VOL. 74.

(9 Bosworth St., Boston, Mass.)

BOSTON, SATURDAY, FEBRUARY 17, 1894.

(\$3.50 Per Annum,

NO. 24

Written for the Banner of Light A VISION. BY EDWIN POOLE.

All the last sad rites were over; She who was my love, my life. Slept within the lonely graveyard, Nevermore to wake—my wife! Back unto my lonely dwelling With my little child I went; Home! Ah, surely home no longer! Oh! how could I be content

To remain within that cottage Even for a single day, Now,that she who made it heaven Had been rudely snatched away? Sweet mementoes of her labors, As I went from room to room, Only served to wrap my spirit In a shroud of deepest gloom.

Back at last into the parlor Where her loved form last had lain, Down I sat in grief and auguish Weeping tears of bitter pain. And my loving little daughter Climbed upon her father's knee, Only faintly realizing This great loss to her and me!

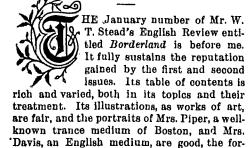
Sitting there the fading twilight Vanished into evening's gloom; Suddenly the door was opened, And a soft light filled the room. Gliding through the open doorway, Swiftly she approached my chair! She-my wife! Could I be dreaming? What did I see standing there?

Was it some illusive fancy? Had my trouble turned my brain? Then my child's voice broke the silence: "Papa, mamma 's come again." Then I seemed to hear a whisper: "Husband, do not weep for me; I shall oft be near to help you, Though you may not always see

Teach our child not to forget me; Tell her that her mother dear Still will help her, still instruct her, Though unseen, will still be near. Heaven bless you both!" She vanished-Papa, mamma 's gone away.' Said my child. It was no dream, then. Won't she come again to stay?"

Some may say imagination (?) Made things thus to me appear. Heaven bless imagination, That can dry the mourner's tear! Thank God for imagination. That can check the orphan's grief! Bringing us, in our affliction, Consolation and relief.

BORDERLAND: A REVIEW.



mer particularly fine.

The number opens with a "Chronique of the Quarter," treating of the varied phases of what are termed phenomena, disclosed and discussed in all parts of the civilized world-a literary net, into which all that is new, fresh and important in the Borderland Sea finds place and notice. An elaborate paper upon "Hypnotism," filling nine pages, from the pen of "Miss X.", follows, in which is discussed Hypnotism and Mesmerism; its position to-day; what hypnotism is; what "suggestion" is; post-hypnotic suggestion; in the consulting-room, or a series of experiments illustrating the philosophy of hypnotism; criminal suggestion and dangers. The paper is ably written, interesting and eminently suggestive to students of this branch of the spiritual phenomena.

These articles are followed by a paper enti tled "The Gallery of Borderlanders," devoted chiefly to the consideration of Mrs. Piper, the remarkable trance medium of Boston, and her chief control, Dr. Phineuit (pronounced Phinuee), who claims to have been, while living in earth, a French physician, born in Marseilles, France, about the year 1790. Studied medicine in Paris and Metz, and died about 1860. The history of Mrs. Piper, her development and mediumship, not wholly unknown to me; the series of examinations conducted by Prof. James of Harvard University; Dr. Hodgson of Boston, the American Secretary of the English Psychical Society, and other learned investigators and critics in this country; her call to England, and the series of examinations conducted by the members of the London Society for Psychical Research and the learned savants of Europe, including the writer of the article, are all interesting reading, even though many of the conclusions reached may not be wholly satisfactory to the reader.

There are elements of mystery and contradiction, if not of absolute untruth, which perplex if they do not irritate the honest and fairminded seeker after the truth. We are forced by our sense of honor and self-respect, to use

hand there is a vanity of self, which assumes to know it all, and asserts that the entire universe of conscious spirit-life must submit to the conditions, asserted laws and fixed processes which the human and ignorant egotist has laid down as the only standards of measurement.

In the examination of facts and hypotheses, and in their careful study and comparison by honest, candid, unprejudiced minds, it is impossible-judging by former results in many fields-that the truth should not ultimately find satisfactory disclosure, and these minor difficulties melt away under the clearer light of experience and the better knowledge of the spiritual and material conditions governing spirit return and intelligent communion with mortals. It has been and to many still is, a oase of illustration and knowledge by experi ments; but the latter have become so increasingly numerous, mediumship has become so common among the best, most reputable and respectable members of society, that to-day the greatest lack appears to be an unprejudiced mind and a willingness to accept the truth disclosed, a content with what is received which comes within the orbit of our intelligent observation and reason, fortified by the exercise of critical care, and our present knowledge. What is revealed may and doubtless will continue to be in advance of our present comprehension of material and spiritual laws and relationships, and may require us to take advanced positions; but the law of mental and spiritual growth involves the leaving of old ruts and the occupying of new fields, with new truths and new thoughts. Though the paper may not prove satisfactory to all, yet it is very suggestive.

The article on "Thought Transference," by Prof. Lodge of University College, Liverpool, discloses marked ability, and is followed by a paper recording some new experiments in had but little interest. "Hypnotism and Pain" is a brief paper, but interesting, and is followed by an elaborate discussion of "The Sources of Messages, Visual and Automatic," an elaborate presentation requiring a more extended review than the space allotted to this critical notice will permit. "Spiritism, or Some Lessons from the Clairvoyance of Bessie Williams," or Mrs. Davis, would not be deemed extra-remarkable when compared with American illustrations of clairvoyance; but its reading is commended, especially by trance mediums who profess to be super-sensitive, meaning in many cases "nervous" or hysterical.

Articles on Clairvoyance; Trance Phenomena; Mind-Reading; an interview with Mr. Stead on "Survival After Death"; Theosophy; Madam Blavatsky and Her Work; Review of Books; Record of Test Cases, and an topics germane to Borderland, give to this series of "Borderlanders of the Bible," doubtless caused by the absence of the editor in attendance upon the World's Fair.

Borderland should have a large circulation in this country; and, in my judgment, it would be an act of wisdom on the part of its enterprising publisher if he would establish an American branch office in some one of our large cities.

The address is Publisher Borderland, 12: Fleet street, E. C., London, Eng.

SIDNEY DEAN.

Written for the Banner of Light. A VOICE.

A voice spoke out of the silence within:

Soul, know thyself. Because pain has not weakened thee, because wrong has not dwarfed thee, because the kiss of love has not bound thee, thou art divine.

Thou art like a bird that builds its nest amid the weeds and lowland grasses, but rises into the eternal blue to sing.

Thou art like the sea that laps the sand in mellow music by the fisher's cottage-home, and bears on its bosom the traffic of great lands, the freight of human lives, and holds within the secret of lost cities and bygone ages, the mystery of unfathomed and unfathomable

Thou art like a river whose source is in the mountains, but which obeys ever a hidden impulse of its being. It tarries not amid the graceful uplands, nor under the singing pines: t stays not where flowers offer it the tribute of their beauty; it pauses not amid the green pastures, where the song of glad birds unites with that of its flowing; nor yet by the plain dotted with white houses, where upon its brink happy children play; but sweeps ever exultingly onward, over the rocky or the flowery way; onward through the salt marshes; onward into the everlasting deep.

Thus it is with thee, oh! soul; troubled by sored restlessness, by divine dissatisfaction. Know thyself, and rejoice in thy seemingly vain outreachings. It is but the divine within thee seeking the divinity from whence it springs. EDITH WILLIS LINN.

The Spiritual Rostrum.

THE POWER OF BELLEP.

A Lecture delivered before the Progressive S clety, Cleveland, O., by HUDSON TUTTLE.

[Reported expressly for the Banher of Light.]

MAN'S belief may or may not influence his character. It may no us nigner, we loose fitting garment, unimpeding his his character. It may sit as lightly as a action, or it may enter into the very fibre of his soul, and warp every thought and feeling. Belief in matters pertaining to religion produces an entirely different effect than belief in the business affairs of life. Men argue over the latter, and leave each other to believe or not as they please. They who deny the rotundity of the earth, its revolving around the sun. or any of the statements of science, receive pity for their ignorance. On the other hand, those who deny that three is one and one is three, and the Father and Son one and the same, the fall of man, or any of the thousandand-one dogmas which are, regarded as essential to the Orthodox religion, are condemned as heretics, and the time is not remote when they were burned at the stake. Why? Because such dogmas cannot be proved. They do not admit-being outside of evidence-of demonstration. The more they are discussed the foggier they become. The more commented on the more obscure. Hence force was the only persuasive measure.

When, however, the method of applied force has been exercised by religion against religion, it has failed. Religion is the strongest motive which actuates the minds of men. Before it they bow in abject fear, and, when called on, Crystal Gazing," a matter in which I have surrender their lives. As there is no criterion, every one who has a religion takes it for the best, and is ready for martyrdom to support his opinion. That is the only way he can prove it, he thinks, and the evidence has been accepted as conclusive by enthysiastic, believers. The chronicles of the ages are filled with a record of martyrs who have been canonized as saints. There are not days enough in the year for them. Oh! the dreadful tortures they have endured because of belief! To die at last, bruised, torn, starved, burned, and refused sepulchre! Anomalous as it may appear, martyrs have been the cheapest and most plentiful product-and the cause for which they would suffer torture or death had no relation to the magnitude of the sacrifice! There have been ages in which martyrdom has been counted as the sure gateway to heaven.

If no one was ready to torture, the deluded interesting letter from Mr. Stead at Chicago, proselyte proceeded to torture himself. He with some shorter articles on a variety of put on haircloth that cut to the bone, refused shelter, and by starvation, thirst and flagellaissues. Its table of contents is number a rare interest. The reader will note tion prolonged his suffering. Unwashed, in ed, both in its topics and their with regret the absence of a chapter of the ragged raiment, unspeakably filthy, Europe and Asia were overrun by these self-made martyrs. One kept the fist clinched until the finger-nails grew through the palm of the hand, or the arm upright until it lost power of motion, and grew rigid in that position; another gashed his body and face with wounds, which were kept constantly irritated with ashes until he was a most revolting sight to behold. Then there were pillar-saints, who believed that God wanted them to stand on the top of tall columns, and, believing, they ascended, and year after year remained; one, Simon, had the tallest column, and for forty years remained, never coming down from his lofty perch, where he stood like a statue, with uplifted hands. It was a distorted view of God and his demands on man that brought Simon to the sacrifice, but no more so than we may observe every day around us.

Such faith must be in a great measure the outgrowth of climate. The atmosphere of Syria and Asia Minor favored outdoor life, and made possible remaining on the top of a column the year together. If, however, some one in Kansas should think God demanded of him to remain on such a column, if his friends did not send him to an insane asylum, there would probably, within a month after he had taken his airy seat, come a wind that would lodge him over in the next county, and effectually cure him of his malady.

· Among savages, it is enough for the medicine-man to shake his rattling calabash and threaten with the wrath of God, to make the with fear. This fear of the priest who stands between the gods and man remains even in a high state of civilization. Morality has small Italy devoutly say their prayers before going forth on their deadly forages. The armies of modern times have chaplains, who pray the Lord to bless their respective armies and these beliefs are even lingeringly entertained allow the other to be slaughtered.

Belief in a relentless God, who demands of mankind abject, servile obedience, and was appeased by praise and adulation, was first come sanctified, however respected in the past, entertained by a people who were cruel, unmerciful, and approachable only by homage and egotistic in the ratio of his ignorance; and and flattery. Their god was an enlarged image

lah, may your teeth ache like mine, and your | becomes an unsympathetic husband, a tyrangums be as swollen! Just for an hour, and then you would relieve me." A god with the toothache, and no dentist with infinite forceps to extract the misery, presents an amusing picture; yet if the savage gods who have frightened and tortured mankind could have felt the pains they were supposed to inflict, they might be more sympathetic.

Belief in such terrible gods and their uncontrolled rule of the world has been the cause of more mental anguish and physical pain than all other causes combined. The tortures of body—inconceivable as the sum total of the ages may be—is as nothing compared to the abject fear and mental slavery which accompanied it. Wars were waged for the gods, and battalions maddened by religious rage rushed to the deadly conflict. It was one god against another-or because of varying views of the same god-that millions of men were reckless of life and panting for murder! Age after age the plains of Asia and Europe were drenched with the blood of the slain, and the hillsides were whitened with the bones of forgotten

It is wondrously strange, but true, the less a man knows about God, the more positive he becomes; and the more uncertain his religion, the more dogmatic and arrogant and the readier to prove his belief by being killed or killing som**e one** else.

History furnishes no instance more striking of the overshadowing influence of belief than in the Pilgrim Fathers. As God gave Canaan, flowing with milk and honey, to the Israelites, so he gave the New World to the Pilgrims, and the right to smite the redmen and claim their lands. That horrible mandate of blood, by which the people of one of the fairest provinces of Asia were destroyed by a wandering horde from the desert, written in a sacred book, came down for thousands of years and spent its force on the countless tribes who inhabited America. It sanctioned every atrocity and forfeiture of every pledge, and has resulted in sweeping the Indian from the face of the continent.

Backed by its terrible theology, from the day Miles Standish went forth to smite the forest heroes, as Samson went out to destroy the Philistines, to the present, every pledge made by the Christians to the Indians has been broken; every treaty repudiated; every right trampled under foot. This Christianity crys tallized in the expression: "The only good In dian is a dead Indian." As the nomads of the desert overran the fruitful land of Canaan, and slaughtered its people in the name and by command of God, so the Pilgrims and their descendants occupied America, and destroyed of the earth.

The views of man's duties were almost as disastrous on the Puritans themselves. Pleasure was a sin, and they believed that pain was the road to heaven. They were never so happy as when they were miserable-and enjoyment of every kind was of the devil. They were cruel and unmerciful to others; and when it is said they came to establish religious freedom, the facts of history are forgotten. They came to establish religious freedom for themselves, but were among the most bigoted and intolerant of others. They were ready to whip and hang the Quakers, and go wild in their superstition over alleged witchcraft. The minister had as much power, by virtue of his godly office, as the medicine man, and was expected to bring rain or fair weather by fast days and prayer. To speak disrespectfully of the minister was next to blasphemy, and not to attend meeting a crime.

Belief in the horrible dogmas of Calvinism, it is true, bred a rugged and enduring character, ready for self sacrifice in the cause of religion and devotion to country, because it was their God-given heritage. It gave a stolid endurance and resistance which was essential to the conquest of the wilderness.

When Jonathan Edwards, by the inevitable conclusions of logic, made the frightful statement that the unregenerated must go to eternal torment, and the floors of hell were paved with infants' skulls not a span long, his wife, holding her babe in her arms, with tears streaming down her cheeks in the agony she suffered, asked him if that child would be one to suffer -and he gave her no consolation.

These beliefs are still extant; but they are not so woven into the fibre of thought. It is he is steeped in selfishness. He gives to the probable that not one in ten who sign their church because he believes he will be "damned." knees of the most courageous warrior quake names as church-members know the creed, or if he does not, and he gives to nothing else! No would sign if they knew. Presbyterianism, as needy neighbor ever troubles him by asking. written, is to day what it was in the days for alms; no orphan or widow comes to him for of Edwards, and Methodism what it was in the aid. A big dog growls at his gate to frighten share in this religion of fear. The brigands of days of Wesley; but there have been wonderful away "tramps," He is cold and unfeeling! changes, and if an attempt was made to hold the members strictly to the creeds the churches would go to pieces to-morrow. Yet as long as their malign influence will be felt.

The man who believes, or makes himself believe, that he is "one of the elect," or has beis now unbearable; he is of course ignorant by our sense of honor and self-respect to use the only standards given us here to arrive at truth, or even approximate truth; but our vision, as well as our mental perception and absolute knowledge, is limited, and we are liable to fall in the true comprehension of the mortal, and of the difficulties connected with personal apirit revelations on both sides of the dividing split trevelations on both sides of the dividing split trevelations on both sides of the dividing ger of extreme 'gullibility, which swallows up all rotted are; which places one's reason and or the only standards given us here to arrive at truth, or even approximate truth; but our vision, as well as our mental perception and absolute knowledge, is limited, and we are liable to fall in the true comprehension of the mortal, and of the difficulties connected with personal spirit revelations on both sides of the dividing ger of extreme 'gullibility, which swallows up all rotted are; which places one's reason and or the difficulties cornected with places one's reason and or the difficulties cornected with places one's reason and or the difficulties cornected with places one's reason and or the ware and the total reasons and or the superior of the mortal, all or time true to arrive at truth, to the difficulties cornected with personal spirit revelations on both sides of the dividing and or the prevention of cruelty to children should be supported by the genule breath of spring? A solely for the prevention of cruelty to children should be supported by the genule breath of spring? A solely for the prevention of cruelty to children should be supported by the genule breath of the many do his salvation is assured. Caution must be used in business dealings with such an intense to god as the character of the character of the prevention of cruelty to children should be understant to breath the chiar ward examples—you have the child when the business dealings with such an intense to god as the character. The belief of one generation became the superior of th such nearness to God as he assumes makes

nical father, an ungenerous neighbor.

The belief in an angry, revengeful God and his terrible punishment of hell, has fostered the same feelings-retained the death penalty and revengeful punishment of orime. The law of Love has had a hard struggle against the law of Hate, and has not yet gained the mastery. Even the serenity of science and the ingenuity of invention have been made tributary, and the horrible chair of electrocution is the latest delight of the doctrine of hate-"an eye for an eye and a tooth for a tooth." When we read how learned doctors and high State officials take the cringing criminal, helpless as an animal driven to the slaughter, and bind him to the electric chair, while the waiting "expert" stands ready to touch the fatal button which shall rend with one flerce shock every fibre and cell of his body, we shudder with inexpressible horror, and acknowledge the last expression of the belief in the vengeance that was upheld through all the dismal ages by dogmatic authorities: "Vengeance is mine, saith the Lord," and that vengeance outwrought by man has been of direful consequence to the

Equally potent has been the belief that man was created by God for his pleasure, and to subserve his caprice. Out of this belief have grown all religious rites and observances, and all dogmas are dependent thereon. Just as far as these beliefs are received is the soul blighted. The effect has been like the care given by the Japanese gardeners to the forest trees exhibited at the great Fair. Those who were so fortunate as to visit that exposition will remember the oaks and pines, said to be centuries old, growing in little pots, with gnarled stems, twisted branches and knotty limbs. The care of generations had been given them. Their roots have been cut off, their branches pinched; nourishment withheld, their trunks scarified to imitate the blow of the lightning, their limbs twisted as though torn by storms, and now after hundreds of years of this persistent arbitrary restraint, under the mistaken belief that a thing of beauty would result, we see a soragged pine, scarcely taller than the knee, its growth so restricted that it no longer persists in its efforts, and the gardener has tri-

umphed, and points with pride to his success.

What a mistake! Compare the little blasted shrub with the giant pines which grow in the valleys of Washington, with stems straight as plummet line, twice as tall as the tallest mast, and clothed with wreaths of brightest foliage, through which the wind sings dirges plaintive as the voice of the sea from which it comes! That is a tree which expresses in full measure the laws of growth, true to its nature, and unone of the bravest and most high-spirited races | fettered by the misunderstanding of art, or belief in what a tree ought to be.

There you have an illustration of the effect of belief, of what the old belief has done and is doing. The natural expansion according to the laws of growth, the beautiful processes of evolution, have been repudiated, and reprobated as sinful. The growing tendencies of the race are-as in the child-to reach out and perfect its powers according to the laws of its organization, not after the mistaken usages and beliefs of tradition, superstition and ignorance.

We are forcibly impressed by the Japanese scraggy pine and knotted oak, which represent that people's ideal of beauty, and think of what they might have been had they been planted on the mountain side, and felt the warm sunshine, been drenched by the rains, and battled with the storms.

All around us are illustrations, striking obect-lessons of the effect of dogmatic belief on human character: Life made narrow and hitter: joy overshadowed by fear and anxiety for the future. Bigotry and intolerance subvertlove and charity, and man is dwarfed into a sectarian slave! Not a Christian, but a Methodist, a Presbyterian, a Baptist- one of the many sects - whose small differences sharpen the swords of theological combat in ratio to their nothingness.

You will recall a score of examples: There is . old Deacon Blank, a pattern of propriety. He v is punctual at church, bows low, and has repeated for forty years the same prayer, in which he libels God by telling him what a botch he made on "this poor sinful worm of the dust"; gives liberally to the support of the church, and is loud in speech for missionary work. "A pious man!" says the world; but even in his family relations—and his children leave home as soon as they are able to support themselves. He calls his merciless hate, his. unfeeling inflexibility, godliness, and his intolerant selfishness "sanctification." There are women whose chief end in life is

to attend church, and make slippers for "our" dear pastor." They are over-zealous in missionary work; but while natty white aprons are being made for the dusky belles of the Congo at the church sewing circle, their un-

4

perceptible, at others makes a gigantic stride, as from a valley to a mountain height.

You have read of the wonderous calculating machine that went on through hundreds and thousands and millions, and those who watched it thought it would go on counting perfectly forever-when, as they looked, its whoels were seized by another law which the inventor had not provided for, and the next count was some millions ahead. The machine skipped this vast number, and then went on with the same acouracy:

So in history we see that now and then plodding evolution is thwarted by its environment, and again, without perceptible cause, takes a mighty leap forward. The Reformation was one of these, and now we have taken another far greater. A new law or element has entered into the count, one which was manifested at the time of the Reformation, but not as strongly. I refer to the interposition of the spirit-world. This generation has seen and felt the influence of the spheres above us as no generation has before!

With all their boasting and delight, I do not think that Spiritualists appreciate the tremendous power of this interposition, or the magnitude of the religion and philosophy it brings. We are conscious that a wonderful change is being wrought, but it is beyond our finite powers to comprehend! We see the mighty torrent rushing along, bearing on its eddying bosom the wreckage of old systems, the ruins of the fair shrines of our old faiths, and the bloated carcasses of wrongs; and, caught in its resistless tide, we are carried forward league on league before we reach again the firm land and take our bearings. What a giant stride has been taken! It does not seem that it is the same sky above us, the same earth beneath our feet.

PRAYER.

N Sunday, the 4th inst., Mrs. Matilda Cushing Smith delivered a most impressive lecture before the First Spiritual Society of Rockland, Me., on the subject of " Prayer," which called forth warm expressions of approval from the audience present. The following is a synoptical report of the same:

Even to-day, after nearly half a century of illumination, with our religion taught, preached and lived. we hear from good, honest unbelievers questions such as these: "Do Spiritualists pray?" "Do Spiritualists believe in the efficacy of prayer?" And it is often emphatically affirmed that Spiritualists lead prayerless lives, and deny the existence of God.

From the inspired pen of James Moutgomery came these words: "Prayer is the soul's sincere desire, uttered or unexpressed." A more comprehensive definition of prayer cannot be found, and we accept it as the basis of our discourse.

After logically and convincingly proving that every human being is a praying soul, the lecturer said: Surely now we have answered those who ask, "Do Spiritualists pray?" and we go still further and make this assertion also: A true Spiritualist prays unceasingly, with an aspiring spirit and an enlightened understanding. Instead of leading prayerless lives, their lives are one unceasing, aspiring prayer, mingled with harmonious expressions of gratitude and praise to the Infinite, and thus are they stimulated to good works and loving charity toward all.

In regard to the efficacy of prayer, we would say: Some who have been revered as wise and good teachers seem to have regarded prayer as a tremendous lever whereby nature's laws might be overturned, and most strenuous have been their efforts by using this lever to accomplish the difficult feat.

We do not deny that fervent, sincere prayers have been answered. This does not conflict with the true philosophy of prayer, nor have nature's laws been at all disturbed thereby. The secret of the efficacy of these prayers may be readily explained. When we pray earnestly for a much-desired good, we are thereby stimulated to greater exertions for its attainment, and the intensity of our desire draws to us spirits in harmony with our own, and by their aid marvelous results are sometimes obtained. These results have often been attributed to a direct interposition of Delty, and are regarded as miracles, when, on the contrary, they are natural effects of a cause-a legitimate result of the law of cause and effect.

True prayer is a soul-yearning for the Divine, an acknowledgment of an Infinite Power, Creator and Governor of the Universe.

a wrathful, nckie, un just and tyrannical being; a being who can be coaxed or begged to alter his plans by his favorite children; a being who inflicts eternal woe on all unbelievers in his written Word. But we do believe in God, the Infinite and Divine, permeating all life, source of all, manifested in rock, in flower, in animal, in man-a beneficent, All-Good, All-Wise Parent and Creator whom we comprehend not, yet unto whom our souls rise in adoration and praise, thrilled with gratitude and love for the blessings with which our earthly lives are crowned.

Mrs. Gena S. Fairfield (widow of Dr. H. P. Fairfield, who will be remembered as one of the pioneers on the spiritualistic platform) is being rapidly brought forward in her musical development. The classical and sacred organ improvisations of this gifted medium delight her hearers, and her sweet songs (words and music original) are one of the most attractive features of our meetings. F. W. SMITH.

Installation of Mrs. Carrie E. S. Twing.

To the Editors of the Banner of Light: The Spiritualists of Watertown, N. Y., organized under the name of The First Progressive Spiritual Soclety, held an interesting meeting in their Temple on Davis street, Thursday evening, the 25th ult., the occasion being the installation of Mrs. Carrie E. S. Twing as pastor of the Society. Her pastorship is in no way to interfere with other engagements which she may desire to make or exchanges with other speakers, as it is understood Mrs. Twing will give us from three to four months in the year, the rest of her time

There was a large and appreciative audience present, who listened attentively to the services throughout the evening.

to be devoted to other societies who may desire her

ent, who listened attentively to the services throughout the evening.

The Temple was tastefully decorated with evergreens and flowers. From the centre hung a large bell composed of evergreens, and from each corner of the room hung strips of evergreen, which met in the centre above the bell. Upon the wall back of the rostrum hung the portraits of Mr. Davis and wife, the builders and donors of the building. To the right was the portrait of our late brother and Secretary, Mr. E. D. Moore, while to the left was a large picture of funeral flowers of the late Mrs. Julia A. Burr, another worthy member of our Society, who has joined the angel-host on the other side within the last two years; and above them all hung the picture of the Fox sisters' home at Hydesville.

During the installation services there were present upon the platform the following officers and trustees of the Association: Mr. Abel Davis, President; F. R. Mattison, Vice-President; Mr. A. B. Burnham (our magnetic healer), Second Vice-President; Mr. M. B. Delong, Secretary, Mrs. K. N. Mattison, Treasurer; also the Board of Trustees recently elected—Mr. Abel Davis, Mr. F. R. Mattison, Mr. Chas. Wilson, Mr. Allison Burr, Mrs. Abel Davis, Mr. A. B. Burnham, Mr. G. D. Parsons, the remaining member of the Board, was absent. The service was opened with music, after which the Chairman, Mr. F. R. Mattison, gave the following address: Mrs. Twing: In consideration of your faithful service to our Society, and believing that you are working for the uplitting of humanity and the spreading of the light of the New Dispensation, we, as a Society, desire to install you pastor of our church. You have endeared yourself to the people of Watertown by your kind and loving disposition, and have taught the truths of the Spiritual Philosophy in such a manner as to make its beauties and mission apparent as the fulfillment of Divine Law. In view of these facts, your services to our Association and your helpfulness to the world at large, I now present you with this certificate of

out the great mission you are destined to perform. We now thank you for the kind and earnest attention given us, and welcome you into our midst. And now, Mr. President, brothers and elsters, permit me to introduce to you our pastor, Mrs. Carrie R. H. Twing.

Mrs. Twing responded in her usual pleasant and charming manner, summing up the work which had been done by the Society in the past, with a brief outline of what \$he hoped to do in the future. She said, in substance:

been done by the cociety in the future. She said, in substance:

Brothers, Sisters and Friends: I desire to thank you for the confidence reposed in me, and for your attentions to me during my previous visits to Watertown, for the many new names added to our roll of membership, and for this crowning compilment in desiring me to become your paster. I accept your kind offer, realizing my weakness, but will say that the success of this association does not depend upon me alone: you must help bear this responsibility. Closed ranks, not broken columns, tell in any warfare, and in the warfare against ignorance and superstition, willing hearts and ready hands are needed. Your presence at our meetings should show forth your interest. There is no storm that is thought severe enough to keep a paster of any society from his place. Why should it keep the people? With your help I wish to perfect plans that will develop the young so they will learn the lesson of the relation of the two worlds better.

perfect plaus that will develop the young so they will learn the lesson of the relation of the two worlds better.

Life's sunshine scems around me now, but should clouds gather, and adverse winds blow. I hope your confidence will not waver, unless, after faithful investigation, you find me unworthy your continued esteem. The certificate presented to Mrs. Twing is beautifully embossed, and was designed and made especially for the Society.

Following the installation service came the entertainment prepared by the committee, consisting of the following program, which was well rendered by some of the best talentin the city, and others from neighboring towns: Duet, Miss Henry and Mr. Wakeman; song, Echo Quartet; installation service; short speech by Mrs. Twing; song, written for the occasion, entitled "Welcome," Mrs. Emma Mattison and Mr. F. R. Mattison, Sen.; recitation, Miss Neille Churchill, entitled, "The Story of Mother Becker": plano solo, Mrs. Hickox; original poem, "Two Pictures," Mrs. Twing; mandolin solo, banjo with guitar accompaniment; recitation, "PrairieStar," Mrs. Hilliard; duct, Misses Richter and Lepper; poem, "The Pardon That Came Too Late," Miss Fairchild; accordion solo, Mr. Hickox; song, Krs. Chas. Lewis; accordion solo, Mr. Hickox; song, Krs. Chas. Lewis; accordion solo, Mr. Hickox; song, Krs. Chas. Lewis; recitation, "The Bell of the Angels," Miss Dalsy Brainard; piano solo, "High School Cadets," Miss Lepper; song, Echo Quartet.

After the entertainment a sumptuous collation was served to the friends.

Beho Quartet.

After the entertainment a sumptuous collation was served to the friends.

Mrs. Twing remains with us during February, after which she goes to fill an engagement in Brockton

which she goes to fill an engagement in Brockton, Mass.

