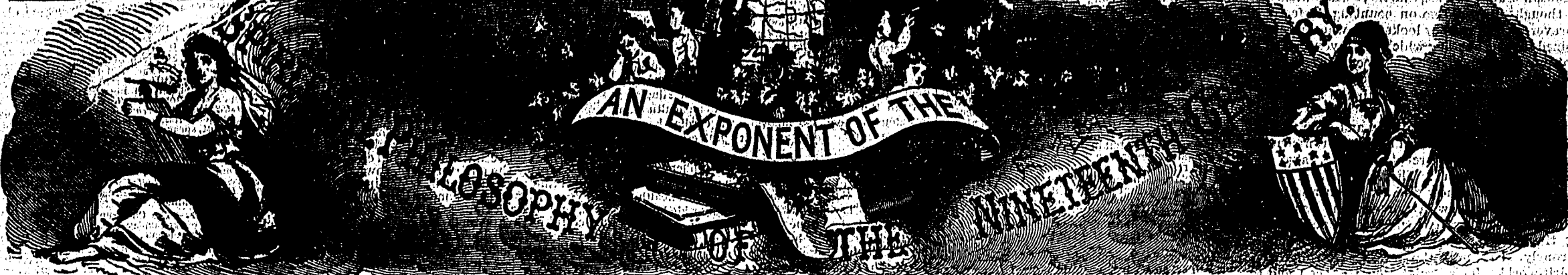


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# BANNER OF LIGHT.



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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 memories 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 anguish,  
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.  
Gilding 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.

THE January number of Mr. W. T. Stead's English Review entitled *Borderland* is before me. It fully sustains the reputation gained by the first and second issues. Its table of contents is rich and varied, both in its topics and their treatment. Its illustrations, as works of art, are fair, and the portraits of Mrs. Piper, a well-known trance medium of Boston, and Mrs. Davis, an English medium, are good, the former 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 entitled "The Gallery of Borderlanders," devoted chiefly to the consideration of Mrs. Piper, the remarkable trance medium of Boston, and her chief control, Dr. Phineas (pronounced Phineas), 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 fair-minded seeker after the truth. We are forced, 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 nature of spirit-existence beyond the mortal, and of the difficulties connected with personal spirit revelations on both sides of the dividing line of life. On the one hand there is the danger of extreme gullibility, which swallows up all critical care; which places one's reason and critical acumen in limbo; and on the other

hand there is a vanity of self, which assumes to know it all, and asserts that the entire universe of consoling 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 case of illustration and knowledge by experiments; 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 "Crystal Gazing," a matter in which I have 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 interesting letter from Mr. Stead at Chicago, with some shorter articles on a variety of topics germane to *Borderland*, give to this number a rare interest. The reader will note with regret the absence of a chapter of the 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*, 123 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 depths.

Thou art like a river whose source is in the mountains, but which obeys ever a hidden impulse of its being. It carries not amid the graceful uplands, nor under the singing pines; it 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 sacred restlessness, by divine dissatisfaction.

Know thyself, and rejoice in thy seemingly vain outpourings. It is but the divine within thee seeking the divinity from whence it springs.

EDITH WILLIS LINN.

Another chilling sight took place at Bridgewater Centre on Sunday last. The day was a cold and wintry one, and a heavy fur coat was a necessity. Five young girls were plunged beneath the icy waters of Whitney stream. Would not our Heavenly Father have watched over and protected those young girls until the warm weather came and the icy barriers had been removed by the gentle breath of spring? A society for the prevention of cruelty to children should be formed to put a stop to such cruel and fanatical proceedings, and the initiator of the gospel, if he has any claim to that name, who advocates and officiates at such exhibitions in midwinter, should be stripped of his rubber suit and anchored out in the mill pond for a short time. One little girl at Bridgewater cried out in anguish when she was plunged in the cold water.—*Arostook (Me), Pioneer.*

## The Spiritual Rostrum.

### THE POWER OF BELIEF.

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

(Reported expressly for the Banner of Light.)

MAN'S belief may or may not influence his character. It may sit as lightly as a loose-fitting garment, unimpeding his 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 thousand-and-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 fogger 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, 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 enthusiastic 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 proselyte proceeded to torture himself. He put on haircloth that cut to the bone, refused shelter, and by starvation, thirst and flagellation prolonged his suffering. Unwashed, in 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 knees of the most courageous warrior quake 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 share in this religion of fear. The brigands of 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 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 entertained by a people who were cruel, unmerciful, and approachable only by homage and flattery. Their god was an enlarged image of themselves, more savage and unmerciful. The belief of one generation became the superstition of the next; the brunt of the intellectual struggle is for the present to break the chains with which the past has bound it.

