolds. [BANNER OF LIGHT on sale.] Allegheny, Pa. - The First Spiritual Church meets every Sunday at 2% and 7% P. M., Wednesday at 7% P. M., at 38 Ohio street.

Buffalo, N. Y.-First Spiritualist Society meets Sun inys in A. O. U. W. Hall, corner Court and Main streets, at 1% and 7% P. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 846 Prospect Avenue.

Beesing, Secretary, 846 Prospect Avenue. Baltimore, Md. – The Roligio-Philosophical Society meets every Sunday at 11 A.M. and 8 P.M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Es-tella Kapp, 1100 Cilton Place, Secretary. *The First Spiritual Church* holds services every Sunday at 8 P.M. at Benson's Hall, opposite Academy of Music. Mrs. Rachel Walcott, speaker. **Chicago, 111.**—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speak-er, Mrs. Cora L. V. Bichmond. *The Progressive Spiritual Society* holds meetings in the

The Progressive Spiritual Society holds meetings in the Masonic Home Temple, 3120 Forest Avenue, every Sunday, afternoon and evening.

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

Cleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall, at 1% o'clock, Mrs. H. S. Lake, permanent speaker. Everybody invited. Thomas A. Black, Chairman.

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

Dayton, 0. — The Spiritualists' Library Association holds neetings every Sunday at 7% P. M. at its hall in Central Block. second floor, corner oth and Jefferson streets. J. C. Dox, Cor. Secretary.

Detroit, Mich.-Fraternity Hall: Mrs. Minnie Carpen-er gives lectures and tests Sundays at 2% P. M. for gives lectures and tests bundars as x_{12} ... **Dubuque, Iowa.**—Services are hold every Sunday at 7% P. M., and Thursdays at 7% P. M. Lycebum Sunday, at 2% P. M. Dr. O. G. W. Adams, President.

M. P.A. Dr. O. G. W. Ausins, rressour. Grand Rapids, Mich.-Spiritual Association holds ublic meetings every Sunday at 10% A. M. and 7% P. M., also Nednesdays at 8 P. M., in Lockerby Hall, 33 Fountain street. . D. Sanborn, Secretary, 208 North Lafayette street.

Grand Hapids, Mich.-Progressive Spiritualist's So-clety, Elks' Hall, Ionia street. Meetings Sundays, 10% A. M. and 7% P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Eme F. Josselyn, Fresident.

Lynn, Mass.-Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Sundays at 3% and 7% P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 53 Lowell street, Sec'y. *Children's Lyceum* meets Sundays, 12 M., in the same Hall. T. J. Troye, Conductor; Mrs. A. S. Hines, 203 Broadway, Sec.

Milwaukee, Wis,-Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2% and 7% P. M. Sec-retary, H. C. Nick, 218 Lloyd street.

In transcribing the manuscript of the medium I have added a few words, which are included in brackets, but none that are not so JOHN ORVIS. included.

Jamaica Plain, Jan. 19th. 1894.

THE MEDIUM'S EXPERIENCES.

My experiences that you ask for were lived in Ferrisburgh, between the years 1854 and 1867.

I received a letter from a stranger of Peru N. Y., saving that his wife was in poor health. was listless and incapable of exertion; with out pain, but growing all the time weaker. I had no response interiorly until evening, as I lay resting on a lounge, when I was conscious of a quick passage through space-noting the familar shores of Lake Champlain, past Split Rock, and on till I reached a brown house near the shore, approached across a smooth shaven turf; and entering met a woman in Friends' dress, who led me farther in, to her sick daughter. Another day passed, and I replied to the letter, giving a prescription of treatment with water, exhorting to faithfulness. If extra rapid action could not be called to the surface. bone scrofula would supervene. Before many days I had an angry, upbraiding letter from her husband. Weeks and months passed, when a letter came to me like this: "I write to tell you that I am tranquilly passing away. The bones in my right wrist are already broken up. and I write with my left hand. Mortal could not have foreseen my fate," etc., bidding me an affectionate adieu.

More months passed, and a stranger came one day—her husband—who made the journey to ask my forgiveness for his hasty letter. He described the brown house near the lake shore. and his wife's mother, a Friend in Friends' dress, and the charmed peacefulness of that slokness and death.

One day in midsummer a Mr. French of New Haven came, wishing me to go and see his daughter, who came to them on a visit from Pottsdam in the spring. She was very neryous, and finally became blind, with insomnia added, and had been shut in a dark room for several weeks, and would consent that no one but her mother should enter the room. She received me kindly, and we talked pleasantly on any subject but herself. I said on parting: | strument; it is a harp." I did not quite un-"You must come to me if I do anything for derstand the meaning of this, for on the in- In connection with our Society we have a you," and she came. She was put on a hard stant my mind was on an autoharp, on which flourishing Sunday school, governed by a corps

On my way home that day I met T. W. (the father of Mrs. B.) and his wife. He inquired after Ezra. I sàid he was better. He replied,

'He had better be making his will." He, Booth, rose from his bed a skeleton, and then another struggle began. A strong man had to attend him night and day, for his cry was, "Something to eat." I never saw him from the day of his first call till he was able to drive over, many weeks later.

A Good Test of Spirit Presence and Identity.

To the Editors of the Banner of Light:

While at the Camp-Meeting held at Onset Mass., last summer, the following test of spirit identity was given to me:

One Sunday, after the lecture at the auditorium, Mr. Edgar W. Emerson, the well-known public test-medium, took the rostrum to give tests of spirit presence to the large assemblage there gathered. After giving a few, which were all recognized and pronounced correct, he said: "A young man now stands Dr. John D. Roberts during the month of Janby my side and keeps calling for 'Josselyn! uary labored in this city as speaker and test by my side and keeps calling for 'Josselyn!' Josselyn!' Is there any one in the audience by that name?'' I immediately raised my hand and told him that was my name. Then he continued: "This spirit wants to get a communication to Joe." It was rather ob-soure to my mind who the "Joe" alluded to soure to my mind who the "Joe" alluded to ment Mr. Emerson descended from the plat-form and came directly to me in the audience, and said: "I see over your head a musical In-strument; it is a harp." I did not quite un-derstand the meaning of this, for on the in-"You must come to me if I do anything for derstand the meaning of this, for on the in-

Missouri.

OREGON-Clarke Irvine writes: "Those gentlemen who call themselves, par excellence, philosophers, and deny the existence of God, philosophers, and deny the existence of God, are very fond of saying 'something cannot come of nothing,' yet by their theory they as-sert that something of vast importance comes from nothing. They declare that the human mind has developed from matter. Think, for a moment! Can a mirror reflect things that do not exist? This earth is a reflection or de-velopment of forces in the universe. Everyvelopment of forces in the universe. Every-thing upon it has developed out of sun-rays-except mind. That mind did not emanate from these rays, or, if it did, then mind must be in these rays, and there you have God-pure intellect. If not, and mind has come from these rays, you have something from nothing. Surely that ought to be plain.

We know that the constituents of the mate-rials that go to the making up of all thinks on the earth are the products of what we call Na-ture, which is the interaction of certain forces in the rays of the sun and in or upon the earth, in the rays of the sun and in or upon the earth, a mighty orb revolving around a monster orb of light. That is Nature-blindf deaf, dumb, senseless Nature; producing nothing beyond or above herself. But stay! Here is self-con-scious intellect. Whence came that? The intelligence of the lowest thing alive is far above anything in this Nature, is totally differ-ent while the will of man is infinitely show ent, while the will of man is infinitely differ-ent, while the will of man is infinitely above her. The alleged cause is totally inadequate to the effect. We must look elsewhere for the origin, and, finding it, there is God. Either so, or else we must cease prating about 'some-thing never coming from nothing.'"

District of Columbia.

WASHINGTON.-Mrs. Brown, formerly Mrs. Ed. S. Wheeler, writes, on renewing subscription: "THE BANNER is to me indeed a light which I cannot do without; and I wish that which I cannot do without; and I wish that the Spiritualists all over the country could realize the same, and send their names and subsoriptions in-giving themselves thereby great comfort, and helping our glorious Cause. I must say a word about the wonderful inter-est which is still being manifested among the Spiritualists here in Washington, owing in a great degree to the inspiring words from our glited speaker, Dr. Fred. L. H. Willis; who was with us during the month of January."

Maryland.

BALTIMORE.-Edw. W. Wright reports that

In Baden? I had three hundred friends in Baden, and of these three hundred two hundred and ninety-nine were as likely as not to leave their last louis on the gaming table. What could this unfortunate name be?

For two days I did nothing but rack my brains over it; and to every one who came into my way 1 gave this infernal signature to decipher. No use-no two had the same opinion.

You cannot imagine the excitement into which this had thrown me. I wished earnestly to accommodate the writer, for I deemed it an act of cowardice to refuse money to a needy comrade. But who was he? What troubled me most was the thought that this accursed signature might conceal perhaps the name of some one to whom I was especially attached. I telegraphed to a dozen or more of my intimate friends. No one of them had sent the letter.

Then I betook myself to the experts. One of them said that the name was plainly "Casernier." No doubt of it; he would not hesitate to swear to it before the court. The second said "pooh," and as stoutly asserted that no one could for a moment doubt that the name was "Sictinais"; he was willing to make oath to that; the third assured me that it was not a name at all, but merely a word, "Friendship." I knew no one by the name of Casernier or Sictinais; what could Friendship mean?"

MAt last, in a state of feverish excitement, I lost sight of the original purpose of my search, the chance to help a friend: Nothing interested me longer but to solve the riddle of this concealed name, and I felt myself driven to continue the search, as if by some mysterious and inexorable influence.

On the evening of the third 'day I went to bed early, and, worn out, I fell asleep immediately. Now you must know that then I used to keep my lamp burning all night; I do so today. I cannot bear being in the dark even for a minute.

On that night-yes, it is really a strange affair I am telling you, and since then I have never been able to think of it without a peculiar sensation-on that night I was suddenly aroused from my sleep by a noise as of something snapping or breaking. I woke! my room was totally dark-my lamp had gone out! A feeling of extreme nervousness came over me, and I saw a shape standing near my bed; I could not plainly enough distinguish the features, for I was not fully awake, but 1 heardyes, my friend, I heard, I did not merely think that I heard-1 really heard (now you will say 'Over-excitement of the nerves," but no, that does not explain the matter)-I heard a voice saying to me in a faint whisper: "Jaques Ler-

Minneapolis, Minn.-Services are held every Sunday at 24 and 74 F.M. in the "K. of P." Hall, Masonic Temple, Hennepin Avenue, corner of Sixth street. N. O. Wester-held, Fresident.

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

Norwich, Conn.-First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ P.M. Chil-dren's Progressive Lycoum meets every Sunday at 11¼ A.M. in the same hall. Mrs. F. H. Spalding, Conductor.

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

Mashvelle, Tenn.-The First Spiritualist Church holds meetings every Sunday at 11 A. M. and 8 P. M., and every Monday for spirit communion at 8 P. M., at 602% Church street. Mediums with romarkable gifts officiate. C. H. Stock-ell, President.

New Orleans, La.-Association of Spiritualists meets very Sunday, 7% P. M., at its hall, No. 59 Camp street. Geo. P. Benson, President.

Oakland, Cal.-Mission Spiritualists meet every Sun-day at 2 and 7% r. M. at Native Sons' Hall, 918 Washington street.

Pittsburgh, Pn.-First Church of Spiritualists, 6 Sixth street. Meetings Sunday, st 104 A.M. and 74 P.M.; Thurs-day, 73 P.M. Nicolaus Schenkel, President; J. H. Lohmey-er, Secretary.

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Clod speaker.
Springfield, Mass.—The First Spiritualist Society— Tr. M. Holcomb, Secretary, (14 Howard street)—holds meet-ings in the Spiritualists' Hajl, corner Main and State streets, Sundays at 2 and 1% P. M.
The Ladier' Aid Society—Mrs. H. G. Holcomb, President (14 Howard streets, Sociables at Inil in Foot's Block, cor-ner Main and State streets, Thursdays, atternoon and even-ing. Strangers cordially welcomed.
Springfield, III.—The Social Wheel of Descention.

Mg. ouraugers cordially welcomed. Springfield, III.—The Social Wheel of Progression, or First Society of Spiritists, will hold public worship every Sunday at 7% P. M. in G. A. R. Holl, on Sth street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary. St. Louis. Mc..—Spiritual Association holds meetings every Sunday at 10% A. M. and 7% P. M. at Howard Hall, 3001 Olive street. A welcome extended to all. M. S. Beckwith, President:

President. San Francisco, Oni.—The Society of Progressive Spir-itualists meets every Sunday in Fraternai Hall, Aleazar Building, O'Farrell street, at 2 and 8 r M. Conference at 2; lecture, with mediums, at 8. Mrs. M. T. Longley, speaker until April. Mrs. 8. B. Whitehead, Secretary.

Worcester, Mass. As whitebaa, beoretary. num Hall, 856 Main street. Goo. A. Fuller, M. D., President, Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury O. Smith, Secretary; Edgarf, Howe, Treasurer. Lectures at 2 and 7 r. M. Children's Progress ive Lyceum at 12 M.

THE SPICEMENT ALISTA' INTERNATIONAL CORRESPOND ING SOOLETX.-Information and assistance given to inquir-ers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America. Alestralia, Mr. H. J. Browne, Grand Hotel, Melbourne, Vio-toria; France, P. G. Leymarle, I Rue Chabanais, Paris; Ger-many, E. Schlochauer, 5 Monbilou-place, Berlin, N.; Holland, F. W. H. Van Straator, Apeldoorn, Middellaan, 582; India, Mr. T. Hatton, State Ootton Wills, Barcoda; New Zealand, Mr. Graham, Huntley, Waikato; Bweden, B. Fortenson, Ade, Ouristiania; Ruesia, Etienne, Gelpitz, Grand Belozerski, No. 7, Lode, St. Petersburg; England, J. Allen, Hon. Sec. 14 Berkley Terrace, White Post Lane, Manor Park, Essex; or W. C. Kobson, French Correspondent, 168 Rye Hill, New Castle-on-Tyne, <u>Staneard</u>

Consumption,

minier." A cold sweat issued from every pore of my body. I could not have said why. In a second I was fully awake; I rose, lighted my lamp, and read the letter from Baden again. There it was, plain enough; why

FEBRUARY 10, 1894.

OF BANNER LIGHT.

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 10, 1894.

The Civic Church.

The plea of Mr. William T. Stead, the editor of Borderland, as well as of Review of Reviews, for "The Union of All who Love, in the Service of All who Suffer," now issued in a pamphlet, quarto form, for the reunion of Christendom on a wider basis than that which is usually recognized by the Christian churches, is a reprint of various papers and addresses written and delivered by him in the last few months. The idea is one on which he has been expending the labor of the past four years. Mr. Stead's foundation conception for this projected movement clude all those who take trouble to do good to those men and women constitute the Ohristian church who, in their various spheres, are doing that which Christ would have done, had he been in their place, whether they are or are not in conscious personal relationship with him. Thany man does good to his fellow creatures, he must obviously to it by the influence of the Divine Spirit working through him, manifesting itself in spite of his imperfections.

Those who are the light of the world-to continue the citation of his sentiments and opinions-are those through whom the divine light streams, and, like an incandescent light, are in organic union with the central main in so far as they manifest that light. Those who live a life of self-sacrifice for the welfare of others are in Christ. If the relinion of Christendom is to be brought about, we must not stand on such pedantries as the right or wrong name for the association on the basis of which Christendom will be reunited. By the term Civic Church, for whose establishment he is laboring. he understands all those people and associations that are willing to take trouble to make their fellowmen better, and to make the community in which they live more worthy of the Christian name. Wherever possible, Mr. Stead is quite willing to substitute the title of Federal Centre for that of Civic Church, so that any who are offended at the use of the term Church may preferably adopt the term Federal Centres. He has called it the Civic Church because the idea of good citizenship is free from all sectarian or national limitations. The term recalls to the mind of man that religion is concerned not merely with the salvation of the individual man, but with the regeneration of the whole community. The work of the Civic Church is to establish the Kingdom of Heaven here among men; 'in other words, to reconstitute human society, to regenerate the State, and inspire it with an aspiration after a divine ideal.

While the aim and object of the Civic Church seems to us essentially Christian, possibly Buddhists, and Moslems, and Hindus may find the conception as essentially Buddhist, or Moslem, or Hindu-for all religions are but attempts made by man to define the angle at which he looks at God. This angle of vision varies indefinitely according to the standpoint of the observer, and the objective upon which he fixes his gaze. The Civic Church recognizes this, and embraces in its comprehensive synthesis all the religions, from the fetish worshiper to the Christian philanthropist. It is the comradeship of soldiers of different regiments, with different uniforms and different ments, with different uniforms and different weapons, who have, nevertheless, a common objective to gain, and a common enemy to overcome, and therefore ought to have a com-mon headquarters, a common intelligence da-partment, and a common directing staff, if they are to make the best use of their collective strength against the common foe. The Christ-ideal translated into a realized life is practia-tideal translated into a realized life is practi-tideal translated into a realized life is practiideal translated into a realized life is, practi- have been held; the most notable progress has cally, to take trouble, to sacrifice time, to do been made in Manchester; standing commitgood to others; that is the rudimentary and essential truth of the whole Christian religion. Mr. Stead maintains that it is the necessary and natural outcome of the development of civilization in our times. The world is fast passing under the sway of the democratic idea; it has been reserved for the close of the nineteenth century to bring us within sight of the realization of the apostolic ideal, which is so essentially democratic. The days are gone forever when any one church can hope to lord it over God's heritage; all must meet on the common ground of the Service of Man. Christ did not come into the world to stick labels on his brethren; he came to succor and to aid, to recreate man in the image of God; and every one-Jew, Infidel or Hindu-who helps to raise men from the level of the brute, is ipso facto of necessity working together with him to achieve this end. The Civic Church is an attempt to get these undisciplined, scattered crowds into line. We are only waging a guerilla warfare, where we might be carrying on a regular campaign. Has the time not come when the attack on evil should be conducted with ordinary common sense? If we could but visualize, so as to bring into strong relief before the mind of man, the consequences of this neglect of the ordinary rules of business in the sphere of moral reform and spiritual progress. the federation of all good men would be accomplished without difficulty. Religious men will continue to waste powder and shot on each other because of varying views as to the door of heaven, while "the gates of hell" are being firmly established in their midst. Evil that is not sensational is ignored. The fundamental idea of the Civic Church is that of the intelligent, and fraternal cooperation of all those who are in earnest about making men and things somewhat better than they are to-day. No man or woman is excluded from the pale of its communion because of speculative differences of opinion upon questions which do not affect practical coopera-tion. We cannot afford to refuse the cooperation of any, willing worker because he cannot, pronounce our shibboleth. An atheist of the type of Charles Bradlaugh would no more be excluded from the Civic Church because of his inability to reconcile reason and revelation, than you would turn a red-haired man out of a life boat orew: For the basis of the fellowship of the members of the Civic Church is their willingness to serve their fellowmen; and he is accounted the best Civic Churchman who devotes himself.most-loyally, most-utterly and most lovingly to work out the good of the whole community. The object of the Civic Church is the reconstitution of human society, so as to establish a state of things that will

ble benefit for the greatest possible number. The enemy to be overcome is the selfishness which, in one or other of its innumerable forms-either by indolence, indifference or downright wrong-doing - oreates a state of things which renders it difficult to do right and easy to do wrong. Its field of operations is the whole range of the life of man so far as it touches the life of his brother man. And it is

constituted on the principle of brotherly cooperation on the part of all who are willing to take trouble to make things better, so that the collective moral force of the whole community may be brought to bear to promote the welfare of the whole community.