The Cause in this city is truly in a flourishing condition. We began holding meetings in 1890. At that time many thought it a disgrace to the city to allow the Spiritualists to build a Temple. A different and better opinion now seems to exist, and it shows the effects of two or three years' services under the right management in removing the prejudice of the people, so that now they not only speak and talk differently of us and the Cause, but some of the very ones who were foremost in condemning us are now attending our meetings.

Last Sunday evening, despite the severe weather, we had at our Temple a larger audience than did many of our fashionable churches.

During Mrs. Twing's ministrations here in January over twenty-five people signed their names to our rollbook and signified their intention of uniting with us.

March we have still open for some good lecturer or test medium. In April we are to have with us again Mr. Thos. Grimshaw, who so faithfully and acceptably served our Society last October.

C. H. Mattison, Cor. Sec'y.

Public Health.

Extracts from an address delivered before the Brook lyn Public Health Society by J. WINFIELD SCOTT, Secre tary of the National Constitutional Liberty League of Bos

Private and public health are one and inseparable A lively interest in the common health is a duty ever more sacred and imperative than an active interest in the commonwealth, for all that a man bath will he give for health. The duties of a Public Health Socie ty seem naturally divided into two departments: First, protective; second, promotive. We will first touch upon two plans for protection. Cures of either conditions or diseases can only be effected by remov ing causes.

Poisons are a prolific source of avoidable disease and death. The most distinguished doctors of all schools and countries have expressed themselves emphatically, and almost unanimously, of the opinion that even when conscientiously prescribed with the utmost care, and by the most learned and discreet physicians, poisons are dangerous in administration and disastrous in results. Unfortunately, physicians are not always learned or discreet, which lamentable fact partially accounts for the unnatural excessive death-rate. Perhaps we cannot and ought not to prohibit poisonopathy, but as prescriptions are not always conscientiously, carefully or wisely written, this, at best, hazardous practice, could and should be surrounded by greater safeguards than now obtain.

Physicians frequently hastily scribble illegible Latin, liable to misinterpretations and consequent results. As all ordinary prescriptions may h intelligibly written in English, there is no legitimate reason for resorting to Latin, except in very rare instances.

In short, secret medication is void of principle and demoralizing in practice. It enables and encourages physicians to sell worthless secrets at fabulous prices and druggists to retail sugar and salt at \$5.00 per pound. Even common Croton water, when colored and Latinized, costs \$5.00 per gallon. The use of the placebo (humbug) is another common method of deceiving and defrauding patients subject to hysteria, hypochondria, or imaginary ilis.

The word doctor means teacher; and the duty of genuine doctor is to teach the truth, and the truth will make them free. They should tell such patients they need no medicine, instead of imposing bread pills and colored water upon them at regulation prices.

But how to promote public health is even more important. If Orthodox religion and medicine were allsufficient, there would be neither excuse, possibility nor demand for any other. If, when Allopathy was the "original and only" school, its practitioners could have cured their patients with their heroic doses, potions and ponderous pills of materiality, everybody would have been healthy and happy with out a desire for any other system. But they did not and do not to this day. Their failures made Homeopathy, with its petite pills of potential immateriality, not only possible, but necessary. Born of these extremes-similar to both, but like neither-is the legitimate child, Eclecticism, a rational system, selecting remedies from both. Even this triune has been weighed and found wanting, and water, pure water, gave birth to Hydropathy. Yet all these are unsatis factory, insufficient.

There is, then, unquestionable demand for some thing else, and as, according to eternal law, supply is always equal to demand, that something is at hand Scattered here and there throughout the cities of your State, are numerous noble-minded men and women of exalted character and more than average intelligence, who, knowing little about the so-called science of medicine, are nevertheless busily engaged in treating and healing those who have been the rounds of the doctors. But these ploneers in progress. ive practice are persecuted, ostracised and outlawed as were the Homeopath and Eclectic when first they began to bless humanity with their innovations.

Their methods are all new-some novel and many radical-hence no one will employ them except as the very last resort, as a drowning man frantically grasps a straw.

Naturally they get only the abandoned cases; those who have employed and exhausted scientific skill, and who, like the woman in the Scriptures, "suffered many things of many physicians, spent all she had and was nothing bettered, but rather grew worse."

Despite their beneficent labor and exemplary life, the medical law of New York prescribes their practice and prescribes severe penalties-fine or imprisonment, or both, for every such person-and authorizes their rivals, the county medical societies, to prosecute them for the fines and to collect costs besides.

We submit that this is a stupendous mistake, involving most sacred rights and entailing the most serious consequences. Such laws violate constitutional lib-erty, prevent private judgment and volition, prohibit individual choice, abrogate the inherent right of private contract, and jeopardize private and public health by checking the chief source of scientific progress in the healing art, to wit: empirical invention, improve-

ment and innovation. Prof. Charles W. Emerson, M. D., the well-known

President of the Emerson College of Oratory, Boston, says: "The progress in therapeutics has and still continues to come from the unlearned. Common people give us our improvements, and the school men spond their time in giving us Greek and Latin names to these improvements."

In every other department of human endeaver, inventions, improvements and discoveries are patented, protected and promoted by the State. Why not pursue the same wise policy respecting improved methods of healing? Surely nothing more vitally concerns every human being than improvements in the healing art; nor can the State better promote public health than by extending to these innovators a cordial hand of welcome and the strong arm of its protecting and fostering care.

Thirty-five years ago that grand old liberty-loving and liberty-leading Commonwealth of Massachusetts wisely began the promotion of the common health by repealing all medical laws and opening wide her welcome doors to every one who could discover or devise a method of relieving human suffering, with the happlest results in the prolongation of life and the reduction of the death-rate one-half.

To secure to the citizens of this State the blessings of medical liberty enjoyed by Massachusetts, it is only necessary to enact a law restoring to every citizen the right to freely contract for the services of whomsoever he considers competent to treat or heal himself or family, without rendering the person thus employed liable to prosecution, except for malpractice.

The actually marvelous achievements of these innovators impose strong claims upon our conscience and gratitude. These unpopular heroic reformers who, despite estracism and persecution, have braved adverse public sentiment, fearlessly faced unfair and severe criticism, and successfully demonstrated the practical therapeutic value of their inestimable discoveries, have placed the public under obligations that can be only fairly and fittingly discharged by public acknowledgment and endorsement. Their fidelity to convictions, persevering persistence and phenomenal success against great odds, alike challenge our respect and admiration. Who, then, will withhold from them recognition and rights which the higher instincts of humanity declare are inalienably

Following the reading of the above paper the ap-

Polowing the reading of the above paper the appended public appeal was authorized:

A Call to Action in Behalf of Public Health and Constitutional Liberty. Office of the Joint Committee, Room 18, 331 Madison Avenue, New York City.

Whereas, It is self-evident that constitutional liberty, scientific progress in the healing art, will be promoted and public health conserved by immediate legislation requiring.

lation requiring—
First—Physicians to write prescriptions legibly, and, when possible, in English (and Latin if they choses) and, when possible, in English (and Latin it they choose).

Second—The medicines dispensed by physicians, and others, containing poisonous ingredients shall be by them legally labeled: "Caution; take only as directed."

by them legally labeled: "Caution; take only as directed."
Third—Restoring to every citizen the right to freely contract for the services of whomsoever he considers competent to treat or heal his or her family without rendering the person thus employed liable to prosecution, except for malpractice.
Therefore, we urge all periodicals, and persons in sympathy with the spirit and purpose of the legislation above outlined, to exert their influence in creating and moiding favorable public sentiment.
We also respectfully invite all who believe that the higher instincts, nobler impulses and dearest interests of humanity will thus be served, to send us the addresses of persons willing to receive and distribute literature, or circulate petitions.
We also likewise solicit veritable facts, experiences and other data touching upon these topics, and tending to strengthen the cause of public health and constitutional liberty before the legislature and the general public.

Banner Correspondence.

. Kansas.

SPRING HILL.-J. H. Nixon writes: "In a ecent number of the BANNER OF LIGHT an article appeared concerning the mediumship of

were in attendance.

Mr. Concannon had also most wonderful success in Mrs. Aber's independent spirit-writing seances; being overjoyed at the opening of the gates to him, he boarded the earliest train for which I will leave to the anticipation of the success.

gates to him, he boarded the earliest train for home, related the 'glad tidings of great joy' to his mother, and forthwith returned with her, to whom the gates were also thrown wide open. The possibilities of mediumship in store for Mr. Concannon were most forcibly/and urgently revealed to them by the controls of Mr. and Mrs. Aber, and said controls invited the former and his mother to visit the Aber home at Spring Hill, Kan., at the close of the camp, which they did. Here the Aber band and Mr. Concannon's own spirit-friends advised him to give up his mercantile and sawnill business, which he and his mother's family were carrying on in southwestern Missouri, and sit for development as the spirits would direct, assuring him that his success would be wonderful. Mr. Concannon hesitated to comply with this proposition, but the spirits told of study and rivid self-dispulling its adente of study and rivid self-dispulsion of the which I will leave to the anticipation of the which ply with this proposition, but the spirits told him there was danger in the saw-mill business,

both financially and physically.

Mr. Concannon went home to look after his business affairs, and to make preparation, if possible, to spend a few weeks with the Abers for development. In a short time he returned, bearing the news to us that the steam-boller at the mill had exploded, and that some of the men were seriously injured, and one of them

men were seriously injured, and one of them killed instantly; and that the affair had developed financial difficulty from which he was fearful he could not recover.

He then determined to follow the advice of his spirit friends, and after three months faithful sitting, during which time he began to be entranced to talk, and to receive evidence of the possession of the materializing phase, he decided to accompany Mr. Aber in his travels, visiting Topeka and other places. Mr. Concannon continued sitting, under the instruction of his spirit-guides, until he reached the point where your Washington correspondent finds him. My personal knowledge of the matter ends with the departure of Mr. Concannon with Mr. Aber for Topeka, as be-Concannon with Mr. Aber for Topeka, as be-fore stated."

Massachusetts.

LOWELL .-- Ed. S. Varney writes: "In one of his poems James Russell Lowell says: We see but half the causes of our deeds, Seeking them wholly in the outer life, And, needless of the encircling spirit-world, Which, though unseen, is felt; and sows in us All germs of pure and world-wide purposes.

All germs of pure and world-wide purposes.'

This verse pulsates with a great truth—a truth that is not only deep, wide-reaching and universal in its import, but one also that is beautiful, comforting and inspiring to many an individual to whom it gives a soothing to the heartache or an uplift to the soul.

If the realm of motive, of innate cause, of original impulsion toward the outwrought effect, was confined wholly to this earthly sphere, what a wilderness of selfishness, what a desert of materiality would encompass us! But thanks to angel revelation, we who are Spiritualists know that there is a diviner sphere which impinges on our lower one; that its refining aural emanations infiltrate and sweeten earth's atmosphere; that the lives of many have been swayed and influenced and glorified by spirit impartation, by quickening from on ligh.

high.
Spiritual thoughts, born in 'the land of Beulah' and sown in the mortal minds of the harmoniously attuned and the receptive, have and
are sweetening, broadening and etherealizing
human conceptions. We find this glorious,
this happy truth illustrated with fine and delicate touch in the beautiful domain of poetry.
We cannot take up a volume of any great poet
who are sen
without finding, here and there, those exqui-

site, those heavenly-haloed word-paintings of human love blended with angelic inspiration, which show the divine workings of spirit in-

Mux. We cannot, most of us, see the forms that We cannot, most of us, see the forms that bend caressingly over us; we cannot see them with the outward eye as they walk or sit by our side. But many can feel their dear presence, and so strongly and sweetly at times that it amounts, morally, to positive conviction. And they bless us by their coming, and we bless them by the sweet reciprocity of our loving sympathy. By their visitations they open the doors of our hearts to higher experiences; they kindle the elements of kindness, of feeling and of emotion; they pour healing balm on our sorrows; they widen and uplift our powers of intellectual and spiritual conception. They fructify the entire nature, sowing moral, mental and idealistic seeds, which in the evolving years that are to come will bud and blossom, and bear a richer fruitage than unaided we could have attained. In a word, spirit-influence makes us better, wiser and happier, while at the same time it blesses, through the laws of sympathy and unfoldment, the visiting angels themselves."

angels themselves." WEST SOMERVILLE. - L. Maelynleth, in a recent communication, says: "Miss Roxalana L. Grosvenor, the veteran Spiritualist and author, who has been confined helplessly to her bed for more than four months, is a little improved, though still unable to move, and still in need of the sympathy and the healing thoughts of friends."

New York.

NEW YORK CITY.—Mrs. M. E. Williams (232 W. 46th street) writes: "Not alone in the interest of a clever contribution to spiritual interest of a clever contribution to spiritual literature, but for the information of that large body of seekers after the eternal truth, I would add my encomiums on that admirable collection of tracts by Dr. Augusta W. Fletcher, embraced in the New White Cross Library, and issued in book form under the title, 'The Other World and This.' Those whose questioning minds have led them into this sphere of thought and investigation should not fell to of thought and investigation should not fail to avail themselves of the intellectual suggestions and the world of occult and spiritual philoso-phy so worthy of introspective analysis and assimilation embodied in its pages.

assimilation embodied in its pages.

The various subjects under discussion are handled with the chief purpose of enlightenment in the mystery of the soul's destiny. The potentiality of magnetism as a constructive and regenerative force will readily commend itself to those in whom the spiritual nature has been awakened. To her practical knowledge of medical science is combined that wisdom of the sensitive which enables her so auspiciously to deal with the body politic in its relation to the psychic in nature. Thus, in her reference to the rehabilitation of the physical body by a constant replacement of new elebody by a constant replacement of new elements, lies a succinot argument for the wondrous possibilities for spiritual culture and psychical development. I was particularly impressed with her elucidation of the subject of Spiritualism so companies is its results.

pressed with her elucidation of the subject of Spiritualism, so comprehensive in its meaning, yet so simple and just in its application as to appeal to all who will only yield guidance to the intellectual divinity within them.

The tenets of the philosophy are tersely considered, and certainly should require naught but that attitude of honest inquiry and examination essential to conviction to fully comprehend. The chapter devoted to the subject of mediumship shows a thorough understanding of this mysterious phenomenon, and indicates of this mysterious phenomenon, and indicates the depth, the profundity and the earnestness of this exponent of truth in a felloitous light. As none but the logician can successfully cope with the intricacies of deductive analysis, so no with the intricacies of deductive analysis, so no one but the true Spiritualist can so truthfully probe into the scientific principles underlying the spiritual phases of our philosophy. Her remarks touching on the laxity of devotion of certain Spiritualists, and their self-expressed apprehension lest a knowledge of their belief might redound to their pecuniary disadvantage are certainly timely tage, are certainly timely.

Spiritualism has arrived at that point of in-

article appeared concerning the mediumship of Mr. O. L. Concannon, and it may not be uninteresting to the spiritualistic public if I detail more about how Mr. Concannon's medial powers were brought out.

At the first meeting of the Liberal Camp Association, held in August, 1891, Mr. Concannon appeared. He was at once very much attracted to the Aber circles, and at a materializing séance his wife in spirit-life materialized so perfectly that he was completely overcome by his feelings. In a moment she returned to the cabinet, and instantly reappeared, having their babe in her arms, which was a solemn but realistic scene to him, as well as to all of us that were in attendance.

Mr. Concannon had also most wonderful such that the public of the cathedral, and penetrating to rise and dissipating the effluyia of decayed doctrines, that the newer enlightenment might have purer conditions under which to expand; and there is no longer any reason why the investigator should withhold the result of his research from the public view.

is so complex and confusing. After a lifetime of study and rigid self-discipline, its adepts lock away its mysteries from the 'vulgar herd,' as God's less favored children are cometimes

We confess we have no 'hankering' after its we comess we have no hankering after its secrets. The idea of half-witted, semi-conscious astral shells sailing about in the atmosphere to distract and deceive poor humanity is to us a horridly repugnant belief. On the contrary, it is pleasant to think our friends who have passed from our mortal sight are still interested in our welfare, and may, under favorable circumstances, communicate, as they always have, if sacred and profane history can

Why should we not be glad that it is so? Why

Why should we not be glad that it is so? Why be ashamed of the fact, and wish to conceal it? We hold that God's secrets are open secrets, and are as often yielded up to the honest, earnest sons and daughters of toil as to the occult student, or the learned metaphysician.

True Spiritualism is to me vital Christianity. Christ stands for all that is good and gracious in mankind. In this sense there is no salvation out of Christ; it is simple goodness that saves. The summing up is, 'Have you done unto others as you would that they should do unto you?'" unto you?

Maryland.

BALTIMORE.-Henry Scharffetter writes: We, as Spiritualists, who have drank from the precious fountain of truth, with its soulawakening nectar of knowledge, must be mindful that it is our sacred duty, from which no thing can force us, to care for the physical, men-tal and spiritual development of our children to the very best of our ability. This can only be accomplished by building up the Lyceum and by practicing the lessons we are learning and by practicing the lessons we are learning through our investigations in the home atmosphere. We would then naturally continue to unfold, and we would also prepare conditions and environments for the physical, mental and spiritual growth of our children.

Mrs. Emma Rood Tuttle, the well-known poetess and authoress, has just published her Lyceum Guide, which is admirably adapted to train young minds in all that is beautiful and conducive to their spiritual unfoldment. The long-felt want for such a work has been an

long-felt want for such a work has been answered, and all progressive societies would do well to order this valuable book at once."

Good News for Asthmatics.

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

SPIRITUALIST MEETINGS.

Albany, N. Y.—Spiritual meetings overy Sunday from \$ to 5, and 7 to 9 P.M., at G. A. R. Hall, \$1 Green street, conducted 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 63 Ohlo street.

Buffiel, N. Y.—First Spiritualist Society meets Sun lays in A. O. U. W. Hall, corner Court and Main streets, at 187 and 74 F. M. Henry Van Buskirk, President; L. O. Beesing, Secretary, 848 Prospect Avenue.

Beesing, Secretary, 86 Frospect Avenue.

Baltimore, Mfd.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and S P. M. at Raines Hall, corner Baltimore street and Post Office Avenue. Miss Extella Kapp, 100 Olitton Place, Secretary.

The First Spiritual Oburch holds services every Sunday at 8 P. M. at Honson's Hall, opposite Academy of Music. Mrs. Rachel, Walcott, speaker.

Ohleago, Ili.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker.

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

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

Oleveland, O.—The Spiritual Alliance holds regular Sunday evening meetings free at Army and Navy Hall. Street and the Street and Sunday evening meetings free at Army and Navy Hall. at 7% o'clock. Mrs. H. S. Lake, permanent speaker. Everybody invited.—Thomas A. Black, Chairman.

Colorado City, Col.—Meetings are held in Woodman

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

Dayton, O.—The Spiritualists' Library Association holds meetings every Sunday at 7½ P. M. at its hall in Central Block, second floor, corner 5th and Jefferson streets. J. C. Cox, Cor. Secretary.

Detroit, Mich.—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sundays at 2½ P. M. Dubuque Kown.—Services are held every Sunday at 7½ P.M., and Thursdays at 7½ P.M. Lycoum Sunday, at 2½ P.M. Dr. O. G. W. Adams, President.

Grand Rapids, Mich.—Spiritual Association holds ublic meetings every Sunday at 10% A. M. and 7% P. M., also Vednesdays at 8 P. M., in Lockerby Hall, 35 Fountain street. LD. Sanborn. Secretary, 205 North Lafayotte street. Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 1014 A. M. and 78 P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Edie F. Josselyn, President.

Josselyn, President.

Lynn, Mass.—Spiritual Fraternity holds meetings at Providence Hall, 21 Market street, Bundays at 2% and 7% P.M. Mrs. E. I. Webster, President; Mrs. E. B. Merrill, 35 Lowell street, Sec'y.

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

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

Milwaukee, Wis.—Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2% and 7% r. M. Secretary, H. O. Nick, 213 Lloyd street.

Milmeapolis, Minn.—Services are held every Sunday at 2% and 7% r. M. in the "K. of P." Hall, Masonic Temple, Honnepin Avenue, corner of Sixth street. N. C. Westerfield, President.

New Bedford, Mass.—First Spiritualist Society meets Sundays, 2½ and 7 P. M., at Knights of Pythias Hail, No. 24 Purchase street.

Norwich, Conn.—First Spiritual Union holds services in Grand Army Hall every Sunday at 1½ and 7½ r. m. Chil-dren's Progressive Lycoum meets every Sunday at 11½ A. m. in the same hall. Mrs. F. H. Spalding, Conductor.

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

Nashville, 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% Ohurch street. Medlums with remarkable gifts officiate. O. H. Stockell, President.

New Orleans, La.—Association of Spiritualists meets every Sunday, 7% r. M., at its hall, No. 59 Camp street. Geo. P. Benson, Fresident.

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

Pittsburgh, Pa.—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10% A. M. and 7% P. M.; Thursday, 7% P. M. Nicolaus Schenkel, President; J. H. Lohmeyer, Secretary.

ony 128 F.M. MICOMON ECHONICI, Frestdent; c. H. Lommeyer, Secretary.

Providence, R. I.—The Spiritualist Association holds
meetings every Sunday, at Columbia Hail, Broad street, at
2½ and 7½ F.M. Progressive School at 1 F.M.

Portiand, Me.—The First Spiritual Society holds meetings in Mystic Hail, Monument Square, every Sunday at 2½
and 7½ P.M. Strangers visiting the city cordially invited.
N. H. Lord, President; Mr. F. E. Ward, Vice-President; H.
C. Berry, 112 Franklin street, Clerk, to whom all communications should be sent.

The People's Progressive Spiritual Society at Reform Club
Hall: Sundays, at 10 clock, for developing class; 2½ and
1½, lectures, tests, psychometric readings; Tuesday evenings, mediums' meetings. Seats free. Parties wishing engagements can address Dr. C. Goodrich, 51 Preble street.

Port Huren, Mich.—Meetings held regularly, Sunday Port Huron, Mich.—Meetings held regularly, Sunday venings, at White Building. Mrs. Annie L. Robinson, set-

Springfield, Mass.—The First Spiritualist Society—T. M. Holcomb, Secretary, (14 Howard street)—holds meetings in the Spiritualists' Hall, corner Main and State streets, Sundays at 2 and 7½ P. M.

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

Springfield III.—The Social Wheel of Presenting of

Byringfield, 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. Hall, on 5th street, between Monroe and Adams. Rev. Anna B. Lepper, speaker. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

St. Louis, Mo.—Spiritani Association holds meetings every Sunday at 10% A. M. and 7% P. M. at Howard Hall, 5001 Oliva street. A welcome extended to all. M. S. Beckwith, President.

President.

San Francisco, Cal.—The Society of Progressive Spiritualists meets every Sunday in Fraternai Håll, Alcarar Bullding, O'Farrell street, at 2 and 8 P M. Conference at 2; lecture, with mediums, at 8. Mrs. M. T. Longley, speaker until April. Mrs. S. B. Whitehpad, Socretary.

Worcester, Mass.—Association of Spiritualists, Arcanum Hall, 568 Main street. Geold. Fuller, M. D., President; Mrs. Georgia D. Fuller, Vice-President and Corresponding Secretary; Woodbury C. Smith, Secretary; Edgar P. Howe, Treasurer. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12 M.

In Memoriam.

From her home in South Portland, Me., Feb. 6th, Mrs. Alice M. Abbott, passed to spirit-life at the age of 41 years and 10

M. Abbott, passed to spirit-life at the age of 41 years and 10 months.

For many years she had been a firm Spiritual Society and the Ladies' Aid of this city; always an earnest, willing worker in those societies, doing everything she could for the advancement of the Cause she loved, and which brought to her so much joy and comfort. We shall sadly miss her in our meetings, but we know that what is our loss is her gain. Herself a medium, she sensed the presence of loved ones with her, and conscious to the last, caimly closed her eyes on the mortal to open them on the bright immortal shore. She looked foward to the hour of transition as a happy release from pain and suffering. Her only regret was for those left behind. She leaves a husband, two daughters, one sister, two brothers, and a large circle of friends to mourn the loss—as material presence—of a kind and loving wife, mother, sister and friend. May they be comforted by the knowledge that she waits for them just a step beyond, in that bright morning land where death never comes, and that when they, too, shall cross the shadowy portal she will meet and welcome them home, never more to part.

The funcral services were held Feb. 9th, Mrs. N. J. Willis speaking words of comfort and encouragement to the mourning friends. The house was filled, and to some of those present it was the first intimations of the Spiritual Philosophy which they had ever heard. The eloquent words of the inspired speaker sawk deep into the hearts of the hearers, and will bear much fruit. Quite a delegation was present from the First Spiritual Society and Ladles' Aid, and taid on the casket a beautiful iloral tribute in the form of a crossent. months.

nd a croscont.

Good-by, dear sister. May your spiritual presence be with

H. C. Berry. as all.
Portland, Me., Feb. 9th, 1894.

Arabia must be a heaven for those whose lives are made a burden to them by the whistler. The Arab maintains that a whistler's mouth cannot be purified for forty days and hights, and they assert of the whistler that Satan has touched his body and caused him to produce the offensive sound. The natives of the Tonga Islands, Polynesia, hold that it is a sin to whistle, as it is an act disrespectful to God. In some districts in North Germany the villagers declare that if one whistles in the evening it makes the angels weep.—Ex.

FIVE O'CLOCK CHOCOLATE,

To meet the special call which is now being made in the best social circles for a PURE and DELICATE Sweet Checolate to serve at aftermoon receptions in place of tea, Messrs. WALTER BAKER & CO., the well-known HIGH GRADE COCOAS AND CHOCOLATES, offer a delicious preparation under the name of VANILLA CHOCOLATE

stastefully done up in half pound packages. It is made from selected fruit, a fine quality of sugar, and pure Vanilla beans. It is a triumph flavored with pure Vanilla be of CHOCOLATE MAKING.

WALTER BAKER & CO., DORCHESTER, MASS. eow26t

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDATION OF STATEMENT AND SOCIETY.—Information and assistance given to inquire ors into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee: America. Mrs. M. R. Palmer, 3101 North Broad street, Philadelphia; Australia, Mr. H. J. Browne, Grand Hotel, Melbourne, Victoria; France, P. G. Leymarfe, I Rue Chabanais, Paris; Germany, E. Schliechauer, S Monblou-place, Berlin, N.; Holland, F. W. H. Van Straater, Abeldeorn, Middellann, 821 India, Mr. T. Hatton, State Cotton Mills, Barooda; New Zealand, Mr. T. Hatton, State Cotton Mills, Barooda; New Zealand, Mr. Grabam, Hunthy, Walkato; Swedon, B. Fortenon, Ade, Ohrlstiania; Russis, Etionne, Gelspitz, Irand Belozorski, No. 7, Lod 6, St. Petersburg; England, J. Alien, Hon. Sec., 14 Berkley Terrace, White Post Lane, Manor Park, Essex; or W. O. Robson, French Correspondent, 168 Rye Hill, New; Castie-on-Tyne.

Robert Cooren, Pres.

Panner of Bight.

BOSTON, SATURDAY, FEBRUARY 17, 1894.

CURRENT THOUGHTS.

Buskin and Spirituntism .- In the recentlypublished Life of John Ruskin, by his friend and pupil Collingwood, the author narrates that Christmas Day (1876) "was a crisis in his life. He was attacked by illness; severe pain, followed by a dreamy state, in which the vividiy-realized presence of St. Ursula, mingled with memories of his dead lady, whose 'spirit' had been shown him just a year before by a medium' met at a country house. Since then he had watched eagerly for evidences of another life; and the sense of its conceivability grew upon him, in spite of the doubts which he had entertained of the immortality of the soul. At last, after a year's earnest desire for some such assurance, it seemed to come to him. What others call corneidences and accidents and states of mind, flashed, for him, into importance; times and seasons, names and symbols, took a vivid meaning. His intense despondency changed for a while into a singular happiness—it seemed a renewed health and strength; and instead of despair, he rejoiced in the conviction of guarding providences and helpful influences. Readers of 'Fors' had traced for some years back the reawakening of a religious tone, now culminating in a pronounced mysticism which they could not understand, and in a recantation of the skeptical judgments of his middle period."

Public Lecture on Hypnotism.-Dr. Immanuel Pfeiffer, who is a firm believer in psychology, and especially in what has been given the name of hypnotism, delivered a lecture awhile ago in the New South Church in Boston, to a large and attentive audience on this subject. He said the meaning of psychology was soul-knowledge, all knowledge, or wisdom. He said it was a great mistake to imagine that people who were easily hypnotized were of a weak mind, for in his experience the best sujects were men of strong minds. It is a question of sensitiveness in men. The lecturer claimed that about one in every twenty-five is born in a psychologic condition; one in every twelve in a half-psychologic condition; and so on down; while he likewise held that one hundred in every thousand can be hypnotized. The chief requirement was that everything should be in readiness for the experiment, and the person to be operated upon in a proper state. He gave expression to his sincere regret that the medical profession on this side of the Atlantic is not so progressive as on the other. In Europe, medical practitioners look up new ideas if they show good results. The lecturer urged the necessity of people learning more about themselves, and related instances of young people who are graduates having to go to the seashore or the mountains with a diploma in one hand and a bottle of medicine in the other, to regain health lost in study. A number of practical illustrations of hypnotism were given to the audience, the subjects being taken from it.

Psychic's Advice to Science.-Mr. Balfour, the leader of the opposition in the British Parliament, and the President of the Society for Psychical Research, has recently advocated openly a thorough scientific investigation of psychic, or spiritualistic, phenomena. He said, in an address, that he thought the time had come when the leaders of scientific thought should recognize that there were well attested facts which do not naturally fall into the framework of the sciences or of organized experiences. The proposed investigation was different from a scientific cross-examination of nature, for they would have to deal with abnormal or incomplete faculties, with exceptional conditions in exceptional individuals. He saw no inherent impossibility in such half-formed senses being sporadically developed in the human race. They seemed to have come across facts which could not be made, by any manipulation, to fit into the interstices of the accepted view of the psychical world. If that were so, they were engaged in a work of prodigious difficulty. They had a refractory class of problems to deal with, but it seemed to him that at least they would be able to prove the existence of an outside world. There was a region not open, indeed, to experimental observation, in the same way that the more familiar regions of the material world were open, but from which some information could be gleaned; and if they could not, as the result of their observations, discover what laws these strange phenomena obeyed, it would at all events be something to have shown, as a matter of ascertained fact, that there were things in heaven and on earth which were beyond the philosophy of even the most scientific. In mn we reprint the leading article from the Albany (N. Y.) Press and Knickerbocker, touching the case of Mr. Balfour.

"By Order of Moses!"-Prof. Huxley makes a pointed reply to his critics in his preface to the fifth volume of his collected essays, just published in London. After denying that he has gone out of his way to attack the Bible, or that he harbors any hatred of Christianity, he speaks in this manner of his scientific career: "I had set out on the journey with no other purpose than exploring certain provinces of natural knowledge. I strayed no hair's breadth from the course which it was my right and duty to pursue; and yet I found that, whatever route I took, before long I came to a tall, formidable looking fence. Confident as I might be of the existence of the ancient and indefeasible right of way, before me there stood the thorny barrier with the notice board 'No thoroughfare. By order of Moses.' There seemed no way over, nor did the prospect of creeping round, as I saw some do, attract me. The only alternatives were either to give up the journey, which I was not minded to do, or to break the fence down, and go through it. One point became perfectly clear to me, namely, that Moses is not, responsible for nine-tenths of the Pentateuch; certainly not for the legends which have been made the bugbears of science. In fact the fence turned out to be a mere heap of dry sticks and brushwood, and one might walk through it with impunity, which I

Wretchedness in Italy and Sicily.—The Rome correspondent of the New York Son writes regarding affairs in Italy and Sicily, that although peace is temporarily restored it is by no means permanent in its character. The only chance of pacifying the people is by establishing relief works, but the government is in such sore financial straits that the money cannot be spared, although their cost would enable a considerable reduction in military expenditure. Things will doubtless improve in the spring, but meanwhile the poverty and sufferings of the populace are simply appalling. Misery reigns everywhere, and in the remoter rural districts men, women and children are dying daily of actual hunger. An idea of what is going on in the interior of Italy may be gathered from the fact, efficially admitted, that two hundred persons, the entire population of the village of Roghudi Calabria, suddenly arrived at Cittanova on Tuesday, ragged and shoeless, the younger men carrying the old folks and the women their children. Many were in a pitiable state of exhaustion. Several women had dead children in their arms, and two or three old men had died on the way. They declared that they had left the village because, unless they left, they would die of starvation. There was not a scrap of food in the place when they left, and nothing was growing on the land.

"Number Thirteen." - Some inquiry has recenly been awakened in London and other parts of England regarding the popular views as to this number, its fatality under certain circumstances, etc. The ideas expressed are shared by certain persons in America, who will therefore read with interest the following letter, written to its President-to decline an invitation to attend the "Thirteen Club dinner"by Gen, Wolseley, the great fighting commander of the British Army:

THE ROYAL HOSPITAY, DUBLIN,

January 14th, 1894.

DEAR SIR—I have to acknowledge the receipt of
your letter of the 30th ult., and to request that you
will be good enough to convey to the committee of the
London Thirteen Club my sincere appreciation of the

groat honour they would confer upon me. I wish I could accept this flattering invitation and become an honorary member, but I could not honestly do so. I not only believe in many superstitions, but I hing them with the warmest affection. They link me, if not with a spiritual world of which I know nothing, at least with a glorious and artistic and picturesque past, of which history has told me much. I believe in ghosts and in amulots; I have worn out the rims of several hats since I have been in Dublin through my salutations of single mapples—that mystic bird abounds in Ireland—and I would not on any account walk under a ladder, etc.; in fact I am prone to adopt any superstition I am told of which I find others believe in. How, therefore, could I express sympathy with the objects of your club? I could not; but I can thank you and all the members most cordially for your kind invitation, and wish you many very pleasant meetings: I am sure they will be so, although you all have the misfortune to reject superstitions which are the sait of life to yours very gratefully, Wolseley.

Our transatlantic contemporary, Light, remarks of this missive and its outspoken writer—and we have no difficulty in endorsing its utterances-" We congratulate Lord Wolseley on having the courage of his opinions, a courage sometimes quite as great as that needed on the field of battle.... Lord Wolseley strikes a very important note in this letter when he says that these 'superstitions' link him, if not with a spiritual world of which he knows nothing, at least with a glorious and artistic and picturesque past. But that past is glorious and artistic because there was an underlying spirit, of which 'superstition' is the outward and

Going Back to the New.-Rev. Thomas Armitage, D. D. (of New York), who succeeded Dr. Moxom in Boston, began his season of labor by a sermon in which he may have startled those somewhat who thought Rev. Mr. M. too lax as to the creeds, when he was with them: Mr. Armitage said to his expectant congregation (as reported): "I leave you the old creeds if you get any comfort out of them. But I must go back to the new one-the one my Lord laid down when he said 'a new commandment I give you: love one another!

Spiritualist Meetings.

NEW YORK.

The New York Psychical Society.-Varied and enlivening exercises, philosophy and phenomena were enjoyed by a large attendance on Wednesday evening, the 7th inst., at 114 West 14th street.

were enjoyed by a large attendance on Wednesday evening, the 7th inst., at 114 West 14th street.

Mrs. Mary Wakeman (145 West 4th street), well known in private circles as a remarkable medium, made her first public appearance before this Society as speaker and test-giver, and was greeted with applause by many warm friends.

She said in part that this was not really her debat in public, as she had ventured to speak before the First Society the Sunday before. She would mention one or two of her earlier experiences in Spiritualism. Many years ago she lost a dear lady friend, who died in her arms. Immediately after her death she took from the finger of the deceased a ring, and gave it to a gentleman present as a keepsake. A few days later she visited the noted medium, Charles H. Foster. One of her boys had been killed by lighting, and a few months after she lost another son. Foster told her that her son was present; gave his name correctly, stated how he was killed, and said that he was happy with his brother, giving his name, etc. Returning home this lady spirit-friend appeared to her, and said that she was not dead, but was present in the room for several hours, and saw her take the ring from her finger. She was not very much of a Spiritualist at that time, but she began to investigate very earnestly. Her father and children visited her, and she saw their faces plainly. The thought often came to her, Where did the spirit, the breath, the living soul, go after it left the body? She could not be reconciled to the thought that it went into some prison house in space, confined to some narrow limits somewhere, if it went "to God that gave it," as she had been taught; there must be some place where her children were happy in their innocence; where they would not have to wait for a final judgment; and in answer it seemed as if the spirit would was opened to her, and she could see many of the bright ones in the life beyond. She had tried to live near the spirit, would ever since, and she felt that in so doing she became

Ing to live it day by day, and she noped to die in it. [Applause.]

Mrs. Wakeman then proceeded to describe for several parties present the spirit-forms that appeared before her clairvoyant vision, giving recognized names, family facts and appropriate advice.

Mrs. Riesenweber (née Silvester) followed with readings and descriptions, some of them uncommonly good, in connection with things in the past. Two or three friends of credit declared their receipt of excellent evidence of spirit-return through her agency aflent evidence of spirit-return through her agency af

lent evidence of spirit return through her agency after the meeting.

Mrs. Tingley, the philanthropist, expressed her gratification with the public appearance and success of "Mother Wakeman," and hoped that although she began late she would not stop early. She herself had found increasing interest in new circles formed throughout the city, many of the members of which were connected with churches, showing that sermons no longer feed these who hunger for spiritful feed. no longer feed those who hunger for spiritual food. She was particularly interested in the Woman's Emer-She was particularly interested in the Woman's Emergency Relief Association, which is doing its work on the east side of town, and feeding seventeen hundred hungry people every week. The destitution was appalling; families are put on the streets, some owing not over one dollar and seventy-five cents, but unable to pay; men without shoes or clothing—all pawned for food. That day she had attended to two cases, a child and its mother dying of starvation. Appeals are often made to "sectarian" organizations, but so much red tape intervenes that before relief comes the victims faint. As a psychia, she felt like predicting that before the coming spring, unless something be done by the Government or the cities, irrepressible riots would follow.

the Government of the cities, irrepressible riots would follow.

Mrs. Margaret Austin, another veteran medium, said that living as she is among unbelievers in another town, it was refreshing to see the good work of other mediums, even under heterogeneous conditions of magnetism. It was a matter of rejoicing that such mediums as Sister Wakeman were livings to furnish the evidence of immortality. Nothing else brings her such peace and comfort as Spiritualism; her spirit-friends were not lost, only gone before, and they say to her, Be ready to join us in the higher life. It is good to know that we are not bound by creeds or dogmas, and that our Savior is ourself; but are we really growing in spirit, in truth and in justice, as well as in years?

good to know that we are all both by creeds or dogmas, and that our Savior is ourself; but are we really growing in spirit, in truth and in justice, as well as in years?

Mr. V. J. Moorey (Jackson Hall, 515 Fulton street, Brooklyn,) felt that something more than tests was needed just now. Tests would not furnish bread and butter to those who need them more than anything else. Some weeks since he tested the efficacy of a charity organization by taking the character of one in need, and among the many questions asked was, What church do you belong to? A representative called on him, asked more questions, and promised help. Several weeks passed, but he heard nothing forther from the promises, and if he had really been in an emergency, as he seemed to be, he would have died of starvation. Mr. Moorey then sensed various articles on the table, and surpassed himself in the number and quality of his tests to visiting strangers. He will, no doubt, accept engagements within and around. New York City and Brooklyn, in addition to present duties, and should be kept busy.

Mr. Butterfield (a snowy pleture of William Cullen Bryant), present for the first time, made the closing address. Although an entire stranger to all, he believed that no matter where a man might hall from, the latch-string of a spiritual meeting is always outside as a standing invitation. He remembered the first time he heard a Spiritualist: A delegation was sent from his town to Rochester, and they inquired of their spirit-friends: "Are you in heaven or in hell?" They were told there was neither, which distressed them very much. After all, ignorance is the mother of Sin. Spiritualism touches all sides of all questions, is intended for the poor as well as the rich, and although practically it may not do everything, it opens the eyes to the great future and its grand possibilities for every individual soul, and even if starving you know of certain deliverance. We are storage batteries into which life, and light, and beauty, and independent mentality, and spi

COLORADO.

Denver .- A large audience assembled last night at McMinn's Hall, 1545 Champa street, to witness the platform test scance given by Mr. Harlow Davis, who platform test scance given by Mr. Harlow Davis, who has just returned to this city from California. He announced that his stay here is but temporary, as he leaves for Washington, D. C., in two weeks. The entire, evening was devoted to platform tests, which were presented in his usual direct and positive manner. His tests are such as convince the most skeptical. Full names and minute descriptions of incidents in the past lives of those both in the form and in spirit are given with great rapidity, and are invariably recognized immediately.

John Slater is holding meetings at Warren's Hall, on Champa street, and is having pronounced success in his platform test scances, Sunday afternoons at 3 and evenings at 8. He intends to remain with us for some time.

with the presence of both these distinguished mediums among us it can truly be said that Denver is at present enjoying a spiritual feast.

THE BANNER comes to hand continually full of good things, and is well liked.

J. C. Wilson.

from Secular Sources.

Another Spiritual Sitting. Another spiritual sitting was held at the

home of Mr. John R. Plokering on Monday evening, at which your special reporter was again present. On this occasion the medium-ship of Mrs. Pickering was, we think, subjected to the severest tests. First, a parafilne hand was made. Parafilne is a material used for a variety of domestic purposes. The parafilne was placed in a wooden water pail, and a large quantity of boiling water added. The pail was then placed inside the cabinet and the curtains drawn, while the medium took her seat outside and gradually passed into a trance state. In less than fifteen minutes a splash in the water was distinctly heard by all present, and immediately the medium clasped her hands, and appeared to suffer all the agony of one who had received a severe scald or burn. After several minutes of apparent suffering home of Mr. John R. Pickering on Monday one who had received a severe scald or burn. After several minutes of apparent suffering she arose from her seat, and was soon released from her trance state. On investigation, one of the party present found on the floor of the cabinet the paraffine hand, which was perfect in every particular. The medium again resumed her seat near by, but outside the cabinet, and again passed into the trance state. A small stand had been placed inside the cabinet, upon which rested a small bell. This bell was rung, and then thrown through the apersmall stand had been placed inside the cabinet, upon which rested a small bell. This bell was rung, and then thrown through the aperture by a visible hand. The bell was handed back, and this visible hand received it, rang it, and again threw it into the circle. Mr. Pickering then produced a common walking stick, which was taken into the cabinet and then thrown into the circle. The writer then stepped forward and presented a pocket hand-kerchief, whereupon this hand was again stretched forth and took the proffered offering. The landkerchief was afterward thrown from the aperture of the cabinet. The writer saw the hand as plainly as he ever saw his own. It was clearly the hand of a man, warm and feverish to the touch, and of a velvet-like softness. After these physical manifestations the curtains of the cabinet were suddenly parted, and the face of a man with a heavy black moustache appeared. The sight of this face gazing into her own threw the medium into a state of great excitement, and the sitting was brought to a close, as she was no longer able to remain near the cabinet.

The ignorant and prejudiced assertions that the phenomena produced by Mrs. Pickering were but the cunningly-executed tricks of the medium, were completely disproven by Monday evening's manifestations, as, from first to last, Mrs. Pickering sat outside the cabinet, in full view of the circle. The writer was given every opportunity for investigation, as, in fact, were all others. That spiritual phenomena are not tricks and fraudulent was made evident enough to your reporter, and the ten other persons who were present on this occasion.—C. McQ., in The Record, Rochester, N. H., Jan. 29th, 1894.

Balfour and the Spirits.

The Hon. Arthur J. Balfour, Commoner, and leader of the opposition in the British House, is President of the Society of Psychical Research, and is exceedingly interested in the subject of and is exceedingly interested in the subject of communication between the two worlds, and personally believes in the possibility. As a shrewd and strategic politician, the bold and independent advocate of a policy, he is almost as well known in this country as in England, but as a defender of the rights of Spiritualism he has scarcely been heard of.

"The time has come," he said in a recent speech, "when sneers and ridicule seem to most people to be out of place. Both sneers and sarcasm have outlived their usefulness, and since the belief in Spiritualism not only holds its own but increases yearly, it would be

holds its own but increases yearly, it would be well for the leaders of scientific thought to recognize certain well-attested facts and find out what they mean."

He declares it not unreasonable to suppose

that certain persons may be peculiarly gifted. By some caprice of nature they may have certain qualities or faculties abnormally developed. They may have, as it were, a genius for the discovery of spiritual things, and are not to be ignored or treated with contempt as charlatans because they contradict the theo-ries which we have heretofore held.

Indeed, he adds, matters have gone so far in this direction, and so many indisputable facts have presented themselves, that it is unscien-tific to take no notice of them. If they have any practical value, we ought to reap the bene fit of it; if they are worthless, we ought to de-termine that point and settle the question for-

ever. What Mr. Balfour asks for, namely, a rigid would seem to be no more than a demand for fair play. Spiritualism is the most startling development of modern times. The resources of human nature have manifested themselves in various ways, but in none more interesting than this. When the corroborative testimony of a million people, among whom are numbered some of the shrewdest intellects of the age, tells us that they have held communication with the departed. we must at least treat their assertion with respect, and find out for ourselves whether there is sufficient basis for faith. Mr. Balfour's suggestion is by no means unreasonable.—Press and Knickerbocker, Albany, N. Y.

Passed to Spirit-Life.

From her residence, 5 Pearl street, East Somerville, Mass. Feb. 7th, after a short illness, Mrs. Clarissa Chase, aged 66

The deceased had long been identified with Spiritualism, and was a member of the Ladles' Lyceum Union of Boston, also a subscriber to the Berkeley Hall meetings, where she attended service every Sunday. She was a true woman—kind and long.

Attended service every sindary. She was a true woman-kind and loving.

Mrs. Sarah A. Byrnes officiated at the funeral, and spoke comforting words to the bereaved ones. There were many floral tributes from friends and relatives, and a large floral plece from the Ladles' Lyceum Union. We feel that we have been called upon to part with a dear sister and a ready worker.

OARRIE L. HATCH.

(Oblivary Notices not over twenty lines in length are pub-lished grafullously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on a neer-age make a line. No poetry admitted under the above heading.)

A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service-but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken. Scott's Emulsion checks Consumption and all other wasting diseases. Prepared by Scott & Bowne, Chemists, New York. Sold by druggists everywhere,

Health and Power,

HANDBOOK OF CURE AND HUMAN UPBUILDING By Aid of New, Refined and Powerful Methods of Nature. RY E. D. BABBITT, M. D.,

Dean of the N. Y. College of Magnetics; Author of "Principles of Light and Color," "Philosophy of Oure," etc. Price, cloth, 25 cents; Leather, \$5 cents, For sale by COLBY & RIOH.

Why Do I Get Weak and Tired So Easily?

Questions That Are Constantly Asked by Thousands.

A Prominent Business Man Gives Advice Needed by Everybody.

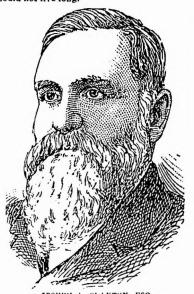
The world is filled with weak, suffering men and women. Oh! if they could only be made well and strong how different their lives would be! And they can be so just as well as not. Read the following letter from Mr. Joseph A. Slayton, one of the most prominent

men of Calais, Vt.: "Two years ago I was taken with the grippe. I had to take to my bed, and was very sick. I came very near death. I was confined to my bed six weeks. When I got up I was very weak, and could but just get around. I employed physicians who did me very little good.

"I had serious trouble with my heart, so bad that I fell and received serious injury. I was completely run down, and could not do any work on account of nervous prostration. I was thoroughly discouraged. A friend advised me to try Dr. Greene's Nervura blood and nerve remedy.

"I had to have something to help me immediately

or I could not live long.



JOSEPH A. SLAYTON, ESQ.

"Other medicines which I had tried did me no good I took one bottle of Dr. Greene's Nervura blood and nerve remedy and it set me right on my feet.

"I could not help having faith in this wonderful medicine even if I wanted to. It cured me completely. Before I took it I was so dizzy I did not dare go away to work alone; I would fall down and hurt me badly. Since taking Dr. Greene's Nervura blood and nerve remedy my health is good and my nerves are steady. I know it is the best medicine, and advise all to use it."

If you are weak, sickly, nervous, run down, or have any nervous or chronic disease, take Dr. Greene's Nervura blood and nerve remedy. It will surely cure you. The spring is the best time to take it. You can always be cured quickest at this season. Everybody needs a spring medicine, and there is none which will do as much for you as Dr. Greene's Nervura blood and nerve remedy. It is a positive cure. Try it. 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 diseases. He can be consulted personally or by letter free of charge.

RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

FOR 1894. Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HIEROGLYPHIC. , the Astrologer of the Nineteenth Century Seventy-Fourth Year, 1894

CONTENTS.

CONTENTS.

Seventy-Fourth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Breeding Table.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1884.
Symbols, Planets, Moon's Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, to:
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables, etc.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Good and Bad Harveste, etc.
Sizes of Tanks, etc.
Pawmbrokers' Regulations, Marriages, Annuities, etc.
The British Empire, Foreign Food imported, etc.
Religious Denominations.
Railway Information.
Railway Information.
Prime Ministers, Digestion and Nutrition Tables.
Yield of Wheat, The National Debt, etc.
Value of Minerals, Population, etc.
Agricultural Returns, etc., etc.
Where the Money Goes, Education, etc.
Postal Information.
Postal Information.
Postal Information.
Portods in 1894 for gathering Medicinal Herbs.
List of Herbs Under Certain Planets.
The Crowned Heads of Europe.
Periods directions in 1893.
Hints to Gardeners.
Legal and Commercial Netes.
Table for Farmers Abroad, etc.
Reviews, etc., etc.
Price & Ceents, postage free.
Pror sale by COLBY & RICH.

Price 85 cents, postage free.

For sale by COLBY & RICH. The Astrology

Old Testament.

BY KARL ANDERSON.

Professor of Astrology.

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

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

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

cient peoples, and of the ten great religions of the past.

MASONIC TEMPLE, BOSTON, Feb. 17th, 1893.

KARL Anderson, Esq.:

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

Very truly and fraternally yours,

Seriem Danderson,

Recording Grand Secretary.

Cloth, 8vo, illustrated, pp. 502. Price \$5.00, postage 25 cts. For sale by COLBY & RICH. PRICE REDUCED FROM \$1.50 TO \$1.00.

BOOK ON MEDIUMS FOR, GUIDE FOR MEDIUMS AND INVOCATORS.

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

Cloth, price \$1.00.

For sale by OOLBY & RICH.

WHY CAN'T I WORK? BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgemery Place), Corner Province Street, Boston, Mass.

COLBY & RICH, Publishers and Proprietors.

THE BANNER is a first-class Family Newspaper of BIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific, EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events,
SPIRIT-MESSAGE DEPARTMENT,
REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

Specimen copies sent free. SPECIAL NOTICE.

The Banner will be sent to New Trial Sub-scribers for Three Months upon the receipt of 50 Cents. ***EX

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

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

floring party about the state of the state of the time.

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

Subscriptions discontinued at the expiration of the time paid for.

When the post-office address of The Banner is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

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

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the

Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.;) The office of The Truth-Secker, 28 Clinton Place. Onset, Mass,-D. N. FORD. Beverly, Mass.-MARK DENNETT, 17 Union street.

Philadelphia, Pa.-S. R. WHEELER, 2553 No. 16th st. Pittsburgh, Pn.—J. H. LOHMEYER, 10 Kirkpatrick st. Cleveland, O.—THOMAS LEES, 105 Cross street. San Francisco, Cal.—J. K. COOPER, 746 Market street, Chicago, III.—CHAS. MACDONALD & CO., 58 Wash-ogton street; THE POST OFFICE NEWS CO., 101 Adams

Brattleboro', Vt .- E. J. GARPENTER, 2 Market Block Providence, R. I.—WM FOSTER, JR., 18 Peace street. Detroit; Mich.—SPIRITUALISTIC SALE AND CIR-CULATING LIBRARY, Fraternity Hall Office, 73 State st. Rochester, N. Y.—ALFRED JACKSON, Arcade Book-tore; WILLIAMSON & HIGBEE, 62 West Main street.

Springfield, Mass.—JAS. LEWIS, & Pynchon street.
Hartford, Ct.—E. M. SILL, & Trumbul street.
Lily Dale, N. Y.—G. F. LEWIS, Publisher of the Day

Milwaukee, Wis.—OTTO A. SEVERANCE, 135 6th st. St. Louis, Mo.—E. T. JETT, 892 Olive street. Grand Rapids, Mich.—MB. DAVIDSON, corner of carl street and the Arcade.

Luckets, Va.-STOUT BROS. & CO Portland, Orc.-W. E. JONES, 291 Alder street. Australian Book Depot.—W. H. TERRY, Austra-Buildings, Collins street, East Melbourne, Australia.

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

Works by Carlyle Petersilea.

The Discovered Country.

"Although 'The Discovered Country' is emphatically a psychological work, it is written in a style so simple in its power that those who run may read. In no single instance is the high, pure tone, which is the characteristic feature, departed from."—East London Advertiser.

"No mere quotations or transcripts could do justice to the beauty, comforting descriptions and pictorial delineation of this wonderful work."—Emma Hardinge Britten, in the Unseen Universe.

12mo, cloth, pp. 460. Price 81.00.

Oceanides.

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

Philip Carlisle: A Romance.

Philip Carlisle: A Romance.

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

12me, cloth, pp. 469. Price \$1.25.

Mary Anne Carew: WIFE, MOTHER, SPIRIT, ANGEL.

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

12mo, pp. 262. Price per copy: cloth, 60 cents; paper, 40 cents.

For sale by COLBY & RICH.

WORLD'S FAIR TEXT-BOOK

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

STREET, CHICAGO, BY W. J. COLVILLE.
LESSON I—Statement of Being Relation of Man to Delty
II—Prayer and Unction: A Study of Desire and Expectation. III—Faith: Its True-Nature and Efficacy. IV—
Ohemicalization or Orisis. V—Divine and Human Will.
VI—The Creative Work of Thought: Our Thoughts Build
our Bodies. VII—Telopathy, or Thought-Transference and
Hypnotism: with Practical Directions and Statement of
Benefits. VIII—Initiation the True Educator. IX—Diagnosis. X—A Practical Lesson on the Most Direct Method
of Spiritual Healing. XI—Concentration, its Development
and Use: The Real Antidote to Hysteria. XII—Practical
Illustrations of the Correspondences between Mental States
and their Physical Expressions.
Leatherette, pp. 139, price 50 cents.
For sale by OOLBY & RIOH.

There is no Death.

This singularly interesting book contains an account of Miss Marryat's own experiences in the investigation of the solonce of Spiritualism. In doing so she claims to have confined herself to recording facts, leaving the deductions to be drawn from them wholly to her reader. It is a very convincing work to hand to skeptics, and should be widely discussed.

Paper, pp. 265. Price 50 cents.

For sale by COLEY & RICH.

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

Goldy & Eich, Publishers and Hooksellers, 9
Howworth Mirect (formerly Montgomery Place),
sermer of Prevines Erreit, Hoston, Mass., keep
for sale a complete assortment of Spiritual, Progressive, Hefermatory and Miscollaneous Hooks,
at Wholesale and Ectail.
Thems (Jahn.—Ordersfor Books, to be sont by Express,
must be excompanied by all or at least half cash. When the
money forwarded is not sumelent to fail the order, the balance must be paid 0.0.D. Ordersfor Books to be sent by
Mail; must invariably be accompanied by cash to the amount
of each order. We would remind our patrons that they can
remit us the fractional part of a dollar in postage stamps
ones and two spreferred. All business operations looking
to the sale of Books on commission respectfully declined.
Any Book published in England or America (not out of
print) will be sent by mall or express.
Subscriptions to the BANNER or Light and orders for
our publications can be sent through the Purchasing Department of the American Express Co. at any place where
that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the
money order, attached to a norder to have the paper sent
for any stated time, free of charge, except the usual fee for
leading the order, which is a cents for any sum under \$5.00.
This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. To no attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 17, 1894. 169UED EVERY THURSDAY MORNING FOR THE WHEE ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

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

THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

Lanc B. Rich.....Business Manager Lather Colby, } John W. Bay, }....Banner Editors. Matter for publication must be addressed to the EDITORS. All business letters should be forwarded to the BUSINESS MANAGER.

New Trial Subscriptions!

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

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

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

Special Notice!

As Thursday, Feb. 22d, will be observed as a national holiday, THE BANNER forms will go to press on Monday, Feb. 19th, instead of Tuesday, 20th; the office will also remain closed on the 22d.

Those having advertisements which they wish to renew on the seventh page of our issue for Feb. 24th, must make application at erly denominated "The Doctors' Plot," against our Counting-Room on Friday, Feb. 16th, in the rights, privileges and immemorial usages stead of Saturday, 17th.

The Doctors' Plot Act.

On the 5th inst. Mr. McInerney, the member of the lower House of the Legislature from potent and unsuccessful formulas, and to array Boston, set in motion the recommendation of the State, as such, against medical progress Gov. Greenhalge to deprive the citizen of his and the spirit of self-protection in matters of right to select his own medical adviser, by in personal health and life, so increasingly manitroducing an act entitled "An Act to regulate | fested by its intelligent citizens. the practice of medicine and surgery by the registration of practitioners." It is composed of ten sections of the following import:

Section 1 instructs the Governor, with the Medicine and Surgery," each of whom shall array the State, by its statutes, against the "be regularly graduated from some reputable laws of God? medical school or college duly authorized to grant the degree of doctor of medicine"; that spiritual descendants, be fined and imprisoned they shall hold office for the term of three for healing, without the use of hydrargy orphleyears, and any member may be removed by the botomy, a sufferer who appeals to them? Is Governor, with the consent of the Council.

the Board among its own members; four con- many of its citizens, shall not believe or trust stituting a quorum, and its meetings to be at in the continuous promises, or their force, of least twice in each year.

the passage of the Act, any person who is at the sick and they shall recover"? Shall Masthe time engaged in the practice of medicine sachusetts fine and imprison "the disciple" if or surgery for hire, gain or reward, or who his grateful patient gives him a dinner, or a publicly professes to practice medicine or sur- coat, or the means to obtain them? gery, to file with the Secretary of said Board an affidavit duly subscribed to by him, stating his full name, residence, place and date of birth, office location, what medical school or college he has attended, and for what length of time, what degrees he has received, and from what medical institutions, and their dates, and of what medical societies he is a member. Every person so registering, who has received a diploma as aforesaid, shall receive a certificate to that effect, and may continue to practice without incurring the liabilities specified in this Act.

Section 4 provides that all other persons may appear before the Board, and be examined orally or in writing, at the option of that body, and if the examination be satisfactory to the Board it shall issue a like certificate, which shall be prima facie evidence of the right of the holder to practice medicine in this State.

Section 5 declares that "whoever violates any of the provisions of this Act shall, for each offense, be punished by a fine not exceeding one hundred dollars, and not less than fifty the laborer, called to service by another, is dollars, or by imprisonment in the jail for three months, or both."

Section 6 provides that the Board shall charge the regulars fifty cents each for their certificates, and ten dollars each to the undiplomated and irregular, the fees in no case to be returned. The fees to be paid into the treasury of the State.

Section 7 provides that the compensation and

each way, for attendance upon each meeting of the Board.

Section 8. False claimants, or pretenders to certificates of license, or to graduation, from any incorporated medical college, practicing medicine, are to be fined and imprisoned as provided in section five.

Section 9 exempts from obedience to the Act all surgeons and assistant-surgeons of the army and navy of the United States, and any physician or surgeon in another State who may be called in consultation with any certificated physician in this State.

Section 10. "This Act shall take effect upon its passage."