What we want is the formulating of a New Confession of Faith of what is assuredly believed amongst all those who care for their fellowmen, as to what constitutes a normal standis fairly enough set forth in his own statement and of human comfort, or rather what should that the Kingdom of God is wide enough to in. be within the reach of each child of man in order that he may have a fair chance of developtheir fellowmen. He avowedly holds that ing the best and repressing the worst elements of his complex nature. The New Confession of Faith of the Civic Church covers the whole field of active human life. There is little doubt that the good people in any city could rule if they would take as much trouble to organize and work for the victory of justice, honesty, purity and righteousness, as the bad people take to secure the rule of the opposite element. The Civic Church could be made an electoral centre-a moral caucus, created for the purpose of making conscience supreme in the government of the affairs of the town. For all the peculation and pandering which disgrace so many of our cities, the responsibility lies at the doors of the churches. They have, for the most part, abandoned the electoral field to "the world, the flesh and the devil"; and then they piously marvel how it is the Kingdom of Heaven is so long in getting itself established amongst us. In all its electoral work, the Civic Church would endeavor to educate the electors rather than to ostracise candidates. The objects which, by universal consent, lie outside all party warfare and afford a good field in which good men of all creeds can unite, are the creation of an enlightened public opinion, the establishment of a high standard of public morality.

> Then the Civic Church would have social obligations; it would generalize, for the benefit of all, the advantages which have hitherto been confined to the few. It would owe a duty to the infant by increasing the sense of responsibility on the part of the parents; to the child, in postponing child-labor until at least thirteen years had been allowed in which to grow and play and learn, in its education and play, in its orphanage; to the youth of a country, in assisting to obtain the best education which school or university can afford, in teaching physiological truth about their own bodies, in technical education; to the adult, as a citizen, as a worker, in sickness, in prison confinement, at leisure, in Business, out of work, at home, in death. And if a determined worker, who can look at the community as a whole, and who will resolve that he or she will never rest until the whole community is brought up to the standard of the most advanced societies-if such a worker is to succeed in his or her enterprise, he or she must eudeavor to get into existence some federation of the moral and religious forces which would be recognized by the community as having authority to speak in the name and with the experience of the Civic Church.

> The way to accomplish this desirable result, proclaims Mr. Stead, is by house-to-house vistees have been appointed on the housing of the poor, on the police-court mission, on temperance, on recreation and on gambling, social purity, education and recreation, labor, and conditions of home-life. The objects are to obtain all necessary information, to inform and develop public opinion, to put existing social laws into operation and promote fresh legislation, and to coöperate with existing soclal organizations, and, where necessary, to initiate others. At Roohdale, in Edinburgh, in Liverpool, successful attempts have been made to constitute working civic centres on broad lines, and the movement has engendered considerable activity in the direction of federation among the Free Churches. Non-conformist Councils have been constituted for the united consideration of moral, social and religious questions in Birmingham, London, and in other towns, and a movement for coöperation on these lines is under way in Victoria.

Beall, M. D.; " How to Study Strangers," by Nelson Sizer, is of more than ordinary interest; the same writer also contributos a sketch of the phrenological obaracter of Matshal_P. Wilder, under the title of Character Studies to of deep luterest to all parents is the discussion of temper and its proper treatment in the department of "Child Culture," Other valueble and instructive articles appear in this specially strong number. Fowler & Wells Co., publishers, 27 East 21st street, New York.

ST. NICHOLAS .- Rudyard Kipling contributes the second number of his fascinating story entitled " Tiger! Tiger!"; "Towed by an Iceberg" is a thrilling sketch from the pen of J. O. Davidson; the interest in Dr. Oharles Alexander Eastman's "Recollections of the Wild Life" continues unabated; "Benjamin Franklin" is an instructive paper. by Brander Matthews, and is accompanied with an excellent engraving of this illustrious American, with fac-simile specimens of his work as a printer; an installment of Mark Twain's entertaining and humorous serial, "Tom Sawyer Abroad," appears. Other articles not mentioned here make up the table of contents of the current number of this popular young folks' magazine.

The Century Co., Union Square, New York. THE COTTAGE HEARTH contains more than the usual amount of well-told stories by pleasing writers, the "Young People's Department" is especially good, and the departments are full of useful information for the busy housewife. W. A. Wilde & Co., 25 Bromfield street, Boston, Mass.

Annual Convention. To the Editors of the Banner of Light:

The Twenty-Fifth Annual Convention of the Vermont State Spiritualist Association was held at Water.

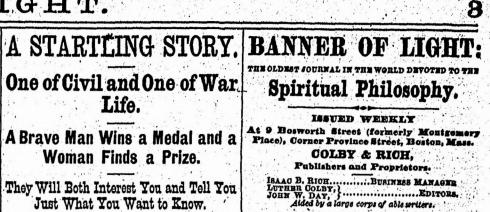
The Twenty-Fifth Annual Convention of the Ver-mont State Spiritualist Association was held at Water, bury, Vt., the 19th, 20th and 21st uit. Agreeable to call, Friday, Jan. 19th, at 2 o'clock F. M., the members held an informal meeting in the parlor of the hotel, at which a social interchange of thought was had in reviewing the advances of the Cause during the past year. At 7:30 F. M. the Association met in the hotel parlor, President Smith in the chair. After a song by Mr. Myers, the President opened the session with some very interesting remarks, and then called upon Mrs. Abble W. Crossett, who spoke of the nearness of the spirit-world, and its important teachings. A duet by Mr. Withail and Mr. Myers was followed with a short address by Mr. A. F. Hubbard. Mrs. Emma L. Paul, Mrs. Sarah A. Wiley, and Hon. A. E. Stanley made highly interesting and carnest remarks, after which the meeting was adjourned. Baturday morning a conference was held in the hotel hall, President Smith presiding. After remarks by the President, and A. F. Hubbard, appropriate resolutions were read and adopted, and ordered sent to Mr. and Mrs. Sanborn and Mr. and Mrs. Sabin Scott of Eden Mills, Vt., expressing the deep sympa-thy of the Association with them in their great be-reavement caused by the death of their son and grand-son, Sabin B. Sanborn. Remarks were then made by Mrs. Wiley and Mrs. Paul, after which Lucius Colburn gave an interesting lecture, taking for his subject the song rendered by Mr. Myers, "A Light in the Win-dow." The afternoon session was opened with singing by Mr. Myers, after which Hon. A. E. Stanley gave a very scholarly and highly appreciated lecture, which held the close attention of the entire audience. The Association then consented to release Mr. Stanley from further engagement, that he might minister com-fort to the bereaved family of Mr. and Mrs. Stanley from further engagement, that he might minister com-for to the bereaved family of Mr. and Mrs. Stanley from further engagement, that he might minister

from further engagement, that he might minister con-fort to the bereaved family of Mr. and Mrs. Scott of Eden Mills. At the conclusion of the lecture the President called a business meeting for the election of officers for the year ensuing, with the following result: Presi-dent, E. A. Smith, Brandon, Vt.; Vice Presidents, A. F. Hubbard, Tyson; Sarah A. Wiley, Rockingham; W. B. Parish, Stowe; Scretary and Treasurer, Janus Crossett, Waterbury; Board of Managers, Mrs. Kate Stafford, Stowe; Mrs. Emma L. Psul, Morrisville; Mrs. Abble W. Crossett, Waterbury; Mrs. Sarah A. Wiley, Rockingham; Mr. A. F. Hubbard, Tyson; Mr. E. B. Clement, Barnet; Mr. Lucius Colburn, Manches-ter; Mr. B. F. Rugg, St. Albans; Mr. W. B. Parish, Stowe. Saturday evening, President Smith presided. After singing, remarks were made by Lucies Colburn and others; duct, rendered by Mr. Withal and Mr. Myers; A. F. Hubbard then gave a very Anstructive lecture upon the "Natural Revelation of Spiritualism." After singing, Mrs. Sarah A. Wiley was introduced and delivered a fine lecture. Sunday, 10 A. M., Vice-President A. F. Hubbard in the chair. Conference opened with singing by Mr. Myers; remarks were made by Mr. Stafford, Mr. Myers, Mrs. Holt; Mrs. Crosset referred ten-derly to our loved and arisen sister; Fannie Davis Smith. A. F. Hubbard presented the following reso-lution, which was unanimously adopted: *Resolved*, That we as an Association feeling deeply the decease of our derly-beloved sister, Fannie Davis Smith.

Iution, which was unanimously adopted: Resolved, That we as an Association freeling deeply the decease of our dearly-beloved sister, Kannie Davis Sinith, who is absent from us in body, but present with us (we how) in spirit, wish to extend to our worthy President our sympathy in the loss of so excellent a companion, and bid him ever listen to the voice of the spirit of that wise guide, his angel-wife.

After singing, Mrs. Emma L. Paul gave one of her

Smith in the chair, short speeches were made, inter-spersed with songs; remarks by Mr. Whithali, Dr. Smith, Mrs. Paul, Mrs. Wiley and Mrs. Crossett; Mr. A. F. Hubbard made the closing remarks, and offered the usual vote of thanks to all who had in any way assisted in making this one of the most in-spiring and harmonious conventions ever held in Ver-mont. JANUS CROSSETT, Sec y. Waterbury, Jan. 24th, 1894. **Yalued Indorsement** of Scott's Emulsion is contained in letters from the medi-



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



A most fascinating story comes to us from Mont-

peller, Vt., concerning Mr. Wallace W. Noyes and

his wife, prominent people of that city. Mr. Noves

fought all through the war with distinguished bra-

very. He was in the battles of the Wilderness, Spott-

sylvania, Cold Harbor, Petersburg, Winchester, Ce-

He was wounded April 2d, 1805, at Petersburg. He

is one of the few privates who have ever received a

medal of honor from the U.S. Government for dis-

tinguished bravery. He stood on the wall of the fort

at Spottsylvania in the bloody angle, and was the

only man that lived in that spot. Mr. Noyes was wounded seven days before the final surrender, and

up to that time never lost a day during the whole war,

enlisting when seventeen years of age. His wife had an equally interesting experience.

We give it to our readers in her own words expressed

in the following letter: "I was completely run down," she said, "and my

nerves were in a very weak condition. I had no re-

freshing sleep, and felt tired and dragged out all the

time. I was so extremely nervous that when the

door-bell rang I would scream out, and if any of the

children dropped anything it would affect me the

"My work was very hard and exhausting at that

ime. My appetite and digestion were very poor, and

what I did eat did not do me much good. I was one

day going to my family physician for help, not being

able to work any longer in that condition.

dar Creek and others.

same way.

"I had read and heard a great deal about Dr. Greene's Nervura blood and nerve remedy, and that day I took up a paper and saw more of the testimonials. That very day I got a bottle and commenced taking it. Before I had taken the first bottle I could see that it was helping me and I was feeling better. "I have now taken five bottles, and do not feel the

need of any more, being completely cured. I sleep well and have a good appetite. If I should be taken again I should take Dr. Greene's medicine. Please publish this to the world for the good of every one."

What greater prize could the world contain than a medicine which can cure such suffering as that? Dr. Greene's Nervura blood and nerve remedy is constantly performing the most wonderful cures all over the land.

Are you sick, weak or in pain? Then take this wonderful medicine and it will surely cure you. You need it especially at this season to prepare your system for spring. You need not fear to use it, for it is purely vegetable and harmless, and is the discovery of Dr. Greene of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic disease. The doctor can be consulted at his

The idea is excellent, and the plan is worthy of universal support, so far as it includes practical measures for the civil and social improvement of human conditions. To act up to the motto that expresses the inspiration of the movement-"For the union of all who love, in the service of all who suffer"-would be a practical and blessed realization of the kingdom of heaven on earth, because it would im ply good will everywhere to man.

February Magazines.

THE ATLANTIC MONTHLY has many fine articles in its present issue, but by a majority of its readers the palm will be awarded Dr. O. W. Holmes's truly splen. did tribute (poetic) to the late. Francis Parkman, his. torian; "For Falstaff he is Dead," Grace McGowar Cooke, is a sketch to awaken alternate smiles and tears; "Philip and his Wife" (Mrs. Deland), and "His Vanished Star" (Craddock), are entertainingly continued; other papers, sketches, etc., are given, and the regular departments are full of good things Houghton, Mifflin & Co., Boston, publishers.

THE LADIES' HOME JOURNAL OPENS with a con tinuation of " Pomona's Travels." by Frank R. Stockton, and is followed by interesting sketches of "Clever Daughters of Olever Parents" ; Katherine Foot writes most entertainingly of "My Tabooed Playmate, Adelina Patti"; Mrs. Frances Hodgson Burnett concludes in this issue her exceedingly charming series of pa pers telling "How Fauntleroy Really Occurred" Adelaide Ristori del Grillo writes of the "Methods of My Art"; "The Aberdeen Waltzes," by Frances J. Moore, will be gladly welcomed; William Dean How ells contributes an installment of his series of autobiographical sketches, which grow in interest with each succeeding number. The departments are fully sustained, "The Social Side of Life" being particularly valuable in hints and suggestions concerning winter entertainments. The Curtis Publishing Company, Philadelphia.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HBALTH has for a frontispiece an excellent portrait of William Dean Howells, which accompanies a phrenminimize evil, and achieve the greatest possi. ograph from a personal tramination, by Edgar 0.

cal profession speaking of its gratify. ing results in their practice.

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to be of Heathen Origin.

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RECEIVED FROM ENGLAND. **Raphael's Almanac**

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By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Fourth Year, 1894.

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olent peoples, and of the ten great religions of the past. MAGONIO TEMPLE, BOSTON, Feb. 17th, 1858. KARL ANDERSON, EEQ.: Dear Sir and Brother-I bog to acknowledge, with thanks, the receipt of your very learned, and valuable volume en-titled "The Astrology of the Oid Testament; or, The Lost Word Regnined." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the Object of great curicsity and interest. Very truly and fraternally yours, BERENO D. NIOKEBEON, Kacording Grand Secretory.

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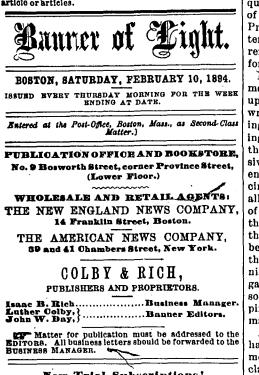
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Thanking its regular subscribers anew for their continued kindness, THE BANNER'S publishers desire that this—the veteran journal of the spiritual movement-shall receive its share of support from the new comers into our household of knowledge. With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

The History of Anti-Vaccination in England.

William Tebb of London has written and compiled a variety of historical reminiscences relating to the London Society for the Abolition of Compulsory Vaccination, which we have before us in timely pamphlet form. It is a historical survey of the agitation which has been carried on by the Society, and exposes the unfair treatment which it has received at the hands of the Royal Commission. In the ness of the Commission. beginning of the year 1880, notices calling a meeting for the formation of a new society in London were sent to every anti-vaccinator in the metropolis. There followed only eight responses. This mere handful of courageous persons met in an upper room in Chancery Lane to expose the miserable and mischievous Jennerian delusion, resolved not to cease warfare until the abrogation of the cruel and pernicious Compulsory Laws was accomplished. They were called impracticable lunatics and pestilent agitators, dominated by inordinate vanity, whose chief object was to spread smallpox through the land. They were greatly assisted in the inception of their work by the previous publication of William White's masterly historical treatise-" The Story of a Great Delusion "-and only felt that, while not pioneers, they were taking a new departure. All the London journals were dead against them. nothing but ridicule and contempt being heaped on them. The medical journals warned their readers against them. They began their work by publishing instructive literature. Instead of being deterred, they were stimulated by the opposition made to them. Their adherents multiplied, and fresh centres of activity were established. The Vaccination Inquirer, which had been establ lished in 1879, gradually increased its circulation, being fortunately conducted from the beginning by writers of great ability and literary reputation. P. A. Taylor, member of Parliament, joined the society in 1881, and was a most valuable accession, being at once elected president of the society-a generous benefactor and a powerful advocate of the cause, he enlisted heart and soul in the work of securing parental freedom at the hands of Parliament. In the course of two years three hundred thousand valuable pamphlets were published and distributed; monthly conferences were organized, which many of the leading medical opponents attended, amongathem the late Sir Andrew Clark, Gladstone's long-time physician, and Prof. Carpenter. Large offices in a central locality were soon taken, and the late Mr. William Young was made Secretary. The most interesting and notable event in the history of the movement occurred in 1885, and was known as the Leicester Demonstration; previous to this open revolt, prosecutions had been carried on with unrelenting zeal by the authorities of the town for non-observance of the compulsory law A number of the most upright and patriotic. oltizens had been imprisoned and treated as malefactors, being subjected to the most de grading punishments, some being dragged handouffed openly through the streets. There were then about ten thousand "defaulters" (revolters) in the town. The demonstration was a grand, protest against the growing tyranny. Representatives were present from nearly all parts of the United Kingdom, and the demonstration was an imposing one. The procession was some two miles, long, display- on our third page, wherein are measurably ing hundreds of flags and banners, with pictorial illustrations of every form of attack upon | Church."

the Jennerian Imposture. The vaccination acts of Parliament were publicly burned in the market-place, amid the execrations and rejoicings of a vast concourse of onthusiastic and

In 1888 there unexpectedly appeared an artiedition of which was then being issued, by Dr. Charles Creighton, a distinguished Cambridge graduate, and one of the ablest pathologists, undertaken an exhaustive and conscientious disturbed the medical profession. Next apcination," and succeeding that a critical inquiry in two volumes, "History and Pathology of Vaccination," by Edgar M. Crookshank, Professor of Comparative Pathology and Bacteriology in King's College, London. It was a for the cause of anti-vaccination.

Before the issue of these publications, laymen bore the burden and brunt of the attack upon compulsory vaccination, and medical writers excused themselves from condescending to reply to fanatics without medical training. Members of Parliament habitually raised the same objection, and considered it conclusive. Mr. Tebb's experience in correspondence and interviews with medical men, vaccine physicians and medical health officers in all parts of the world, exceeded by few members of the profession, only disclosed the fact that they were very imperfectly acquainted with the facts of the question, and were content to be satisfied with things as they are. But these three publications, indictments from recognized authorities as they are, are justly regarded as sounding the death-knell of compulsory vaccination throughout the British Empire, to be followed at no distant day by permanent deliverance throughout the world.

As Mr. Wm. White wrote: "A front of brass has been maintained toward the public by the medical profession." The most that is now claimed by the medicos is that smallpox is mitigated by vaccination, yet scientific evi-The BANNER OF LIGHT will (as announced | dence on the point is unobtainable. It is likein its prospectus) be furnished to NEW TRIAL wise claimed that the operation is benign and free from peril; yet hundreds of pages of evidence have been brought before the present Commission to show that loathsome and incurthose among the public. who have not yet able diseases, including leprosy and syphilis, formed practical acquaintance with its val- have been introduced into healthy persons at the point of the lancet. Coercion is therefore the attempt to crush out the honest convictions of good men by means of physical force. The final report of the Royal Commission, which has been five years in the making up, is expected to contain from necessity a recommendation for the discontinuance of the compulsory clauses of the existing Act, since if it takes experts five years to make up their minds on it, the case for compulsion from a medical point of view is extinguished. The nized opponent of vaccination. The press was excluded from the sittings, which was an un-usual proceeding. The leading graduates of the practice refused to appear before the board for cross-examination. On the 23d of November last, the executive committee of the Society adopted a series of resolutions. befitting the situation, reciting the gross unfair-

The Ethics of Human Life.

The subtleties disclosed in the varying

The Use of Money.