For the seventeenth time, consecutively, this obnoxious measure, in some changed or modified form, has been forced upon the legislature by the same interested parties or their predecessors, and sixteen times an intelligent constituency have forced its rejection at the hands of their representatives. If it should appear seventeen hundred times, a legislature representing the rights, the intelligence and the constitutional liberties of its constituency should thrust it from its doors, as a studied insult to both the legislature and the people

The latter have never asked for it, and never will. Only those who have a professional and financial interest in being thus served by the worst of class-legislation have annually clothed their cheeks with brass and shamelessly pressed their claims to special legislation in their own interests. The chapter of objections to this act is almost indefinite in extent:

It is class-legislation of the most obnoxious character.

It confesses to a condition of ignorance among the people of Massachusetts, false in fact, and such a shameless libel upon the Commonwealth, that all good citizens should unite in drawing a moral blister and a blush of shame upon the thick cuticles of the libellants.

It protects incompetency by law, blots out all discrimination between genius, skill, natural gifts from God, and experience, and the lazy, the incompetent, the noodles of a professional class of society, forcing the latter upon an unwilling people.

It fines and imprisons genius, skill and a devotion which wins success, in order to conserve the professional and financial greed of the incompetent, the inexperienced and the unsuccessful.

It humiliates and degrades physicians of conspicuous merit, successful practitioners whose active professional lives, large and steadilyincreasing practice and honorably-acquired wealth, are testimonials of their personal and professional worth to communities.

It is in flagrant violation of the rights of the citizen, and of the spirit and immemorial practice of the Commonwealth.

It is in direct opposition to the spirit of the age, of the fundamental principles of a democratic republican form of government, in that it creates, shields and protects, by a penal statute, a class as a class; in that it empowers a governor of the State, through his favored appointees, to invade the sanctity of the family domicile, prescribe who shall administer to them in sickness against their protests, what kind of medical treatment they shall receive. and empowers the courts of the State to fine and imprison those who otherwise respond to calls for help. That this is indirectly done by the governor does not change the issue, or mitigate the obnoxiousness of the act.

To apply the same class-legislation to any of the other professions, the ministry of the church, the law or professorships in teaching, and give the governor the power, through his appointees, to arbitrarily assign ministers to pulpits for the cure of souls, lawvers to cases in courts, teachers to private schools, would be no more flagrant violations of personal and society rights, if as much, than this act, propof the persons and families of this Common-

It is an attempt to block the wheels of progressive science; to retain, through force of statute law, fines and imprisonment, old, im-

Are the members of a Massachusetts Legislature ready to thus further the designs of a class, and the weakest and most unsuccessful of that class, in their attempted resistance to consent of his Council, to appoint five doctors | the laws of nature, and their development and of medicine as "a Board of Registration in application as curative agencies, and thus to

Must Luke, "the beloved physician," or his this Christian Commonwealth to declare that Section 2 provides for the organization of a disciple of the same Christ worshiped by so the same Nazarene Christ who said of his suc-Section 3 requires, within six months of ceeding disciples, "they shall lay hands upon

> If the State is Christian, let it act upon Chris tian principles and teachings; if it is pagan and selfish, let it pass this law and commence its new era of the imperial supervision of the personal and domestic affairs of its individual citizens at the demand of its antiquated medical incompetents; but never let it be claimed again that Massachusetts is a Christian Commonwealth while such a law disgraces its statute book.

> If a provision in this act required that every practitioner under it should practice his proession without charge; that he should have no financial interest whatever in his profession, but that his service should be pro bono publico, it might relieve these petitioners from the stinging obloquy of seeking to feather their own nest at the expense of other and more successful practitioners, and there would be no advocates of the bill left in the legislative lobbies or chambers; but the act would still be obnoxious, for no principle is better established in civilized communities than this, that worthy of his hire. But if he forces his service upon another, or permits or solicits its forcing by another, and invokes a law with penalties to accomplish this obnoxious thing, then the laborer is entitled only to contempt, and the repudiation of his service and his re-

Gentlemen of the Legislature! Permit us to be healed, and live to serve our families, our expenses of the members of the Board shall be friends and the world our full time. Save us paid from the State treasury, five dollars per from being "done to death" by forced mediday to each member, and three cents per mile cal systems and their rigorous practitioners, age if sent by mail.

Permit us to die a natural death, after the bravest and most intelligent fight we can make with disease, using all the revealed forces of nature and spirit in our great conflict. Bury this unwise and obnoxious act in the grave of oblivion, and give the Commonweath continued peace and its citizens continued freedom!

Continuance of Animal Life.

There are many salient points of treatment of this subject in the inspirational discourse of Helen Stuart Richings, published in THE BAN-NER of February 3d, to which it may be not only interesting but profitable to return. We cannot, said she, change life by so much as a hair's breadth. We cannot lessen it by the smallest amount hor increase it in the slightest degree. Man assumes, as though eternal life were a gift to be bestowed or withheld, that there is such a thing as getting outside of it; but we cannot do it; life cannot be given to us; we belong in it, are parts of it; it is no gift of any one; it is we, and we are it, eternally wed, the finite and the Infinite, the human being and what we call the Divine. One life runs through all the atoms; everything that is the cause of a being is life, the activity the molecules into certain relationship and producing a being, Being per se doing the whole work.

And it has been further assumed that to the human race only was the gift of life a real one, that it was only a loan to the animal, the vegetable and the mineral kingdom; that to man only was immortality given. But, since life is a unit, the life that is in us is identical with the life in the flower, the dog, the horse-it is one and the same life. The animals are only one step below us in the scale of expressionthe animals we love are the nearest to us to express this potential energy: creatures that have love, faith, joy, intelligence; that see, hear and suffer pain. Yet we would shut them out of any continuous existence if we could-would cut off their thread of life at death. What is it that we declare shall stop? What is it that does not go on? Nothing but the bodily, the animal functions; that which does go on is the invisible something which we call spirit—a part of the potential energy. In the man and in the dog it is eternal life in two of its modes of manifestation, different only in

And it goes on in both cases alike; for all things go on; there is no end to anythingthere is only change; potential energy operates upon the atoms all the time, creating or causing these changes; they are not always perceptible to these blind eyes of ours, but they are always going on, and always will be. The belief and conviction of the speaker was, that after the change we call death, we shall find the animals we love, as we shall find human beings, in contact with different molecules of matter, though the eternal through which they shall be found expressing themselves will be different from that which they used here, just as ours will be different.

We cannot divorce potential energy from matter. The potential energy that animated our friends, and animated the dogs and horses we have loved in days that are gone, is still wedded to matter, though on another plane, but nevertheless matter. It must have and does have body with which to express itself. The bodies of our friends and of the animals we have loved are already formed, if they are gone from us; potential energy cannot afford to spend a thousand years, or a minute, waiting at the grave; its nature is activity; it is how to heal the sick, but to show them "a simple and acting on all our friends as they pass out of our sight; we cannot lay it in the grave; and ness." it is as true of every form of life as it is of the human. Wherever there is change, there life is/proving itself. So let us treat the animal preation as if we remembered that, like our neighbors and friends, they would meet and greet us again. Let us not abuse the power we have over them, but rather show them the loving and tender toward them.

Avarice.

upon the increase, especially in this country, more powerful to day than at any time during the century just closing. Its field is broader, its hold stronger, its influence deeper and more pervading in the community. It is breaking down all moral, ethical and religious barriers. churches, founded professedly upon the teachings of the benevolent Nazarene, as it is in business circles and pursuits. It is like a can cer-once it finds lodgment it becomes more and more offensive and destructive. It is the demon of selfishness, and destroys all the finer sensibilities of the human soul. It makes the otherwise noble and exalted nature a craven and a ghoul. It is the prolific parent of modern trusts, corporations, of modern labor strikes, with their resultant poverty, suffering and want; of peculations, suicides, and the dishonorable wreck of thousands upon thousands of otherwise honorable members of society, benefactors of their day, and benevolent contributors to the necessities of their kind.

What shall stop or even check the progress of this destructive disease? Spirits enter the other world from the mortal imbued with the spirit of avarice, to return as they went, and seek natures susceptible to their cultivation and use. They do as they have done in the earth-life, to wit, use every influence and agency which they can invent or devise to increase the spirit of greed in their victims and blind their eyes to the glories of the higher and better character and life. They and their willing victims are still "of the earth earthy," and their hell of punishment is within their own souls.

Spiritualists who know the law should give no place to avarice in their own natures and lives. They should yield to no temptations, but, governed by honor, uprightness, nobility of nature, benevolence of heart and a practical, helpful sympathy with their fellow-beings, of all or of no oreeds, and of all positions in society, should welcome the higher evangels of the immortal spheres, and seek their aid in their own personal development. This is the lesson of the higher Spiritualism of to-day.

Colby & Rich, 9 Bosworth street, Boston, have on sale a few copies of that valuable volume, "Our Indian Wards," by Hon. Geo. W. Manypenny. It is a two dollar book, and is now a rare work. These copies belong to Dr. T. A. Bland-(of Washington, D. C.) the firm, useful and self-devoting friend of the Indian race-and were left at the Banner Bookstore gold at \$2.00, but he now authorizes us to close out the lot at \$1.00 per copy, w. In 20 cents additional for post-

Attention, Healing Mediums, with the profix of "Dr." to your names! There is something of great interest-adverse interestto you and your humanitarian work in the new "Doctors' Plot" act, now before a committee of the Massachusetts Legislature, which requires sis of it is found on this page. Read, consider, and then act. Send in to the Legislature thouagainst the proposed injustice. For sixteen Spiritualists should give him a wide berth. years THE BANNER has successfully defended your natural and spiritual right to aid suffering humanity, and to receive a modest requital for your time and service.

The combination against you is more powerful than ever. It is backed by political forces, and has won the present executive of the State to its interests. There should be unity of action among all the friends of freedom and lovers of truth and humanity. And action should be taken at once, if you are to escape fine and imprisonment for earning your bread of this energy acting upon matter, drawing in serving suffering humanity! The public sentiment of the State is overwhelmingly with you; but it needs to be called out and voiced in thousands of remonstrant petitions asking the defeat of this measure. We appeal to all Liberals in the State to aid in keeping the people from the grip of a medical oligarchy!

> Readers of THE BANNER can add greatly to its character and influence by communicating freely with the editors on all matters of interest to the Cause.—Correspondents must give their names and addresses, not necessarily for publication, but as a guarantee of good faith. We repeat this latter caution, often made, as we at present are frequently receiving various notices of the movements of Mass., will receive a more extended notice in a later mediums, reports of local societies, and even obituary notices, the writers whereof fail to sign their names. We thank the friends for all such announcements, matters of news, etc., but they must remember that. THE BANNER states each week, under its editorial head (fourth page), that "no attention is paid to anonymous contributions."

The Foundation of Spiritual Healing.

Eleanor Kirk has issued an exceedingly attractive and interesting little pamphlet-book of about fifty pages, with the title of "The Bottom Plank of Mental Healing." Typographically it is a refreshment to the eyes and understanding together. Her purpose is announced to be to present what seems to her "the fundamental principle of spiritual or mental healing," caring but little for the name, but giving attention to the truth that underlies this blessed work."

She admits that a great many persons who are interested in this subject, like herself, begin with it in the middle instead of at the beginning, and feel that. because it is a moral and spiritual subject, they do not need any special instruction. We must go back to first principles, and study the spiritual primer for a time, is her counsel.

She holds that "there is such a thing as sub-consciousness, which holds many a secret of expected sickness and sorrow not dreamed of by the external consciousness, and there is also the race-thought, or auticipation, which is a most powerful factor in the manifestation of error." Vague as this statement may seem to others, as it certainly did to her, she says she intuitively felt that there was a bottom plank, and that she should ultimately plant her feet upon it. In this little book she does not purpose to tell its readers thoroughly effectual way to attain personal happi-The really happy person cannot fall to be well and helpful. True spiritual happiness sheds a great light." The bottom plank, then, is "obedience to the law of God, or Good," and is described in the familiar text: "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto vou."

Then what is the Kingdom of God? Her answer is -a kingdom of truth and happiness. Truth comes more kindness in consequence. The fact that I first, because without absolute truth there can be no we have such power should make us only more | real happiness. His righteousness is "loyalty to law obedience to divine precept, love to our neighbors, a wish to bring good into manifestation, and a realiza-tion of the fact that God, or Good, is all there is, and consequently that there can be no reality in evil." The evil spirit of avarice seems to have been | Then what are the "things" that "shall be added unto us"? Answer-"food and raiment, and all the for many years. It is confessedly worse and material comforts as well as all the spiritual graces." But, objects some one, "I know hosts of good people who are poor and ill all the time." The reply is: They may be negatively good, but they are not positively so; and negative goodness, while better than active error which expresses itself in various forms of mental and physical disease, will not insure against It is in an increasingly dangerous force in the tribulations. . . . It is not the not doing of wrong things that counts, but the eager and cheerful doing of right things, according to the law of love."

Vaccination No Protection.

The Evening Star of Lowell. Mass., (in a recent issue) contains an explanatory letter from Marcellus H. Fletcher, in re his decided opposition to the legally entrenched Jennerian system of handing down diseases from generation to generation. The following excerpts therefrom will, we feel, prove of interest to THE BANNER'S readers:

"... A coroner's jury was summoned by Coroner Solomon Richardson, in the winter of 1860, to sit on the case of Ephraim Wright of Westford, who lived just opposite my house there, who enjoying the best of health, was vaccinated, and died in eight days afterward. I was foreman of this jury, and Ex-Goy. Long (the preceptor of Westford Academy at that time) sat.

Long (the preceptor of Westford Academy at that itime) sat.

There was no inquest upon the case of Samuel Fletcher, postmaster of Westford, who, while a very healthy man, was vaccinated, and died in eight days afterward. The case was reported verbatim in the Vox Popult of that date. It was my experience sitting upon this case (Wright's) that made me an opponent of vaccination... I was in Suncook, N. H., one day on business at a time when a case of smallpox had broken out, and the subject being discussed at the dinner table at the hotel, a customer of mine said he guessed he had better get vaccinated. I said, 'You better not, as I do n't consider it any preventive of smallpox.' Dr. L.—, who was sitting at the table, said; 'I guess, Fletcher, you do n't know much about vaccination.' I replied that was of no consequence, as I was not in the business, but I said; 'Doctor, you are; how much do you know about it?' After quite a discussion on the subject, the doctor said that he did not believe anybody who had been properly vaccinated would ever have the smallpox. Here the matter dropped.

In about six weeks I was in Suncook again, and not

chated would ever have the smallpox. Here the matter dropped.

In about six weeks I was in Suncook again, and not seeing the doctor at the hotel as I usually had, I asked the landlord where he was. He replied, 'Have you heard about it?' I said, 'About what?' and he replied: 'Why Dr. L—has got the smallpox, and is not expected to live,' He did, however. Some three or four months afterward I saw the doctor at the hotel, and a worse pitted man I have never seen. I said, 'Doctor, how about vaccination?' He replied,' Please do n't mention it.''

A Worthy Project.

On Saturday next (Feb. 17th) occurs the birthday anniversary of "Charlie Sullivan," who is now, apparently, slowly recovering from his recent severe ill ness. In view of this fact and the great expense naturally incident thereto, it is suggested that a testimonial be presented him on that day as a birthday gift, in the form of a generous financial donation, and that the various societies and friends who have been entertained by him for so many years, solicit conto be sold for, his benefit. Some of them have been tributions, and, so far as possible, unite in forwarding same to him. All personal offerings can be sent by mail direct to him, at No. 32 London street, East Boston, or to THE BANNER office.

Boward of Impostors.

THE BANNER has, from time to time for many years. cautioned the spiritualistic public against a set of im postors, claiming to be spiritual mediums. Some of these people are of late again sending out their handbills, filled with statements alleging (?) that they have been endorsed by Prof. William Crookes, the scientist of London, also Prof. Wallace, and other foreign notayour immediate attention. An extended analy- bles. The last instance of the kind which has fallen under our notice is of a person calling himself "Dr. Charles Slade," who, we learn from the Charleston, S. C., News and Courter of Feb. 9th, has been showing sands of honest and earnest remonstrances his "superhuman" powers there of late. All true

Another shrewd manipulator in the field is Anna Eva Fay, formerly associated with H. Melville Fay whom this paper has exposed many times. She is now, we understand, somewhere in the South, looking for the ducats of the unwary.

Fund for the Destitute Poor. DONATION MONEYS RECEIVED.

W. Russell, \$5.00; C. N. M., \$2.50; H. A. Cargill, to cents; A Friend, \$5.00; Charles Higgins, 50 cents; R. E. S., \$5.00; Dr. Higbie, 50 cents; Sympathy, 85.00; "H.," \$5.00; C. F. Davies, \$1.00; Lucinda Oummings, \$1.06.

Sweet Scented Pansies.

For particulars see the advertisement of Peter Henderson & Co., on last page.

THE LIGHT OF EGYPT; OR, THE SCIENCE OF THE SOUL AND THE STARS, by an anonymous writer, cloth, pp. 287, published at Denver by the Astro-Philosophical Publishing Company, has reached a second edition, a copy of which has been received. Price, \$3.00.

THE LANGUAGE OF THE STARS; A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS, paper, pp. 100, by the author of The Light of Egypt, is issued by the same publishing house. Price, 50 cents.

The author presents his ideas in an able and interesting manner on subjects of great importance to the thoughtful mind, and though his arguments may not convince all, they are certainly worthy of careful perusal. These works, which are on sale at the Banner of Light Bookstore, No. 9 Bosworth street, Boston,

"Poems of the Life Beyond and Within," by Giles B. Stebbins, is a volume finely gotten up mechanically, and charged with a table of contents wherein some of the choicest versifications of many ages have been compiled-with the most excellent judgment—all speaking to the soul the great truth:
"Man, thou shalt never die." The work deserves the widest circulation. Price \$1.00 per copy; postage free.

specting the OLD IFOLKS' CONCERT to be held in Union Hall on the evening of Feb. 22d, under the auspices of the Children's Progressive Lyceum of Boston. "Grizzly Bill's Vision" is one of Sammy

Read the announcement made elsewhere, re-

Wayne's best personations given in the entertainment advertised on the fifth page.

A trenchant letter on current topics, by Prof. Alexander Wilder, next week.

NEWSY NOTES AND PITHY POINTS.

For additional editorial matter see third page.

The greatest misfortunes men fall into arise from themselves.—Steele.

REDIVIVUS! - Utterly regardless of consequences, the Macon (Ga.) News "fires this out" upon an unoffending world; and the Lowell (Mass.) Star bowls it further along with the reassuring ejaculation: Now, All Together!"

I had a girl in Mexico,
Insect bit her on the toe,
Now she's where the illies grow,
Name of insect you may know—
Ta-ra-ra-rantula, etc."

Read the appeal (second page) of the joint committees in New York in the direction of freedom of medical practice in the Empire State. The idea is applicable in other States as well.

At Hartford, Ct., Feb. 11th, the Colt's Patent Firearms Manufacturing Company's factory was partially destroyed by fire, involving a loss of nearly \$250,000.

We hope Bro. Scott will give the "Doctors' Plot" another shot!

There can be no true marriage until woman is industrially independent, until she is perfectly free to accept or reject the terms offered her.—Gertrude Kellu.

One of the mostifearful storms which New England, at least, has known for many years occurred on Monday night and Tuesday, Feb. 12th and 13th. Immense snow-drifts, swift and howling winds, etc., combined to impede mails and travel, and bring about land and marine disasters.

Somebody in whom the sense of sarcastic criticism predominates the promptings of poetic reverence, has

predominates the promptings of poetic reverence, has
thus keenly paraphrased a popular Christian hymn:
Abide with me, fast falls the bankrupt tide,
Depression deepens, Cash, with me abide;
When other helpers fall and comforts flee,
Help of the helpless, Cash, abide with me.
I fear no debt, with thee at hand to bless;
By Mammon's aid I meet each tax and cess;
Blest Gold! Whatever else away should flee,
No rap I care, so thou abide with me! rne Liberator.

Henry Scharffette. of Donnatione has, on our second page, an appreciative word for Mrs. Emma Rood Tuttle's fine work entitled the Lycoum Guide.

A secular contemporary observes that the whole number of foreign immigrants who landed at New York during the month of December, 1893, was 11,262, of whom 7,531, being more than two-thirds, were from southern Europe and Russia, or from nations chiefly representing races which do not readily assimilate with the people of the United States. Of these immigrants over 20 per cent, were unable to read or write. The average wealth brought into the country by 5,276 of the immigrants was 60 cents aplece, while that of the whole number was less than \$15 aplece.

IT WAS A MISSING WORD.—A London paper says that shortly after the "missing word" contests had been declared illegal in England's Salvation. Army exhorter was addressing a street crowd, and endeavoring to show how much importance was attributed in the scripture to the word "repent." "Our Savior," he said, "spoke the word, and Peter spoke it." (Pause.) "And Paul spoke it." (Pause.) "Have you read the word?" (Pause.) "Do you know the word?" (Long pause.) And then came the inevitable polleeman, who, urgently pushing the preacher on the shoulder, said gruffly: "You get away, young man; you know it ain't right. We can't have no "missin' word competitions "ere. You know they're illegal, so just stow it."—New Orleans Picayune.

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

Mrs. A. Wilkins spoke and gave tests in Taunton, Mass., on the 28th of January. Has open dates for the month of March. Address 13 Worcester street, Roston. Boston.

W. L. Jack, M. D., of Haverhill, is improving in health gradually, and hopes soon to be able to meet his many friends in Eastern and Western Massachusetts. He expects to be at Lake Pleasant next season.

W. F. Peck Is lecturing during February in Willimantic, Conn. Will return to his regular charge in Springfield during March. Part of the Sundays of April. are disengaged. Address during February, Willimantic, Conn.

The friends should remember the claims of Thomas Grimshaw of Onset, Mass., to assistance and patron age. This young speaker has recently had severe sickness in his family. He has given universal satisfaction as a speaker and medium wherever he has labored. Societies should keep him at work in the spiritual vineyard.

Mrs. M. S. Pepper on account of sickness was obliged to cancel dates Feb. 4th and 11th; will be in New Bedford Feb. 18th; Brockton, 25th; New Bedford, March 4th; North Attleboro, March 11th; Mystle, Conn., March 18th.

MEETINGS IN BOSTON.

Boston Spiritual Temple, Berkeley Hall, 4 lerkeley Street.—Lectures Sunday at 104 A. M. and 74 M. J. Krank Baxter speaker for February. William H.

P.M. J. Frank Baxter speaker for Vornary. William H.
Banks, President.

The Heiping Hand Society of the Boston Spiritual Temple
meets Wednesdays at 3 Boylston Place at 2/5 r. M. Business
meeting 72 m., it can at 6 r. m., public meeting 7/5 r. M. Business
meeting 82 m., it can at 6 r. m., public meeting 7/5 r. M. Biss
kucette Webster, President.

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

The Veteran Spiritualists' Union meets the first
Wednesday of each month at Gould Hall, No. 3 Boylston
Place, at 7/5 r. M. Dr. H. B. Storer, President.

Obildren's Progressive Lyccum meets every Sunday morning in Red Men's Hall, 5/14 Tremont street, at 10%.
All welcome. J. B. Hatch, 5/7. Conductor.

The Ladies' Lyccum Union meets every Wednesday. Business meeting at 4 r. M. Supper at 6. Entertainment in the
evening.

Eagle Hall, 616 Washington Street.—Sundays at I.A.M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. E. uttle, Conductor. Eathbone Hall, 604 Washington Street, cor-

Rathbone Hall, 692 Washington Street, cormer of Rueeland. Spiritual meetings every Sunday at 11 A.M., 2% and 7% F.M. (7% P.M. meeting in Commercial Hall) Thursday at 2% P.M. N. P. Smith, Chairman.

Harmony Hall, 794 Washington Street.—Meetings are held every Sunday at 11 A.M., 2% and 7% P.M., also Tuesday and Thursday 3 P.M. W. L. Lathrop, Conductor.

America Hall, 794 Washington Street.—Meetings Sundays at 10% A.M. and 2% and 7% P.M. Good mediums, fine music. Miss A. Peabody and Dr. S. H. Nelke, Conductors.

ductors.

The Ladies' Industrial Society meets every Thursday afternoon and evening at Dwight Hall, 514 Trement street. Ida P. A. Whitlock, President.

Hollis Hall, corner. Washington and Hollis Streets.—Meetings Sunday at 11 A. M., 2½ and 7½ P. M.; Tuesday at 2½, test meeting. Every Friday evening, social and dance. M. Adeline Wikinson, President.

First Spiritualist Ladies' Aid Society Parlors, 1091 Washington Street.—Business meetings Fridays, st 4 P. M.; Ten at 6 P. M.; Social meeting at 7½ P. M. Public Circle last Friday in each month at 3 P. M. Mrs. A. E. Barnes, President.

Meetings also held every Sunday at 104.2½ and 7½ P. M.

Barnos, President.

Meetings also held every Sunday at 104,2½ and 7½ P. M.
F. W. Jones, Chairman. Montgomery Hall, 735 Washington Street.— Meetings every Sunday 11 A. M., 214 and 714 P. M., and every Wednesday 3 P. M. Dr. A. C. Davis, Conductor.

Unity Hall Spiritual Conference, 724 Washington treet, meets every Thursday evening at 8 o'clock. Good mediums; good music. Chas. O. Gridley, Conductor. The Home Rostrum (21 Soley street, Charlestown).— Meetings Sundays and Tuesdays at 7½ P. M. Dr. E. M. San-ders, President.

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

Boston Spiritual Temple, Berkeley Hall .-The morning service opened with congregational singing, led by Mr. George B. Cutter, with cornet acsinging, red by Mr. George B. Cutter, with cornet accompaniment by Mr. William H. Boyce. Mr. J. Frank
Baxter was again the speaker for the day, and prefaced his lecture by the reading of a poein. Mr. Cutter sang, very finely, "Waiting," which was composed
and set to music by those gifted mediums, Mr. and
Mrs. J. Clegg Wright.

The subject of the morning discourse was "Physical Death." Mr. Baxter said that life itself was a
problem, and for the greatest knowledge of death we
must wait.

cal Death." Mr. Baxter said that life itself was a problem, and for the greatest knowledge of death we must wait.

We wish to consider the relation it bears to the human being. We are apt to look upon death as the one thing to be most dreaded; but to those who live a good life it is but the opening to a higher life.

The old dogmatic theology has taught mankind to ignore the great issues of life and death. The keynote was, "Prepare to meet thy God," etc., and many have supposed that there were terrible pangs attending the change we call death, and hence the dread even the thought of it inspires. We regard death as a blessing instead of a curse.

Penalties may follow the violation of natural law, but they are not eternal. These results are open pages in the great book of truth, where we may learn and grow wiser regarding the future. Pain and suffering have their influence upon our lives.

As a Spiritualist, he said, I know immortality to be a fact, and that there is a power of love that prevails, and that I call Delty. Acknowledging God, I would study him in nature, and learn something of this ruling power. The fact that there is an immortal life beyond this removes the dread of death.

Theology taught also much regarding the "wrath of God," and we gather from it that death was a visitation of Divine Providence rather than the result of natural causes. Resolutions used to be prefaced with, "Whereas, it has pleased God to take from us our friend," etc., which is untrue. Sclence to-day is triumphing over this false theology.

The speaker said that it is the duty of every one to learn all he possibly can about the problem of life and the philosophy of death. Spiritualism offers facts for faith, and the doctrines of the Church are slowly undergoing a change. We have learned the lesson that life does not end at the grave. If we look upon life aright and perform its duties faithfully it will always be pleasant and death will be welcome. In fact, death is simply a lying down to sleep, and, with Dr. Franklin, I look upo

shall rise refreshed.

There may be sickness preceding the change so long as the prevailing habits of the people tend to the violation of natural law; and, though we cannot assure you that death is painless and marks an epoch, the greatest event in one's life, never to be forgotten. Spirits, when they first return, nearly always remact the change as it occurred, and give the date of departure, because it marks the most remarkable event of life.

Again we say double required.

greatest event in one's new the absorption of phirits, when the one's tellural nearly always refanct birds, when the occarred, and give the date of death, and age as it occarred, and give the date of death, and eath should not be mysteryout of eath, and death should not be mysteryout of death, and death should not be mysteryout of death in out so great as that of birth. Superstition and theology have conspired to make death the king of terrors, a demon of wrath instead of a blessing. It is time that we look upon these errors as things of the past. We conclude that, as there is no pain at birth, we enter painlessly into the new birth of spiric-life. Nature prepares for the protection of the human form in various ways, and nature will prepare the human being for the dissolution of the body. The study of the science of life will remove much of the fear of death. Nature provides wisely an anæsthetic which renders physical death painless, and this process was very clearly and scientifically explained by the speaker. Carbonic acid gas is generated, and an apparent sleep comes over the body. The testimony of the dying is that pain vanishes as death approaches.

Hence we learn this great lesson: that natural law must be obeyed to secure the best results, and that there is no such thing as spiritual death, but that it is a process of nature which opens to us a spiritual birth. The mriling set of the Soul." by Mr. Cutter.

The evening service opened with a song by Mr. Outer, and the reading of one of Lizzle Doten's poems, "Outward Bound," by Mr. Batter.

The subject as announced was "The Spirit and its Emancipation." The speaker said that the old question, "If a man die, shall he live again?" should be answered in the negative. If a man die, he will not live again; but there is a spiritual body glyen him after the death of the physical body. Mr. Batter, which apparently free from the body for a brief period of time. The proceeded to give proof, outside of the statements of Spiritualists, that the spirit now as much as ot

POINTS.

Dr. Taylor reports that the sale of spiritual literature is steadily increasing; a larger number of Banture is steadily increasing; a larger number of Banture is are sold every week; sixty sold this week, and a demand for more.

The hall was well filled at the evening session, showing the popularity of Mr. Baxter as a test medium, as well as an eloquent speaker.

The Helping Hand Scolety is to give a conundrum party Wednesday evening, to which all are invited.

Complimentary Benefit.—A benefit scance, complimentary to Dr. C. D. Fuller and his control, was given

in Unity Hall a few nights since. Dr. W. L. Lathrop presided in his usual pleasant manner, and fine music was furnished by Mr. Stone and daughtor.

The writer was first introduced, and made appropriate romarks. Psychometric readings were given by Mrs. Mulien and satisfactory tests by Mrs. Jennio Hill. Remarks were made by Mrs. Dr. Bell, Mrs. Adeline Wikinson and others—all congratulating Dr. Fuller upon the excellent work being done by his controls. Mrs. Weston read a fine poem, and the spirit guides of Dr. Fuller concluded the entertainment with characteristic speeches and tests of spirit presence.

F. A. Heatm.,

The Helping Hand Society held its regular weekly meeting Wednesday, Feb. 7th, at 3 Boylston Place, Miss Webster, President, in the chair.

Wednesday, Feb. 21st, the Society holds an apron sale. Supper at 6 o'clock.

N. M. BEMIS, See y.

First Spiritual Temple, corner Exeter and Newbury streets.-Dr. Willis gave his second lecture on Sunday afternoon, Feb. 11th; subject, "What Spiritualism has Taught Me Concerning Life, Death

and Immortality."

Nearly forty years ago my views-upon these important, subjects received a great shock, more powerful, more radical than anything that had ever agitated my mind before. Up to that time the highest views that I cherished of spiritual existence were exceedingly crude. I had no proof that the loved form I had laid away in the grave was merely the casket of the real man within. Even though I might have had a vague faith in immortality, how could I know to what far distant, unknown and unknowable realm the released spirit was bound? I had no assurance whatever that the great agony of bereavement would ever again be gladdened by the joy of rethion. I had no conception what spirit was, or how it existed, if it had an existence after death. I had not even a blind faith in the belief of my fathers, for I had repudiated that; I had wandered far from the teachings of Theology, and I had only a faint, traditionary hope that man might be immortal.

But the revelations of Spiritualism startled the world. and Immortality."

But the revelations of Spiritualism startled the world. But the revelations of Spiritualism startled the world. Spirits, through a series of startling physical phenomena, supplemented by equally startling mental phenomena, demonstrated their presence, proved their identity as men and women who had once lived in the earth-sphere, and flooded the world with incontrovertible testimony.

For nearly a half a century this mighty power has been shaking the lands. To me it has revealed some of the sublimest truths that the mind of man can grasp.

of the sublimest truths that the mind of man can grasp.

It taught me as no theological system could ever teach me that the spirit of man is "untouched by the process of death." It has given me positive, actual demonstration of this.

It has revealed to me that we are not alone surrounded by mere atmosphere, but that an invisible spiritual world permeates our mortal world, manifesting itself through phenomenal ministrations.

It has also taught me that not an act or deed, not a thought or word of my mortal life, is ever lost; that the responsibility of each is deeply graven upon my being and cannot be evaded by me, but sooner or later I must stand face to face with them all.

We have come to a most important period in the history of the world. Dissatisfaction with the old formulas of faith is most marked and universal. Humanity is crying out for a higher, broader, better religion. Even the most bigoted of the sects are being driven to a revision of their creedal statements. Has Spiritualism no part to play in this mighty movement that is going on in the realm of religious thought and life? I believe that it is the prime factor therein, even as it has been the chief agent in bringing it about.

The points of difference between modern Christianity and modern Spiritualism are just the points upon

about.

The points of difference between modern Christianity and modern Spiritualism are just the points upon which the sects are most agitated at the present time; just the points which Spiritualism has been presenting to the world for nearly half a century, viz. The nature of God, of Christ, of man; the law of inspiration; the condition of the human soul after death, etc.; and it becomes a most important question just at this juncture how far we can trust these spirits who come to us—not as authoritative teachers but as guides in the direction of forming our religious beliefs.

Spiritualism has revealed to me some important truths concerning the cardinal points of religious be-

truths concerning the cardinal points of religious belief:
First as to the nature of God. Spirit, matter and motion are coëqual, coëternal and coëxistent, one necessitating the other. In their totality these forces constitute an infinite power whose chief attribute is intelligence—Infinite Intelligence, Infinite Mind, the power that evolved order and harmony from the chaotic primordial elements. This force permeating all matter, lying back of all matter, upon which rests the majestic permanence of the universe, is the Godidea presented to me by Spiritualism.

Again, spirits have taught me that there is a divine essence or effluence, an eternal Christ-principle, of which individuals throughout the ages have been in a greater or less degree the representatives. Those this principle, have been called the Christs of the race. The Nazarene was one of these. He was a medium in every sense of the word, and his dootrines were pure Spiritualism.

The spirits have taught me beyond the possibility of a doubt that all that is must have existed forever, and if there is infinity around me and ahead of me, there is infinity. The chemist who demonstrates the indestructibility of atoms demonstrates my eternal existence.

The spirits have declared to me the eternal principle.

structionity of atoms demonstrates my eternal existence.

The spirits have declared to me the eternal principles of right and wrong, and affixed to each compensation and retribution.

They have demonstrated to me by the most overwhelming evidence the corious fact of angel-ministrations, giving me not only phenomenal evidence, but satisfying my reason that in the nature of things the love which expressed itself through the form I have laid away in the grave, and made it so dear to me, being untouched by death must still exist, and still find means of expressing itself.

being untouched by death must still exist, and still flud means of expressing itself.

Let us not forget that we are the representatives and exponents of the broadest system of philosophy, the most sublimely religious that has over been revealed to the heart of man.

Dr. Willis speaks the remaining Sunday afternoons of the month.

The Children's Progressive Lyceum met Feb. 11th at 514 Tremont street. Exercises opened with singing by the school, and invocation by Mr. Wood.

itth at 514 Tremont street. Exercises opened with singing by the school, and invocation by Mr. Wood. The same topic continued from last Sunday, "What do You Understand by Spiritualism?" was touched upon, and further answers were handed in by the scholars. The text of Mr. Wood's remarks upon the subject were again taken from the scholars' replies. The topic which was given out for next Sunday was "What do You Understand by Mediumship?"

During the past week the Lyceum has been called upon to sustain a great loss in the passing to spiritifie of our sister, Mrs. Chase, who has been an active worker both in the school itself and in the Ladies' Lyceum Union, the aid society connected with the Lyceum. It became the duty of Conductor J. B. Hatch, Jr., to announce this to the Lyceum, which he did in a few touching remarks.

At the conclusion of the march Mabel Hall gave a recitation; song by Eddie Ramson; recitation by Helen Higgins; song by Millie Smith.

The Lyceum was pleased to welcome among its visitors Mr. Alonzo Danforth, at present the instructor at the First Spiritual Temple on Exeter street. He occupied the platform for a short time with a few remarks and the reading of extracts from his writings. A song by Miss Louise Horner and a violin solo by Prof. Schaller completed the exercises.

Among the attractions at the Old Folks' Concert on the evening of Feb. 22d at Union Hall will be a French chorus of forty voices.

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

GEO. S. LANG, Sec'y.

Rathbone Hall, 694 Washington Street, corner Kneeland.—Thursday at 2:45 P. M., meeting opened with vocal selection by Mrs. M. F. Lovering opened with vocal selection by Mrs. M. F. Lovering; Mrs. W. H. Burt and Miss M. Knowles gave tests; Mrs. A. Woodbury, readings; Mr. Edward P. Weaver, remarks; Miss Annie Hanson, Dr. N. P. Smith, psychometric delineations; Mrs. M. F. Lovering, recitation, "There is No Death"; Mrs. Minnie R. Soule, tests, and her control, "Sunbeam." answered questions; Prof. Hillaire Spencer of Providence, R. I., drew pictures of spirits, most of which were readily recognized.

Commercial Hall, Sunday, 11 A. M., Mrs. A. Woodbury, Mrs. W. H. Burt, Mrs. M. Irwin, Mrs. J. Woods, Dr. N. P. Smith, gave readings.

2.30 Mrs. A. Woodbury, Prof. Spencer, Miss A. Hanson, Mrs. W. H. Burt, Mrs. J. K. D. Conant, Mrs. M. Irwin, gave remarks and readings; Baby Guilford sang and recited.

7.30 Miss A. Hanson and Dr. Smith participated;

sang and recited.
7:30 Miss A. Hanson and Dr. Smith participated;
Prof. Spencer gave spirit picture tests; Baby Guilford,
recitations; Mrs. Burt and Dr. N. P. Smith, tests and
readings. Dr. N. P. Smith, Chairman.

Engle Hall.—Wednesday afternoon, Feb. 7th, a large meeting. Good readings and tests, Mrs. M. Knowles, Mrs. A. Wilkins, Mrs. M. A. Chase, Dr. C.

Knowles, Mrs. A. Wilkins, Mrs. M. A. Chase, Dr. C. E. Huot, Dr. Fernald, Mr. E. H. Tuttle.
Sunday, Feb. 11th, the morning circle was large and harmonious. Afternoon, song, Mrs. Hellie Carton; invocation and remarks, Chairman; excellent remarks and readings, Mrs. J. K. D. Conaut; remarkable readings and tests, Mrs. M. Knowles, Dr. H. F. Tripp, Mr. E. H. Tuttle. Evening, opening remarks, Chairman; solo, Mr. Geo. Cleveland; recognized tests and readings, Mrs. M. Knowles; fine remarks and tests, Mrs. I. E. Downing; song by little Eddle; tests, Mr. E. H. Tuttle. The meetings throughout the day were very satisfactory both in numbers and results. Meetings in this ball Sundays 11 A. M., 2:80 and 7:30 P. M.; Wednesday afternoons, 2:45. The Banner of Light, an excellent spiritual paper, for sale each session.

The First Spiritualist Ladies' Ald Society met at 1031 Washington street, Feb. 9th, at 4 P. M., for business. The evening exercises opened with a solo and chorus by Mr. Cleveland; Mrs. Alice Waterhouse

made a short but fine address; song by Miss Amanda Bailey; Mrs. M. A. Chandler gave a few tests; song, Miss Bailey; Mrs. Leltoy gave satisfactory tests. The Ladies' Aid will give a supper and Valentine party Feb. 16th—tickets 20 cents. It is hoped a goodly number will be present. E. D. MAYO, See'y.

party Fob. 16th—tickcis 25 cents. It is hoped a goodly number will be present.

L. D. MAYO, 80c'y.

America Hall.—Large and good meetings were held during the day, Feb. 11th. The lectures given by Dr. S. H. Nelke, the Chairman, were masterpieces of eloquence and facts. The doctor was assisted at the morning services by the following good mediums: Miss A. Peabody, Mrs. M. A. Chandler, Mr. Haynes, Mrs. J. Peabedy, Mrs. M. A. Chandler, Mr. Haynes, Mrs. J. Fredericks, Mrs. A. Osborn, Prof. Hartmann, Mrs. J. A. Woods, Mrs. A. Osborn, Prof. Hartmann, Mrs. J. A. Woods, Mrs. A. Osborn, Prof. Hartmann, Mrs. J. A. Woods, Mrs. A. Osborn, Miss A Mis Peabody, Mrs. M. A. Chandler, Mrs. Hayer, Dr. Alonzo Danforth, Mr. Gridley, Mrs. A. And Capacity for several thousand people; it is lighted by electricity, and is well suited for carrying on work of this kind. It is a very attractive place, and owned by a gentleman whose influence throughout the State in procuring State excursions will be of benefit to the movement.

L. D. Mayo, 80c'y.

The Bub-Tropical." which is a large auditorium and garden combined, having a good stage, and secting-capacity for several thousand people; it is lighted by electricity, and is well suited for carrying on work of this kind. It is a very attractive place, and owned by a gentleman whose influence throughout the State in procuring State excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions will be of benefit to the morning state excursions w Dr. B. H. Nelke, the Chairman, were masterpleces of eloquence and facts. The doctor was assisted at the morning services by the following good mediums: Miss A. Peabody, Mrs. M. A. Chandler, Mr. Haynes, Mrs. J. A. Woods, Mrs. Chase, Mrs. Nason, Mrs. W. H. H. Butt, Mrs. French (Townsend Harbor, Mass.), at the afternoon meeting: Mrs. J. A. Woods, Mrs. A. Osborn, Prof. Hartmann, Mrs. J. A. Woods, Mrs. Chase, Mrs. M. A. Chandler, Mrs. Chase, Mrs. Soule, Dr. L. F. Thayer, Dr. Alonzo Danforth, Mr. W. H. Rpencer (the spiritartist of Providence; R. I.), Dr. Fuller and Mrs. Nason; in the evening: Miss A. Peabody, Mrs. A. Osborn, Dr. Fuller, Dr. Alonzo Danforth, Mr. Gridley, Mrs. J. A. Woods, Dr. L. F. Thayer, Mr. W. H. H. Burt and Dr. C. L. Willis. We had also with us Mrs. Wilson Hill, our slater medium, and Mrs. Piper, the elocutionist. Our musical talent consisted of Miss Sadie B. Lamb, vocalist and planist; little Eddie Hill, the boy vocalist and elocutionist: Prof. Baumgartner, an eminent planist; Mr. Charles Weber, zither soloist; Dr. S. H. Nelke, basso.

The Banner of Light: Sor sale at the meetings and (for the accommodation of up-town people) at the rosidence of Dr. S. H. Nelke, 587 Tremont street. The doctor will also take subscriptions for The Banner for three months, six months and yearly.

Harmony Hall.—Tuesday, Feb. 6th, circle forces

Harmony Hall.-Tuesday, Feb. 6th, circle forces superior and helpful; fine tests given by Mrs. Fogg. Mrs. Stratton, Dr. Fuller, Dr. Lathrop, and others.

Mrs. Stratton, Dr. Fuller, Dr. Lathrop, and others.
On Thursday a good séance was given by the following mediums: Dr. J. M. White, Mrs. Hatch, Mr. E. H. Littledeld, Mr. C. O. Gridley, Dr. C. D. Fuller, Dr. A. O. Davis, and Dr. Lathrop.
Friday afternoon our "phéhomena circle" manifestly conferred wonderful developing power on all attendants. Tests by several mediums.
Sunday morning, circle; Mr. King rendered a recitation on "The Deity"; tests were given by Mrs. Stratton, Mr. Martin, Mr. Hancook, Mrs. Dade, and Dr. Lathrop. In the afternoon Dr. C. O. Gridley, Mrs. O. A. Robbins, Mrs. S. E. Buck, Dr. Lathrop, and Mr. Martin (who presided) gave recognized tests.
In the evening we heard read the third and last lecture of J. Clegg Wright, by Mr. James Varcoe, which was heartily appreciated. Dr. Lathrop recited Paul Hayne's "Lyric of Action"; Little Eddie Hill sang two of his exquisite songs; Dr. J. M. White, Mr. C. O. Gridley and Dr. Lathrop gave many tests and readings; Mrs. Piper recited a pathetic selection.
Meetings on Tuesday and Thursday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M.; Experience and Test Meeting on Friday at 3 p. M. On Thursday, Feb. 22d, we celebrate Washington's Birthday, introduce our "Rose Bud" to our friends, and have two musical and literary programs. Ticket, 15 cents.

The Banner of Light, the literary link of earthly

cents,
The BANNER of Light, the literary link of earthly and spirit forces, for sale at all our meetings.
W. L. LATHROP, Conductor.
1762 Washington street, corner of Chester Park.

Hollis Hall, 789 Washington Street. Society of Ethical and Spiritual Culture.—Sunday meetngs were well attended and socially profitable. At

ings were well attended and socially profitable. At the class in the morning deep interest was manifest in the higher unfoldment of spiritual principles. In the afternoon a fine audience gathered. The following excellent mediums gave convincing proof of the presence of loving beings whom the world calls "dead": David Brown, Dr. Willis, Mrs. Wilkinson and Dr. H. F. Tripp. The evening meeting was varied by musical selections and recitations. A song service of ten minutes followed, with invocation by Dr. James Magoon; singling by Mr. James Tyler, tenor, and his wife, soprano; (these excellent artists will be with us again next Sunday evening;) Dr. Wm. Franks in his peculiar manner of reading articles placed under a glass receiver (he not seeing the article at all) gave underscal satisfaction; (Dr. Frank will be with us next Sunday evening;) song by Miss Earl; readings by Miss Nutter; plano solo by Miss Earl; readings by Miss Williams; remarks by Dr. Magoon, followed by test descriptions.

Williams; remarks by Di. Magoon, ionored 5, descriptions.

Tuesday, Feb. 6th, the usual test meeting. The next "Indian Peace Council" will be held Tuesday, the 20th (next week).

The Saturday meeting promises to be of interest—self-culture and spiritual growth are its objects,

Montgomery Hall (735 Washington Street). -Wednesday, the 7th inst., a large and interesting circle. Excellent tests were given by Mrs. Moody. Dr. Coombs, Mrs. Rich, Dr. Willis, Miss Foge and Sunday last, morning circle was the largest of the

Sunday last, morning circle was the largest of the season.

Afternoon, an invocation by the Chairman, followed by Father Locke, who made interesting remarks; Mrs. Hodgdon, inspirational speaker, addressed the audience; correct tests were given by Miss Annie Hanson, Miss H. W. Burt, Mrs. Bray, Miss Jennie Hill, Mrs. S. E. Rich, Miss M. Knowles.

Evening, invocation by the Chairman, after which Dr. C. L. Willis gave thirty correct tests, and was followed by Mrs. Buck, Miss M. Knowles, Miss Jennie Hill with tests.

Dr. Willis will be with us next Sunday, together with other mediums.

Madame Barutio and Miss Musette Gibbs favored the audience through the day with songs; Miss Elia Rodgers, piano sole; Miss E. Green, autoharp solo. Good musical talent next Sunday.

Meetings every Sunday at 11 A. M., 2:30 and 7:30 P. M.; Wednesday at 3 P. M.

BANNER OF LIGHT for sale at all our meetings.

BANNER OF LIGHT for sale at DR. A. C. DAVIS. Pres. 5 Lyndboro street, Charlestown.

The Home Rostrum (21 Soley street, Charlestown, Dr. E. M. Sanders, President) .- Feb. 6th meetings opened with praise service and poem; invocation by Chairman; remarks and tests, Mr. Hall, Dr. Davis, Mrs. Bray, and the Chairman.

Mrs. Bray, and the Chairman.

Thursday, 8th, Mrs. Hodgdon, invocation—her guides then gave excellent advice on the rearing of children—that parents should take great care to teach them to be kind, not only to each other, but to the dumb beast also; the Cole boys were present, and gave fine selections with the banjo and guitar; Mr. Butler gave an organ solo; tests, Dr. Davis; Mrs. Minnie Soule; readings by Chairman. Mrs. Neille Carleton, organist. Sunday, Feb. 11th, praise service, and a recitation by Miss Ellis; invocation and tests, Mrs. Hodgdon; organ solo, Mr. Butler; tests and remarks, Dr. Leighton, Mrs. Bray, and the Chairman. Attendance good. Mrs. Campbell, organist.

Washington's birthday will be celebrated at the Home Rostrum in the afternoon at 2:30.

BANNEE OF LIGHT always on sale.

C. B.

BANNER OF LIGHT always on sale.

The Ludies' Spiritualistic Industrial Society met Thursday afternoon and evening. Feb. 8th. Business meeting in the afternoon: Our evening exercises ness meeting in the afternoon: Our evening exercises consisted of a discussion as to "What constitutes mediumship?" After a plane sole by Mr. Appleton, we heard from Dr. Thorndike, Mr. Whitlock, Dr. Buswell, Mr. Cobb, Mrs. Shirley, Mr. Bröwn, Dr. Tripp.

Feb. 15th, one of our popular mediums meetings, when we expect some of the best mediums in the city to be with us. Feb. 22d, Martila Washington Party. All welcome. All welcome.
19 Oak Grove Terrace.

Unity Hall Spiritual Conference, 724 Washington street,-The conference, Feb. 8th, opened as usual, Mr. C. O. Gridley in the chair. Mrs. A. M. Ott, remarks and psychometric readings; Mrs. J. Freder-icks, convincing tests of spirit return; Mr. Marston and L. J. Souther gave readings; the Chairman made remarks, and presented some clear demonstrations of

spirit control.

At the next meeting an address will be given; subject, "Continuity of Life." The conference meets every Thursday evening at 8 P. M. Good music. Good mediums are always present.

O.

The Ludies' Lyceum Union meets every Wednesday afternoon and evening at Dwight Hall, 514 Tremont street. Test circle in the afternoon at 3 o'clock, which is well attended, interesting and instructive;

which is well attended, interesting and instructive; business meeting; at 6:30 supper is served.

The evening entertainment Feb. 7th consisted of songs by Miss Balley; Mrs. Wm. S. Butler, our President, related some of her experiences in Spiritualism; Mr. Piper spoke of Hypnotism—with practical illustrations; song by J. Coolidge Garland; by request Mrs. Brown read a selection; Baby Guilford sung two songs; Miss May Small favored us with a song; Miss Gertie Small gave a pleasing recitation.

L. Wood, Rec. Sec'y.

KENTUCKY.

Princeton.—Joseph Heberle says, under date of Feb. 2d: "I think THE BANNER is shedding at exceedingly bright lustre of spiritual truth and comfort ceeningly bright instre of spiritual truth and comfort from its Message Department. I am much interested in your just opposition against vaccination: Just think of the thousands of emigrants that are subjected to it on board the steamer before they land—not only suffering from the bad results when hardly landed, but incurring the risk of contracting diseases from which they would otherwise have been free. I am speaking from personal observation and experience."

You Dye in Turkey red on cotton that won't freeze, boil or washout. No other will doit. Package to cota; 6, any color-hor wool or cotton, 40c. Big pay Agenta. Write quick. Afencien this paper, FRENCH DYE CO. Vasser, Mich

The Southern Camp-Meeting.

To the Editors of the Banner of Light: The National Spiritual and Liberal Association will open its meetings at Jacksonville, Pla., on Sunday

ments, etc.

I will report further concerning the meeting in a future issue.

R. S. LILLIE.

The Facts Convention.

At the morning session last Sunday, Dr. Tripp, while blindfolded, gave some good readings from articles placed in a bottle with glass stopper. Dr. Coombs followed with psychometric readings, giving a remarkable one to a stranger from Missouri, who had

markable one to a stranger from Missouri, who had never been in a séance before, and which he said was correct. The Doctor also gave an astrological description, under control of his guides.

Mr. L. F. Wade, Secretary of the Boston Theosophical Society, at the afternoon session, delivered a lecture on "Reincarnation." His candid and ready manner of answering the many questions propounded showed he was a thorough student in this line of thought. Miss Effie M. Danell of New York made interesting and instructive remarks, as did also Mr. Jacob Edson.

At the evening session Dr. A. T. Buswell delivered a scholarly address on "Swedenborg, the Scientist and Seer." [To be referred to hereafter.—Eds.] Dr. Pfeilfer. Dr. Storer, Mr. Potter, Mr. Wilkinson and many others made remarks and asked questions.

Mr. Whitlock stated that these meetings are not intended for any creed or dogma. All are welcome to express their opinions on psychic subjects under consideration.

Next. Sunday forencon, séance at 10:30: afternoon.

express their opinions on psychic subjects under consideration.

Next Sunday forenoon, séance at 10:30; afternoon debate on psychic forces; evening subject, "Hypnotism as Related to the Human Being," with experiments by Dr. Pfeisier. Admission free.

Spiritualists, Remonstrate!

All lovers of liberty should sign at once a remonstrance against the enactment of any law to regulate the practice of medicine, or to create a Board of Registration for the purpose of compelling physicians to become "Registered Physicians."

Also see that said remonstrance is forwarded to the Senator or Representative of the section of the State in which you live. Much can also be accomplished by personally interviewing your Senator and Repre-

Attend to this at once if you wish to enter your pro-Attend to this at once if you wish to enter your protest ere tit is too late!

Remonstrants ilving at a distance from Boston who wish to forward their papers to me are invited to do so, and they will be presented to the Great and General Court, with others, that are being circulated by officers and members of State associations. It is necressary that they be forwarded as soon as possible.

All who attend Boston meetings will have an opportunity to sign on Sunday, Feb. 18th. Our loved friend A. S. Hayward is not within the body to champion the cause of liberty—though his spirit is with us in the work: Let us each do our best for the right.

FRANCIS B. WOODBURY,

See'y Mass. State Association of Spiritualists.

180 Centre street, Roxbury, Mass.

Spiritualists' Memorial Building Association.

To the Editors of the Banner of Light: A meeting for the organization of the above society vas held at the residence of Mrs. W. S. Butler, 411 Marlboro street, on Tuesday evening, Feb. 2d, at which the "By-Laws" were adopted; and at an adjourned meeting, held Feb. 9th, the organization was perfected by the election of the following officers: Charles T. Wood, President; Charles D. Sherman, First Vice-President; Mrs. Carlies B. Butler, Second Vice-President; Mrs. Carle F. Loring, Treasurer; Miss Emma Louise Adams, Corresponding Secretary; J. R. Root, Financial Secretary; Sarah A. Byrnes, Richard Holmes, George F. Waters, Mrs. Hattle E. Jones, Mrs. Mary A. Brown, Benjamin Loring, D. W. Murphy, C. Fannie Allyn, Directors; William S. Butler, Isaac B. Rich, J. B. Hatch, Jr., Board of Trustees. Articles of Incorporation have been filed, and the next regular meeting of the Association will be held on the first Tuesday in March, notice of which, with place of said meeting, will appear in The Banner. Marlboro street, on Tuesday evening, Feb. 2d, at

MAINE.

Portland.-H. D. Barrett of Washington, D. C. President of the National Spiritualist Association,

President of the National Spiritualist Association, occupied the platform of the First Spiritual Society last Sunday at Mystic Hall. His subject in the afternoon was "The National Association."

In the evening his subject was "Some of the Principles that Underlie Spiritualism."

Bro. Barrett is an able worker in the Cause, full of enthusiasm, and an eloquent advocate of the National Association; and as a result of his two addresses before our society we have applied for a charter under the National Association.

Observer.

Portland .- On Sunday, Feb. 11th, the People's Pro ressive Spiritual Society met at Reform Club Hall. The developing class at one o'clock was well attended The developing class at one o'clock was well attended.
Mrs. L. M. Goodrich, our popular test medium, and
Mr. James O. Dobson, our genial Chairman, are accomplishing wonderful results in developing mediums.
In the afternoon Master Samuel Goodrich gave a
number of tests, which were recognized.
In the evening Mr. John M. Todd spoke to a large
audience. He was followed by Doctor and Samuel
Goodrich, the boy medium, who gave twenty-two tests,
all recognized.

On Sunday next Dr. F. H. Roscoe will be with us.
Much interest is manifested in The Banner, which
we are endeavoring to distribute where it will do the
greatest amount of good. Dr. C. Goodrich, Pres.
James O. Dobson, Chairman.

Experience proves that nothing else so surely destroys scrofula as Ayer's Sarsaparilla.

RHODE ISLAND.

Providence.—The Spiritual Association met Sunday, Feb. 11th, in Columbia Hall, No. 248 Weybosset street, at 2:30 and 7:30 P. M. (Progressive School at 1

street, at 2:30 and 7:30 P. M. (Progressive School at 1 P. M.) Mrs. C. Fannie Allyn gave us two eloquent and instructive discourses, as usual, taking her subjects for lecture and poem from the audience. She was listened to with marked attention.

Sunday, Feb. 18th, Carrie F. Loring will speak here.

50 Daboll street. SARAH D. C. AMES, Sec'y.

The Progressive Aid Society met Wednesday, Feb.
7th, at Columbia Hall. Dr. Harding entertained a large gathering in the evening by speaking and giving tests. Mrs. Humes also gave tests.

MRS. M. L. PORTER, Sec'y.

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

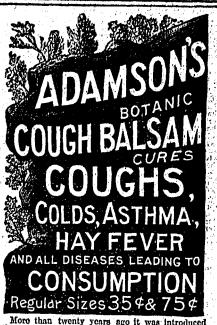
SPECIAL NOTICES.

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

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich... James Burns, 15 Southampton Row, Lon-

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

don, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby



More than twenty years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary complaints. Since its introduction it has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIC BALSAM is the BEST REMEDY FOR CURING Goughs, Colds, Asthma, and all Lung Troubles.

MADE ONLY BY
F. W. KINSMAN & CO., New York, and Augusta, Me. For sale by all the best druggists. Trial size, 10 cts. Oct. 14.

28teow

Oct. 14. 26teow

A LYSTE

Of Sacred Hymns and Tunes, likewise Worldly Songs and Dances, certain of wh pieces were funge in YE YEARS OF OUR LORD 1694 AND 1894, And wh pieces will once be played and sunge at ye GREATE CONCERTE

Under ye auspices of ye Children's Progressive Lyceum, To be attended in ye commodious house known as

YE UNION HALL, On ye Boylston Street, near ye Common. On ye 22d daye of ye month of February, In ye year of our Lord 1894.

Ye price of ye Card to admit you to ye Concerte will be 25 cents.
Ye Cards can be procured of ye Children of ye Boston
Lycoum, also at ye Ticket Office of ye meeting-house on
Boylston street.

SPECIAL SI PRIZE TO GIRLS AND BOYS. MR. F.B. HAWKINS,

Author of "The Haunted Trombone," in the Banner of Light for January 20th. ASSISTED BY MASTER CLAUDE WILSON, WILL give "Sammy Wayne" in any place within two hundred niles of New York for \$20 per evening. Entertainment of two hours, consisting of elucidation of Modusian idea of Spiritualism, original Songs, Whistling Solos, new Personations and Experiments of Reading Character by Handwriting. One dollar given every evening to the girl or boy suggesting the best title for an impromptu story. For further particulars and dates, address F. B. HAWKINS, 142 West 133d street, New York. 4w Jan. 71.

ALTERATIVE COMPOUND. Wild Cucumber Pills.

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

Dr. Immanuel Pfeiffer

IVES special attention to **Developing Mediums** in **Medical Diagnosis**, etc.
Free Sanday Lectures at "The Cosmopathic Health Institute." 188 West Chester Park, at 3:30.
He succeeds when others fail. Best of references. Feb. 17.

R. L. Green, SPIRIT PHOTOGRAPHER, 340 Shawmut Avenue, Boston, Mass.

SITTINGS daily from 9 A. M. to 4 P. M. Sittings by mail from lock of hair or photograph. lw* Feb. 17.