No subject so engrosses public attention as money does at the present time, showing first of all that society could not long hold together without it as a representative of value and a medium of exchange, and consequently as an incle in the Encyclopedia Britannica, the ninth strument in the necessary work of social intercourse for which nothing can be substituted. Hence it is of the first importance to every one that he or she should have an intelligent and who, at the invitation of the editors, had clear understanding of what money really means and what is its supreme service in the investigation of the "vaccination question. work of exchange, and therefore of civilization. Though it started out with a strong bias in The average mind has but a meagre conception favor of the popular medical dogma, the result of the use of money and its strictly representawas to convince the investigator and writer tive character. Once having that, however, that vaccination was without any scientific the whole matter would appear in a different foundation, a popular medical mistake, and no and larger light. What is simply and only for more entitled to respect than the practice of use ought never to be worshiped as something venesection, smallpox inoculations, and other to be sought and held as a possession. Take fallacies which have become medical delusions. away this function of use from what the world The article was, of course, vehemently and mi- of civilization agrees to call money, and it is nutely attacked by the medical journals, but worth nothing unless as it may be made a means came off with flying colors; but it profoundly of ornamentation. Keeping this fact all the while in mind, it does seem in the last degree peared the historical work "Jenner and Vac foolish or worse to make the eager and tireless pursuit of what merely stands for value the main or sole object of one's life. And regarding it, as we should, only from the side of use, it ought to occur to every one that beyond that it is really of no worth. And certainly not of remarkable book, and performed great service any such degree of worth as to give it, the mere representative, the rank and importance of the reality. Because it will exchange for every form of property known, it is by no means property itself. And even if it were, one ought to see at once that to let a greed of possessing all forms of property, or only.a limited number of them, supervene, is a most unworthy valuation to put upon one's whole time, talent, effort, ambition and hope. Money meaning only property of all kinds, are we become so infantile, irresponsible and insensate as to give our whole lives, with all the rich store of our affections, aspirations, humanity, intellectual and spiritual possibilities, to the blindly eager struggle to obtain the personal possession of it, whether we need it for any actual service it will do us or not? If people generally would but pause to consider the matter in its true light, an era of reason would soon succeed to the weltering confusion into which this mad chase for the possession of money is driving them. They would no longer measure the value of others by the amount of this or any other form of property which they may claim to possess, but rather cease valuing and estimating altogether, and pursue life's occupations only to gain that real wealth of the spirit which will belong to it always.

An Unjust Decree.

At the time when the civilized world is engaged in lifting the burdens from the heart, shoulders and social life of its mothers, wives, sisters and daughters, which the old theocratic form of government, in a now dead, barbarous and bloody age fastened upon them; when, step by step, the most unjust and tyrannical laws are being set aside for an era of justice, equality and right, and woman as woman is assuming her proper place in the civil and social economy of the world, there comes the news that the only absolute, despotic government in Europe has dishonored itself and all its self-respecting women who prefer honorable toil to male dependence and slavery, by history of the Royal Commission is given by an imperial decree, closing the avenues of hon-Mr. Tobb not one of the fifteen being a recog- orable office and service to woman simply have cause of her sex.

There are no pretensions made that the women of Russia have shown themselves incompetent, unfaithful or dishonest in the execution of their trusts, but simply that the Czar and his imperial court have certain political reasons for this act so repugnant to the spirit of the age. It is more and more apparent that an angel ministry pregnant with the world's best and highest progress is disbarred from the councils of the Czar, and has no welcome

as it can have little, if any, influence there. Medical College of New York for 1893-has received a The only method—as it seems to us—of re- physician's diploma from the Turkish government changes of a human life, including its incon- The only method, as it seems to us-of reforming or supplementing this relic of an ancient age, is to be found in the enlightenment. progressive justice and civil equality of all other governments and peoples. With such an universal example before it Russia must yield her old iron rules, and be come modernized. The angel ministry seeking the reformation of human society and the exaltation of the race, are not in sympathy with tyranny, nor with plots, assassinations, murders, involved in the ends and aims of anarchists, and the destruction of human life. These angel workers serve with the patience of

God, and are imbued with his spirit of love.

Decease of Mr. W. Palee.

The business managers of Light, just before going to press, have heard with inexpressible sorrow of the departure of their dear friend the editor, Mr. W. Paice, M. A. For some time he liad been out of health, suffering lately, he believed, from rheumatism of the muscles of the chest. He was present on Monday evening at the Conversazione of the London Spiritualist Alliance, and on Tuesday evening he called at the printers' to settle some details in regard to this week's issue. On the following evening (Wednesday), about six o'clock, he suddenly expired. He was a good and conscientious co-worker, whose services in the Cause of Spiritualism could ill be spared. We tender to the bereaved family our deepest sympathy. -Light, London, Jan. 27th.

The Gypsy Moth. -- We see that " the Commissioners" ask the Common wealth for more funds to-as they say—" destroy this pest." One of our Boston contemporaries truly remarks: "That this gypsy moth huslness has been eating its way into the State's finances is pretty well shown by the demands of the Commis sion." Here are the figures: "Up to January,-1894, they had spent \$241,000. For this year they want \$165,000; for 1895, \$150,000; ditto, 1896, \$109,000; for 1897, \$50,000; 1898-1902; \$125 000. The claim has been pushed forward each year... From what we have heard such people [farmers] say of it, it is the last way in which they want to see State money wasted." True, every word. Now, we have been assured by a scientific, man in Massachusetts that he will eradicate the pest in one or two years, at least, for five thousand dollars: Failing to do so, he will not charge the State a cent for his trouble. His method is the simplest one possible, and he has every confidence in its efficacy.

On our eighth page will be found the announcement of the decease of Mr. ABRAM SMITH of Sturgis, Mich. We are also indebted to Mr. Thomas Harding of that city for a previous note to the same effect. which unfortunately arrived at this office too late for last week's issue.

Dr. R. W. Flint, a veteran medium in the field of sealed-letter-answering, has passed to spirit-life. See memorial sketch in another column.

Read the announcement made concerning the Lake George Camp Association, on another page.

CF Spiritual matters in Baltimore are reported in Banner Correspondence."

"Philadelphia Notes" under Banner Corre

NEWSY NOTES AND PITHY POINTS.

"BLESSED ARE THE POOR." Where have the finest roses been, Whose forms of fragrance fair The universal heart could win From thoughts of sin and care? Ah! where but in the lowly place Has blossomed out love's highest grace? WILLIAM BRUNTON.

"What is the lesson taught us in the parable of the five wise virgins?" asked a Sunday school teacher of his pupils. "That we should always be on the look-out for a bridegroom," said the smallest girl in the place __Peet class.-Post

A recent astromomical writer says that one thing, however, seems to be certain with reference to the planet Jupiter, now so conspicuously visible along with Venus in the heavens, and that is that it is the world of the future, a world in the process of creation and of preparation, still too hot to be inhabited by beings like those upon the earth, and that may not attain to a condition resembling that of our planet before the human race here has disappeared or has given place to some higher product of evolution.

THE LAW OF THE JUNGLE.—The law of the jungle, which never orders anything without a reason, for-bids every beast to eat man except when he is killing to show his children how to kill, and then he must hunt outside the bunting-grounds of his pack or tribe. The real reason for this is that man killing means, sooner or later, the arrival of white men on elephants, with guns, and hundreds of brown men with gongs and rockets and torches. Then everybody in the jungle suffers. The reason the beasts give among themselves is that man is the weakest and most de-fenselves of all living things, and it is unsportsman-like to touch him. They say, too-and it is true—that man-eaters become mangy and lose their teeth.—Rud-yard Kipling, in St. Nicholas.

Miss Mary P. Eddy- a graduate of the Woman's the first issued to a woman.

Moromonts of Platform Locturors. (Notices under this bending, to insure insertion the same week, must reach this office by Monday's mail.1.

Mrs. Cora L. V. Richmond, during her sojourn in Washington, D. C., while ministering on Sundays for the society meeting in Mettzernit Hall, will on week-days hold two classes, one on "Psychopathy, of Spirit-Healing," the other on the "Soul, and Higher Teach-ings." Those wishing to join either of the above will address Mrs. Richmond, care old & street, Washing-ton, D. C.

ton, D. C. The many friends of Mrs. C. M. Sawyor will be pleased to learn that she is now located at her par-lors, 206 West Thirty-Eighth street, New York City, where she is holding a series of physical and mate-rializing circles.

rializing circles. Mrs. Kate R. Stiles will be in Pittsburgh, Pa., dur-ing the month of February, and would like to corre-spond with parties desiring week-evening meetings within easy distances from the city. She also has the two first Bundays of March open for engagements, and would like to communicate with officers of socie-ties en route from Pittsburgh to Boston. Address her for the remainder of the present month in care of Mr. J. H. Lohmeyer, 10 Kirkpatrick street, Pittsburgh, Pa.

Bishop A. Beals speaks in Oakland the Sundays of February. Can be addressed 252½ 3d street, San Francisco, Cal

Francisco, Gai Mrs. Ida P. A. Whithock speaks in Baltimore, Md., during February, and Pittsburgh, PA., in March. She would like to arrango to speak week nights within a hundred miles of these places when at these dites. Has April 8th and 22d open for engagements in New England. Address P. O. Baltimore, Md., or Pitts-burgh, Pa., in each month, or care BANNEE of LIGHT, Boston, Mass.

LIGHT, BOSTON, MASS. Moses Hull speaks in Anderson, Ind., the Sundays of February and March; in San José, Cal., under the management of Dr. Dobson. April and May; June will be utilized as he may be called, in California and Ore-goif; July 6th to 22d, he attends and speaks at the Oregon Oamp.Meeting at New Era. He will respond to calls to deliver week day lectures in the vicinity of his Anderson and San José appointments. Master S. F. Goodtich (the 12 yearst old medium of

Master S. F. Goodrich (the 12 years' old medium of Portland, of whom various correspondents baye writ-ten us, and a good photographic likeness of whom we have received,) will answer calls for platform tests. Address 61 Preble street, Portland, Me.

Abble N. Burnham spoke in Manchester, N. H., Feb. 4th; will speak there again Feb. 18th; in Stoughton March 4th. Address, Station A, Boston, Mass.

Our congratulations and best wishes are extended to that veteran worker, Prof. Joseph Rodes Buchanan, who recently celebrated the eightleth anniversary of his birth.

Facts Convention.

The Facts Convention still continues its meetings Sundays at Dwight Hall, and interests those who desire to study psychic laws and their relations to all classes of occult phenomena.

These meetings are not confined in any way to narrow lines of thought; the interested astrologist, mesmerist, mental healer, theosophist, Spiritualist and

row fines or choogent; the interested astrologist, mes-merist, mental healer, theosophist, Spiritualist and phrenologist have a perfect right to ask questions and state their views on any subject under discussion. Psychometric readings and tests made up the pro-gram for Sunday morning. In the atternoon Mr. Jacob Edson gave several illustrations of prayer-cure, which were interesting as showing that the magnetic condition in a prayer meet-ing made it a spiritual circle, and capable of produc-ing., under some conditions, healing power. Other subjects. In the evening, after a few remarks by the Chair-man, the assembly was addressed by Dr. Buswell, showing that the power which heals must be, to a large extent, psychological. Dr. Pfelffer made inter-esting remarks on hypnotism and its agency in heal-ing. The influence of astrology on conditions of veg-etable life as favorable or adverse to health was ex-plained by Rev. Mr. Onsiev and others. Dr. Coombs, under control, gave several very perfect astrological and psychometric readings. Dr. Tripp presented cor-rect readings to several persons who had placed arti-cles in a bottle with a glass stopper, after he was blindfolded. Next Sunday at the morning session experiments in thorgint-transference, mind-reading, tests, psycho-metric and phreuological examinations and other

Next Sunday at the morning session experiments in thorght-transference, mind-reading, tests, psycho-metric and phreuological examinations and other phenomena will be in order. The afternoon subject will be "Reincarnation." Mr. George D. Ayers, the President of the Boston Theosophical Society, will make the opening address, followed by others. All. questions welcome. Evening subject, "Swedenborg: His Life and Works; Was He a Medium?" Opening discourse by Dr. Buswell. Mediums especially are invited free.

Mr. Colville's Work.

On Sunday, Feb. 4th, W. J. Colville lectured in Pythian Hall, Purchase street, New Bedford, at 2:30 and 7:30 P. M., to large and truly appreciative audiences. Though a severe snowstorm made walking difficult, the large hall was three-fourths full at both services. Subjects for lectures and poems were chosen by the audiences, and embraced topics of great and universal interest. Mr. Colville will lecture in the same place again next Sunday, Feb. 11th; sub-jects to be chosen by the audience at 2:30 P m.; "New Light on the Great Pyramid" will be the theme at 7 P. M.

Mr. Colville lectures on Wednesdays, Thursdays and Fridays in Hartford, Ct. -meetings under man-agement of Mrs. E. M. Sill, 89 Trumbull street.

gruities, form a chain of mysteries which puzzle careful observers and honest thinkers. The world's increasing intelligence should be the quasi guarantee of an increasing stability of personal and moral character; the establishment of the character upon fixed principles of equity and right as governing all social and business relations with one's fellows, making the sacred term friendship something more than a selfish convenience.

There are such glorious elements, such high, noble and angelic powers and possibilities, in human life! Consider a single section of it. Who can comprehend the power, the fruitfulness and the blessedness of the human affections? And who yet has fathomed the sorrow, pain and deepest depression consequent on their perversion? And why should the positive pole of obedience to their law of unfoldment and use give to their possessor a nature so harmonious and sweet, so angelic, not-to say God-like, and their perversion transform the same person into a being as opposite in character and life as light and darkness, good and evil, virtue and vice, benevolence and selfishness, love and hate? Upon what a slender pivot is the human character poised? How easily and how quickly the transition is often made?

We have canvassed this subject in our own mind and by close observation for many years, and human life, in this respect, is still a mystery to us. Where is the beginning and the ending of this great power so delicately poised and involving such stupendous results? It cements or it ruptures families, social and religious organizations, communities, States and nations. It is alike the dove of peace, and the angry eagle of war. To it is to be attributed the now generally-acknowledged fact in the moral economy of the universe, that good is born of evil, and evil born of the loins of good. May both of these arbitrary terms have a negative as well as positive significance? But whatever may be the minute workings of the law governing the changes of these moral states or conditions of individuals, society, and the larger aggregations in nationalities, it seems to us when in our most spiritual moods as a wise ordination of divine intelligence, in the immensity of his infinite ideas, which, at present, and in an earthly environment, are incomprehensible by man.

THE BANNER will print next week the (special) report of a lecture recently delivered in Cleveland, O., by HUDSON TUTTLE, Esq. entitled "THE POWER OF BELIEF."

An editorial-necessarily of length to do justice to the views expressed-will be found given the ideas of W. T. Stead as to a "Civic

12 Mrs. Ada Foye, the veteran platform test medium, has been giving evidence of her powers at Conservatory Hall, Fulton street, corner Bedford Avenue, Brooklyn, N. Y., every Sunday in January, and will continue there during the Sundays of the present month. On the eighth page, present issue, will be found an interesting account of an experience through her mediumship-appearing originally in the BAN NER OF LIGHT some years since, from the pen of Judge Nelson Cross of New York. Since its publication, years ago, much interest has followed the narrative, and the additional matter which in this instance prefaces it has just been furnished us by Wm. J. Rand, Secretary of the First Brooklyn (N.: Y.) Society of Spiritualists

OF HOWEVER great importance we may be lieve ourselves to be to the cause of truth, yet our error in judgment in that regard is made very apparent when we see better and more efficient workers drop out of the ranks of earth to receive their eternal crowning, and the ranks close up, while the column moves on undisturbed and undaunted. It is true of the human, as of the watery sea, that "the parted wave leaves no furrow from the keel." Human pride and self-importance convey no spiritual force, and give an impetus to nothing more valuable than personal vanity. Let us be modest, humble, spiritual, and the superior working spirits on the eternal side of life can more readily and efficiently use us.

Mrs. Thaxter, who occupies Room No. 8, at 81/4 Bosworth street, Boston, is a fine medium for spirit-communion. We are assured by those who have had sittings with her that her tests of spirit identity and her diagnoses of disease are remarkably correct. Our experience with her is in the same directiontherefore we confidently recommend her to the public attention. in tatter

Our readers in America can peruse with profit to themselves the history of the anti-vaccination movement in England (in another column), as condensed from Mr. Wm, Tebb's narration. Would not some action of the kind-well persisted in-be a good thing on this side of the Atlantic?

Phenomenal evidence of a pronounced character as to the verity of spirit-return and soul-communion, will be found on our second page.

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is small and the ocean is wide."-Presbyterian Messenger.

The use of chameleons as a living scart pin has been interdicted by the A. C. A. Societies in New York and Massachusetts.

Connected with burlal [among the Parsees] is the popular conception as to the efficacy of a dog's gaze after death. Dogs are sacred, and supposed to guide. the souls of the dead to heaven and to ward off evil splrits: hence it is customary to lead a dog into the chamber of death, that he may look at the corps be-fore it is carried to the Tower [of Silence, where the remains are consumed by the birds].—Nineteenth Contour. Century.

A modern philosopher says: "Experience would be splendid commodity if it could only be sold out for what it cost."

What's within our ken, Owl-like, we blink at, and direct our search To farthest. Ind in quest of novelties, While here at home, upon our very thresholds, Ten thousand objects hustle into view Of interest wonderful. —Mrs. Browning.

Navigation of the great lakes during the season of 893 resulted in the loss of 123 lives. The number of vessels lost was 53, with an aggregate tonnage of 24,258, and valued at \$1,040,400. Partial losses by strandings, collisions and fires bring the total up \$2,112,588. Lakes Erie and Huron proved specially dangerous.

Erie and Huron proved specially dangerous. The following remarkable recent experience of a Portland lady is a fact: She had been absent from her home all day, and that night she had a dream. She thought that she had started to descend the cellar stairs when a great snake came gliding up. It reared its head close to her, and stood there, swaying back and forth, and suddenly the head began to change, and assume the form of a human head, and finally the face of one of her. neighbors was grinning at her on the serpent's body. She awoke with a scream. The neighbor was one whom she knew but slightly, but with whom she was not favorably impressed. The next morning her servat, a most excellent cobk, and so generally superior as to have become almost a mem-ber of the family, told her that she must leave her, as the neighbor of the dream had come to the house dur-ing her absence the day before, and offered higher wages and leas work; and before and offered higher ally. The result was the servat went to the neigh-bor's, and the lady feels that her dream was appropri-ate. She had had no intimation or suspicion that this neighbor had designs upon her cook, and there was nothing, apparently, to inspire her dream.—*Portland Transcript*. Transcript

A philosopher in the Boston Transcript says that i does n't matter much if everybody thinks you are an ass, so long as you get the lion's share of the good things in life.

Night or day, weak or strong, Right is right, and wrong is wrong,

The announcement that the congregation of Sacred Rites had pronounced Joan of Are worthy of veneration, has made a deep impression in Rome. The Pope ratified the congregation's decision as boon as it was presented to him.

[WARNING RATHER THAN "COINCIDENCE."]-One of those coincidences that are as mysterious as they are interesting occurred in connection with the death of John Nolan, an officer of the Superior Court of New York. One day recently he "took a notion" to make his will, and as he was in excellent health was chaffed by friends whom he asked to witness it. It was signed and scaled that afternoon, and the next day he died of heart disease. New York News.

Mr. Colville's work in Boston during the month of February is carried on exclusively at Copley Meta-physical College, 18 Huntington Avenue, where he is delivering a course of lectures on "Bible Characters in Modern Life, or, Ancient Pictures in Modern Frames," on Mondays, at 7:45 P. M., Tuesdays and Saturdays, 2:30 P. M. All letters, etc., intended for him may be addressed in care Colby & Rich, 9 Bos-worth street, Boston. worth street, Boston.

Clear Evidence.

To the Editors of the Banner of Light:

I would respectfully report a fact for the Psychical

Research Society to investigate: Dr. H. F. Tripp of Boston reads articles placed in a glass bottle; step-Boston reads articles placed in a glass bottle; step-ping upon the platform, and after being blindfolded, the bottle-enclosing an article placed there by some one in the audience—is held behind the medium's head, and he proceeds to give a full, concise reading from the article within, often describing the home, par-ties who are sick, spirit friends, etc. He cannot see the article, and glass being a non-con-ductor, he cannot seense the magnetism. How, then, can the reading be accounted for except as a purely spiritual work? is the question for the Psychical Re-search Soclety to answer. F. A. HEATH.

To the Editors of the Banner of Light:

In THE BANNER of Feb. 3d I find the statement that "the report of the Veteran Spiritualists' Union made at its monthly meeting, held 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 1893."

year 1893." As this statement is only a partial report, and may inisicad many to infer that this sum is the total amount of the benevolent work of the "Union" for the year, will you allow me a brief space in your col-umns to give a report of the amount received and ex-pended sepecially for benevolent work? The amount received does not include membership fees. The appropriations made to the Quick Relief Com-mittee, to be paid out at their discretion in cases of emergency. Is but a small part of the benevolent work of the "Union."

emergency, is but as shart part of the benevoient work of the "Union." It may be interesting to your readers, whether members or not of the "Union," to know something of our doings in this especial branch of our work. The amount received and appropriated to benevoient purposes, including \$50,000 subscribed for the build-ing of a "Home," is \$1,751.00, of which \$851.00 has been paid out in monthly installments, and donations to needy persons located in ten different States of the Union, in sums of from \$5,00 to \$50,00, to which should be added the sum of \$850.00 expanded by the Quick Relief Committee, making the total sum of \$914.00 ex-pended during the year 1895. The total amount of donations paid out since the i organization of the "Union" in May, 1891, is upwards of \$3,200.00, in about five hundred different payments. *Treasurer Vetoran Spiritualists' Union*.

A Beautiful and Complete Catalogue.

A Beautiful and Complete Catalogue. The Catalogue for 1894 Issued by Mr. John Lewis Ohilds, Seedsman and Florist, of Floral Park, N. Y., is really a marvel and a 'masterpiece in the art of cat-alogue-making. It consists of about two hundred pages, and is in the form of three distinct catalogues bound together, one representing Seeds, another Bulbs and Plants, and the third Nursery Stock. Its stipple lithograph cover and numerous colored plates are ra-diabily handsome. Each one of the thousand or more cuts are new, and of a unique design. All the reading-matter has also been re-written, so that the entire contents of this large Book Catalogue, outs, reading matter, designs and make up are entirely new. The paper used is of a fine finish, and the press-work is done in exquisite bronze violet and brown colors. It is the most charming Hortloultural work ever issued.

A Good Offer of Seeds

Is made on last page of our paper by the great seed house of Peter Henderson & Co. of New York, who will send sixteen varieties of sweet peas (including the famous Emily Henderson), together with their illustrated catalogue, at about half the regular rates. Read the advertisement.

12

MEETINGS IN BOSTON. Boston Spiritusi /Temple, Berkeley Hall, 4 Berkeley Street.-Loctures Bunday at 10/ A. M. sud 7/6 P.M. J. Frank Baxter speaker for February. William II.

P.M. J. Frank Biaxter speaker for Yobruary. William ff. Banks, President; The Helping Hand Society of the Boston Spiritual Temple meets Wednesdays at 5 Boyiston Placeat 24 P. M. Business meeting 4 P.M.; to at 6 P.M.; public meeting 75 F.M. Miss Lucetto Webster, President. First Spiritual Temple, corner Newbury and Excter Afrects.-Bpiritual Traternity Society; Sun-days, at 24 F.M. Sunday School at 11 A.M. Sociable from platform. Scats froe. All are welcome.

from platform: Seals free. All are welcome. The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No.3 Boylston Place, at 1/4 F. M. Dr. H. B. Storer, President. Ohiddren's Progressive Lycenum moets every Sun-day morning in Red Mon's Hall, 614 Tromont street, at 10%, All welcome. J. B. Hatch, Jr., Conductor. The Ladies' Lycenum Union meets every Wednesday. Busl-ness meeting at 4 F.M. Suppor at 6. Entertainment in the evening.

Eagle Hall, 616 Washington Street.-Sundays at II a. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

Rathbone Hail, 694 Washington Street, cor-mer of Kneelaud,-Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-cial Hail). Thurddy at 2% P. M. N. P. Smith, Ohairman. Tharmony Hall, 724 Washington Street.-Meetings are held overy Sunday at 11 A. M., 24 and 74 F. M. ; also Tuesday and Thursday 3 F. M. W. L. Lathrop, Conductor, America Hall, 724 Washington Street.-Meetings Sundays at 10 M. A. and 2% and 7% F. M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Conductor, Guators.

ductors. The Ladies' Industrial Society meets every Thurs-day afternoon and evening at Dwight Hall, 514 Tremont street. Ids P. A. Whitlock, President. Hoilis Hall, corner Washington and Hoilis Streets.-Meetings Sunday at 11 A. M., 3% and 7% P. M.: Tuesday at 2%, test meeting. Every Friday evening, social and dance. M. Adeline Wilkinson, President. First Spiritualist Ludics' Aid Society Parlors, 1031 Washington Street.-Business meetings Fridays, at 4 P. M.; Tea at 6 P. M.; Social meeting at 7% P. M. Pub-Ho Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnes, President. Meetings also held evbry Sunday at 10%, 2% and 7% P. M.

Mont. So held evbry Sunday at 10%, 2½ and 7½ P. m. Meetings also hold ev F. W. Jones, Chairman

Montgemery Hall, 735 Washington Street.-footings wory Sunday 11 A.M., 2% and 7% r.M., and every Vednesday 3 r.M. Dr.A. O. Davis, Conductor.

Unity Hall Spiritual Conference, 72 Washington treet, media every Thursday evening at 8 o'clock. Good acdiums; good music. Chas. O. Gridley, Conductor.

The Home Bostrum (21 Soley street, Charlestown).-Meetings Sundays and Tuesdays at 7/4 P. M. Dr. E. M. Sau-ders, President.

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

Boston Spiritual Temple, Berkeley Hall,-The services last Sunday opened with the singing by the congregation of "The Sweet By-and-By," led by Mr. George B. Cutter, with cornet accompaniment by Mr. W. H. Boyce. Mr. J. Frank Baxter was the speaker, and prefaced his lecture by reading a poem., Mr. Baxter announced as his subject, "The Church of the Past, Present and Future." He spoke first of the many changes which have taken place in nature during the great past in every department of the earth's history. Evolution is everywhere; small communities have grown into large and powerful states, and have then declined, giving place to others; great political parties have come and gone, leaving their dead issues to give place to newer ones.

The world, after all, may be in its infancy. Our steam, electricity and other improvements may be inferior to those which are to come in the future.

steam, electricity and other improvements may be in-ferior to those which are to come in the future. This is a progressive age, and a constant re-forma-tion is going on everywhere. Theology has been sub-ject to the same law of change. All the religious de-nominations are aware of this, and are vanily endeav-oring to patch up their old creeds and dogmas; but the religion of to-day is to be superseded by a more natural one. In the early days of the present generation all were under the discipline of the Church, but to-day the people are putting all religious questions to the test of reason. The Sunday of to-day is not the Sunday of fity years ago. Our children are beginning to think, and the questions they ask of theology are unanswer-able. Theology examined in the light of reason will lead every thinker toward liberalism. Reason is as much intended for our use as are our hands or feet. This is the day of open questioning which demads a positive answer. The Church is becoming weaker overy day and hour, but the truths of Spiritualism are ours, and can never be slain, but will triumph over error. The best educators are the home, the school, the press, the rostrum, the the atrical stage and the pupit. He would place them in this order, he said. The speaker reviewed the opposition with which every new discovery and havention had been met, and the triumph which has attended them ever. Chris-tians eliquid be consistent, and cut from their creeds the things which they have dismissed from their minds long ago. Liberalism must be awake, and never allow the

long ago

Liberalism must be awake, and never allow the union of Church and State. The Church of the future will have no hold upon the government. Mr. Baxter concluded his discourse with an appeal for free speech and the rights of man everywhere. We should labor for humanity, daring to act up to our honest convictions. He added an eloquent tribute to the worth of Thomas Paine, who was a martyr to his principles. He did not declare his disbellef in Delty, but in the infailibility of the Jewish Bible. His creed says: "I believe in one God and no more"; but he did not be-lieve in the trachings of the churches then in exist. lieve in the teachings of the churches then in exist-

The evening session opened with a song by Mr. George B. Culter. Mr. Baxter read another poem, and announced as the topic for the evening's lecture, "The Development and the Demands of Spiritualand announced as the topic for the evening's lecture, "The Development and the Demands of Spiritual-ism." He said, in part: Spirit is eternal. In the Book of Job we read, "In thought, in the visions of the night, when deep sleep was upon me, a spirit stood before me, and I heard a volce," etc.; and men have had vis-ious again and again from that time to this. Notwithstanding everything that has been brought against it, Spiritualism stands stronger to day than ever. It is in the air, and has not been kept out of the Church by all the force brought to bear upon it. Even that noted materialist, Robert G. Ingersoli, when standing by the remains of some loved one, has said: "We do not know that this grave ends adi; It may be the open door to a life beyond." Communication be-tween this world and the other is an admitted fact to millions of people. Bome of the developments of the past half century were touched upon by the speaker, and the outlook was declared to be auspicious. The time has now come when every Spiritualist should consider the importance of our religion. Spiritualism demands it. We are sorry that so many who believe in spirit-return are afraid to identify them-selves with the Cause, but prefer to remain in a church whose doctimes they do not fully believe. Spiritualism demands that we should be true to principle and ac-knowledge of the spirit-world; and Spiritualism demades tha we should be true to principle and ac-knowledge the truth. We should remember that we take into the other life ourselves, just as our conditions in life have made us. The spirit man is just what the mortal was, and it we would make our spirit condition better, we should begin the work here. Every Spiritualist should aim to be moral and upright, first, because its right, and, second, because the channels through which messages come from the spirits have an influence upon the messages. There may be imay differences of opinion regarding the phases of medumship, but there should be a union of effort and a socred regard for the of opinion regarding the phases of medumanip, but there should be a union of effort and a stored regard for the truth. Spiritualists should educate their children in Sun-day schools of their own instead of sending them to the Orthodox school. The progress of Spiritualism is ever onward, and it demands that its followers stand out boldly in the advocacy of its sublime truths. It teaches the brotherhood of man, and the great need of unity of action. Spiritualism demands the best lec-turers upon the platform and honest mediums. Mr. Baxter closed with an cariest appeal for organiza-tion among Spiritualists, that we might receive, if possible, greater power than hitherto. After a song, the guide of Mr. Baxter, "Attica," gave several delineations as proof-positive of the teachings of Spiritualism. The first name presented was that of Mrs. Abble C. Perkins, well remembered, and was accompanied by another, who said that he now knew that Spiritualism is true, giving the name of Divenport, and who was recognized as a bookkeeper in the employ of Mr. Wm. Boyce. Charles Wiggin an-nounced himself as having been always a Spiritualist; he brought with him Gyrus Wilder-both well remem-bered. Dr. O. H. Weilington was glad to be remem-bered. bered. The control next seemed to be standing in a ship-yard, where he beheld a man whose brain was af-facted; he resided at 168 Webster street, East Boston, and gave the name of Robert E. Jackson. With him was Ira Gerry of Stoneham. Dr. Wm. B. Morse, who formerly kept a drug store in Charlestown, was rec-ognized by Dr. A. H. Richardson. 'Exra G. Perkins and several others manifested, and the service was concluded with a benediction.

8. Forsyth; zither duet, Messre, Leon and Dolo Beau-vals; solo, J. Coolidge Garland. Feb. 14th the Hoolety holds a Conundrum Party, to which all are invited. Suppor at 6 in Banquet Hall, N. M. BEMIS, See'y,

First Spiritual Temple, corner Exctor and Nowbury Birocts. - Notwithstanding the inclem. every of the weather, a fine audience greeted the opening lecture Sunday afternoon, Feb. 4th, of Dr. F. L.

New our y correctes - Autoritation unity the instant of the visuality and income arected the opening lecture flunday alternoon, Feb. 4th, of Dr. F. L.
H. Willis's present engagement.
His antification of the Necessity of Developing the Higher Nature Before Opening the Soul to the Recognition of Psychical Influences."
He said: A man's body is not his real self, simply a visible representation of it. Yet most men. Hve as it the body were all there is to toll for and care for.
Belence is rapidly taking a position that will competimen to acknowledge the results of a force within which is not dependent on external sources, but is really the source of external power. This is sometimes called the hidden or occuit life. This inner or soul life can be developed so that the Higher Marce of all the mysteries of creative life.
Man is the uncrocusm linked to every atom of the universe. Some atom in him respotids to every degree of life. All mineral, animal and vegetable life touch at some point man's inner being. The external source of color, all waves of heat and cold.
But within all these senses are the higher, more delicate senses of the inner life. These unite man to the spirit of the universe. From the earliest records of color, all waves of heat and cold.
But within all these senses are the higher, more delicate senses of the long the source of his being, the fluct of the universe. From the earliest records of within all these spires, and when this fact has been termed religion, and its object is oneness with the Induct.
Then the highest aspect of religion is the practical union of man with the foundation and source of his being, the fluctual controller of himself, but also of the forces proved for the source of a start and source of his being, the fluctual contered rule systelical powers of the soul fluctual contered rule systelical powers of the soul fluctual contered rule systelical powers of the source of religion is the practical unin

maining Sunday afternoons of this month. Subject next Sunday, "What Spiritualism has taught me concerning the great problems of Life, Death and Immortality.

Harmony Hall .- Developing and test circle on Tuesday, Jan. 30th, with excellent spiritual results. Mrs. M. A. Moody, Mrs. G. B. Bird, Mrs. Fogg, Mr. C. O. Gridley, Dr. Lathrop and others were the medi-

Mrs. M. A. Moody, Mrs. G. B. Bird, Mrs. Fogg, Mr. C. O. Gridley, Dr. Lathrop and others were the medi-ums. Thursday afternoon Mrs. Jennie Hill, Mr. C. O. Gridley, Mrs. A. Wilkins, Dr. C. D. Fuller, Dr. J. M. White and Dr. Lathrop zave satisfactory tests and readings. Good attendance. Friday afternoon, fine circle of Indian forces. Good tests by Mrs. Fogg, Dr. White, Mr. Gridley, Dr. Lath-rop and others. The Sunday morning circle was larger than com-mon, and fine test conditions were apparent. Mr. Maritar, Mrs. Stratton, Mr. Hancock, Mr. Gridley and Dr. Lathrop participated and gave recognized tests. Afternoon, "Wild Rose." through Dr. Lathrop, open-ed the meeting; Mrs. Hatch, Mrs. S. E. Buck, Dr. C. D. Fuller and Mr. C. O. Gridley gave gratifying tests. In the evening Mr. James Varcee delivered No. 2 of the recent lectures of J. Clegg Wright's, and was heartily applauded. He will give us lecture No. 3 on next Sunday evening. Balance of meeting will be de-voted to tests and readings. We had the pleasure of hearing from our brother Dr. Arthur Hodges, who gave us a sdance of meeting an hour, and rendered wonderful tests and good, In splring truths. Our other mediums were Mrs. O. A. Robbins, Mr. C. O. Gridley and Dr. Lathrop. Mr. L. J. Souther rendered a pleasing harmonica solo. Meetings on Tuesday, Thursday and Friday at 3 r. M. On Thursday, Feb. 22d, "Washington's birth-day," my little test control. "Wild Rose," will hold a reception to her "Rosebud" in the afternoon and even-ing, consisting of a musical and literary eutertain-ment. Tickets fifteen cents. The BANNER OF LIGHT, our spiritual literary guide, for sale at all our meetings.

1762 Washington street, corner Chester Park.

The Children's Progressive Lyceum.-The regular Sunday-morning session was held Feb. 4th at 514 Tremont street. Exercises opened with singing the school: the Guardian read such answers as by the school; the Guardian read such answers as had been handed in, in response to the topic given out last Sunday, "What Do You Understand by Spir-italism?" Mr. Wood spoke Driefly upon this subject, taking the text of his remarks from the answers the scholars bad given. After the march, which never looked more beauti-ful than on this morning, Carl Leo Root gave a recita-tion; Gracie Scales a song, and excellent recitations were given by Eddie Ramson. Daisy Herford and John Conkling; a song by Miss Louise Horner, and a plauo solo by Miss Grace Monroe added to the inter-est. plano solo by Miss Grace Monroe added to the inter-est. The Lyceum was pleased to hear from Mrs. Carrie Loring, also from Mr. Adams and Mr. Chase of Lynn, who occupied the platform for a short time with brief remarks. All who have not yet purchased tickets for the Oid Folks' Concert at Union Hall on the 22d inst. should do so at once. Those who do not attend will miss an interesting entertainment. Tickets may be procured from the Lyceum members or at the hall. The BANNER OF LIGHT is on sale every Sunday at this hall. GEO. S. LANG, See'y.

nell of Cholsen; romarks, Prof. Kenyon; song, Miss Balley; remarks, Mrs. N. J. Willis; song, Mr. Duiloy Hanson-planist, Mrs. Gertrude Hanson; romarks, Miss. M. Chandlor; song, Miss Balloy; remarks, Dr. A. H. Richardson; clused with a song by Miss

OF

The trext meeting will be held I'ch, oth; at 4 P. M. Supper at 6 o'clock. E. D. MAYO, Sco'y.

Montgomery Hall (735 Washington Street).

BANNER

-Wednesday, Jan. 31st, citcle very interesting. -Wednesday, Jan. 31st, citcle very interesting. Sunday morning, many mediums present at circle, and gave fue tests. Altornoon, invocation and answers to written ques-tions by guider of the Chairman: Mrs. Rich. Mr. Her-sey, Mrs. M. Knowles and Dr. E. Sanders (President of the Home Rostrum) gave correct tests and read-ings.

of the Home Rostrum) gave correct tests and read-ings, Evening, invocation and rémarks, by the Chairman; remarks and correct tests by Mrs. J. E. Davis; pr. Fuiller, Mrs. Rich and Dr. Davis, tests. Madame Barutio and Miss Musette Gibbs favored the audience during the day with choice musical se lections. They will be with ds again next Sunday. Miss E. Green gave plane and autoharp soles. Meetings every Sunday at 11 A. M. and 2:30 and 7:30 P. M.; Wednesday at 3 P. M. The sale of the BANNER OF LIGHT is increasing, and it cau be had at all our meetings. DR. A. C. DAVIS, Pres. 5 Lyndboro street, Charlestown.

5 Lyndboro street, Charlestown.

America Hall. -All sessions were well attended Feb. 4th. Dr. S. H. Nelke's lectures were brief, as usual, and to the point, and well appreciated by the audieuces. Mediums prosent were Miss A. Peabody, Mr. Haines, Mrs. J. Fredericks, Mrs. A. Osborn, Alonzo Danforth. Prof. Hartmann. Mrs. J. A. Woods, Mrs. W. H. H. Burt, Mrs. Nasoo, Mrs. Ott, Dr. Fuller, Mrs. Georgia Hughes, Mrs. French of Townsend Har-bor, Dr. Thayer, and others. Dr. Nelke gave a great many tests; his, as well as others. were all recog-nized. Miss Sadie B. Lamb furnished most excellent and sweet music. and sweet music. Dr. S. H. Nelke's developing circles are well attend-

br. S. H. Neike's developing droits are wer attend-ed, and very good work is accomplished. The BANNER OF LIGHT is a great help, and the best missionary at the meetings; THE BANNER is for sale at the hall, and at Dr. S. H. Neike's office, 587 Tremont street, SIMPSON.