Dr. H. F. Tripp, NATURAL Healer—Test and Business Medium, at 8 Dwight street, off Shawmut Avenue, Boston. Feb. 17.

CHART FREE by Astrology. Send of eyes and hair. Address GEO. WELLES, No. 22 Ollnow street, Rewark, N. J. CLAIRVOYANT DIAGNOSIS FREE. Send lock patient's hair, sex, age, one leading symptom, and stamps. Magnetic treatments free every P. M. DR. OAR-PENTER, 80 Berkeley street, Boston, Mass. Feb. 17. A STROLOGY.—Business anxieties and all affairs in life settled by the Planets. Fee, gl. Nativi-ties written. H. MORRIS, 41 Sharon street, Boston. Dec. 23. is4teow*

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.

COLBY & RICH, Publishers. THE OTHER WORLD AND THIS.

A Compendium of Spiritual Laws,

Which is No. 1 of the New White Cross Series. The volume deals with man and the various influences, seen and unseen, which combine to form his character here and hereafter. It is a work of great and practical value to the lecturer and public teacher, to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life.

CONTENTS

all life.

CONTENTS.

Introduction... The Body, the Spirit and the Soul... The Physical and Spiritual Nature... The Spirit and its Sphere of Action... The Aura... Mental States... Mental or Spiritual Science... Mental Healers... Crime by Inheritance... Conditions Producing Crime... Idlogy... Insanity... Obsession... The Mystery of Sleep... Do we Travel when we Sleep?... What is Death?... Modern Spiritualists Belleve in the Belleve in Heaven and Hell?... Do Spiritualists Belleve in Prayer?

Are there Eyil Spirits?... Mediumship and Spiritual Phenomena... Physical Mediums... Trance Mediumship... Healing Mediumship... Inspirational Mediumship... Theosophy and Occulitism... Other Conditions in the Spiritual Life... The Suicide's Story... A Glimpse into the Spiritual in Literature... Has Man Lived More Lives than One?... Suggestive Thoughts. CONTENTS.

Cloth, 12mo, pp. 278. Price \$1.50. For sale by COLBY & RICH. Have you promised yourself the Rare Pleasure of Reading this Beautiful Work by the good old-time IN writer, Hudson

2 SPHERES Tuttle? Price, 50 cents. Contains a fine portrait of the Author. Send to us for it.

THE VOICE OF THE NEW YEAR. A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894. BY DR. F. L. H. WILLIS.

Pamphlet, pp. 16. Price 5 cents; 6 copies, 25 cents copies, 50 cents; 30 copies, 51.00. For sale by COLBY & RIOH.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists meets at 1710 No. Broad street. President, Benl. P. Benner; Vice-President, Bannes Marior; Secretary, Frank H. Morrill, 221 Ohestnut street; Treasurer, James H. Marvin. Services at 10½ A.M. and 7½ P.M. Lyceum at 2½ P.M. Spiritual Conference Association meets at the northeast corner of 8th and Spring Garden streets every. Sunday at 3½ P.M. S. Wheeler, President, 472 N. 8th street.

MEETINGS IN WASHINGTON, D.C. First Society, Metzerott Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M. M.O. Edson, Pres.

Second Society—"Seekers after Spiritual Truth"—meets every Sunday, 7% P.M., at the Temple, 425 G street, N. W., opposite Pension Omce. Rev. E. B. Fairchild, Pres.

Message Meyartment.

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

our Public Circle-itoon has been permanently closed.

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

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

they perceive—no more.

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

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

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

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



Report of Séance he d Dec. 1st, 1893. Spirit Invocation.

Oh! thou Eternal Father, source of all light and knowledge, we ask thy divine presence at this hour. Unto thee would we lift up our hearts in thanksgiving and praise, realising more and more of thy goodness from hour to hour and day to day. We would ask thee, oh! Spirit Divine, that thou wilt send forth thy ministering angels unto every home, that all may know more and more of thee; that they may learn more of the relationship they bear to the Great Whole We would gain a better understanding of life and its mean ing, that we may be grateful for its disciplines. We thank thee for spirit communion, for our affections do not undergo a change when we pass through the portal that leads to life eternal; and unto thee both now and forevermore would we ascribe all praise.

INDIVIDUAL MESSAGES.

Theodore Halden.

I have visited your circle-room many times, but only as one of the audience, to gain whatever I could of spiritual force. In Stowe, Vt., where I was well known, and in Waterbury, also, I am not forgotten by a

I always felt that the loved ones who had passed on must be near us when I was in the mortal form, but there was a darkness, a mystified feeling in regard to it.

I send these words to each one that is yet upon the earth-plane: "Seek, and ye shall find; knock, and it shall be opened unto you." We cannot expect to know anything unless we investigate, and then not merely once or twice,

reason does not approve.

I have said to myself many times when I have come into their meetings, "I will make myself known," but I failed often. Occasionally some one would just speak my name, but that does not give us a great deal of satisfaction. Suppose to right a centleman or lady and some otherwise.

come; but mortals in their hurry through the material life do not pay much attention to the real life which lies just beyond the vale; for, as far as I have learned, I find our life over some suppose to right a gentleman or lady and some otherwise. but continually—never taking, however, what

you go to visit a gentleman or lady, and some one merely says you are in the room; you will get very little satisfaction from that. We do wish to commune together, and if my memory serves me right we are commanded to commune

serves me right we are commanded to commune together.

Amos is with me to-day, and Walter Densmore is here. He would like me to just mention his name; but very little satisfaction, as I said to you, will he gain from that. Each one must do his own work. I look at it in this way: If you send two children to school, and one gets the lesson for the other, that other is not benefited by it; we must do our own work; but do not misunderstand me, and think I am not willing to speak for him.

Theodore Haiden is my name, and I am grateful for the privilege of the few moments which are allotted me upon this platform.

Lydia Tuttle.

I think it was perhaps one year ago when 1 was able to appear in a materialized form at a materializing circle-still, it may have been Clara, you knew well it was I, and you

longer. Clara, you knew well it was I, and you felt happier in consequence.

In mortal life I could not see these things as clearly—I could not realize them as vividly as I do in spirit. I did not oppose them, for I felt they might all be true; I hoped so at least. I knew well father and mother, brothers and sisters came, yet I could not see these things clearly. I understand now that I did not have medial powers as strong as my sister, and Clara. medial powers as strong as my sister, and Clara never blamed any one who could not accept what she had found.

what she had found.

I am very happy to speak here to-day, and this is a blessed hour to me which is allotted to us to give forth words of comfort to loved ones at a distance. I know very-well this message will reach my sister in Fitchburg, and, through her, some of my friends in Canaan, Me. They will learn I have spoken, whether they accept my message outwardly or not.

Ella came to me. Clara, a few nights ago, and said, "Aunt Lydia, come with me. We must go and try to aid Aunt Clara. She is suffering so much from that asthmatic trouble, and we may help to relieve her with the assistance of

may help to relieve her with the assistance of the red men." We went, and found you suffer-ing much—short of breath, and so distressed in 'the chest for the want of air, as it seemed to you; but as Red Jacket made the passes over you, you were relieved. Dear sister, the more you, you were relieved. Dear sister, the more power that can be brought to you through the red men, the more you can be relieved. I know if you inhale the smoke it may do you a great deal of good; but the old doctor says if you would keep your room closed a little tighter you would find relief a great deal sooner; try it, and see.

Do n't ever blame Charlie; he can't see things Do n't ever blame Charlie; he can't see things as you do, although, as Addie has said many times, he realizes her presence; and if spirits do not come upon the earth-plane how could he do so? He is cared for and protected in all the narrow escapes he has had by the spirit-band that is about him.

Oh! how happy I was when I beheld the face of our father and mother, and little Jimmie, who had been gone so long, and yet who had always been so near.

always been so near.

Dear sister, my head is all clear as a bell. I have none of the sensation that troubled me have none of the sensation that troubled me when I first made an attempt to speak; and when you were conversing with the dear little lady. "Rosebud" stood close by and said, "We will have her in the field again sometime; I know it will be so. Sometime she will feel to

go forth as a worker for the angel-world in-stead of as a worker for the material world." I was very happy as I listened to the words that were spoken between you two.
Sister Clara, Ella wishes to be remembered to all—brothers four and the sisters. Dear Grandmother Gower also sends loving words to you and Hartson, and says that what you do not learn in this life you will have the privi-lege of learning in the life to come; but it is better that you should learn all you can here. Loving words do I send to each one of you. Brother Samuel and David are here also with words of encouragement. Go on a little while

Brother Samuel and David are here also with words of encouragement. Go on a little while longer, and you will come to be one of the number who have passed through the portal termed death. I think you could enjoy a great deal if you could only be where you might have different conditions, for it has been said by the spiritual physician it is not well for you in that atmosphere where you now dwell; but help shall be extended to you through others, and at last we shall meet upon that shore that knows no good-bys. Lydia Tuttle.

James B. Eastman.

[To the Chairman:] It matters not here, they tell me, where a spirit halls from—whether it is Boston, New York or Louisville, where I was at one period, although in my earlier days I was known in Concord, of the old Granite State, as James B. Eastman. Henry is with me to-day. I was not a dweller in Louisville, but was drawn there by Henry's being there; and I am pleased to announce to-day that we are together, and that mother also is with us.

I am pleased to say to you that upon this earth plane many, many have been aided in coming into the light through this spiritual post-office of yours; and may the time be hastened when every mortal may listen to words that we may send forth. We are grateful from the depth of our souls for the privilege that is that we may send forth. We are grateful from the depth of our souls for the privilege that is extended to us of speaking from this platform. In the many years—for I am not, as I may say, a new comer here—I have been to your meetings as a listener, I have witnessed scores upon scores turn away with a sad look that they could not send a message to some loved one, while others have come simply to listen and while others have come simply to listen and learn. Sometimes when we come upon the platform here, and see so many eager to send forth a word to some dear one, we step aside, and the doors are closed on us—for the time

hand the doors are closed on us—for the time being at least.

Mary Eastman is here, too, and also Enoch. I think there are some yet dwelling in Concord who will remember James B. Eastman, and certainly there are those who will remember

Helen Chapin.

I want to send a word to my dear papa and

Grandpa and grandma Chapin are with me. Uncle Kirk asked me to say to mamma that he is present to-day. He passed away in New York, but that don't make any difference York, but that do n't make any difference about his coming here. I passed away in Hyde Park, and I want to send my love to grandpa and grandma Smith, for they will feel happy to know that I have come and spoken here. I want to say I have got a nice form now, and I do n't suffer any.

Aunt Ella is here to-day. Aunt Gracie, I am with you a great deal more than you know; and, mamma, grandpa Chapin says, and mamma Straw, that that affair will come all right

ma Straw, that that affair will come all right eventually, and you will be satisfied. I suppose mamma Straw knows more about it than I do, so I'll not try to explain. But, papa, you are going away pretty soon on just a little business, but not to stay.

[To the Chairman:] Oh! I wish they could see me just as I can see them. We wish uncle Arthur could understand as much of our visits as uncle Leicester, and I suppose he will sometime. Sometimes when sister Florence is playing by herself seemingly, she is playing with ma Straw, that that affair will come all right

ing by herself seemingly, she is playing with the spirit-children. She sees them clairvoy-

I'm learning a great deal in music, for I'm taking lessons now, and our instruments are just as real and tangible to us as yours can be to you.

I would like to have you put my name down as Helen Chapin. My people live out Roxbury

Ebenezer R. Holmes.

[To the Chairman:] I understand, sir, all are privileged to speak here without money and without price, although the time, they tell me, is limited so as to give all possibly a chance to come. I have been asked to come into your Circle-Room by some who have visited it. Once I would not have thought I would ever visit a spiritual meeting, and many here will say they never had an idea that I would come; but mortals in their hurry through the material life do not pay much attention to

otherwise.

To those that I have been wont to mingle with upon your earth-plane I feel to say, Learn all you can, but learn like a little child. You cannot expect to read right off until you have learned your letters, and you cannot expect even then to go into the higher studies until you have learned your first simple lessons.

In Oxford, Me., I was well known. The old

In Oxford, Me., I was well known. The old body served me for many years—from seventy to eighty. I used to think that a person living to that age was pretty old, but at the time of the change I felt I was not very aged, although I remember well in my younger days that I considered a person of forty old enough to die. I would say to my friends, Study, seek to know more of yourselves, and not talk so much of God, and heaven and hell, that you know nothing of. It is much-better to study the relationship you still bear to those that have passed on; then I think you would gain a great deal more light. leal more light.

deal more light.

Many a time in earth-life after I had gone to my couch I would ask myself in regard to those who had passed on: Where are they? Are they here? Now it is made plain to me why I asked that question—they were with me, for there is only a thin, filmy mist that veils the other world from your sight.

James McLaughlin.

My name is James McLaughlin.
Oh! how real is the spirit-world to me now, but when I first became a resident of it it seemed very strange to find living, active peo-

ple there.

ple there.

Thousands to day are hoping in their own minds that spirit-communion is a truth, and that is why we are so anxious to return to convince them of our identity.

In Providence, R. I., and in Olneyville of that State, I have some friends yet, and I feel to say to them, learn all you can, but use the sieve which is called Reason, and you will not be in darkness. Before you are able to lead others, you must obtain the light yourselves.

Betsey Gardner.

[To the Chairman:] I would like to send just a few loving words to my dear son John. Little Johnnie comes with me, but he is not little in the spirit-world, though he was small when he resead away. ie passed away.

I would like the people to know Betsey Gardner is here to speak a few words of comfort, and to give a little light to many that need it outside of the family—yes, and I guess inside,

too.

I knowlthat sometimes, dear boy, you do not speak all you would like to because they do not see things as you do; they cannot come into a realization of spirit-communion as you can. You feel happier when you can go those a spirit when you can go where a commune with us, or when you can go where a materialized form can come forth and speak to you. Although it is a knowledge to you that we do come, it is a gratification to realize with your material senses our presence; but I'd rather talk ten minutes than materialize ten times.

It is coming time in a little while when I shall go to the good old camps, where, with the canopy of heaven over us and a carpet of green

Johnnio wants to be remembered to father—
"Yes, to mother, too," he says.
I am very happy. I do not feel old; I do not feel to be more than twenty or twenty-five today, for time lays no weight of years upon the

apirt.

I want to say just here that I was conversing with Ann Cole, an old lady, when she passed away, and she was telling me that she materialized before her body was put away. I'd like to know what mortals are going to do with that?

Charles Lafavor.

When here in the flesh music was my delight and I have all the music my heart can wish for now without a discord. Why I speak of for now without a discord. Why I speak of the music is, that before the spirit had left the form the sweetest music came to my ears, now nearer, and now farther away. I love music now, and I am privileged to aid others upon this plane who are musical. I was known in this life as Charles Lafavor. Since I passed on I have met many with whom I was intimately acquainted when in the form. I thray off that mantle of flash in Northamp.

I was intimately acquainted when in the form. I threw off that mantle of flesh in Northampton, Conn., where I was well known. In Stafford Springs I was known also.

[To the Chairman:] I ask your indulgence for a moment; my head was not quite clear when I passed on, and this is the first time I have reported in this way—the first time I have taken control of this organism. At one time a guide gave my name in a hall, but that did not aid me, not at all; we must get our own lessons or we cannot progress through the ages.

Clarence Kenfield.

I have listened to a great many messages that have been sent forth from your spirit-platform, not only in this room, but in the hall that was formerly used, as they tell me, for a spirit post office.

spirit post office.

These words I give at this hour are especially intended for my mother, but father may share them, and I hope they will do him a great deal of good here in the material. Would that I could have the power I so much desired with you, father, and which I know would be a pleasure to mother if I could hold it; yet I pray and feel there will be more in time.

Poor Florence! I know you have labored hard, not only with your hands, but with your spirit, that things might be different and that mother might have a little rest in this life.

Aunt Jane feels troubled a great deal as she

Aunt Jane feels troubled a great deal as she comes upon the earth-plane to see how things have gone. I will not be personal, but I will say we as living entities know more of the way affairs are managed than you give us credit

for.,
That great God that I was taught would change us at the Day of Judgment I have never seen in these few years I have been an inhabitant of the spirit world, and I have never met any one that has found a personal God; but the God of Nature we see in every flower

and blade of grass.

Mother, take courage; your Clarence is not Mother, take courage; your Clarence is not far from you, and I can do more for you spiritually than I could have done materially if I had stayed in the form. Florence does all she can, but still this is not enough sometimes for mortals. But the time is fast approaching when you will feel more of freedom than you do now, mother. Bear it a little while longer, and remember it is always darkest just before the day. There never was a cloud but there was sunshine above it; then, mother, you'd better have the smiles and approbation of the was sunshine above it; then, mother, you'd better have the smiles and approbation of the angels than of mortals. You have done all and more than you have been able to do. Martha Cross stands beside me, and would like to send her thanks to you for your kindness to her. You will know well who she is, as you ministered to her wants before she passed over. She sends loving words and thoughts to her children here. William comes with her. There is also an elderly gentleman, the husband's father, present with her.

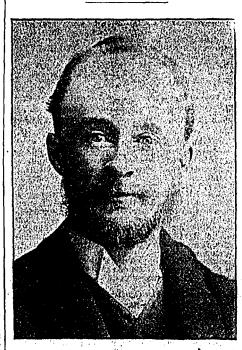
I am grateful for the thoughts given me at this time. My name is Clarence Kenfield. The old city here holds my father and mother, and they will learn their boy Clarence has reported.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Drc. 8.—Lucluda Dawley: Sarah Stone; Clarence Dennett;
William L. Renedict: Dorinda Horton; Austin Dewey; Harriet Jackson; Maria Hill; Dr. John H. Currier.

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



QUES.—[By J. H. W.] Is it true that the planets control our lives and influence our actions to the extent claimed by astrologers? Is astrology a true science, and is much faith to be placed in a horoscope, so-called?

Ans.—We consider astrology, as taught by the learned ancient Chaldeans, to be a strictly true science, and, indeed, the very spirit of as-tronomy, which is only its outward form; but this genuine astrology is heliocentric, not geo-centric. The geocentric system of Ptolemy, which prevailed among the masses in Europe till the time of Gailleo, was never endorsed by the truly learned of the world, but in the Mid-

the truly learned of the world, but in the Middle Ages all genuine information was held secret, and scarcely ever leaked outside the pale of those occult societies or mystic fraternities which held and cultivated it.

A great deal of modern astrology is blind, fatalistic and nonsensical, but that is no reason why genuine astrology should be discountenanced. Do we discard astronomy because we reject mediaval errors which were its excrescences? If not, what just reason have we for refusing to investigate astrology, and enfor refusing to investigate astrology, and en-throne it where it belongs in the list of true sciences ?.

sciences?
It is not faught by true astrology that our lives are arbitrarily controlled by planetary influences; such a belief is a morbid, depressing superstition, harmonizing not at all with the truthful sentiment conveyed in the talismanic words, "The wise man rules his stars; the foolish man obeys them."
The chief objection to modern astrologers in their writings is that they cling to the mistaken language of the Middle Ages, and continue to talk and write just as all medieval teachers did of good and bad, beneficent and malevolent influences. We contend that this language embodies a spurious idea, for there

language embodies a spurious idea, for there are no evil influences or bad planets; there are simply diverse influences and differing planets.
"One star differs from another star in glory" or the same way that one color differs from another in the spectrum, and one note differs from another in the musical scale. Nature's the process of disrobing is exactly.

NEVER DISAGREE. TO DIFFER, BUT Meteorology may become so exact a solence.

Shakspear's expression concerning death has never been surpassed; he describes what the process of disrobing is exactly.

A hybrid compound of Spiritualism and make the process of disrobing is exactly.

A hybrid compound of Spiritualism and make the process of disrobing is exactly.

If you are a poor sleeper, not only do not forget on your night-cap, but on retiring the process of disrobing is exactly.

Shakspear's expression concerning death has never been surpassed; he describes what the process of disrobing is exactly.

If you are a poor sleeper, not only do not forget as spiritual philosophy by persons who are one-half Spiritualists and one-phate, to make assurance doubly sure.

down the side of the house and prevent the destruction of an edifice. A savage who lies prone on the earth, face downyards, during a storm, does not abate the tempest, but he protests himself from danger by following an unperverted instinct. A captain or shipmaster, who sees that vessels are rendered seaworthy, does not prevent the occurrence of a storm on the ceap that while an income bulk found.

the ocean; but while an insecure hulk founders, a gallant vessel safely rides the breakers, and is steered victoriously into port.

We teach unequivocally that man can control his own destiny, will his own fate, and rise so superior to environment that he becomes a swimmer, not a sinker, when plunged into rough waters. rough waters.

rough waters.

The great interest now being taken in astrology by business men in New York and other commercial centres, proves that they cannot be under the impression that astrology is fatalism, for if it were, why should a merchant spend time and money merely to listen to a sentence of irrevocable doom? The story of Pharach and his dreams, interpreted by Joseph, is a good illustration of the reasonable view to take in such a matter as astrological predictions. The King of Egypt dreamed what must inevitably come to pass. Seven years of plenty followed by seven years of scarcity were inevitable; but though this must needs be so, wise provision could be made and was made, through the sagacity of Joseph, during the seven plenteous years, so that when the seven years of scarcity followed they were not a time of famine. A good astrologer may cast a horoscope of great value; and if the createners it really ine. A good astrologer may cast a horoscope of great value; and if the questioner is really interested in verifying astrology, we advise him to make investigations, but never credit blird fatalism.

Q.-[By C. F. Ray, Milwaukee, Wis.] Is there any limit to knowledge?

A.-There can be no limit to knowledge nor A.—There can be no limit to knowledge nor to man's ability to acquire it in perspective. The limit to individual knowledge to day is no limit for to morrow, as yesterday's limit is not that of to-day. Whatever we may now vainly suppose to be a limit, we shall at some time reach and pass, and then, stretching out before us, will be an infinite expanse of knowledge yet unwon.

When we are normal and making real progress, we know we are increasing in knowledge; we are convinced, for we have convincing evidence that we now know more than we knew formerly; but as to a limit to knowledge

knew formerly; but as to a limit to knowledge which we can acquire, that is absolutely unthinkable. Something must be infinite, and the infinite must circumference all our knowledge of it forever. The joy of everlasting life consists in perpetual increase in knowledge and in perpetual use of it.

Q.—[By S. W., Bradford, Pa.] One man is born of ignorant, vicious parents, amid abject poverty, and with a defective brain; another man is born of noble parents, amid affluence, and with a sound brain and constitution. The former starts under enormous disadvantages; the latter starts under superior advantages. People gensantly searths with insurable to the accident. starts under superior advantages. People generally ascribe such inequalities to the accident of birth and the law of heredity. Is there not a deeper cause? Why not accept the law of Karma, according to which each human being creates his own opportunities? On the supposition that birth and heredity alone are the efficient causes, where is the Divine Justice?

A.—Our present questioner says why not accept the law of Karma? While we do not enroll ourselves among those who reject it, in certain applications of the law to present conditions we differ widely from many professed Theosophists, with whom belief in Karma is a decided requisite to sound philosophy.

We do decidedly teach, in harmony with the suggestion contained in the above question.

We do decidedly teach, in harmony with the suggestion contained in the above question, that each human being is embodied on earth for a distinctive mission, and that he brings with him the outcome of his past.

There are only two in any way reasonable views to be taken of this great subject of human inequalities: the one is the karmic theory held by hundreds of millions of Orientals for many thousands of years, and now gaining many influential adherents in the West; and the view taken by another school of thinkers. the view taken by another school of thinkers who are also believers in divine equity, among whom we must certainly include Swedenborgians, who covtend that outword inequalities do not injuriously affect the spirit, and who by means of the theory of the Maximus Homo declare that for wise, beneficent and providential reasons, souls are born into the exact condi-tions which tend to fit them most perfectly for the parts they are respectively designed to take

in the universal drams.

Whichever view may commend itself best to any of our readers, we must say that for our selves the doctrine of Karma, broadly, liberally interpreted or expounded, is the only really satisfactory solution of the problem, and we consider that all serious objection to it is a consider that all serious objection to it is a conscious or unconscious outgrowth of the old Calvinism which teaches original sin and vicarious salvation. Every soul must reap what it individually sows. No afflictions are punishments; all are means of growth, and as such should be welcomed as aids to development, but not weakly submitted to, as though they were unployable ends.

were unalterable ends.

The true view to take of Karma is that we need to encounter whatever comes in our way, need to encounter whatever comes in our way, and that as we made our own Karma with which we are now contending, so we can make fresh Karma of a better sort. "It is all your own fault," though it sounds harsh, is, in our eyes, a trumpet-blast which calls the prisoner to freedom. If we are our own enslavers, we can become our own emancipators. To rise above our circumstances, to conquer our fate, is what we are here for.

Q.-[By "Investigator."] What do our spirit-friends think of the unexplored fields of con-scious organic existence? There are two ques-tions which seem to guard the portals of the mys-tery of life: Whence? and Whither? These questions science is unable to answer, at least so far as the conscious part of life is concerned." Can the spirits solve the enigma which so many in the earth-life write about without knowing the why and wherefore? why and wherefore?

A.—Such immense questions as man's WHENCE and WHITHER are entirely beyond the scope of the intellect when directed solely to material appearances, but they are not unsolvable from the standpoint of spiritual perception. Whence came I, and whither am I going? are the two great questions which lie on
either side the central query, What am I? and
it is to this query we must turn for light upon
the others.

the others.

It is true that physical science does not explain the spiritual nature of man, but it in no sense opposes a spiritual view of human nature. Physiology invites psychology to throw light upon anthropology, for from the physiological point of view human identity is an unsolvable paradox. The physical body changes radically (brain included) in from one to seven years at most; yet after eighty years of constant change the man feels himself the same individual still.

We need to know not that we have souls but

individual still.

We need to know not that we have souls but that we are souls. We have no souls, but we are souls. When this is understood, the relation between soul and body is clear. The body is only an instrument for man's use; and no matter how frequently and radically the body changes, the owner of that body remains intact. I and my body are two; it is mine, but in no sense is it. If I am now a spiritual entity using a body, I was an entity before my body was formed, and I shall continue to be an entity after I have shuffled off the mortal coil. Shakspeare's expression concerning death

that it may soon be revealed in Washington, for the benefit of everybody all over the country, precisely what the weather is going to be in all parts of the United States during a coming month, or even year. If the weather can be forefold, but not controlled, man has no means to regulate it; still, as knowledge is a source of real, practical power, buildings can be so constructed, and such precautions generally can be taken, that though every prediction be fulfilled, man in inevitable surroundings is not under any circumstances.

Lightning-rods do not prevent electric storms, but they conduct the electric current safely down the side of the house and prevent the destruction of an edifice. A savage who lies

Q.—[By Inquirer.] What can be done to remove from the discharged convict or prisoner the stigma of his past life, and to give him a start again, free and unshackled by what has been in the past?

A.—When a prisoner has served his sentence, be just enough to acknowledge that he has made restitution for a wrong done; give him a new name, furnish him with suitable employment, and aid him to live a new life.

We are speaking to the Government when we say this, and to the great body of voters everywhere, as well as to those who are specially interested in a certain branch of re-

We advocate thorough prison reform; every prison should be a true school, workshop and reformatory. Crime is a curable disease which needs decided mental treatment, aided by all

needs decided mental treatment, aided by all possible favoring accessories.

Let the discharged prisoner be given a position which he is able to fill, and let no one be informed of his past. If the sentence is just, and he has served it, no one has any right to consider him entitled to scorn or odlum.

The present penal system is so defective that people have learned to distrust its reformatory influence. Agitate for complete reformation of the system; there must be nothing humiliating, but everything educational, in the new code. We want to make useful citizens out of the erring ones, who, in nine cases out of ten. the erring ones, who, in nine cases out of ten, have either been totally neglected in childhood, or driven to desperation by the false conditions at present rampant. Cure, instead of punish.

Verifications of Spirit Messages.

In THE BANNER of Jan. 20th I find a communication from my old friend John Kedzie, whom it was my pleasure to know more than fifty years ago, when he, with other congenial spirits, repudiated and came out of the old Brick (Presbyterian) Church. Although denouncing the churches for their selfishiness and hypoorisy, he clung tenaciously to the New Testament, and found comfort in its teachings until the dawning of Modern Spiritualism, which he quietly investigated among the first (and months prior to the celebrated Corinthian Hall investigation). He embraced it with all the ardor of his noble soul, and from that time till his demise was outspoken in defense of its great truths and of its mediums. His communication has the ring of the true metal.

I remember on one occasion being with him whom it was my pleasure to know more than

nication has the ring of the true metal.

I remember on one occasion being with him at the home of the Fox girls. Margaretta was placed in the magnetic state, and he asked how the raps were produced. The clairvoyant, after some hesitation, said: "They say you'll never know until you rap yourself." The hearty laugh of friend Kedzie at this answer I shall never forget.

I am glad he claims Rochester as his home, for although the last years of his life were apent in New York, we who knew him are froud to claim him as a fellow citizen. A. S. CLACKNER.
Rochester, Jan. 21st, 1894.

Some time ago a spirit message appeared in THE BANNER from one who said he departed this life from Marshall, Mich. The name, as

printed, was George F. McKay, but the spirit was undoubtedly George R. McKay.

The relatives of Mr. McKay, two brothers and two sisters, all residing in Marshall, have not the least doubt that the communication was from their brother, and the Spiritualists of Marshall have no hesitancy in believing their former townsman dictated the communication.

GEORGE R. McKAY was an intimate friend of mine for fifty years; we were converted to a belief in the spirit phenomena at the same time, in 1849. Some thirty years ago he removed from this State to Michigan. Our cormoved from this State to Michigan. Our correspondence on spiritual matters was kept up until a short time before he passed to the other shore. I visited him occasionally, and was twice present at the meeting of the Spiritual Society of Marshall, of which he was for years President.

I know the spirit messages in The Banner are genuine, for I have proved their reliability in various instances, and some of the verifications have appeared in its columns.