Unity Hall Spiritual Conference, 724 Washlogton street.—Feb. 1st, 1894, the Conference met in its hall on the above date, with Mr. Q. O. Gridley in the chair. Opening remarks, Jennie B. Hill; W. L. Lath-rop. tests; short address by an eminent medium; C. D. Fuller gave fine remarks and tests; the Chairman made closing remarks. The conference meets every Thursday evening at 8 P. M. All are welcome.

The Ladies' Industrial Society met as usual Thursday afternoon and evening, Feb. 1st. Business meeting in the afternoon; circle at 5, with a good number to supper at 6. Our dance was well attended. Feb. 22d, a Martha Washington party.

MEETINGS IN MASSACHUSETTS.

H. E. JONES.

Malden.-Rev. E. Andrus Titus of Abington, at Odd Fellows Hall, Sunday evening, Feb. 4th, related before an appreciative audience his experiences in the Spiritual Philosophy, and gave his reasons for abandoning the pulpit. Mrs. Soule of Cambridge will oc-cupy the platform next Sunday evening, at the usual time.

time. The Ladies' Aid will have a supper, recitations by Miss Maggie Vaughan, and tests of psychometry by Mrs. Pettingill and other test mediums, on Thursday evening, Feb. 8th, at the above hall. J. R. S.

the subject of "The Son of Man." After the lecture Mrs. Josephino Lord Tucker gavesoveral tests, which were all recognized. On Dr. Lord's return from his tour of engagements, he will be heartily welcomed by the people of this city.

For Dyspepsia Use Horsford's Acid Phosphate."

LIGHT.

Dr. J. GUY MCCANDLESS, Pittsburgh, Pa., says: "I have used it in various forms of dys-popsia, with gratifying results."

MAINE. in man feet

Portinud.-Before the First Spiritual Society, Mys-tic Hall, Sunday evening, Jan. 28th, Mrs. Maud Gould of Nashua, N. H., gave some excellent tests-all recognized. Audience good.

cognized. Audience good. Sunday, Fob. 4th. Dr. George A. Fuller of. Worces-ter, Mass., lectured to fine audiences; his atternoon subject was "What is Spiritualism?" taken by request of one of those present; he ably treated the Modern Movement as a science, a philosophy and a religion. In the evening his subject was "The Value and Im-portance of Modern Spiritualism to the World." We consider these addresses the best given ar Fortland for some time. The First Spiritual Society has taken eliarge of the meetings, and is receiving many new members. The People's Progressing Spiritual Society met Feb.

The People's Progressive Spiritual Society met Feb. 4th at Reform Club Hall. Mrs. C. H. Jewell lectured, followed by Mrs. M. L. Goodrich, trance test medium In the alternoon Dr. Goodrich lectured on "Charity Reform," and tollowed his discourse with ten recog-nized tests. On both occasions the attendance was

This Society will give to the needy poor of Portland, Feb. 19th, a free dinner, and distribute ford and cloth-ing. JAMES O. DOBRON, Sec'y. DR. C. GOODRICH, President.

Rockland .- At the annual meeting of the First Spiritual Society of Rockland, Me., held Feb. 1st, Mrs. F. W. Smith (Matilda Cushing Smith) was elected President for the ensuing year. On Sunday, the 4th inst., she gave a lecture on the subject of "Prayer." [A synoptical report will appear in the next issue of THE BANNER.—EDS.]

RHODE' ISLAND.

Previdence.--Spiritualist Association met in Co-lumbia Hall Sunday, Feb. 4th, at 2:30 and 7:30 p. M. (Progressive School at 1 P. M.) Dr. C. H. Harding of

(Progressive School at 1 P. M.) Dr. C. H. Harding of Boston, Mass., gave us two instructive lectures; sub-jects. "Whatsoever a Man Soweth, that shall He also Reap." and "Universal Liberty." Both lectures followed by clear and convincing tests. Sunday, Feb. 11th, Mrs. C. Fannie Allyn will be with us. SARAH D. C. AMES. Sec'y. The Progressive Aid Society met Wednesday, Jan. 31st, with Mrs. Ames. The following mediums took part in the evening conference: Dr. C. H. Harding, Mrs. Dr. Scofield, Mrs. Macdougal, Mr. Proctor, Mrs. Tetlow and Master Geo. A. Porter.

Tetlow and Master Geo. A. Porter. Mrs. M. L. PORTER, Soc'y.

Cleveland (0.) Notes. To the Editors of the Banner of Light:

Vour Pleveland correspondent is home again from the Dr. O'Leary lecture tour referred to in the last botcs sent you, and is more than ever confirmed in his opinion there is no place like "home." To oue who has passed through all the romance of traveling in his more youthful days there is but little enjoy-ment in it now.

The Locale's parameters and y treams, are the same the process of the second sec

CONNECTICUT.

Nerwich.-Sunday, Jan. 27th, Mr. and Mrs. Lille closed a very successful engagement with the Nor-wish Spiritual Union. The afternoon discourse upon "The Age of Reason" was treated with the eleguence and logic which marks the utterances of this inspired speaker.

speaker. On Sunday, Jan. 21st; highly impressive services were held in memory of eight members of the Union who have passed to the higher life. Mrs. Lillie re-ferred to each of the ascended ones, volcing their individual thoughts in poetical expression, with mes-sages of love and comfort to the friends assembled. Mr. Lillie's fine worst selections have been excel-lent, and well appreciated by the audiences. Mr. and Mrs. Lillie have left here for two months' work in Florida.

Mrs. Jinio have for first and an international and an international and a set of the set

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8286,862.59

8174,588.78

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85,064

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MR. F. B. HAWKINS,

Author of "THE HAUNTED TROMBONE," in the BANNER OF LIGHT for January 20th.

ASSISTED BY MASTER CLAUDE WILSON,

WILLON WILSON, **WILL Give "Sammy Wayne"** in any piace within two bundred miles of New York for \$20 per evening. Entertainment of two hours, consisting of elucitation of Nodusian idea of Spiritualism, original Songs, Whistling Solos, new Personations and Experiments of Reading Ohar-acter by Handwriting. One dollar given every evening to the girl or boy suggesting the best little for an impromptu story. For further particulars and dates, address F. B. HAWKINS, 142 West 133d street, New York. 4w Jan. 37.

Important Announcement.

THE Guides of MRS. CORA L. V. RICHMOND have con-sented to and are superintending the publication of the several series of Lessons-continuation of those on "The Soul in Human Embodiments" - and the work will be issued as soon as a sufficient number of names has been obtained to secure the price of publication. The entire volume of fave or six hundred pages will be but 55.00 to subscribers. Names and addresses may be sent to MRS. CORA L. V. RICHMOND, Hogers Park, Ill. 4w Feb. 10.

ALTERATIVE COMPOUND. Wild Cucumber Pills.

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

Dr. Fred Crockett,

Clairvoyant, 340 Shawmut Avenue, Boston. Feb. 10. 2w* Lizzie Kelley Hartmann, CLAIRVOYANT, Psychometrist, Business Medium. Sit-tings daily. Circles Sunday and Wednesday evenings. Readings for all. 21 Pleasant street, Boston. Feb. 10.

53 STATE STREET, BOSTON. Feb. 10.

Policies written during the year

Insurance written during the year ..

Emergency or Surplus Fund.....

Amount carried to Surplus Fund

during the year.....

Dividends paid to Policy-holders during the year.....

Total Membership.....

Amount pald in Losses.....

Total amount paid in Losses since

organization.....

POINTS.

FOINTS. Mr. Baxter will lecture in Rogers Hall, Melrose Highlands, Friday evening, Feb. 9th. Mr. Baxter interspersed his lectures with several beautiful songs, which were received with hearty sh. thal Philosophy, urging upon all Spiritualists the im-portance of sustaining spiritual literature. Dr. H. B. Storer, Fresident of the Onset Bay Grove Association, was present at the evening session. F. A. HEATH. The Holder Hand Society hold its forming weakly

The Helping Hand Society held its regular weekly meeting Weddesday, Jan. 81st, at 8 Boylston Place-Miss Webster, President, in chair. The evening exrecises opened with congregational singing; intro-ductory address by Dr. Magoon-his subject being; "What Benefit is Modern Spiritualism to the World?" remarks, Mr. Edson and Mrs. Staples; solo, Thomas of music by Miss Amanda Balley-planist, Mrs. Cas-

GEO. S. LANG, Sec'y. this hall. 12 Fountain street, Roxbury.

Ragie Hall .-- Wednesday afternoon, Jan. 31st, a large meeting. Mrs. M. Knowles gave over twenty psychometric readings, all correct; and Mr. E. H.

psychometric readings, all correct; and Mr. E. H.
Tuttle, tests and readings for one hour; all recognized.
Bunday, Feb. 4th, the morning circle was of great interest.
Afternoon. Invocation, Chairman: excellent remarks, tests and readings, Mrs. J. K. D. Conant, Mrs.
Bray; accurate tests and readings, Dr. H. F. Tripp, Dr. L. F. Thayer, Mr. E. H. Tuttle, Mrs. J. E. Davis; duet, Mrs. Nellie Carlton, Mr. George Cleaveland. Evening. Invocation, remarks and poem, Chairman, Mrs. M. Knowles; Mr. E. H. Tuttle gave many correct and convincing tests and readings, and also answered mental questions satisfactorily.
Meetings Sundays, 11 A. M., 2:30, 7:30 F. M.; also Wednesday afternoons, 2:45.
The BANNER OF LIGHT, an excellent spiritual paper, for sale each session. E. H. TUTTLE, Leader.
The Home Hostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President).—At the meeting Jan.

Dr. E. M. Sanders, President) .- At the meeting Jan. 30th, Mrs. Bray gave readily recognized tests; Dr.

30th, Mrs. Bray gave readily recognized tests; Dr. Harry Leighton followed with remarks; Dr. O. F. Stiles, tests; Ohairman, remarks and psychometric readings. Organist, Mrs. Campbell. Feb. 1st, reading by the Chairman; invocation and tests, Mrs. Hodgdon; Mrs. Bray, tests. Mrs. Adeline Wilkinson, President of Hollis Hall meetings, then desoribed twenty-two spiritis-all recognized. Mrs. Dr. Bell gave excellent tests, as did Mr. Hall (Chairman of Unity Hall meetings). The Chairman prosented aev-eral readings and tests. Mrs. Neille Carleton and oth-ers furnished music. Feb. 4th.--Meeting opened with praise sorvice, fol-lowed by poem by the Chairman invocation, Mrs. Hodgdon; Mrs. Bray, Mr. Hall and Dr. Huot, tests; Dr. Sanders, psychometric readings. Mrs. Vyse, or-ganist.

ganiat. The three Cole boys, banjo performers, will be with us next Sunday evening. C. B.

Bathbone Hall, 694 Washington Street, corner Kneeland.-2:45 P. M., Thufsday, Miss A. Hanson, Mrs. A. Woodbury, Mrs. M. E. Soule, Dr. N. P. Smith, participated; Prof. H. Spencer of Provi-dence, R. I., gave a large number of pictures, mostly recognized; Mr. Edward P. Weaver made remarks; Mrs. M. F. Lovering sang acceptably. *Commercial Hall.*—Sunday, 11 A. M., Mrs. M. Irwin, Mrs. A. Woodbury, Mrs. J. Woods, Dr. Smith, gave readings

113. A. Woodbury, mill of the odds, Dishmar, gave 2:30 P. M., Miss A. Hanson, Dr. H. F. Tripp, Dr. E. A. Blackden, Mrs. J. Woods and Mrs. M. Knowles, took part. Mrs. A. E. Perkins was planist.
7:30 P. M., Mr. A. H. Quint, Mrs. I. E. Downing and Mrs. A. Woodbury were present; "Baby Guilford" sang. She will be with us next Sunday afternoon and evening. Dr. Wm. Franks read articles under strict test conditions with success. Prof. Hillard Speneor. presented many recognized pictures. He will be with us next Thursday. Dr. N. P. SMITH, Chairman.

The First Spiritualist Ladies' Aid Seclety

natural talents. The lecture on Friday evening, Feb. 9th, by J. Frank Baxter, for the benefit of the mission work of the Boolety, will begin at 7:30 instead, of 8 o'clock, as reported last week. Services every Sunday afternoon 'at 2:80; free to all, 8 Appleton street, Boston. EDWARD P. FAXON.

New Bedford.-Sunday, Jan. 28th, Mrs. May Scannell Pepper of Providence, R. I., gave excellent satisfaction to two large audiences.

faction to two large audiences. Sunday, Feb. 4th, Mr. W. J. Colville began a month's engagement with our Society. The friends who at-tended were well repaid for braving the elements on that date. Mr. Colville took his subjects from the au-dience, and gave two intellectual treats which were highly appreciated. The subject of the evening discourse next Sunday is: "New Light on the Great Pyramid." SEO'Y.

Worcester .- Mr. Joseph D. Stilles, that remarka ble instrument for the spirit-world, occupied our platform Feb. 4th-his discourses being replete with elo-John Feb. 441-mis discontases being representation quence, and his tests wonderful even to those most familiar with his medial powers. Mr. Stiles speaks here again Feb. 11th. GEORGIA D. FULLER, Cor. Sec'y. 7 Magon street.

7 Mason street.

Waltham .- Shepard Hall. Sunday evening, Feb. 4th; spiritual meeting; invocation by Chairman; ex collent readings and tests by Mr. Littlefield, Mrs. Dr. Bell, Dr. Stiles; musical selections; Miss Eva Blandin. DR. O. F. STILES, Conductor. 70 Waitham street, Boston.

-

Fitchburg.-Mrs. Annie E. Cunningham of Bos ton lectured and gave tests both afternoon and evening Feb. 4th. Her tests were very satisfactory. Mrs. Nettle Holt Harding will be with us next Sunday.

Lowell,-A want seems to have been felt among the Spiritualists here fof spiritual meetings in the more residential part of the city, called the Highlands, and for the first time a meeting was held in Highlands, Hall last Sunday, Mr. Shurtleif, President, the speak-er being Dr. Robert Lord. The audience, which filled the hall to overflowing, listened to a masterly dis-course, delivered with much force and eloquence, on the Spiritualists here for spiritual meetings in the

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

MRS. ('. M. SAWYER will hold Physical and Materializing Circles at her parlors, 206 West 38th st., New York, Monday, Wednesday and Friday evenings, at 8 o'clock, and Thursday and Saturday afternoons at 2 o'clock. Feb. 10.

Dr. H. F. Tripp,

NATURAL Healer - Test and Business Medium, at 8 Dwight street, off Shawmut Avenue, Boston. Reb. 10. lw*

SPECIAL ANNOUNCEMENT.

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

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A Compendium of Spiritual Laws.

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CONTENTS.

all life. CONTENTS. Introduction....The Body, the Spirit and the Soul....The Physical and Spiritual Nature....The Spirit and its Sphere of Acton....The Aura....Mental States....Mental or Spir-itual Science....Mental Healers....Crime by InheritanceConditions Producing Crime....fiology....Inaenity.... Obsession....The Mystery of Sleep....Do we Travel when we Sleep?...What is Death ?...Modern Spiritualists Do Spiritualists Belleve in God ?...Do Spiritualists Belleve in the Bible?...Do Spiritualists Belleve in the Devil ?...Do Spiritualists Belleve in Savior ?...Do Spiritualists Belleve in Heaswan and Holl?...Do Spiritualists Belleve in Prayer ?Are there Evil Spirital,...Inspirational MediumshipHealing Mediumship....Inspirational MediumshipThe Suicide's Story....A Gillippe into the Spiritual in Literature....Has Man Lived More Lives than One?... Sugestive Thoughts. Disch, Lemch, PP. 278. Price \$1.50.

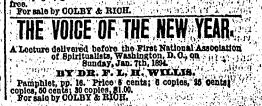
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SPECIAL NOTICES.

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

Jan. 6.

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

Colby & Rich.

& Rich. 1.11

Message Department.

The Mossages published from week to week from Warnated Individuals under the above heading are hero-tor to be given in private, and reported as per dates-as is Public Oircle-Room has been permanently closed.

our Public Circle-Room has been permanently closed. The Questions propounded by inquirers-having practice cal bearing upon human life in its departments of thought cal bearing upon human life in its departments of thought at our Counting Room for answor. The tabout be distinctly understood in this connection that the Messages published in this Department Indicate that splitic carry with them to the life beyond the charac-tion that the conductive the time beyond the charac-tion that the origin of the split of the split of the split that splits carry with them to the life beyond the charac-tion the split of t

The sour corners desire that those who recognize the published messages of their spirit friends will verify them by informing the undersigned of the fact for publication.

oy morning the undersigned of the fact for publication. The T is especially desired by our spiritual advisers that notwithstanding The BANNER has returned to its original idea of holding its seances in private, we should continue to place upon our circle table choice natural flowers, as for-merly, many spirit visitors being in consequence pleased and attracted thereby. Those friends who feel disposed to do so, are consequently requested to donate flowers for thi-purpose as they have in years past.

Letters of inquiry in regard to this Department should be addressed exclusively to COLBY & RIGH.

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



Report of Séance held Nov. 24th, 1893. Spirit Invocation. Oh! thou eternal Father, thou Parent of all good, we

would lift up our hearts to thee at this hour. Not merely by service of lip but in spirit would we praise thee.

by service of up but in spirit would we praise thee. We would ask thee, oh! Father, to send forth unto all hu-manity thy messengers of love, peace and charity. We would ask to receive an understanding of our duty as thy children of earth, and we would ask that we may know more of the companionship of those spirits of light that are dwallers in the invested dwelters in the immortal spheres; and may thy messen gers, as they go from home to home, give comfort to sor rowing hearts. We ask for the guidance of thy spirit; we

would become more humble and more childlike. Oh! Father, be with us this hour, as the and another endeavor to come en rapport with the material plane, and send forth messages of comfort to their loved ones here, and may each message carry with it an influence of peace and thy blessing.

INDIVIDUAL MESSAGES.

Nathaniel Soule.

When in the mortal I knew very little of spirit communion, although often the feeling would overshadow my sout that the ones gone before were not far away. How truly it has been said that there is only a vail—a thin vail between us; for we walk with you daily, oh! friends, so close to yeu who place us so far away in thought.

away in thought. Nathaniel Soule knew more of things spirit-Nathaniel Sollie knew more of things spirit-ual that were unexpressed by him than mor-tals gave him credit for. I did a great deal of thinking in regard to what is called the next life—I must change that a little, and say the gontinuation of life here. I did not find the 'next life, I did not find another world literally, for it is one, only I hope the people are a good deal better there than they were here; but I find, in my mother's words, that there are none

nell, and I have got the neaven—I have got the home my life built for me. I could not expect anything else, and I have no desire for any-thing else. I have learned in this short space to know that progression meaus to go on learn-ing eternally, not alone for our own advantage, but that we may aid others, which we are taught in the spirit spheres is the great duty of life. of life.

Eliza Wells.

Eliza Wells. Many years have passed since I went to the spirit-world. I have sensed within the minds of my friends many times a desire to know if I found it as beautiful as had been pictured to me. In the old days I feel I had a great deal of medial power, but I knew not the meaning of it. I was confident that I was not alone many times; I felt the invisibles near me, and often I have looked about thinking some one was near me, so closely did I sense the presence of some one, but I knew not the meaning of it. Since the change came it has been made very plain to me that those sensa-tions were caused by the presence of the spirits of those who once inhabited your earth. As we are, you will sometime be; and I say to-day, you will find different degrees of hap-piness in the spirit-world, when it will be your privilege to learn more and gain faster, if you will, than you could here upon the earth. I find some have advanced a great deal faster than others, just as some mortals learn more rapidly than others. I am happy, very happy. The question has been asked, Are we perfectly happ? If we were perfectly happy there would be no pro-gression. Oh, no! We do not arrive at perfec-tion at a bound, but in the great school of life we are constantly learning from more ad-vanced aspirit.

strangers, in one sense i final strangers, in one sense i forget i final strangers, in one sense i forget i final strangers, in one sense i forget i final strangers, in one sense i final strangers i final strangers, in one sense i final strangers, i many times we fail. Then when you sense our presence, speak to us, if it is only mentally, for it helps to hold us near you. Our love goes out with us into the great Beyond, for it belongs to the spirit. We look upon our old forms as a tenemeut, out of which we moved when we no longer had any use for it. Many times in my life I felt a sadness creep over me that my form would sometime be placed in the earth, but it left me, and I had no clinging to it when I massed on into the more perfect life.

I passed on into the more perfect life. Eliza has said to me often, "Maria, why need we fear, and make ourselves unhappy because of those we have left?" It is the affection that draws, attracts us back to those yet upon the many wistful faces I see wishing their loved many wistin faces 1 see wishing their loved ones might know of their presence with them, and yet they have never spoken through mor-tal lips to let them know. Creeds have held them a little, from which they must be loosed before they can make themselves known. I am thankful that I have none to hold me at this

My name is Maria Hill Gilman. My husband stands beside me, and sends warm greetings to the few yet left here.

Emma Salone.

[To the Chairman:] Please, sir, may I talk? [Certainly.] 1'm glad I can. I was a little afraid at first, but the gentleman said nothing would harm me. "Go right along, little one," he told me.

he told me. 1 go to school, and have a lovely teacher. Perhaps you would like to know who she is; she is Miss Alice Cary. I want my mamma to know 1 came here, and

papa, too. My name is Emma Salone, and I lived in East Boston. My papa and mamma live there. Charlie can play the music lovely, but Charlie lives here. Well, I do n't live but a little ways

gin would filnch from his duty as it was made known to him. In Gardner, Mass. I shall be remembered well. Ohl the sadness that overshadowed my spirit when I knew I must leave the one with whom I had walked in mortal, and the ohli-dren, tool But in a very few moments a change came over me; I lost that feeling, and was filled with joy, joy unspeakable, to know I should not be alone, and it would be well with me. I feared not what is spoken of as hell, and I have got the heaven—I have got the one would be made better by my having lived, and I feel the same now. , I am from Springfield, this State.

Edmund Gage.

When I passed away I found the spirit-life was only a continuation of life here. Do not think I was troubled by doubts and uncer-tainty before I left the mortal body, for I well understood these things for some time previ-ous. I was a little positive in my nature, and I was positive in regard to this grand truth. I feel an unpleasant sensation in my hip, for I had a trouble there before I passed out.

I feel an unpleasant sensation in my hip, for I had a trouble there before I passed out. I was thrown upon the walk by a horse. They picked me up, and carried me home. They sent for a physician, and he said I would n't live three weeks, for my age was against me; but I stayed between two and three years. I was well along in years—up into the eighties— and I was one of the directors of the bank where the accident occurred. My wife Lydia is with me. She has joined me since I passed over.

My wife Lydia is with me. She has joined me since I passed over. I was what you call a firm, stanch Spiritual-ist, if I do say it. I used to talk a good deal with people on the subject. I well remem-ber one time one of the ministers said to me: "Mr. Gage, where do you expect to go when you die?". "I am going where I am a mind to," I replied—and I do. He looked at me—he knew me well—as much as to say "I am fear-ful." I did not ask for the prayers of the min-isters; I felt I was sure of the road I had taken, and I made no mistake in it, either. In Haverhill, Mass., where I was well known,

Laken, and I made no mistake in it, either. In Haverhill, Mass., where I was well known, many remember me to-day; but as I go through the rooms into the room where I lay so long, strangers, in one sense I find, occupy the place. I know they keep the homestead, yet I find strangers there. Lydia has said to me, "I well know now I hed worrimonts that nearly were the means of

Chattanooga, too. I lived in Cincinnati at one time, and was engaged in the leather business, but in my last years I had no particular business. Miss Irene Palmer is here also.

I did not live eighty seven years without learning something of human nature. I am Edmund Gage.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Dec. 1 – Theodore Malvin; Lydia Tuttie; James B. East-man; Helen Chapin; Ebenez r R. Holmo-; James Mo-Laughlin; Botsey Gardner; Charles Lafavor; Charence Kenheld.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.



thereafter. Hyper-sensitiveness is a fruitful source of disease; so is bowing to accepted usage, re-gardless of its rectitude. Through negative yielding to the contents of a vitlated atmos-phere, on all planes, derangoments are invited. To overcome disorder it is essential to estab-lish order. All remedies which are really use-ful (and all useful remedies are quite harmless) products of the vegetable kingdom, are them-thelr interior psychic potency they act first upon the susceptible mental, and afterwards through the physical plane of those to whom they upon the susceptible mental, and afterwards upon the physical plane of those to whom they are administered. Action is mental in all cases, but there is a physical reaction. The mind acts on and through the physique, which in its turn reacts on the mind by way of re-flection. Whether health or sickness is to be manifested, mental conditions calculated to externalize the one or the other must be pres-ent. Mental healing is clearly demonstrable.

Q.--{By Mrs. H. C. Comstock, Newport, N. H. J. Last August, at Sunapee Lake Camp, a welk known medium at a public séance said to me, "I see the spirit of a beautiful little boy. He comes to you so grateful and so thankful for what you have doffe for him, especially at his death and burial." I could not recall any such circumstance, but she said, "You will place it sometime." I thought it a mistake, and did not think of it again till since the death of my dar-ling grandson, Nov. 21st. Who was it that com-municated? Was it his spirit while his body was in good health? or was it given for consolation in my hour of need? Will you kindly answer? A.--We think it highly probable that a friend

A.—We think it highly probable that a friend of the questioner in spirit was able to foresee a coming event, and gave a message which really came from the guardian spirit of the child, and it is also quite possible that the lady has mentally assisted some other child who passed to the unseen state previously; and as her work in that direction was interior, she does not recall it by means of outer memory. Kindhearted neonle often do an immensa does not recall it by means of outer memory. Kind-hearted people often do an immense amount of real good by rendering the most val-uable assistance to others who are in pressing need at the time, and that without their own apparent volition, though sub-volition is always a factor in the case. Memory itself is never de-fective, for every thought is faithfully regis-tered upon the psychic scroll; but our control over the contents of our memory chambers is usually very imperfect. and consequently we over the contents of our memory on ambers is usually very imperfect, and consequently we are surprised when reminded of something we have done which at the time we cannot recall. It is a frequent experience with sensitive per-sons to feel that they are called upon to render some ald somewhere in the psychic state, but they receive no clear idea of exactly what it is they are requested to accomplish. Then, again, we do many things in sleep which we do not remember when we awake. not remember when we awake.

not remember when we awake. Until we have as a people attained to far greater control over our memories than we have as yet, there will continue to be a vast number of statements miscalled *tests*, which, though perfectly truthful in themselves, can-not be verified without much greater knowl-edge of man's inner consciousness than is yet persecued by any care a few genuine adapt possessed by any save a few genuine adepts. All such instances as the one related by our present questioner are worthy of tabulation and careful reflection, and probably in at least ing such a message would retire for tranquil reflection, awaiting an explanation, profitable information would enter the interior of the

mind. It is always consoling and edifying to learn that we do more to belp others than we are conscious of doing when our wills are benevo-lently inclined. One of the most delightful experiences on entering spirit-life for all phil-anthropic people will be their speedy realiza-tion that their lives on earth were far more useful, and that their kind thoughts accom-plished much more than they had any idea of.

Q.-[By J. Jay Watson, of the Musical Con-servatory of New York.] Faith is not superior to knowledge. This is a cardinal fact of the ninelsenth century; hence common sense asks, If the present age be truly an eclipse of the Chris-tian faith dominant fifteen centuries ago, can it be compared with no epoch which has preceded it so much as with the fourth century of the Christian era?

foolish statements are made by some mental healers, which arouse needless opposition to mental healing by provoking untagonism, where a wiser course would serve to bring on-lightenment and relief. We can reasonably allow initiated to belief without knowledge, but belief adjuinst knowl-edge is self-evidently absurd. The dootrine of a divine Trinity in Unity is beyond our com-prehension. Nobody fully understands God; therefore definitions are useless and bewilder-ing when not positively blashemous. We cannot prove or disprove theological affirma-tions of a purely speculative nature; it is, therefore, the height of folly and wickedness to teach that souls are condemned forever be-orderly or stronger individual life in thought thereafter.

prove. Faith is very beautiful when reasonably ex-ercised on matters beyond our intellectual ken. Faith gives us ideals; it stimulates hope and courage, but it is in such instances not opposed to knowledge, but the herald of it. We shall know in the future what we can only believe in the present.

know in the future what we can only believe in the present. The theology of today is taking a decidedly practical turn; its trend is away from dogma-tism and mysticism in the direction of philan-thropy. One of the loveliest sights seen last year in Chicago was an array of ministers and laity of all denominations, including Catholic priests and Jewish rabbis, assembled to devise means for the erection and support of a good home for crippled children. The tweatieth century will not be at all like the fifth, and we are sure the nineteenth is ex-tremely unlike the fourth, though the latter, as well as the former, was a period of great theological upheaval. Herein lies the differ-ence: Then, liberal thought was silenced, a triumphant bigotry prevailed: now, liberal thought will triumph, and the nightmares of a less enlightened age will be put to flight in the direction with the one of the substances of the section of the se less enlightened age will be put to flight in their encounter with heaven born illumination.

Q.-[By C. F. Ray, Milwaukee, Wis.] Whatis thought, as understood from a spiritual point of view ?

A.-Thought is the active operation of an in-A.—Thought is the active operation of an in-telligent entity. When we say we think, who are we and what is it we are doing? I think describes a mental act as much as I walk de-soribes another mental act, the difference be-tween the acts consisting only in this: that the one is outwardly declared through a physi-cal process, and the other is not so completely ultimated. Without thought there could be no activity, and thought must be expressed through a machine or medium calculated to no activity, and thought must be expressed through a machine or medium calculated to express it. The intelligent ego is the thinker; the thought is the vibratory effect of the think-er's motion; the brain is the instrument upon and through which the thinker acts; and the external form, whatever it be, is the final con-sequence of this thinking. It has been well said that God thinks, and man thinks God's thoughts after him. Intelli-gence is never idle, and the ceaseless motion of intelligence is the cause of all the forms we see. As the individual human intelligence learns to perfectly master the apparatus

learns to perfectly master the apparatus through which it works, forms on earth will become beautiful counterparts of their proto-types in spirit. We often hear people lament their inability to express their thoughts. They their inability to express their thoughts. They have thoughts, often good, wise, noble ones, but they have not mastered the instrument through which these thoughts can be manifest-ed; consequently, until they have learned to op-erate the machinery at their disposal, they are like musicians who have music in their souls, but none as yet in their fingers.

New Publications.

A HANDBOOK OF FREETHOUGHT. Containing in Condensed and Systematized Form a Vast Amount of Evidence Against the Supersti-tious Doctrines of Christianity. Selected by W. S. Bell. Cloth, pp. 384. The Truth-Seeker Company, Publishers, 28 Lafayette Place, New York.

The title-page tells the whole story of the volume. Without commenting on the alms and purposes, it can be said that the compilation has been thorough and systematic. The work will set many a reader to thinking, and thus the object is likely to be attained. It is interesting as a book, and useful as a work of reference./

HOMILIES OF SCIENCE. By Dr. Paul Carus. Cloth, pp. 317. The Open Court Publishing Company, Chicago, Ill.

These papers first appeared as editorial articles in The Open Court, and were widely read, and commented upon at the time. The author claims for them that the principle pervading them is to teach an ethics that is based upon truth, and upon truth alone. The object further is to counteract a very popular error, namely, the view that a full knowledge of the laws of the world would rather dispose a man to become immoral than to purify and ennoble his soul. The Homilies of Science are not hostile toward the es-

so bad but that there is a little good in them, and there are none so good but that they could be a little better. I was well known in East Boston and Plym-

outh, this State, and I hope and believe there is yet left upon the material plane some one that loses not forget me. We as living entities would like to feel, as we walk your streets here, that we are not forgotten by all. Many, however, have passed through the portal of immortal life since I was called upward, but there are some who will like to hear from me.

I cannot remember the number of times I have been around here; but once—years ago-I spoke a few words from your platform.

Louisa J. Stone.

Louisa J. Stone. Good morning, Mr. Chairman. I come to you with sympathy and in all kindness of spirit, for I was cognizant of these truths when here. Seventy-eight years seems a good while to walk this earth, but oh! how quickly they sped away. I have sat by the side of the dying, watching the spirit as it has taken its flight, and I feared not the change. I was ready, but still there was a holding to this life upon the earth-plane; I realized how lonely my dear hus-band Ira must be. The Angel of Life called, and when I passed on, the most beautiful of all things that came to me was the reality of things that came to me was the reality of everything, as I beheld my mother beckoning me onward to the home my life had built for

I sympathized with mediums; I loved true I sympathized with mediums; I loved true medial power, for I knew it came from the source of all good. Many times we enter-tained mediums who were in the lecture-field at our home. I bring my warmest greeting to dear Cora, and say: God bless you; the good band that is about you will protect you. It is of Cora Richmond I speak, who in years past was known as Cora Scott.

Vas known as Cora Scott. I shall be remembered by many that are yet upon the earth-plane and that knew me well. I feel it is but a short time, although I know it is a number of years since I passed on into the

To the Chairman :] I appreciated all that I could gain from your good paper, the BANNER OF LIGHT, that has diffused so much spiritual truth throughout the world.

truth throughout the world. When I knew I must meet the change I dreaded it not, only on account of the sorrow which I knew it would bring to my dear hus-band Ira, and Eugene, and I said: "God, take care of them," and I think he has through his good angels. There are angels everywhere; and if you ask for their guardianship you will not walk here alone. not walk here alone.

(am Louisa J. Stone. My husband was Ira Stone of Napier, Ill., formerly of Waterford, Conn.

Dennis Mongin.

[To the Chairman:] I suppose all are wel-come here? [Yes.] I have been informed that the soldiers are just as welcome as any one else, or I should not have volunteered to speak today. I feel some one may be benefited by the few words I may say. I was n't a speech-maker, and I am not here for that purpose now. I'm here as one thread of proof in the web of Immortality; and not only that, but I return as do many others, to aid mortals, for you all need it, every one. Fifty years were given me here. I was a vol-

lives here. Well, I do n't live but a little ways off. One day I was going right along in the spirit-world, and I met Mr. Shackford. He used to live in the same place, and I used to meet him here when I was going to school, but he never looked at me; he walked right along, 'cause he had so much thinking to do. When I met him in the Summer-Land he looked at me and smiled, and he said, "Why, Emma, how do you do?" Then I said, "Pretty well, thank you. You did n't use to speak when you were going down to the wharf, and you used to meet me." He smiled, and said, "I did n't see any chil-dren then; I was thinking of business." He spoke to me in the Summer-Land, but he did n't speak to me here, and I remembered that, but he 's a nice man. I've met Mr. Cudworth, too.

Hallie Canfield.

[To the Chairman:] I want to speak to you, sir, if you don't mind. I think I can speak; I'm older than that little girl. Grandma Canfield is with me, but I want papa to come and talk with me sometime, and papa to come and talk with me sometime, and mamma, too. She said a good many times to Grandpa Balcomb she wanted to hear from me; but mamma had the baby to take care of, and so she could n't come so well. I know they think of me, but they do n't bring me close enough home. A good many times I am close beside them. Sometimes I put my hand out to baby and say, "Baby, I'm here," and she laughs. When I am around it makes them think of me, and that's what they tell me is called an impression.

called an impression. I want them all to know I come in this meet-I want them all to know I come in this meet-ing, with a good many other people. Aunt Laura is here, and she is with the children she takes care of; and great Grandma MoCarthy— two greats I guess it is, for it's more than one —is here, too. She went out a good ways off— down in Nova Scotia. I never went there till I went from the body. In the Summer-Land it's all sunshine. I am in Aunt Laura's class. When she was here she

In the Summer-Land it's all sunshine. I am in Aunt Laura's class. When she was here she did n't have a class and she was n't a teacher; but she is now, in the Summer-Land. I'm Hallie Canfield, and when I went to the Summer-Land I lived in Lynn. My mamma and papa live just out a little ways. They do n't live in the same house or the same place--not just the same house or the same place--not just the same, it's in the edge of Saugus. Grandpa has your paper, and I see him read it. He reads all those papers. Grandpa leaves them on the table, and grandma reads them when she aint sewing. Grandma knows we come-Aunt Laura, Aunt Anna and Belle, and all.

I've seen Millie a good many times; she's lovely, and Miss Frances is lovely, too. I wish you would say in that letter that I've seen Millie Johnson.

Mary Lowis.

Mary Lowis. It is many years since 1 passed on, and they said I was dead. How those words clashed upon my hearing! And with all the power I possessed I could not speak and deny it. I realized what was pass-ing—all the sadness of my friends, and I sym-pathized with them.

today. I feel some one may be benefited by the few words I may say. I was n't a speech-maker, and I am not here for that purpose now. I'm here as one thread of proof in the words I mimorfailty; and not only that, but I return as do many others, to ald mortals, for you all need it ever nave given me here. I was a vol-finteer in the Fourteenth New Hampshire Regi-ment. I felt, never to fies from the enemy. No one could ever have said that Dennis Mon-No one could ever have said that Dennis Mon-No one could ever have said that Dennis Mon-No one could ever have said that Dennis Mon-to to descript and that desire to come back here and No one could ever have said that Dennis Mon-No one c

Chemical and an anne there is

QUES.-[By Subscriber, Ont.] What does the Guiding Intelligence think of Christian Science, and the claim that poeple are never sick, but only think they are 9

ANS.-The claim that all is mind, therefore ANS.—The claim that all is mind, therefore there can be no matter, is a very old one. The Vedas teach that the Supreme Reality is pure spirit, and that anything appearing to exist separate therefrom is of necessity illusion. It certainly does appear to many reflecting minds that the ultimate of all things must be a unit-ary substance, of which all apparent sub-stances are but partial expressions or mani-festations. As to the statement fint people never suffer

As to the statement that people never suffer As to the statement that people never suffer except in thought, to this we can take no ex-ception primarily, as we are convinced that all ailments, as well as harmonious bodily condi-tions, have a mental origin, though not of ne-cessity in the thought of the specially afflicted person person.

The physical body is, as all physiologists teach, in a state of perpetual charge and mo-tion; it has no permanent stability; but its molecules are always removing, to give place to others. The sufferings which appear to be physical are really mental, and the physique is simply the most external plane on which men-tal states are registered or finally expressed. tal states are registered or finally expressed. Right thought as a cause, produces bodily vig-or and symmetry as an effect; wrong thought is expressed by discordant organic conditions. No one can dispute that purely mental emo-tions, such as fear, fright, anger, and many others of equally inharmonious character, act adversely upon the vital organs, impoverish the blood, unduly excite the nerves, impair digestion, and in manifold other ways produce havoc in the body. The only way to success-fully cure a malady is through the law of con-tradictories. Anger is overcome by love; fear is vanguished by courage; doubt, by confi-dence, eto.