R. D. Jones.

R. D. Jones. Rochester, N. Y., Jan. 22d, 1894.

The many friends of MRS. CAROLINE RIDDLE were pleased to see a communication from her in the Message Department of THE BANNER of Dec. 30th. We fully recognized it as coming

from ner.

She was a very dear friend of mine, and her words are just what I should suppose would amanate from her, especially where she speaks emanate from her, especially where she speaks of being missed by the little band she had been accustomed to meet with. Many thanks to the dear BANNER for the

message. Washington, D. C. MRS. E. B. JONES

New Publications.

THE BOOK OF THE FAIR. By Hubert Howe Bancroft. The Bancroft Co., publishers, Chi-cago, Ill.

Part Nine opens with a continuation of Chapter XII., which is devoted to a description of the machin-ery exhibit at the Fair. Though necessarily brief, it is so lucid and comprehensive that the reader gains, with the aid of the admirable illustrations, more truly valuable knowledge concerning the subject than could have been attained by the majority in a visit to the White City. Hence the value of this superb publication, which brings together, in a convenient and enduring form, reliable information concerning this greatest of civic displays.

Chapter XIII. opens with a description of the Agricultural Building, and the illustrations which accompany it are exquisite in finish and marvelously clear in detail, the representation of the different groups of statuary with which the building is adorned being gems of the printer's art. Novel and handsome designs in grains and seeds are exhibited by several States, and in this line the fireplace of Pennsylvania products, the grain arbor of those of New Jersey, and the entrance to the Illinois Pavillon are worthy of special mention.

We understand that a few more canvassers can find profitable employment by taking orders for this valuable work, which deserves a place in every household. For particulars write to E. B. Hall, 15 State street, Boston, Mass.

INSPIRATIONAL HYMNS AND SONGS OF PROGRESS. By Clementina W. Dinning. With a Supplement by W. J. Colville. H. E. Saunders, publisher, Chicago.

Making a cursory review of these hymns, we are ouched by the general excellence that pervades the collection, and we feel free and happy to commend its adoption for places of worship, schools and the The words are soul-stirring and gratifying, and will reach down deep into the soul's best sentiment. Great care has been taken to add merit to the emotional and render the poetic of the best quality of verse. The sacred songs of Mr. Colville add to the value, and the special occasions for which they are intended will be made happier and more significant. by the singing of his hymns. There is an inspiring sentiment in every line, a treasure-thought in every verse. No doubt the sweet and beautiful words will find an echo in the soul of every one who sings them.

For Steeplessness

A Poem for New England.

[When, sometime since, the two hundred and fiftieth anniversary of the founding of Wonurn, Mass.. was duly celebrated, the following original poom was de-livered during the exercises by the gifted editor of the Boston Ptlot. Put "New England"-as to the history of its inception and progress-in place of the words" Woburn," "town" and "city," and these grand lines appropriately convey the lesson of its past—the hope of its future!—Eds. B. of L.]

WOBURN.

BY JAMES JEFFREY ROCHE.

Need we tell the stirring story of the builders of the town'
Where the record of their glory every stone hath
written down?

Do we look beyond the ripeness, to the sapling or the Nay, we know the tree is healthy—we have tasted of the fruit.

Fair and stately is the city, from the lowly hamlet Eut its strength is ruled and measured by the hidden corner-stone.

Not in darkness, but in wisdom, wrought the prescient pioneers,
Hewing pathways, building bridges for the marching of the years.

For the glorious procession that their eyes might never see Of the serried ages moving to the light of Liberty;

Moving slowly, footsore, weary, for the road is dark and long. and long.
Every passage barred by Power, every hilltop held by Wrong;

Till the dawn of Freedom breaketh, with the promised land in view.

Where the simple many toil not for the strong and cunning few.

Where the worker knows no master, and the thinker takes no heed Of the morrow, lest he perish in the selfish game of

Naught the Fathers recked of hardships, naught of triumphs sorely won; They but saw the day's endeavor and the duty to be done. For they said: "The sum we know not, but God keeps the score in sight; Every cipher makes it tenfold, if you place it to the right."

Who hath faith may move a mountain. Ay! for faith shall move the man, And the strong arm of the righteous carry out the heavenly plan.

So in sacrifice and travail, as a coral island grows With the builders for its ramparts, line by line the structure rose.

Not on perishable columns be their faithful names

enrolled;
Not in fleeting song or story be their valiant actions told. But by sons who stand for honor, in the council, on the field:

By unspotted civic virtue, Freedom's sword and spear and shield;

By the simple faith and courage left in heritage and trust— Shall the City hold its charter, when the parchment turns to quest!

February Magazines.

PHE ARENA.-An excellent likeness of Robert Browning forms the frontispiece of this particularly strong number, and is followed by a most able, enter taining and instructive paper from the pen of Rev. M. J. Savage, entitled "The Religion of Browning's Poe try." "The Relation of the Land Question to Other Reforms" is clearly set forth by J. Bellangee; Rev. Washington Gladden, D.D., writes of "The New Bible"; "The Rational Dress Movement," a sympo slum by Frances E. Russell, Laura Lee, H. J. Wescott, Isis B. Martin, E. A. Bruce, M. D., and Hattie C. Flower, is an article that will be read with the deepest interest by all thoughtful women who desire the physical well being of their sex; Part II. of the paper by Heinreich Hensoldt, Ph. D., "Among the Adepts of Serinagur," appears, with a full-page portrait of the author; "Union for Practical Progress" is the opening paper of a series contributed by Rev. Hiram Vrooman, in which he advocates organization of moral forces; Hon. John Davis, M. C., discusses "Honest and Dishonest Money"; "The Ascent of Life" is continued by Stinson Jarvis, and the editor adds a timely word on "The Menace of Medical Monopoly" and "The Onward March of Uninvited Poverty." The Arena Publishing Co., Copley Square, Boston, Mass.

THE COSMOPOLITAN secures the rapt attention of its many perusers by its initial article by Arthur Sherburne Hardy, entitled "A Rejected Manuscript"; W. A. Dobson contributes an article on "The Designing and Building of a War-Ship," illustrated profusely; Mrs. Elane Goodale Eastman has an interesting story of "Indian Wars and Warriors," the material for which was gleaned from personal observation and familiarity with several tribes; W. D. Howells, in "Letters of an Altrurlan Traveller," gives his impressions of a pluto-cratic city, picturing New York in a very taking manner; James Creelman has an ideal episode of modern warfare, "The Meloban and the Pentheroy"; the novel of the current number is by Armando Palacio Valdés entitled "The Origin of Thought," translated by Miss Isabel F. Hapgood; Esther Singleton tells of "Perfume Worship in All Ages," and T. C. Crawford has a capital story, "The Disappearance Syndicate." The departments are fully up to the standard, and the poems are of a fine class and variety. The magazine is fully illustrated, and is a credit to the artists to whom the work has been committed. Published at Sixth Avenue and Eleventh street, New York.

THE NEW ENGLAND MAGAZINE has for its opening article, following George Washington as a frontis plece, "The Beginnings of American Dramatic Litera-ture," by Paul Leicester Ford; Irving Allyn tells in a pleasing manner of the visit of "President Washington in Boston" in October, 1789; W. D. McCracken shows how about fifty per cent. of the people entitled to vote at the last federal election were disfranchised, in an exhaustive paper, worthy to be carefully digested. entitled "Proportional Representation"; E. C. Hovey, the Commissioner from Massachusetts to the Columbian Exposition, has done this Commonwealth good service in his contribution, "Massachusetts at the World's Fair," showing conclusively that the old Bay State took high rank among her sister States, as well as among the nations, in her exhibits at the great exposition: in the line of romance, Daniel Denison Slade writes of "The Daughter of an Earl"; and William Henry Downes pays a just tribute to Stuart's portraits of the Washingtons. Warren F. Kellogg, publisher, 5 Park Square, Boston, Mass.

MCOLURE'S MAGAZINE commands the attention of its readers because of its general excellence. Hamlin Garland gives a dialogue between himself and James Whitcomb Riley, the Hoosier poet, illustrating the paper quite fully; "Human Documents" is particularly pleasing by reason of a sketch and portraits of Philip D. Armour, the well-known packer, Robert Louis Stevenson and Hamlin Garland; Ida M. Tarbell writes of "The Observatory on Top of Mount Blane"; Robert Barr has an excellent short story, "Held Up." Published by S. S. McClure, Ltd., 743 and 745 Broadway, N. Y.

THE ST. LOUIS MAGAZINE WILL please all into whose hands it may fall. In the line of fiction H. C. Stickney contributes "Retaliation"; Helen C. Clark has an exceedingly interesting story, entitled "Outgrown"; the several departments are well cared for, and under the heading of "Timely Topics," an able and thoughtful paper on "Marriage" appears. Pub lication office, 2819 Olive street, St. Louis, Mo.

Holland proposes to own and control its whole sys tem of railroads in due time.

CONSUMPTION OURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Jung Affections, also a positive and radical cure for Norvous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 320 Powers' Block, Rachester, N. Y.



Liver, and **Bowel Complaints**

AYER'S PILLS

Received Highest Awards AT THE

PRIZE ME DAL WORLD'S FAIR World's Fair.



BEST LINE CHICAGO AND ST LOUIS

DAILY THROUGH TRAINS

NATIONAL Spiritualists' Association.

Office 510 E Street, N. W., Washington, D. C.

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

SOUL READING,

OR PSYCHOMETRIC DELINEATION. MRS. A. B. SEVERANCE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adaptation of those intending marriage; business adaptation and business advice. But of late she has had a renowed development, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, 81.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. Sept. 30.

STELLAR SCIENCE.

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

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of gi; Consultation fee gi; at office, 296 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD. Box 1664, Boston, Mass.

July 19.

MRS. CONNELLY'S

MPROVED Gray Hair Redemption. Without Lead, Silver, Sulphur or Poison of any kind whatever, and is warrant ed to restore Gray, Faded or Bleached Hair in 3 days to its original color. It is not a Dye, and will not stain the skin. It leaves the Hair glossy, clean and beautiful. 25 and 50c, packages. Sont by mail all ready for use. Will last from 3 to 6 months. 2 ct. stamps taken. Address MRS. A. CONNELLY, 1343 Ridge Avenue, Philiadelphia, Pa. Feb. 10.



AGENTS \$75 A WEER



· ly Important Announcement.

THE Guides of MRS. CORA L. V. RICHMOND have consented 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 five or six hundred pages will be but \$5.00 to subscribers.

Names and addresses may be sent to MRS. CORA L.
V. RICHMOND, Rogers Park, III. 4w Fob. 16.

Advice to Dyspeptics. CONTENTS: Dyspopsia and its Causes. Experience of a sufferer. Liver complaint a twin disorder. Constipation a result of dyspopsia. Food to be taken. Food to be avoided. Mailed free to any address.

JOHN H. MOADVIN, Lowell, Mass., 14 years City Treas. Feb. 3. lottoow

ASTONISHING OFFER. END three 2 cent stamps, lock of hair name, ago sex, one bieading symptom, and your disease will be diagnosed free by spirit power. DH. A. B. DOBSON, San José, Cai. Jan. 13.

DARALYSIS CURED without modicine, Rheumatism, Spinism, And Discourse and Dropsy cashy cured, for a yaiuable book FREE to all, Jan. 6.

S12.00 to \$35.00 a week can be made preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities, Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., Eleventh and Main streets, Richmond, Va.

FREE BEND 4 CENTS IN POSTAGE, a lock of your clairvoyant diagnosis of your disease free.

Address BR. C. E. BATDORF,
Fob. 3. 4w Mechanicsville, Iowa.

1 WEEK'S Spiritual Treatment, and Mionion Letter 1 year, 16 cents. DR. O. W. CLOSE, Bangor, Mc. 6w

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily. Reldays Saturday Medians. N holds sittings daily, Fridays, Baturdays and Bundayi excepted, at Vernon Cottage, Crescent Beach, Revere, Mass Terms, gl. 00. Hours, from 8 A.M. to 8 P.M. tt* Oct. 21. OLD COINS Wanted. Highest prices dated before 1873. Send stamp for our 18-page book, and by keeping your eyes open you may get wealthy. National Coin Co., 53P State Street, Boston, Mass.

Nov. 4.

MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address Dexter, Me. Feb. 3.

Mcdiums in Boston.

Dr.C.E Watkins

NOWN the world over sthe Independent Slate-Writer, will diagnose disease free of charge by his new and marvelous gift. If you are satisfied with your present doctor do not send for a diagnosis, for you will not receive one. This offer is only for those who are not satisfied with their present treatment. Send leading symptom, age, name and sex, and two 2-cent stamps.

DIR. O. E. WATKINS,

Jan. 18.

BOX. 401, Ayer, Muss.

J. K. D. Conant, Trance and Business Psychometrist. SITTINGS daily from 16 a.m. to 4 P.M. Séances every Sunday ovening at 7:30; also Friday afternoons at 2:30. No. 11 Union Park, Boston, Mass. between Shawmut Ave. and Tremont street. Will hold Public or Private Séances. Feb. 17.

Mrs. S. S. Martin,

RUTLAND STREET, Boston. Scances Sundays, of Thursdays and Saturdays, at 2:30 P. M.; Sundays and Wodnesdays at 8: M. Jan. 6. tf GEORGE T. ALBRO, Manager.

James Kay Applebee Is prepared to accept engagements to Lecture before Spir-tual and other I liveral Religious Societies. Terms, (al-ways moderate) together with List of Subjects, sent on ap-plication. Address: 10 Ashford street, Aliston, Boston, Mass. • During the months of March, April and May, MR. AP-PLEBEE will be traveling in Michigan, Illinois, Iowa and Wisconsin.

MRS. C. B. BLISS,
340 SHAWMUT AVE., BOSTON. Scances Sundays,
Wednesdays, 2:30 P. M. Sundays, at 8 P. M. Sundays and
Feb. 17.

DR. JAMES R. COCKE,

138 Huntington Avenue, Boston, Mass.

Miss A. Peabody,

DUSINESS, Testand Developing Medium. Sittingsdaily. Circles Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Six Developing Sittings for 34.00.

Osgood F. Stiles, DEVELOPING, Business, Test and Medical Medium.
Obsession a specialty. Circle Tuesday evenings at 7:30,
Thursday afternoons at 2:30. No. 70 Waltham street.
Feb. 17.

MRS. THAXTER, Banner of Light Building, Boston, Mass.

Marshall O. Wilcox, MAGNETIC Healer, 8% Bosworth street, Room 5, Bosvist patients at residence by appointment.

Yeb. 17.

Mrs. A. Forrester,

DUSINESS, Test and Developing Medium, 181 Shawmut Avenue, Boston, one flight. Hours III A. M. to 5 P. M. Cir-cles Sunday, 8 P. M.; Wednessy, Developing Circle, 8 P. M. Jan. 21. Addison D. Crabtree, M.D.,

131 TREMONT ST. Diagnosis and Cure of Diseases at a distance. 30 years. Send stamp, age and sex. Miss J. Rhind, Seer.

BUSINESS, Health, Description of Friends. Advice by letter \$1. Circles Thursday, 3 and 8 p. m. Sittings daily 1064 Washington street, Boston. 1w* Feb. 17. Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN and Test Medium, No. 233 Tre-mont street, corner of Eliot street, Boston. Feb. 17. Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Oircles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 8, Boston. Feb. 17. Mrs. A. J. Pettengill, TEST Medium, 8% Bosworth street, Boston, Room 7 up two flights. Hours from 11 to 4. Consultations 21.00 Jan. 20.

Mrs. C. T. Crockett,

MEDICAL and Test Medium. Vapor Baths and Magnetic Treatments. 34 Hanson street, Boston, Mass.

Dr. Fred Crockett,

Clairvoyant, 340 Shawmut Avenue, Boston. Feb. 10. Mrs. T. F. Deane,

Business and Test Medium, 109 Appleton street, Boston. Feb. 10. 2w* Mrs. A. E. Cunningham, 247 Columbus Avenue, Suite 8, Boston. Feb. 3.

Miss Helen A. Sloan, MAGNETIO Physician. Vapor Baths. No. 178 Tremon Street, Boston. Feb. 10.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 176 Tremont street, Room 11. Hours 10 to 9. Feb. 3.

PSYCHOMETRIC and Business Reading, or 1 str questions answered, 50 cents and two stamps. MARGUERITE BURTON, 187 Washington street, Boston. Jan. 8.

MASSAGE MRS. MARY E. FIELD. 74 Boylston st., Boston

Peb. 27. Hotel Pelhan, Room 410. lw*

DR. A. H. RICHARDSON

Is located at No. 2 Harvard Place, Charlestown.

Dec. 2. tf

MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremontstreet, cor. Hanson, Boston.

Jan. 6.

Jan. 6.

MISS KNOX, Test, Business and Medical Medical

Have over 10,000 agents making money. Want 10,000 more. No capital required. DR. BURTON MEDI-GAL CO., Box U, New Brunswick, N. J.

Antiquity Unveiled. Ancient Voices from the Spirit Realms

Disclose the Most Startling Revelations, Proving Christianity to be of Heathen Origin.

to be of Heathen Origin.

The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Mind and Matter, in March, 1880. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth-life A. D. 250, passed from to in the year 116.

The communications continued to be received until 1886, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability, as a lawyer, and through these communications became a great student in ancient religions, making extensive researches therein, as will be seen by his notes and comments in this volume, generally in full corroboration of the truth of its contents, and of the identity of the communicators.

Gloth, 12mo, pp. 638. With portrait and other illustrations. Price 51.50, postage 12 cents.

For sale by GOLBY & RICH.

TENTH EDITION.

THE LIFE-LINE OF THE LONE ONE; Or, Autobiography of Warren Chase. BY THE AUTHOR.

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

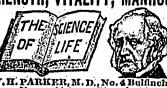
Cloth, pp. 310. Price Si.00, postage 10 cents.

For sale by COLBY & RICH.



Miscelluneous.

STRENGTH, VITALITY, MANHOOD.



W.H. PARKER, M. D., No. 4 Builing het,
Boston, Mass., che'r consulting physician of the
PEABODY MEDICALINSTITUTE, to whom
was awarded the gold Medal by the National
Medical Association for the PRIZE ESSAY on
Exhausted Vitality, Atrophy, Nervous and Physical
Debility, and all Diseases and Weakness of Man,
CURES the young, the middle-aged and old.
Consultation in person or by letter,
Prospecting with testimonials, FREE.
Large book, THE SCHENCE OF LIFE, OR
HELF-PRESERVATION, THE PRIZE ESSAY,
200 pp., 125 invaluable prescriptions, full gilt, orly
\$1.00 by mail, double scaled, secure from observation.
Feb. 25.

#eb. 25. ly Adams & Co.'s Golden Pens THEY have been before the public for years; and are used by all the principal Merchants, Baukers, Mckeantile Academies and Professional men throughout the country. They are furnished by the American Board of Foreign Missions to their stations in all parts of the world, being selected, in preference to all others, for their remarkable Flexibility, Jurability, Anti-Corresiveness, Economy and Adaptation to the wants of all writers. They are universally admitted to be superior to steel, and by many preferred to the best gold pens.

BEWARE OF IMITATIONS.

EVERY GENUINE PEN has stamped upon it EVERY GENUINE PEN has stamped upon it

ADAMS & CO.'S COLDEN PEN.

No. 1. For General Use in Every Department. Large box,
containing one gross, gl.50.

No. 2. Extra fine points for Choice Penmanship. Large box,
containing one gross, gl.50.

These pens are sold for the benefit of the widow of
the late John S. Adams.
For sale by COLBY & RICH.

For sale by COLBY & RICH.

The Writing Planchette.

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

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

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

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

For sale by COLBY & RICH.

CARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Bore Throat, Hoarseness, Influenza, Brouchitts, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a Blood Punifien is Truly univalled. A box, taken according to directions, is warrhinded in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 322 Maple street, Englewood, III.

Price, per box (one-fourth pound), 25 cents, postage free. For safe by COLBY & RICH.

PATENT OFFICE,

27 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

New Music.

Song and Chorus by F. M. PAINE, "The Summer-Land."

Price 25 cents. For sale by COLBY & RICH. ST. LOUIS MACAZINE TO YOUR ADDRESS

Two Years for \$1. The regular price of the St. Louis Magazine is \$1.50 a year, but in offering it to you at \$1 for two years (which is less than cost) we hope to in that time get you so interested in our Monthly that you will continue taking the Magazine always. The loss to usin sending it to you two years for \$1 we consider as so much money spent in advertising our Magazine and creating a permanent and enormously increased circulation. Hence if the monthly visits of the \$1. Louis Magazine to your family for two years are made, we fiatter ourselves you will become a permanent subscriber. Send along your dollar and receive the St. Louis Magazine to revo full years. If you desire a latesample copy, send 10c for one and also receive an ALUMINUM SOUVENIR CHARM with Lord's Prayer coined in smallest characters.

ST. LOUIS MAGAZINE, 2819 OLIVE ST., May 18.

The Religio-Philosophical Journal.

FOUNDED IN 1865.
A Norgan of Psychical Research and of Religious and Social Reform. B. F. UNDERWOOD, Editor and Publisher; SARA A UNDERWOOD, Associate Editor, Terms, \$2.50 a year. Room 58, 92 and 94 La Salle Street, Jan. 20. Chicago, Ill.

Jan. 20. Chica \$1.00 per year. \$1.00 | A LARGE EIGHT-PAGE WEEKLY, \$1.00 per year. The Pacific Coast Spiritualist, Devoted to Spiritualism and Reform.

JULIA SCHLESINGER, Editor. Dec. 2. Dec. 2.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism, 21.00 per annum. Address MRS. JAMES A. BI-ISS, 1904 Wabash Avenue, Chicago, Ill.

THE LIGHT OF TRUTH. A Large ThirtyBix Column Journal, published at Cincinnati, O., every
Saturday, at \$1.00 per year, in advance. Advertising
Rates are reasonable, and will be furnished on application.
Specimen copies FREE to any part of the world. C. O.
STOWELL, Room 7, 206 Race street, Cincinnati, O. ETOWELL, Room 7, 20s Race street, Cincinnati, C.

PEAD "THE TWO WORLDS," edited by L. E. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for \$1.00; for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Omee, 72A Corporation Street, Manchester, Eng. NEW THOUGHT: A Monthly Magazine; 48 to 60 neatly printed octave pages, devoted to Spiritualism in its higher and more religious aspects. Every thought of a reformatory or progressive tendency finds a welcome in its pages. Subscription price: One year, 51.00; six months, 50 cts.; sample copies, 10 cts. cach. MOSES HULL & CO., Proprietors, 1 Chicago Terrace, Chicago, 111.

THE BOSTON INVESTIGATOR, the oldest foreign fewers in publication. Price, 33.00 a year, 31.50 for six months, scents per single copy. Address J. P. MEN. DUM, Investigator Office, Parice Memorial, Boston Mass. Price Reduced from \$1.50 to \$1.00. Poems of the Life Beyond and Within.

Voices from Many Lands and Centuries, saying, "Man, thou shalt never die." Edited and compiled by GILES B. STEBBINS, Detroit, Mich. These Poems are gathered from ancient Hindestan, from Persia and Arabia, from Greece, Rome and Northern Earope, from Gatholic and Protestant hymns, the great poets of Europe and our own land, and close with inspired voice from the spirit-land. Whatever seemed best to illustrate and express the vision of the spirit catching glimpses of the future, and the wealth of the spirit catching glimpses of the future, and the wealth of the spirit catching thin has been used. Here are the intuitive statements of immortality in words full of sweetness and glory—full, too, of a divine philosophy.

words full of sweetness and giory—run, too, or a nivino purlosophy.

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

Poems dear to all who look beyond this mortal life. It is
a good service to gather them into this convenient form; an
unusually good collection, and to many a drooping soul their
music will bring refreshment.—Ohristian Register.
Fourth edition. 12mo, pp. 284. Frice \$1.00, postage free.
For sale by OOLBY & RICH.

A History of Religions

Being a Condensed Statement of the Results of Scientific Research and Philosophical Criticism. BY BLIZABETH E. EVANS. 12mo, paper covers, pp. 128. Price 25 cents. For sale by COLBY & RIGH.

DIAGNOSIS FREE. SEND two 2-ot. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRVOYART DIAGNOSIS OF YOUR ALLMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m. Feb. L.

Rew York Adbertisements.

DR. DUMONT C. DAKE,

201 West 42d Street, New York Olty,

SPECIALIST for Norvous and Chronic Diseases. Complicated Cases Gured when other methods fall. Patients
at a distance successfully treated. Send for Circular.

Jan. 6.

John Wm. Fletcher,

DSYCHIO MEDIUM, 268 W. 43d street, New York City. Endorsed by Prof. Wallace, Florence Marryat and the Spiritual Press. Public scance Thursday evenings. Mrs. Florence White,

47 EAST 44TH STREET, New York City, Trance and Business Medium. Consultations in person or by fetter, terms 2.00. Test seances Sundays and Thursdays at 8: admission 50 cents.

Lake George Camp Association. FOR particulars regarding lots, write or call on H. F. TOW.
ER. 257 West 128th street, New York City. Dealer in Spiritualistic Literature. Books sent by mail at PUBLICATION PRICES.

4w*
Feb. 10.

PRICES.

MISS E. C. SILVESTER,

EMOVED to 3ll West 2lst street, New York City. Clairvoyani, Trance and Psychometrist. Sittings daily,
Hours 10 A. M. to 4 P. M. Circles Tuesday and Thursday, 8
P. M., prompt.

10w*

Feb. 10.

Feb. 10. P. M., prompt. 10w* Dec. 23.

Mrs. Stoddard Gray and Son, De Witt O. Hough.
THE Materializing and Test Mediums. Sunday, Wednesday and Friday evenings; Saturday at 2 o'clock. 223.

West 34th street, New York. 4w Jan. 27.

MRS. C. 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.

MRS. M. C. MORRELL, Clairvoyant, Business, Test, Developing and Prophetic Medium. Circle Tucsday and Thursday evenings. \$10 West 26th street.

DR. F. L. H. WILLIS

May be Addressed until further notice, No. 46 Avenue B, Vick Park, Rochester, N. Y.

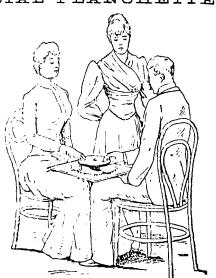
DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivated combining, as he does, accurate scientific knowledge with keen and scarching psychometric power.

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

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.

The Psychograph,

DIAL PLANCHETTE.



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

to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Bpirtiualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Glies B. Stebbins writes:
"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price Si.O., securely packed in box and sent by mail postpaid. Full directions.

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

For sale by COLBY & RIOH.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

Das Gebaeude der Wahrheit. VON USEG.

Das Buch glebt Auskunft über Manches, was bisher noch in Dunkel gehült war, und beweist klar den Spruch, dass es mehr Dinge glebt zwischen Himmel und Erde, als unsere Schulweisheit sich iräumen läzst.
Für Vieles, das als übernatürlich seither betrachtet wurde, inden wir de natürliche Erklärung, und dadurch wird ein neues Feld der Forschung eröffnet, welches ein Segen für die Menschheit zu werden verspricht. Das Fortbestehen des gelstigen Lebens nach dem Tode ist klar und vernunftgemäss, ja sogar an der Hand völlig materiellen Wissens, unwiderleglich bewiesen und so wird das Werkschen zum reichsten Behatze, zu einer Festgabe für Gemüth und Verstand, bestimmt, uns über die Plackereien des itsgieben Lebens zu erhoben. Es glebt uns mehr als die Roffung, es glebt uns die Gewissheit eines ewigen Lebens und gewährt uns einen Blick in jenes geistige Reich, welches wir das ewige nennen.

Preis \$1.00. Bei COLBY & RICH zu haben. Hypnotism:

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

Reminiscences. BY CARL SEXTUS. Illustrated with Numerous Original Engravings. CONTENTS.

CONTENTS.

Physogurian Somnambulism; Hypnotism as a Remedy; Hypnotism; Hypnotic Methods and Conditions; Hypnotism bodined; Hypnotic Olarroxpance; Crystal Visions; Magnets and Od; Hypnotism and Animals; Hypnotic Miscellanies; Natural Somnambulism, or Sleep-Walking; Introduction of Hypnotism into Chicago; Public Fress Comments.

Octavo, cloth, pp. 204. Price \$3.00; postage 13 cents. For sale by COLBY & RIOH.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

SHNT FREE.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Beoks pub-lished and for sale by OOLBY & RICH.

Banner of Pight.

BOSTON, SATURDAY, PEBRUARY 17, 1894.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnogle Music Hall Building, between 66th and 67th streets, on Seventh Avenue; entrance on 67th street. Services Sundays, 10% A.M. and 7% F.M. Henry J. Nowton, President.

Knickerbocker Hall, 44 West 14th Street.— The Ethical Spiritualists Society meets each Sunday at 11 A. K. and 8 P. M. Mrs. Heleu Temple Brigham, speaker. 11 A. M. and S.P. M. Mrs. Holou Temple Brigham, speaker.
New York Psychical Society, Spencer Hall, 114 West
14th street, near Sixth Avenue, Sixth Year. Every Wednesday evening, 8 o'clock. Appropriate congregational music,
representative speakers and excellent test medium. The
investigating public especially invited. J. F. Snipes, Pres. Boul Communion Meeting on Friday of each week, 3P. M.—doors close at 3M—at 310 West 26th street. Mrs. Mary C. Morrell, Conductor.

Independent Mentings.—J. W. Fletcher will lecture and give tests every Sundayat 3 and 8 P. M. at Flitch Avenue Hall, 71 West 42d street, between Fifth and Sixth Avenue. Spiritualist Hendquarters and Ladles' A4d, 165 West 28d Street.—Open daily from 11 A. M. to 9 P. M. for Spiritualists and friends. Wednesdays, entertainment day; business meeting at 2 o'clock; supper from 6 to 8 P. M.; entertainment, etc., to follow.

Carnegie Hall .- Mrs. Clara H. Banks, who has lectured so acceptably in previous seasons to the Pirst Society, gave her third discourse of the present en-

Carnegic Hall.—Airs. Clara 11. Banks, who has lectured so acceptably in provious seasons to the Pirst Society, gave her third discourse of the present engagement this morning to a sympathetic audience, her subject being "The Great Holding."