A true mental healer is one whose mental condition at time of treating a patient is dia-metrically opposed to the pathological condi-tion of the sufferer he is undertaking to relieve. For instance, a timid person is capa-ble of becoming coursecues; he applies to one

edge. Have you never stood at daybreak in some lonely spot to which you were a total stranger? You arrived there after nightfall, and went to Tou arrived there after nightfall, and went to sleep; when you awoke the sun had not risen, but it was just "peep of day," and you won-dered what would be revealed as the sun mounted higher in the heavens. You were quite sure you saw the outlines of something, but you could not decide clearly what till fuller light broke upon your vision. Or have you never known what it was to feebly apprehend what some one else seemed to understand per-fectly, till gradually your own expanding in-telligence enabled you to grasp it also? The nineteenth century has given to the world the doctrine of EVOLUTION, a truth very imperfectly perceived, and then only by a few exceptional seers in the fourth century. The theological controversies of that period between the Arian and Athanasian schools have cer-tainly their parallels in the disputes between Unitarians and Trinitarians in the nineteenth century, but they differ widely from each other in this important respect: the general average of knowledge is very much higher to-day than fiftee widely from each

average of knowledge is very much higher to-day than fifteen hundred years ago, though there were many great scholars at that time.

There were many great scholars at that time. There is always a place for faith, but knowl-edge comes and removes that place continually. "What you know not now you shall know hereafter": "I have many things to say unto you, but you cannot bear them now," and many other passages in the gospels, prove that the evangelists contended for a progressive revela-tion on the authority of the direct faceblars of tion on the authority of the direct teachings of their Master, Faith, in its ethical sense, yields the palm to

nothing; fidelity or faithfulness has no superior as a virtue. Belief and faith are not the same in essence, or in correct etymology. A believer in anything, no matter how true, may be a ras-cal. No dogma is more immoral than that of salvation through simple belief; this hideous bereav afflicted the earliest church, and to condemn it St. James wrote his magnificent epistie. Martin Luther, and others, in the sixteenth century, revamped this abominable dootrine, and carried it to the greatest extremes. As Luther (and his colleagues) could not stand the plain declaration "devils also believe," he did not satisfy himself by throwing ink of an imp not satisfy himself by throwing ink at an imp who visited him in his cell, but the Lutheran James, or rather on his epistle, which, to ac-commodate the Lutheran dogma, must be There were many abuses in the Church in

the sixteenth century, certainly; but the old Catholic doctrine that good works are necessary to salvation is now being accepted every-where, and by no people more thoroughly than by Unitarians, and others who are as far as by Unitarians and Coners who are as far as they can well be from accepting the Athana-sian creed, which is the veritable embodiment of the fourth century intolerance and incon-sistency. Cardinal Newman called the Atha-nasian creed a beautiful poem; he accepted it

SPINSTER'S LEAFLETS. By Alyn Yates Keith. Cloth, pp. 137. Lee & Shepard, pub-lishers, 10 Milk street, Boston, Mass.

If the new year has brought one thing more than another to lighten care and cause a smile, it is this little word-painting of an exceedingly useful life. Pretty and quaint in detail, there is not a page nor a paragraph that is not engaging even to intensity. The character-drawing of the village-folk, especially of the two deacons, is very true to life; the one ever expounding the terrors of Divine wrath, forgetting its mercles-the other the merriest soul in town, choosing to view religion from a far different standpoint. The book teaches that happiness is attained by doing good unto others. Hope, tenderness and ambition lead to a wholly unexpected and strong climax, and bring out the elements of a poble nature. It is worthy a place on every library table, and will make a beautiful gift.

MEDIUMSHIP AND ITS DEVELOPMENT, AND HOW TO MESMERIZE TO ASSIST DEVELOP-MENT. By W. H. Bach. Published by the author, at St. Paul, Minn.

It is doubtful if, upon sixty-five pages, any author. no matter how able, honest or faithful, could cover a subject so vast as the one which this work proposes to embody. No one can read the pamphlet thoroughly without being convinced that the well-known lecturer and demonstrator of psychic phenomena is influenced by the desire to show that his deductions are from practical experience, and not from theories. Mr. Bach has spent thirteen years in the investiga-tion of psychic phenomena, and the results of his experiments are plainly and explicitly stated in a manner that cannot fail to interest the seeker for truth in this particular line of research and study.

THE PRELIMINARY REPORT on the Income Account of Railways in the United States for the Year Ending June 30th, 1893, has been received from the Interstate Commission at Washington, D. C.

THE ELECTRICAL WORLD .-- A sample copy of this periodical, an illustrated weekly review of current progress in electricity and its practical application, as been received.

Passed to Spirit-Life.

From her home near Orescent City, Putnam County, Fla., Jan. 19th, 1894, Mrs. Mary Morrow-widow of Judgo Wil-

liam Morrow—at the age of 84 years. She was aware of her approaching transition, and when asked if she was afraid to die, repiled that she had no fears for the future, as she believed that she was going to a hap-by homo.

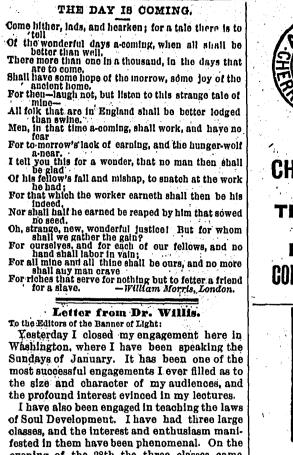
of the inture, as an o concrete the same as the expressed a be-while not a momber of any church, she expressed a be-lief in the Universalist doctrine. The funeral was con-ducted by Rev. F. C. Petter, minister of the Presbyterian Ohnroh. A profusion of sweet flowers of every kind, fur-nished by loving friends, entirely covered the caset. WAT. SIMPSON.

From Springfield, Vt., Jan: 16th, 1894, Alby K. Geer, aged 12 years.

If years. If has always been spiritual and liberal in his views, and embraced every opportunity to converse with his friends who had preceded limit, who he was called he seemed to see "beckoning bands," and calling the spirits by name, reached forth As hands, as it seemed to us, for them to as-sist him in passing out of the physical to the realms celes-tial.

FEBRUARY 10, 1894.

OF LIGHT. BANNER



evening of the 28th the three classes came together for a closing exercise, and for an interchange of kindly feelings, and I was gratified beyond expression by the many testimo-nials: given of positive benefit received from my teachings, both physically and spiritually. This is a new departure for me. I have as yet said nothing of it publicly.

My teachings are the result of my forty years' experience with psychical forces and the study of their laws, to which has been added the light of more recent developments that have come to me. My efforts thus far on this line have been attended with results that have surprised, and gratified me beyond measure.

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It is wonderful how the minds of the masse are turning toward the spiritual. It is no longer individual cases only, but the masses are feeling the effects of the flood-tide of spiritual influences that have been pouring into our atmosphere for the past forty-five years, permeating it with life and light from on high, and are becoming more restless and dissatisfied with the old formulas of faith, and are earnestly turning toward the newer, the higher, the diviner, and demanding to be fed therefrom.

It is truly marvelous how eagerly these truths are seized upon as soon as presented, and absorbed by the mind as the dry earth absorbs the dew and rain.

The First Society of Washington seems to be in a harmonious condition, having just renewed Lyceum work, which had been interrupted for some little time. It is now in good_working order.

The Society of "Seekers After Spiritual Truth" I.know but little of. I have been so extremely busy with my classes and my rostrum work, that it has been impossible for me to do much of anything outside of that. Rev. Mr. Fairchild, who is at the head of it, I have never had the pleasure of meeting, but I have ever heard him spoken of as a sincere, honest man

I am charmed with Washington as a winter city. The weather for the most part has been lovely. The last time I was here it was to attend the inauguration of the lamented Garfield. The city has grown immensely since then. Its broad avenues and streets, its beautiful little parks and circles, its palatial residences, its stately Government buildings, all combine to make it a most attractive city, and it is rapidly





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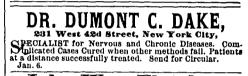
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becoming a prominent literary centre. I shall long remember my first lecturing engagement in the capital of my country. Very truly yours, FRED L. H. WILLIS. Washington, D. C., Jan. 29th, 1894.

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In Memoriam.

On the evening of Jan. 18th, 1894, DR. R. W. FLINT the widely-known writing medium, passed to his reward for services long and faithfully performed as an intermediary for communication between those who have entered spirit-life and those who still remain in the mortal.

- From her home in Cambridgeport, Mass., Dec. 27th, 1893, MRS. MARINDA E. SIMONS, aged 61 years and

1838, MRS. MARINDA E. SIMONS, aged of years and 9 months. She had been a firm Spiritualist for twenty-five years; and, being a medium, she knew she walked not alone. Ever trusting in her guides, she received comfort and strength. She was an active member of the Spiritual Industrial Society of Cambridgeport, and belonged to the "Olive Branoh "Lodge, Daugh-ters of Rebekah. She has passed from the mortal to the immortal life, leaving a husband, three sisters and a brother to mourn the material absence of a faithful wife and loving sister, whose earthly life was one of earnest devotion to the religion which sustains the soul in this hour of transient separation by its teachings of a joyful relinion in the beautiful beyond. She was a true and noble woman, a sincere friend, and her virtues will long be remembered. She has heard the glad anthem, "Enter into rest." Dear friend, we shall miss thy pleasant, greeting and words of love. May the husband, sisters, brother and friends be comforted in the knowledge that she waits for them just beyond the dawning light. May the members of the societies of which she was a member be stinulaked to greater effort in the good work in which they are engaged. Many friends and relatives gathered at her late res-9 months.

engaged. Many friends and relatives gathered at her late resdence at noon, Dec. 30th, to pay their tribute of re-spect to one whom they knew only to love. The floral tributes were beautiful. Funeral services were conducted by Mrs. N. J. WILLIS.

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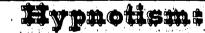
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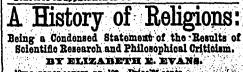
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Spiritual Gifts and Powers.

A RARE AND UNPRECEDENTED PUBLIC TEST MANI FESTATION THROUGH THE MEDIUMSHIP OF MRS. ADA POYE, AT CONSERVATORY

HALL, BROOKLYN, N. Y.

On the 21st day of May, 1889, MRS. ADA FOYE made her appearance in the city of Brooklyn, for the first time in twenty years. She arrived from Philadelphia at five o'clock P. M., dined with a private family at six o'clock, and stepped upon the platform before a large audience at eight o'clock.

After a few telling tests the following "narration of 'occurred: The communicating spirit was once facts' a well-known lawyer who lived in St. Marks Avenue, Brooklyn, whose name was Edward H. Spooner. The gentleman who received the communication is also a lawyer, a member of the Union League, and whose name is Herbert S. Ogden, residing at No. 1250 Pacific street, Brooklyn.

The report of this wonderful scance has been copied into nearly all of the leading spiritualistic journals and magazines in the world. It was republished in the Two Worlds, a journal, and in the Unseen Universe, a magazine, in Manchester, England, both edited by the well-known public speaker, Mrs. Emma Hardinge-Britten. In a foot-note the editor commented thus:

ed thus: "It is only proper to state that Judge Cross, the eminent and well-known legal gentleman and Spiritu-alist of New York, the person for whom this state-ment was written, added also his own unquilified en-dorsement of the truth of the statement, and of the high aud henorable character of the writer. If such testimony as this is not quite so authorita-tive as any rendered in public courts, wherein ques-tions of life and death are decided, we would like to know where to draw the line between truth and false-hood; until thus informed, the above testimony, rare and unprecedented as we claim it to be, is sufficient to prove the fact that the death of the body does not affect the Real Spirit Man."

ADDENDUM. - The gentleman who received this communication succeeded in secreting his name for four years. Accidentally his identity has become known, and his name is here given. It cannot now be said to the detriment of the Cause of Spiritualism that there was collusion between him and the medium, neither can it be said again that any lawyer could have written it to deceive the public, for Mr. Herbert S. Ogden will not deny that he received the communication and wrote it out for publication.

INTERESTING REPORT OF A MYSTERIOUS INTER-VIEW.

The following narration of facts may be relied upon as true in all particulars. The writer is a practicing lawyer, having an office contiguous to mine, and at my request reduced them to writing. It seems to me not a little singular that one so clear-headed and selfreliant as my friend is known to be should feel called upon not only to disavow any belief in any species of phenomenon of the truth of which his personal experience furnishes a remarkable example, but to willfully bar the door against further investigation.

NELSON CROSS. - BROADWAY, N. Y., May 27th, 1889. No. -DEAR SIR-At your request I write out what to me was a remarkable occurrence, and concerning which there cannot enter the element of uncertainty. To understand the matter thoroughly I will give a short introduction. You know that I am a lawyer in active practice in this city, with all the conservatism of my profession, a disbeliever in all spiritual phenomena, and at an age when one's mental powers are presumed to be in their prime. A number of years ago I formed the acquaintance of a lawyer who occupied an adjoining office-a man much older than I, S--- by name-and between us sprung up a very close friendship. He was a cool, wary, shrewd man, of a daring and philosophic turn of mind; a disbeliever in all sys tems of religion, carrying his disbelief to the extent of denying the immortality of the soul and the existence of a God. He was truthful, honest, fearless, and lived and died without a blemish on his name-the possessor of a fortune accumulated by his own efforts. We were accustomed to argue constantly on all subjects of current interest, and frequently would attempt the solution of problems in the realms of mental science. On one question, the immortality of the soul, we radically differed, and many an argument we had thereon, till one day we made the following agreement, which was known but to him and me, viz.: That the one who should first die should inform the survivor of the simple fact whether he was living after what we called death. My friend died about a year ago, and, having the agreement in mind, I attended one or two spiritualistic meetings as an experiment, and not with the slightest idea of receiving any communication, for I was and am a skeptic of the skeptics as to any, every and all spiritualistic doctrines, teachings and phenomena. On Tuesday, May 21st, 1889, I received an invitation from a client to attend a meeting; out of curiosity I accepted, and on my way told the gentle man who invited me the story of myself and friend, and laughingly remarked that I would call up S-We arrived late; the hall was crowded and brilliantly lighted; we took our seats at the rear, well to one side, and almost screened from observation. After the lecture the speaker, whom I never saw or heard of before, invited those who wished to communicate with some departed friend to write the name on a slin of paper, fold it securely, so to hide the name, and put it in the hat which would be passed around. I did so; wrote my friend's name on a slip I tore from a blank check, placed it in the hat with, I suppose, a hundred others, and saw the hat placed upon the table. At this time the only sentiment that moved me was a kind of scornful curiosity, a pity for what I considered sentiment "run mad," and a sort of impression that the audience were about to be cleverly humbugged. After perhaps half an hour had passed, and a dozen. more or less, communications had been received, which, to my mind, were very unsatisfactory - be cause, either through the thoughtlessness of the parties sending or receiving the messages, there seemed to me to be an unlimited opportunity for fraud or non-identification-the medium took up the slip, unopened, that I had sent up. Suddenly she stopped, hesitated, and without opening the slip said: "There is a spirit here, S--- by name, who says that he has come to communicate with one who has long been anxious to see him." I then rose and sald: "Madam, I think that must be for fife. Will you ask the gentleman for his Christian name?" She answered, "Edward.". The unopened slip, meanwhile, was delivered to a stranger in the audience. I will now go on and give you the colloquy. Mind you, I was not in the slightest degree nervous; I was as cool and skeptical as when cross-examining a witness on the stand; and in fact, for the time being, my pro-

my questions accordingly. I now take up the questions. I spoke to him by name, as I would to a wit-10851 Q .- What was the middle letter of your name? A.

-н. Q .- What was your business in life? A .- Lawyer. O .- What city did you practice in? A .- New York. Q .- On what street when I first knew you? A .-Broadway.

Q.--What number? A.-73. Said I: "You are wrong." The medium hesitated second, appeared to reflect, then replied: "The spirit says that he is right and you are wrong; you were in 71; he was in 73." This was true, but I had forgotten the fact ; it was all one building, and he was on the opposite side of the hall in No. 73, while I was in No. 71.

Q .- Where did you die? A .- Plainfield, N. J. Q .- Did you have a corporation for a client on Chambers street? A .- Yes.

Q.-Name it? A.-American News Company. Q .- What kind of a suit did you have for them in

which I helped you? A .- Libel suit. Q .- What was the result of the trial? [No answer.] Q .- What was then done? A .- Appealed.

Q.- Where to? A.-General term.

Q.-What court? A.-Superior Court. Q .- What result? A .- Judgment reversed.

Q .- What was then done? A .- Appealed to Court of Appeals.

Q .-- What was the state of the action at the time of your death? A .- Appeal pending.

Q.-Give plaintiff's name. A .- Marie Prescott. Q.-What was your belief when you died? A.-I believed in none of the systems of religion. I went

further: I disbelieved in the immortality of the soul. Q.-8--, how did you come to attend here to-night? A.-I came to redeem the agreement you and I made at 71 Broadway, that the one who first died should in-

form the survivor whether or not he lived. I confess that at this point I was startled; I felt that either my mind was an open book to the medium, or else that I had called up "the devil"; and I put but one more question. Said I:

Q.-S--, what are you doing now? A.-l am studying, learning, teaching, and sometimes I assist you. Good night!

This was all. I knew no one except the gentleman who attended with me, and he was as great a skeptic as myself. He never left my side. I was at a distance of fully forty feet from the medium, and between her and myself must have sat fifteen or twenty persons, and within a less radius fully three hundred. As I said before, I never saw her, and never told any one of my agreement save the gentleman who was with

me, and him that night on our way to the meeting. I have no theory on which to account for it. As I have stated to you, and as you well know, I am a person of strong will. I have never seen any one able to mesmerize me. I am skilled in trying cases, and in concealing from witnesses and litigants my thoughts, and have never yet seen one who could do more than guess at the working of my mind. I leave to wiser heads than mine the solution of this incident. I shall never again call up the spirit of my friend, or give any one the chance of reading my thoughts, whichever way it may be decided; and I write this out at your request upon the express agreement that my name is not in any way to be used nor published, nor am I to be bothered with the queries of any one concerning the transaction. I remain, as ever,

Your very sincerely,

MEETINGS IN NEW YORK.

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

President. Knickerbocker Hall, 44 West 14th Street.-The Ethical Spiritualists Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. Helen Temple Brigham, speaker. 11 A. M. and SP. M. alrs. Helen Temple Brigham, speaker. New York Psychical Society, Spencer Hall, 114 West 14th street, near Sixth Avenue. Sixth year. Every Wednes-day evening, 8 o'clock. Appropriate congregational music, representative speakers and czcellent test mediums. The investigating public especially invited. J. F. Snipes, Pres. Soul Communion Meeting on Friday of each week 3 p. M.-doors close at 34-at \$10 West 26th street. Mrs Mary 0. Morrell, Conductor.

and; meetings. Spiritual literature and the leading papers will be kept on hand regularly. The ladies have worked untiringly, and it is hoped their efforts will meet with the success likely deserve. Any person desiring to become a member can do so by sending name and fee of one dollar, with dues of ten cents per week in advance.

The New York Psychical Society .-- Wednesday evening, Jan. 31st, was a phenomenal night with this Society, at 114 West Fourteenth street. Taking the variety and extraordinary quality of the evidences and experiments, it is doubtful if its own or any other meetings for some time past have equalled it in lively interest and astonishment. Certainly such testimony is bound to excite public curlosity, and lead to further investigation. A large and entimeinsatic audience was present, including representatives from the First Society and Brooklyn. After appropriate congregational singing (Mrs. Morrison at the plano), and notices of meetings and circles, spirit-tests and article-readings were given by Mrs. Riesenweber, of 311 West Twenty-First street, followed by Miss Virginia Rider in song and recita iton, with pathos and refinement. Mrs. Mott-Knight was called for, and accepted four slates, two of them brought by the writer, on which two messages were written, addressed to individuals present, with personal references and mames that were recognized, obtained in the usual manner with the slates beneat the table, the voluateer committee declaring that they held them, and heard the writing going on while both hands of the medium lay upon the table. Mr. Macdonald, President of the Brooklyn Society of Progressive Sniritualists, next addressed the medi this Society, at 114 West Fourteenth street. Taking

Mr. Macdonald, President of the Brooklyn Society

going on while both hands of the medium lay upon the table.
Mr. Macdonald, President of the Brooklyn Society of Progressive Spiritualists, next addressed the meeting, testifying strongly in favor of Mrs. Kolket, who had served his Society for some months; he spoke of the claims of Mr. C. N. Foster of Brooklyn as a spirit-photographer. Although one of the first to expose trickery at sight, he feit that his own experiences with both would have been convincing to the most skeptical of skeptics. Twelve years ago he had a very unpleasant business and legal transaction with a cowardly in the feit that his own experiences with both would have been convincing to the most skeptical of skeptics. Twelve years ago he had a very unpleasant business and legal transaction with a cowardly in the face on his photograph. The guides of the medium, perceiving the antagonism, requested him to sit again, when he obtained other recognized forms of relatives, and according to spirit promise.
Mr. Foster, on which she teceived a clear likeness of her spirit father, as plainly shown by a photograph of him in life. She also recognized "Silver Star," a control, who came with a star on her forehead; also one or two former schoolmates.
Dr. Thos. S. Bahan, of 257 West 14th street, a prominent physician and surgeon, showed the audience a ploture just taken by the same medium, on which appeared likenesses of his mother, brother, sister and son, as instantly recognized of this feady, and if the accounts of the papers. He had submitted himself to numerous private lests already, and if the accounts of the papers and the testimony of reliable citizens in many of the prominent cities of the Union during the last seven years (whose articles and letters he brought with him) were not sufficient, he could do no more.
The President also exclibited his album of pictures of recognized spirit-friends and relatives taken years ago through the mediums Mumiler, Evans and Hartman.

of recognized split/friends and relatives taken years ago through the mediums Mumler, Evans and Hart-man. The crowning manifestation of the evening was one about which even the oldest of Splithualists have often read, but seldom seen, namely, the transference of matter through matter, as minutely shown by Prof. Zöllner in "Transcendental Physics." Taklug a pair of slates, which were passed among the audience, a skeptical but fair-minded geutleman from England was invited to screw them together closely with eight or ten solid steel boits and nuts all around the frames, and the slates were again passed about for examina-tion. Next a half-dollar was marked and date noted by two gentlemen, and placed upon the slates, which were held in the hands of the medium and the English investigator, upon the stage, in the bright light of the chandeller, in full view of all, when suddenly, while the plano was being played, the medium was seen to receive a severe nervous shock, and on opening the slates with the screwdriver (which took a little time), within them was found the identical coin--a mystical transference apparently as miraculous as the pres-ence of the biblical tax-money in the guilted of the fish; and the question arises: Is there a fourth di-mension in space, as per Zöllner, and is the disinte-gration of solid matter under spiritual law as easy as the passing of the finger through water? Our local mediums are doing a good work in pri-vate, and among them, as usual, Mrs. Wakeman of 145 W. Fourth street, who continues her spiritual daily, with great satisfaction to friends and strangers alike. No. 26 Broadway. Fifth Avenue Hall, 27 West 42d Street.-

Fifth Avenue Hall, 27 West 42d Street.

"Adeptship Versus Medlumship" was Mr. Fletcher's subject for Sunday atternoon. The adept is one who Bool Communion Meeting on Friday of each week, 3 P. M.-doors close at 34 at 310 West 28th street. Mrs. Mary O. Morrell, Conductor.
 Independent Meetings.-J. W. Fletcher will lecture and give tests every Sundays 1 and 8 P. M. at Fifth Arenue. Hall, 27 West 42d street, between Fifth and Sixth Arenues.
 Spiritualist Headguarters and Ladies' Aid, 163 West 28d Street, John ally from 11 A. M. to 9 P. M. for Spiritualista and friends. Wednesdays, entertainment day: business meeting at 2 o'clock, supper from 6 to 8 P. M.; orn tertainment, etc., to follow.
 The Ladies' Aid of New York City.-It is certainly a matter of congratulation that at last the Spiritualists are to have headguarters here in New York, so that strangers and investigators, and seekers after information upon matters spirital, will be able to-inform themselves as to what is going on in the movement generally. The Ladies' Aid has just in-augurated an effort in this direction, and if personall-ties, cliques and prejudiers can be kept out, and good earnest work done, it bids fair to become one of the most important events that mark the history of Spirit.

the world. The Medico-Legai society is about to in-vestigate the spiritual phenomena, and submit them to scientific tests. This is an extraordinary position for the Society to take, for if Spiritualism be true, all that can be done will be independent of anything that man can do. He can but observe what is, and from the un-interrupted action of natural law formulate his con-clusions The above is but a brief report of a remarkably in-structive lecture, which was listened to with marked "Religion versus Christianity" was the evening theme; a fine seance followed. Next Sunday Mr. Fletcher speaks at 3 and 8 P. M.



MEETINGS IN BROOKLYN. 4

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.

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The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday evenings, 7% o'clock, Good speakers and mediums. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, cerner of Fulton Street.-Sundays 11 A. M. and 7% P. M. W. J. Sand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's par-fors, 1024 Redford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Wednesday evening at Jackson Hall, bis Fulton street. Good speakers and mediums. Herbert L. Whitney, Chairman.

Jackson Hall, 615 Fulton Street.-Mostings Sun-day evenings. Singing, recitations, and short lectures on interesting subjects are followed by V. J. Morroy of Man-chester, Eng., with tests.

American Hall, 869 Redford Avenue. The First Spiritual Mission meets at 30 clock for conference; 80 clock for lecture and to its. Mediums and speakers welcome. S. Wines Sargent, Chairman.

Womar'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.

The Woman's Progressive Union gave an entertainment and "New England Supper" at its rooms, 102 Court street, on Friday evening, Jan. 26th, which

was a success, socially and fibancially. Hattie Hayward rendered solos: a

The platform. Upon the whole, we are perhaps in better shape in all departments to continue the work than ever be-fore. The Sunday-school, organized and fostered by Oulna, has found its ideal Superintendent, and musical director in Mr. Chas. Bushnell, son of our honored President, who is indeed the right man in the right place. The school is in a flourishing condition, with a good supply of teachers. The Band of Harmony is in efficient hands, although here the want must of necessity be more keenly feit, for, as is well known, messages in unknown tougues, with their interpretations by Oulna, form an impor-taut feature of these exercises. This meeting is ever increasing in interest, and our present hall is far too small to comfortably accommodate those who come, notwithstanding the fact that we have changed our mode of procedure, and now charge a small admission fee.

ILLINOIS. Chicngo .- On Sunday, Jan. 28th, Mrs. Cora L. V.

Richmond gave her closing discourses previous to her departure for Washington, where she will spend two mouths. A large and appreciative audience greeted her both morning and evening, and while, as is ever

her both morning and evening, and while, as is ever the case, the impending separation was a source of regret, mingling with it was a feeling of gratitude that physically she is so much better fitted to meet these outside demands than three years ago, for she leaves us in perfect health, better able than ever to fight the good fight. Our Society has decided not to engage a regular speaker during Mrs. Richmond's absence, but we an-ticipate a pleasant and profitable time. The morning services will be of the nature of a conference, in which all, both in and out of the society, will be in-vited to participate. In the evenings a number of the leading speakers of the city, representing all shades of liberal thought, have kindly responded to the invi-tation to lecture for us. Sunday evening, Feb. 11th, Rev. Dr. Thomas of the People's Church will occupy the platform. Upon the whole, we are perhaps in better shape in all departments to continue the work than ever be-tare. The Quidan school arguing and when ever be-



matrixing faulter boat of here as a decell And here and store survey with a star of Tobaso Broilon - Git un Asimaros in anta

augurated an effort in this direction, and if personali-ties, cliques and prejudices can be kept out, and good earnest work done, it bids fair to become one of the most important events that mark the history of Spirit-ualism so far as New York itself is concerned. The "Aid" has been in existence for about a year, and has already held a Fair, and accomplished much good in the line of truly charitable work. Of late it has seened wise to extend its sphere of action, and accordingly commodious apartments have been taken and furnished at 165 West 23d street, which will for the present serve as the working centre for this body of earnest men and women. On Wednesday afternoon and evening, Jan. 31st, they were thrown open to the public, and a large company of members and friends were assembled. Mrs. Stimson Smith, the President, called the meeting to order, and in a few well-chosen works welcomed the Society to its new home and new sphere of usefulness, saying that never was there more need for good, practical, charliable work than now. Mr. J. W. Fletcher was the next speaker, and he said: "This Society can, if it will, make itself a pow-er. First of all, it must have a defined purpose; each member must believe in the honesty of each other monty of the Ladles' Ald is to establish headquarters for Spiritualists, a library and readine-room, and also engage in distictive charitable work. Surely these objects will commend themselves to every man and wonan. This can only be done through and by unity of action, each doing his best, and each believing in the good intention of the other." M. M. Pomeroy, editor of Advance Thought, sec-onded the remarks of the preceding speaker; was heart and soui in the undertaking, and emphasized his feeling by presenting the Society with a fine of painting by Straight, the artist, and one hundred doi-lars. This was, perhaps, the most practical speech, entry weard the object of the speciety with a fine of the revening.

painting by Siraight. the artist, and one hundred dol-lars. This was, perhaps, the most practical speech of the evening. Dr. Augusta Fletcher, in an earnest speech, enu-merated the objects of the Society, and then said: "It is our intention to establish a Sunday morning meet-ing here for the young people, so that Spiritualists may bave some place to send their children. On our cards these words will be found, 'Regardless of sex or religion: we seek to do good'; and I know if we carry out our parposes we shall ere long have a building of our own.'

out our phrposes we shell ere long have a building of our own." Mrs. Fletcher's speech was warmly received. Mrs. M. E. Williams in an able manner accentuated the thoughts of the evening. The Society was carry-ing out in a larger way what she had attempted in ner own house some years ago, and its efforts would re-ceive her unqualified support. Remarks were also made by Mrs. Gridley and others. Promineat among those who are engaged in the work, aside from those above mentioned, are Mr. and Mrs. George Storm, Mrs. Butler, Mrs. Caldwell, Dr. and Mrs. E. F. Smith, Mr. and Mrs. Phillips, Mr. Ym. Phi-kington, Mrs. Allis, Mrs. Kuox and many others. A large contribution of china was received from Mrs. Phillips, jurniture from Dr. A. W. Fletcher, and a gen-erous contribution of atationery from C. B. Reed, pub-lisher of "The Other World and Thia." Every Wednesday, at 2 o'clock, business meetings will be held; supper at 6 o'clock to members and friends; general entertainment to follow. All letters should be addressed to Mrs. Butler, Sec-retary Ladles' Ald Rooms, 165 West 23d street, New York City. Fraternally yours, J. W. FLETCHER.

[In addition to the above, Katharine D. Knox, Cor responding Secretary of the society, sends a communication, from which we condense the following .-EDS. B. OF L.]

EDS. B. OF L.] At the Ladies' Aid Recoption held in their new quarters Wednesday, Jan. Sist, Mr. M. M. Pomeroy made a generous donation of a beautiful painting pro-duced by spirit power in forty-two minutes; the use of his journal to aid in furthering the euds of the or-ganization; a hamper of clothing from the Shakers at Mt. Lehanon, and a piedge of one hundred dollars a year during the society's existence. It is proposed that each Wednesday evening a musi-cal, literary, dramatic and mediumistic entertain-ment he given. The footety, and also for the use of strangers; who may ti ere flad the information it has hitherto been impossible to obtain regarding mediums.

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A. E. WILLIS.

The Women's Emergency Relief Association .- A Society, called the "Women's Emergency

tion.-A Society, called the "Women's Emergency Rellef Association" was organized Dec. 27th, 1893, with the following officers: Mrs. Henry J. Newton, President; Mrs. P. B. Tingley, First Vice-President; Mrs. Milton Rathbun, Second Vice-President; Mrs. M. J. Gaden, Third Vice-President; Miss M. J. Fitz-Maurice, Secretary; Miss A. B. Carmick, Treasurer; Mrs. P. B. Tingley, Mrs. Carrie Weston. Its aim is to assist the deserving poor, irrespective of creed or con-dition, and on Jan. 8th, 1804, opened au office at 411 East Fourteenth street, for practical work in feeding the hungry with which that district abounds. During these four weeks of active service our suc-cess has been phenomenal, and the kindly generosity of friends well sustained. Starting without a penny save membership fees, representing but a few dollars, we have furnished over six thousand meals, rendered more than one hundred persons comfortable with clothing, and disbursed two hundred and fity dollars in money; while employment, medical attendance and shelter have been procured for many. Added to this is a Sunday mission for instructing children in cleanliness and the laws of health, which is crowded at each session. Our list of members is steadily increasing, but not in proportion to the ur-gent need do supplies come to hand, and we are com-pelled to refisie and the sing meet the eyes of those whey from their abundance, can spare a little to bless other's for solarging this cliarity are unbound-ed, and I hope these words may ineet the eyes of those whey from their abundance, can spare a little to bless other's for solarging the cliarity are unbound-ed, and I hope these words may incet the eyes of those whey from their abundance, can spare a little to bless other's for solarging the cliarity are unbound-ed, and I hope these more the area work City, will be thankfully received and score, New York City, will be thankfully received and score to our headquar-ters, 411 East Fourteenth street, New York City, will be thankfully received and score t Relief Association" was organized Dec. 27th, 1893,

Carnegie Mall .-- Olara H. Banks opened her en gagement with the First Soclety, and was welcomed with good attendance Feb. 4th. Every one seemed highly pleased with both her morning and evening

discourse. The atternoon meeting was given up in part to sev-eral of our workers, who explained wby it was that they first became Spiritualists. Mrs. M. E. Williams. Miss Sylvester, and other mediums, followed with speeches and manifestations. Mrs. Ada Foye will give manifestations of her spir-itual glits every Wednesday evening during February. H. F. T.

NEW HAMPSHIRE.

Exctor.-Sunday, Feb. 4th, Miss S. Lizzie Ewer of Portsmouth, was again with us. The subject of the lecture, " Do We Have Spirit-Guides?" was well bioers, and the inspiration led hor hearers out where Nature with her thousand voices spoke to every soul. How, sublime the imministration that touches, every hears, drawing, out from life's weary ways the high-est, purest and best, helping us to clasp and make our. ShuAH E. A. BROWNE.

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Manchester .- Mrs. Abbie N. Burnham of Bostor spoke for our Association Feb. 4th. She is an intelligent and entertaining speaker, and is to be with us again Feb. 18th. At the close of the lective and gave numerous tests; all of which were readily recognized. [DAVID_THAYER, Pres.]

We always shrink from giving these closing exer-We always shrink from giving these closing exer-cless the appearance of farewells, but those of Sunday were of a somewhat special character. The morning discourse, "Pilgrimages in Sleep, Etc.," or, "Does the Spirit Leave the Body During Earth-Life?" was particularly appropriate to the occasion; and that of the evening, "Spiritual Hopes, Prophecies and Ful-fillments," was characteri-tic of the guides, brilliant and to the point, and was highly appreciated by the large audience present. The musical program by a select choir under the leadership of Mr. Chas. Bush-uell also breathed the spirit of the evening. An ex-guisite "Good Night" poem by Quina brought the services to a close, and once more, amidst the loving God-speeds of her people, this ever faithful worker in the field has gone forth to gather in some of the golden grain, which we know is ripe for the barvest in Washington. C. CATLIN.

MICHIGAN.

Lansing .- A Mass Convention of Spiritualists and inquirers into the phenomena and philosophy will be held under the auspices of the Michigan State Spirit-

held under the auspices of the Michigan State Spirit-ual Association, in the city of Lansing, on the 9th, 10th and 11th of February. Important business will be transacted, and the me-diums and speakers to be present will make the occa-sion of deepest interest. Among the speakers en-gaged are Hon. L. V. Moulton, Annie L. Robinson, Abbie E. Sheets, George H. Brooks, Julia M. Walton, Neilie S. Baade, David P. Dewey and Martha E. Root. Mediums for various tests and sittings in private are expected to be in the city to accommodate all who wish their services. The music will be in charge of Prot. H. J. Walker, which fact is guarantee of excellence. The Lansing friends will entertain all visitors, and the Reception Committee will meet all trains on arrival. Local societies are requested to omit meetings on these days, and a cordial invitation to attend this grand raily is given the people in every part. of the State.

Storgie .- Dr. Abram Smith of this place, who was well known as a strong advocate for the Cause of Spiritualism for thirty years past, made the change Spiritualism for thirty years past, made the change called death on Jan. 20th at his home. Many of the old speakers well remember him, as he was generally known throughout the southern part of this State. Dr. Smith was true to bis convictions. He look the field as a lecturer soon after, being convinced of the truth of Spiritualism and was ready at all times to ad-vocate the Cause. Ho was 'elgify' years old, and did not dread the change from 'mortal' to immortal. He became a member of 4 The Harmonial Society" of this place in the year 1870. He leaves a wife. Nello Smith, and one daughter. Mrs. Kimball of Chicago.. Dr. Smith was a member of the Masonic friendly, and it was his request that that Order should take charge of the remains, which was done on Thursday, Feb. 2d, 1894, at the family residence: DR. A., D. HOWARD, Sec'y Harmonial Society.

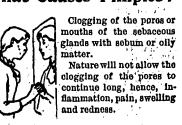
MISSOURI.

Kansas Olty .- Dr. Lucy Baralcoat (formerly of Boston) has been located at this place, for fifteen months past, and has done excellent work as a lee-turer and magnetic heater. Sile has spoken to good acceptance also in Liberal, Mo., where her tests, etc., have won general admiration.
 Bue now proposes to leave this city for California, where she will lecture and give tests. Would be glad to make engagements with societies on route from shis point to the Golden State, also with the friends. In various cities in California, items liberal, address in various cities in California, items liberal, address is the fielders will be forwarded to her, a now block place her jetters will be forwarded to her, a now block months past, and has done excellent work as a leo-

MULL & YEALST YOURS D. I.

Was a success, socially and numerary. Haitle Hayward rendered solos; a pupil of Miss Augusta Chambers, a prominent elocution teacher of this city, presented recitations and gave some fancy dancing. After partaking of the supper—truly Yankee dishes, served in New England style—dancing was indulged in until 12 o'clock. This Union holds business meetings every first and third Friday evening; social evening every second and fourth in the month. The feature of the next social evening, on Feb. 9th, will be highly interesting, and will be followed by dancing.

What Causes Pimples?



What Cures Pimples?

The only reliable cure, when not due to a constitutional humor, is CUTIOURA SOAP ..

It dissolves sebaceous or oily matter, reduces inflammation, soothes and heals irritated and roughened surfaces, and restores the skin to its original purity.

Besides being the most effective skin purlfying and beautifying soap, it is the purest, sweetest, and most delicate of tollet soaps. Sold throughout the world. POTTER DRUG

AND CHEM. CORP., Sole Props., Boston, "All about the Skin, Scalp, and Hair," free,

Have you promised yourself, the Rare Pleasure of Reading this Beautiful 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, Footbrints of a Pros-byterian to Spiritialism. By FRANCIS H. SMITH. An Interesting account of "slittings" with various mo-diuma, by a Haltungre gentieman, which led him to reject prosbyterialism and embraos Spiritualism. Many interes-ing houss account of the spiritualism. Many interes-ing houss account of the spiritualism. Many interes-

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at 1710 No. Broad street. President; Denj. P. Benner: Vice-President, James Marior; Beerctary, Frank H. Morrill, 221 Chestnut Street, Frensurer, Jämes H. Marvin, Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M.

Spiritual Conference, Association meets at the northeast corner of 8th and Spiring Garden streets every Sunday at 2, 2, M. . S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C.

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