She well and effectively showed the need of humanity to acknowledge and feel the "superior something" that holds them, and to which they hold, above and over all. Names do not sightly, but the fact is there. Everything that lives looks up to something superior and above it in wisdom, in power and in all qualities that excite admiration.

Every human being needs to have faith. I like that word, said the speaker, notwithstanding it is used for much that I cannot approve. Knowledge is a word we often use when it does not apply. I contend that if we knew, as we now know objective facts on the material plane by means of our five senses, that our friends live after so-called death, we would not weep, repine and break our hearts in grief, but would rejoice. Hence it is faith that holds to that truth and a little of many things we call knowledge.

We in like manner cannot know of the Infinite, but many things give strong reason for a faith that one Overruling Power guides all things. All things incomprehensible to us must, if accepted, rest upon faith, which is only another way of saying there are evidences and reasons for my seeking for more of what we call knowledge in this direction.

At the close of the morning meeting, the annual election of trustees was held, having been adjourned from last Sunday. The trustees whose terms expired were Mr. Henry J. Newton, Mr. Van Gelder and Mrs. L. O. Robertson—Mr. Newton and Mrs. Robertson were reelected, Mr. Milton Rathbun was elected to fill the place of Mr. Van Gelder, and Mr. Giles to fill the unexpired term of Mr. F. S. Maynard, deceased.

In the afternoon there was a large audience present, notwithstanding the attraction in Brooklyn. The Chairman opened the meeting with remarks upon the phenomena of Spiritualism, and their use as step

ery or collusion.

The meeting was very gratifying and helpful to investigators, who expressed their approval in many

Cases.

In the evening Mrs. Banks, under control, spoke of the afternoon discussion in the Criterion Theatre, Brooklyn, in which J. Clegg Wright took part, and expressed great pride in Spiritualism and its exponents. Her discourse was eloquent and able, and interested the large gathering. Mrs. Banks has many friends who have become such through her previous ministrations with us.

ministrations with us.

The séance Wednesday evening by Mrs. Ada Foye was the usual success. She gives one each Wednesday evening during this month.

R.

Rifth Avenue Hall, 27 West 42d Street.-At the afternoon lecture Mr. Fletcher answered numerous questions of an instructive character, and

merous questions of an instructive character, and gave a test séance of unusual interest.

"How shall We Investigate Spiritualism?" was the evening subject, and a comprehensive one it proved to be, especially so when the guides dealt with the Rev. T. E. Allen's recent letter of Psychical Research origin. Mr. Allen, said the speaker, "Is not prepared to accept the spiritual phenomena from the standpoint of past investigators, but demands more first-hand experience." That is all very well, but difficult to understand. Some years ago Mr. Allen used to call himself a writing medium, and read to people communications written through his own hand from Channing and others, and it was not until he became a clergyman that this desire to investigate others began to manifest itself. What more first hand experience could be have than that given through himself? and if he does not believe the spirits when they work through his own organism, how can he be expected to accept that which comes through the power of other people. He thinks that all mediums should welcome the Researchers, and cooperate with them. I do not agree with him. When he went into the church there must have been good and sufficient reason for so doing—a better reason than for staying out

I do not agree with him. When he went into the church there must have been good and sufficient reason for so doing—a better reason than for staying out of it. Why not, then, demonstrate that position to the Spirittualists, instead of asking them to re prove their own over and over again? Or is it to be Unitarian assertion that man is immortal, and not spiritualistic proof that such is the case?

The thing that Mr. Allen has to do is to explain himself and his own past mediumistic experiences, and state what they really were, before he can expect the body of mediums to cooperate with him. The general public, who take the attitude of pupils or investigators, are in a wholly different position, for they claim no especial authority, and can best prepare to investigate by beginning to study carfuily the subject, selecting such mediums as will be in accord with them, and then confining their attention to them, until they have learned all that is possible from that source. Intelligent consideration of the subject is bound to reveal a great truth. A séance followed.

Durling the day Miss Grace Dorley gave several fine soprano solos, and was never in better voice.

The Banner still leads among the Spiritualist papers.

A. E. Willis.

Ladies' Aid Meeting, 165 West 23d street.— The second evening of the "Aid" brought together The second evening of the "Ala" brought together so large a number that the rooms were crowded.

At six o'clock supper was served to members and friends, and from then on until eight there was a constant flow of visitors. Social converse, the discussion of Spiritualism and kindred topics, etc., filled out the time until a late hour. It is almost impossible to realize that so much has been done in so short a time. Now the Society has its rooms fairly equipped for work, and in such a tasteful manner as to reflect great credit upon the committee and the generosity of friends. It has been arranged to have some one thoroughly versed in Spiritualism to be in attendance daily to receive friends and investigators, and also applications for charity: Mrs. Stimson Smith on Mondays; Dr. Augusta Fletcher, Thursdays; Mrs. George Storms, Fridays, etc.; so there will be every opportunity to learn of the Society and its valuable work. Persons living at a distance can become members—the fee being only one dollar a year, with a weekly due of ten cents—and feel that they are casting their mite in the right direction. Already a large number of persons have been helped through the charitable department: Food and clothing distributed, rents paid and assistance given; but this year, as never before in New York, has the wall of poverty been heard, and despite the earnest endeavors of the generoushearted there will be many hungry, unfed and shivering poor for whom relief cannot be found. Any who so large a number that the rooms were crowded.

Geveland's Baking Powder

is made of pure ingredients, that is why it is wholesome.

leveland's Baking

is scientifically compounded, that is why it is strong.

does more work and does it better than any other. -Reasons enough why you should buy Cleveland's.

would like to help, either in clothing or money, can simply forward their contributions, feeling they will be well placed. Think, friends, what you can do, and do it in the name of a common humanity. It may not be much, yet every little helps.

Many names were added on the above occasion to the membership, and thanks are due to the efficient help given by Mrs. James Korne, Mrs. Allis and others. During the entire evening the very best of feeling provalled.

Next Wednesday supper will be served at six o'clock P. M., followed by a distinctively spiritualistic evening. Prominent speakers and mediums will be present.

ent.
All letters should be addressed to Mrs. Catherine Knox, Secretary, or Mrs. C. M. Butler, 105 West 23d street, New York City.

J. W. FLETCHER. See third page for report of The NEW YORK

MEETINGS IN BROOKLYN.

PSYCHICAL SOCIETY.

The Progressive Spiritual Association, Bedford Avenue, corner of South Third street. Meetings Sunday of the Meetings of the Meetings Sunday M. Evans, Fresident. Conservatory Hall, Bedford Avenue, cerner of Fulton Street.—Sundays II A. M. and 74 P. M. W. J. Band, Secretary.

Hand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday ovening at 102 Court street. Good speakers and mediums. Herbert L. Whitney, Chairman. Seats free.

American Hall, 860 Bedford Avenue.—The First Spiritual Mission meets at 30 clock for conference; 80 clock for lecture and tests. Mediums and speakers welcome. S. Wines Sargent, Chairman.

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

Conservatory Hall .- We thank you for your kindness in reprinting the "Narration of Facts" again in the dear BANNER. The publication of it in leaflet form has created a sensation here, for the genleaflet form has created a sensation here, for the genlleman who refused his name so long is well known in political circles and as the Secretary of the Union League of this city, numbering nearly two thousand young men. A leaflet was malled to every member of the League, and some have visited the hall Sunday evenings to see the famous medium, Mrs. Ada Foye—
through whom this communication came—and to many of them "seeing was believing."

The audiences have been large, and composed the very etite of this city. Mrs. Foye's lectures have from the first been interesting, and her tests wonderful. Converts have been made as quickly as was the conversion of Paul of New Testament memory. Her time during the week has also been in great demand for private séances, and she could employ every hour of her time day and night were she physically able.

Two weeks since Bro. Talmage called Spiritualism "a fraud and a sham," but last Sunday his sermon was a first-class dream, and the subject was "A Vision of Heaven," or, "What the Tabernacle Saw and Heard in the Celestial City." Oh, consistency, thou art a jewell

The Spiritualists meeting at Conservatory Hall

Heard in the Celestial City." Oh, consistency, thou art a jewel!

The Spiritualists meeting at Conservatory Hall have been trying to get up a revival on their own account. The two lamous sermons preached from the 'pulpit' of the New York Heraid have been published in leaflet form, also an editorial from The Telegram regarding the position taken by Hon. Mr. Balfour of England. We have published ifteen thousand leaflets and ten thousand small cards, which were distributed through the audience.

It is to be hoped that this seed has been sown in good ground, and that in time we shall reap a satisfactory harvest.

W. J. RAND, Sec'y.

The Progressive and Advance Conferences have come together again under the chairmanship of Mr. Whitney, and will take the name of the latter.

Mr. Whitney, and will take the name of the latter.

Much satisfaction was expressed by Treasurer La Fumee and others at the step thus taken. So much was the harmony felt that Mr. Greene—who has sold the papers so many years at the meeting—felt to stay the entire evening out, a thing contrary to his custom now because of his age.

Mr. Sawin made remarks in harmony with the spirit of the occasion—he also gave a fine selection upon the plano, under a controlling influence (though he states he is without musical education).

The Public Discussion at Criterion Theatre was well attended, and the themes preselfed well debated on both sides—eliciting much applause as telling points were made by either of the contestants.

It is with regret that we announce the demise of Mr. Pooler, a gentleman who was to spealf at the evening meeting at American Hall, and one well known here as a man and speaker in our gatherings. With Mr. Deleree he formed the Chairman's support at the conference, and the opening remarks of the evening by Mr. Sargent were in memory of him. Mrs. Olmstead, before giving her demonstrations, expressed herself as having known him favorably for ten years.

Mr. Morrey, the English test medium and speaker.

years.
Mr. Morrey, the English test medium and speaker, is now occupying the platform of the Brooklyn Spiritual Association, at 102 Court street.
W. J. CUSHING.

MEETINGS IN MASSACHUSETTS.

Malden .- Mrs. E. M. Shirley of Cambridge spoke and gave tests at Odd Fellows Hall last Sunday evening. Her remarks were good, and the psychometric delineations most interesting. Mr. Baxter of Stoneham also made remarks.

Next Sunday evening at the usual time Prof. J. W. Kenyon will lecture.

J. R. S.

The Children's Progressive Lyceum met last Sunday in Odd Fellows Hall at 2:30 P. M., W. E. N. Potter, in Odd Fellows Hall at 2:30 P. M., W. E. N. Potter, Conductor. Special tople for study, under the direction of the Assistant Conductor, "What are the Dutles of Children Toward their Parents?" Lyceum march then tollowed, Miss Chatfield musical leader; song, Ralph Carter; recitation, Estelle Vaugnan; reading, Alice Fagan; piano solo, Florence Willard; reading, Edith Carter; recitation, Etta Palmer; plano duet, Miss Chatfield and Miss Carter; target march. Award of merit cards by Mrs. F. B. Willard to Winfred Vaughan, Elliott Pierce, Cecil Ray, Mabel Carter, Alice Foster and Jessie Chipman.
Special subject for next Sunday, "What are the Evils Caused by being Indolent and Lazy?"

J. R. S., Sec'y.

Lyun .- At Cadet Hall, Feb. 11th, Mrs. Julia E. Davis of Cambridge was the speaker and medium, drawing fine audiences afternoon and evening. Each service embraced invocation, inspirational remarks, messages and tests, of much personal interest to those

messages and tests, of much personal interest to show to whom they were given.

Next Sunday Edgar W. Emerson, the wonderful test medium and gifted speaker, will occupy the platform at 2:30 and 7:30.

During March Mrs. A. H. Colby-Luther will speak for us.

T. H. B. JAMES. for us.
88 South Common street.

88 South Common street.

Spirthual Séance.—Feb. 6th Winthrop Hall, 15 City Hall Square, was filled with an interested audience. Miss Mabel Watte of Boston led the singing. Mrs. Dr. M. K. Dowland's control gave a grand and eloquent address, "On Both Sides of Life." Mrs. W. S. Butler of Boston, who is a favorite in Lynn, gave an able address, after which she presented test after test, and in every case received a ready response of recognition. Dr. Arthur Hodges gave one of his foreible and convincing séances of an hour's duration, his utterances being to the point, and always meeting with recognition.

T. H. B. J.

Dicirose Highlands.—Services were held Sunday, Feb. 11th, by D. Evans Caswell, in Rogers Block. Subject: "Life of Abraham Lincoln," by Spirit Wendell Phillips. The laspiring intelligence paid a glowing tribute to Lincoln as a central figure in our country's history. Reference was made to the mediumship of Mrs. Maynard, through whom Abraham Lincoln held communication with the spirit-world; and
it was claimed that it was indirectly through her mediumship that the emancipation proclamation was
issued. The occasion of the discourse was the anniversary of the birth of Lincoln, Feb. 12th.

Services every Sunday atternoon at 2:30, free to all.

3 Appleton street, Boston. EDWARD P. FAXON.

Springfield.-Mr. Albert E. Tisdale of New London, Conn., is occupying the platform here the present

month. Mr. Tisdale has many friends in Springfield, and his lectures are radical and progressive. His subjects for Feb. 11th were: "What Evidence have we that man is an Immortal Being?" and "The Religion of Nature as the Religion of Spiritualism."
The recent entertainment of the Dramatic Club, owing to unfavorable weather, was not largely attended. Another will be given in March.

Maverhill and Bradford.-Edgar W. Emerson of Manchester, N. H., spoke before the Spiritual Union again last Sunday, giving many exercises in mediumship, which were of much interest; nearly all were recognized. The descriptions were elaborate and of much interest to the immediate parties.

Mrs. E. Clarke Kimball of Lawrence will speak here next Sunday and give mediumistic tests. Mr. Emerson will speak here again in May. E. P. H.

Emerson will speak here again in May.

North Sciunte. — The Children's Lyceum was well attended on Sunday, 10th inst.—Conductor Newcomb presiding. After singing, invocation and Silver Chain recitations, responses by recitation from "Ocean Group," by Master Bertie. E. Wilder, Bertha Cook, Bertha Lincoln; Velma Morris, Ella Sesverns, Dalsy Graves, Susie Cook, Lilla Cook, Ellen Hausen, and the Leader, Mrs. Cora Newcomb. "Banner Group", Louise James, Mattle G. Seaverns, "Beagon"; Clias. On Thursday, March 1st, a reception will be tendered, Leader A. A. Seaverns, "Excelsior." H. G. had been deed Bro. Cordingly by the Ladles' Auxillary, at our James, Leader A. A. Seaverns, "Excelsior." H. G.

Dick made interesting remarks; Leader "Liberty," Everett Wilder, read selections, as did the Guardian, Mrs. Sarah Marsh. B.

Newburyport.—Sunday, Feb. 4th, Dr. Wm. A. Halo was our speaker and test medium. His lectures, both afternoon and evening, were greatly appreclated,

both afternion and evening, were greatly appreciated, and his tests were very convincing. He will be with us once more before the season closes.

Last Sunday Mrs. A. E. Cunningham of Boston gave tests in a most satisfactory manner.

On Sunday, Feb. 18th, Mrs. C. M. Nickerson will be the speaker, and having a host of old friends here, we expect to have a large audience present.

The future of the Cause here looks very bright, movements being under way for its advancement.

On Sunday, April 1st, our Anniversary will be held in Fraternity Hall. Good music and singing. Mrs. Colby-Luther, speaker. A very large audience is anticipated to hear her, and we hope to stir up all the lukewarm Spiritualists to energetic action. F. H. F.

Worcester .- Mr. Joseph D. Stiles closed his engagement with us Feb. 11th. Nearly four hundred names were given in the afternoon and evening by "Swift Arrow." In addition to his discourses Mr. Stiles gave poems.

Feb. 18th and 25th Dr. H. B. Storer will speak for us. Woman's Auxiliary meets with Mrs. Buswell, 259
Grove street, Feb. 18th, at 3 P. M. Supper and literary entertainment. Mediums invited to participate.
Ground D. Fuller, Cor. Sec y.
7 Mason street.

Stoughton.-Miss Jennie Rhind of Boston gave, Feb. 11th, two interesting and instructive lectures in the Temple to good audiences—also many fine typithe Femple to good addences—also many one type cal readings. She was assisted by Mrs. Mears of foxboro, Mass., who presented very excellent psy-chometric readings, Mrs. Mears is prepared to accept platform work if desired. Sunday, Feb. 18th Jaseph D. Stiles will occupy the platform alternoon and evening. FREDERIC BEALS, Conductor.

Waltham .- Shepard Hall, Sunday evening, Feb. 11th, invocation by the Chairman; recognized readings and tests, Mr. Littlesield, Mrs. Dr. Bell, Mrs. Carey (of Newton) and Chairman. Musical selections, Miss Eva Blandin.

DR. O. F. STILES, Conductor.

70 Waltham street, Roston.

Fitchburg.-Feb. 11th Mrs. Nettle Holt-Harding delivered two interesting lectures, after which she gave a number of tests—all pronounced correct.

Mrs. Julia E. Davis of Cambridge will occupy our platform next Sunday.

Mrs. E. O. Pieroe, Sec y.

PENNSYLVANIA.

Philadelphia.—The Spiritual Conference Associ ation has made a change in the Sunday services, commencing with February, substituting a conference in place of the lecture on Sunday afternoon, to give op-

place of the lecture on Sunday afternoon, to give opportunity for individual expression and development. The subjects for discussion given for Feb. 4th were "How shall we Increase our Membership?" and "The Presonality of Spirit Control." The first subject was the choice of most of the speakers, and was so absorbing and inexhaustible as to be carried over for the next Sunday.

Rev. Dr. J. H. Mac El'Rey of Trainor, Pa., whom many will remember as an earnest and honest convert to Spiritualism from the Episcopal clerical ranks at Onset last summer, was present, and opened the discussion with his characteristic enthusiasm, carrying his audience with him to the close in demanding "harmony," "positive convictions," and "activity from the least to the greatest," as response to the question.

question.
Mr. T. Breen, Treasurer of the First Spiritualist So Mr. T. Breen, Treasurer of the First Spiritualist Society, recognizing the question as pertaining to the whole body, and not to one society, spoke admirably for "coöperation" to withstand encroachments of liberty from opposing bodies; for establishment of Sunday schools, and the building of a local temple, which shall furnish favorable conditions for mediums to reflect spiritual light.

Mr. Thomas Locke, Vice President of the Society, with his characteristic breadth of sentiment, endorsed and emphasized all agencies for promoting man's social, material and spiritual welfare, as all are interdependent and necessary to complete a whole.

It proved to be a most interesting and profitable subject, waking up thought along many lices, which must serve to unify action and develop into practical results.

results.

Dr. Ewell, the regular speaker, closes the meetings with psychometric readings and tests, but on Feb. 4th gave way to strangers who were present, Mrs. Dr. Newman and Mrs. Jacques, who interested the audience for half an hour with appropriate remarks and tests.

ence for half an hour with appropriate remarks and tests.

The evening exercises are conducted solely by Dr. Ewell. His tests and psychometric readings are marked for accuracy and acumen, and a harvest of spiritual growth must be the result of his four months' service in this society, closing with February.

The Ladies' Aid, of less than two months' existence, is giving entertainments every week, offering special attractions on the evening of Feb. 22d, and is proving a valuable ally to the society.

The Exercise Services Association comments that the society.

The First Spiritual Association, corner Eighth and Callowhill Streets.-Mrs. A. M. Glading spoke for this Society the 4th inst., and notwithstanding the inclem-

ent day the hall was well filled with a representative body of Spiritualists and investigators.

It was before this Association that Mrs. G. made her first appearance in public, and gave evidence of mediumistic gits, but to-day, as a trance speak-er, psychometrist and platform test medium, she er, psychometrist and platform test medium, she ranks among the foremost, and wherever she may appear I feel assured that my assertion will be verified.

There is in connection with the above Association a Lyceum, which meets every Sunday at 2:30 P. M., under the management of Mr. Smith.

M. H. Prince.

[Isaac N. Pratt's communication, relating still further to this Society's work, was received too late for this issue, but will appear in the next number of THE BANNER.-EDS.

Coffee

Is rendered more wholesome and palatable if instead of using milk or cream you use the Gail Borden Eagle Brand Condensed Milk, wift you prefer it unsweetened, then Borden's Peerless Brand Evaporated Cream.

MISSOURI.

St. Louis.-The meetings of the St. Louis Spiritualist Association were opened Sunday, the 4th inst., with a bright outlook for a pleasant and profitable

After the President, Mr. M. S. Beckwith, made the

month.

After the President, Mr. M. S. Beckwith, made the announcements for the week, he introduced to the audience Mr. F. A. Wiggin of Salem, Mass., who will minister to the Society this month. This is the first appearance of Mr. Wiggin in our city, but through the agency of the good Banner of Lught his reputation as a lecturer and test medium had preceded him.

The subject was, "Can Any Good Come of Spiritualism?" Without any introduction or explanatory remarks, his control began a lecture full of interest, which held the closest attention of his audience throughout its entire delivery. Then followed a most convincing test seance, every communication being fully recognized.

That the lecture of the eyening was appreciated was evinced by the frequent and prolonged applause from the large assembly present. The seance which followed was of a most satisfactory character. On Monday morning the St. Louis Globe Democrat spoke of the exercises in the most favorable terms.

St. Louis audiences are among the most critical and exacting, perhaps too exacting, but we are glad to note that here thinking leading men and women of business, professional and social. Ilfe, are heart and soul in the work, and are anxious to see our mutual cause of progress raised to its proper sphere of prominence in this city.

We hope soon to see Spiritualism a more thoroughly recognized factor in the religious world. If all who have had personal evidence of, spirit return, and who are at heart Spiritualism, would be honest and brave enough to publicly admit that fact, and join, not divide, upon national, State, city and town organizations, Spiritualism, with its beautiful teachings and well-founded and demonstrated (spiets, could soon sweep the dogmatic and enslaving theologies of the present into the realms of history. Spiritualism has been often called aggressive, it transgressive, it the waster is the builder too, and sopp we hope that "Upon the ruined old, "Will be uppuil the new."

"Cornessone."

"CORRESPONDENT."

LOUISIANA.

New Orleans.-Once again the Association of Spiritualists is pleased to welcome back to the sunny South our brother George V. Cordingly. He will be

Something. InFlowers, Both new and distinct. SWEET SCENTED PA

NEW HYDRIDS, in which are blended the rich perfume of the Violet, with all the beauty characteristic of the Pansy.

This new race is the happy result of crossing Pansies and Alpine Violets, and no American garden in 1894 will be complete that does not contain them.

THE FLOWERS OF THE NEW FRAGRANT PANSIES RETAIN THE DELIGHTFUL PER-FUME of the violet, combined with form, size and colors of the pansy. In fact, critics consider that the flowers of this new class are even more beautiful than pansies, the colors of the selfs being purer and the blotchings, markings, pencilings, etc., of the variegated sorts being more delicately blended.

THE PLANTS OF THE NEW FRAGRANT PANSIES possess the hardy, tufted or spreading habit of the wild violet and continue to grow and bloom in increasing abundance

PRICE, PER PACKET, OF SEEDS IN MIXED COLORS, 25 CENTS. A complete description and colored plate of this new floral beauty will be found in our 1894 Catalogue of "EVERYTHING for the GARDEN," which we will send FREE with every order from this advertisement, when this paper is mentioned. If Catalogue alone is wanted, it will be mailed on receipt of 20 cents. As every copy, however, with postage, costs us 25 cents, you will find it more advantageous to order the NEW SWEET SCENTED PANSY and get for nothing a catalogue of 160 pages, containing nearly 500 engravings and six beautiful colored plates-in fact, the most superb publication of its kind ever issued. Postage stamps accepted as cash

PETER HENDERSON & CO.

35 & 37 CORTLANDT ST., NEW YORK.

Mr. Colville's Work.

Mr. W. J. Colville delivered six lectures in Unity Hall, Hartford, Conn., Wednesday, Thursday and Friday, Feb. 7th, 8th and 9th, to large and deeply interested audiences. Not only was the attendance excellent on all occasions in the face of very inclement weather, but The Times gave lengthy reports of the discourses. embodying many of the most important ideas expressed.

Hartford is a progressive city; the Unitarian Society, which owns the building where Mr. Colville is

Hartford is a progressive city; the Unitarian Society, which owns the building where Mr. Colville is lecturing, is large and flourishing, the Spiritualist meetings in Goodwill Hall, Pratt street, are largely patronized twice every Sunday, and many circles are held during the week.

Mrs. E. M. Sill, 89 Trumbull street, who is managing Mr. Colville's meetings, has a large sale for the BANNER of Light and all kinds of spiritual and progressive literature, both standard and periodical, at her library, which puts in circulation all the new works on psychic topics.

The questions and answers which supplement Mr. Colville's lectures are creating great interest; people of all shades of opinion are attending the hall.

He was announced to lecture again Feb. 14th, 16th and 16th; also Feb. 21st, 22d and 23d, at 2:30 and 7:30 P. M. The exercises on Washington's birthday will be specially appropriate to the occasion.

On Sunday, Feb. 11th, Mr. Colville lectured in Pythian Hall. New Bedford, Mass., at 2:30 and 7:30 P. M. In the afternoon subjects were taken from the audience. "Prayer," "The Real Uses of Spiritualism," and other topics were ably discussed by the speaker, to the evident satisfaction of the large and intelligent audience. "Prayer," and the large and intelligent audience. The evening subject was "New Light from the Great Pyramid," prefaced by a quotation from a new and valuable book bearing that title, by Albert Ross Parsons, who endeavors to prove that the Pyramid con tains a history of a great catastrophe in the skies, when an orb was shivered into fragments, and the asteroids were formed from its débris. This astronomical fact, the author says, scientifically accounts for the tradition of the fall of Lucifer.

The Pyramid, it is claimed, contains the key to the universal religion of mankind, which the priests of all systems have shrouded in mysterious but symbolic imagery, while the great scenes in the story proper

ing age of extended information coupled with direct spiritual illumination.

The lecturer gave many interesting facts concerning the true antediluvian world. He also brought forth strong and varied proofs in confirmation of the story of an actual Atlantis, whose record has been preserved in the bed of the Atlantic Ocean, in the monuments of Egypt and Assyria, and in the mythologies of all peoples, including the traditions and practices of the North American Indians, who are the degenerate relies of a once very powerful and influential race.

Following both lectures impromptu poems on subjects suggested by the audience were delivered, and greatly appreciated, as the applause with which they were received abundantly testified.

The Banner of Light has some very warm friends in New Bedford, among whom Mr. W. F. Nye, an active worker at Onset every summer, is conspleuous. A special appeal for new subscribers was made last Sunday, and several persons in the audience responded with alacrity. Mr. Nye was so generous in this respect that he offered to pay one-half of a year's subscription for anybody present who wanted the paper, but could not afford to pay the regular price for it. The Banner greatly aids societies by advertising their meetings freely, and inserting lengthy reports of them; it is therefore only just that the claims of this able periodical to a hearty support should be brought prominently before the attendants.

Mr. Colville's Boston friends are availing themselves

should be brought prominently before the attendants.

Mr. Colville's Boston friends are availing themselves in goodly numbers of the opportunity still afforded them of listening to his able lectures and replies to questions on "Bible Characters and Their Modern Representatives," in Copley Metaphysical College, 18 Huntington Avenue, Mondays at 7:45, Tuesdays and Saturdays at 2:30 r. M.

He is open to occasional engagements within easy reach of Boston on very moderate terms.

All letters, etc., may be addressed in care of the BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy, Hall's Vegetable Sicilian Hair Re-

CONNECTICUT.

universal religion of mankind, which the priests of all systems have shrouded in mysterious but symbolic imagery, while the great scenes in the story proper are enacted in emblems and ceremonies, the inner meaning of which is still deeply veiled from the multitude.

Ethical truths correspond exactly to astronomic verities; therefore these two essential claimants in all forms of religion—the scientific and the moral. When these are presented together, and the connection between them plainly shown, sectarian strife will cease, and a Universal Church will appear, far broader in its teachings and in the scope of its ministry than any now in existence.

The various elements of truth scattered through all systems will be brought together in the near future; the veil of mystery will be removed; and though we are now in the narrow, difficult passage-way between the Grand Gallery and the King's Chamber, we shall soon enter the latter, where we shall confront the lides sarcophagus, which is a fitsymbol of the approach-

WHAT IS ECZEMA?

It is an agony of agonies.

A torture of tortures. It is an itching and burning of the

skin almost beyond endurance. It is thousands of pin-headed vesicles filled with an acrid fluid, ever forming, ever bursting, ever flowing

upon the raw excoriated skin. No part of the human skin is exempt.

It tortures, disfigures, humiliates more than all other skin diseases.

numerous victims. They are often born with it. Sleep and rest are out of the

Most remedies and the best physicians generally fail, even to relieve. If CUTICURA did no more than cure Eczema, it would be entitled to

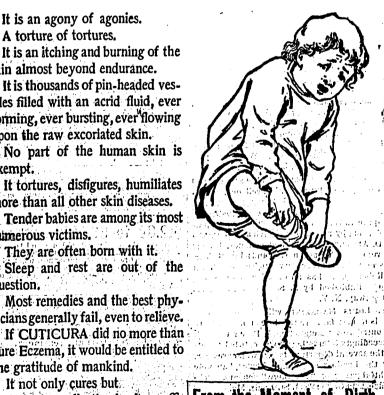
the gratitude of mankind. It not only cures but

question.

A single application is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy

CUTICURA works wonders because it is the most wonderful skin cure of modern times.

Sold throughout the world: Price CUTTCURA, 800, 1 SOAP, 25c.; RESOLVENT, \$1. POTTER DRUG AND CHEM. CORP., Solo Props., Boston. "All about the Skin, Scalp, and Blood," free.



From the Moment of Birth Use CUTICURA SOAP



It is not only the purest, sweetest, and most in I is refreshing of nursery soaps, but it contains dellcate emollient properties which purify and beautify the skin, and prevent skinblemishesoccasioned by imperfect cleansing and impure scap.