How real these gods are to their devotees is illustrated by imprecations and prayers. The gods are near, and in direct connection with their worshippers. An old Arab woman who had suffered long with toothache, and had prayed Allah oft and lengthily to appease the tortoise, becoming angry, cried out: "Oh! Al-

lah, may your teeth ache like mine, and your gums 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 heroes.

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 the reader to prove his belief by being killed or killing some 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 crystallized in the expression: "The only good Indian 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 one of the bravest and most high-spirited races 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 probable that not one in ten who sign their names as church-members know the creed, or would sign if they knew. Presbyterianism, as written, is to-day what it was in the days of Edwards, and Methodism what it was in the days of Wesley; but there have been wonderful 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 these beliefs are even lingeringly entertained their malign influence will be felt.

The man who believes, or makes himself believe, that he is "one of the elect," or has become sanctified, however respected in the past, is now unbearable; he is of course ignorant, and egotistic in the ratio of his ignorance; and such nearness to God as he assumes makes him intensely disagreeable. I can scarcely understand the joy that must be experienced by the man who fully believes that he has laid up such a stock of righteousness that whatever he may do, his salvation is assured. Caution must be used in business dealings with such an one. Like charity, "sanctification" covers a multitude of sins; and when the Lord has taken one into partnership and granted him freedom of action through sanctification, an ordinary "sinner" stands but a poor chance, in matters of bargain and sale. Such a man

becomes an unsympathetic husband, a tyrannical father, an ungenerous neighbor.

The belief in an angry, vengeful God and his terrible punishment of hell, has fostered the same feelings—retained the death penalty and vengeful punishment of crime. 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 send with one fierce 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 race.

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 cars 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 scragged pine, scarcely taller than the knee, its growth so restricted that it no longer persists in its efforts, and the gardener has triumphed, 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 a 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 unfettered 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 reproached 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 object-lessons of the effect of dogmatic belief on human character: Life made narrow and bitter; joy overshadowed by fear and anxiety for the future. Bigotry and intolerance subvert love 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 is punctual at church, bows low, and has repeated for forty years the same prayer, in which he belittles 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 he is steeped in selfishness. He gives to the church because he believes he will be "damned" if he does not, and he gives to nothing else! No needy neighbor ever troubles him by asking for alms; no orphan or widow comes to him for aid. A big dog growls at his gate to frighten away "tramps." He is cold and unfeeling even in his family relations—and his children leave home as soon as they are able to support themselves. He calls his mercurial 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 unbridled tongues slander character; as cannibals prepare and enjoy a feast!

But it is not necessary for me to bring forward examples—you have them on every side, the effect of thousands of years of belief in these doctrines. Evolution has with resistless power forced humanity forward, and the dwarfs have perished by the way. The old line of progress is followed; yet those who look deeply into the great problem observe that progress is not evenly continuous, and while at times scarcely



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

You have read of the wonderful 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 wheels 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 accuracy.

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 along 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.

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

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 Montgomery 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 Deity, 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.

We do deny the existence of a wrathful, fickle, unjust 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, soul, in man—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 which our earthly lives are crowned.

Mrs. Gen. 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 Society, 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 pastorate 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 to be devoted to other societies who may desire her services.

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

The Temple was tastefully decorated with evergreens and flowers. From the center hung a large bell composed of evergreen, and from each corner of the room hung a string of evergreen, which met in the center 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; P. L. Mattison, Vice-President; Mr. A. B. Burnham (our magnetic healer), Second Vice-President; Mr. B. Delong, Secretary; Mrs. K. N. Mattison, Treasurer; also the Board of Trustees recently elected—Mr. Abel Davis, Mr. P. L. Mattison, Mr. Chas. Wilson, Mr. H. Burr, Mr. S. 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, P. L. Mattison, gave the following address: Mrs. Twing: In consideration of your faithful service to our Society, and desiring that you be working for the uplifting of humanity and the spreading of the light of the New Dispensation, we, as a Society, desire to install you as pastor of our church. You have endeavored 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 our Society's will go forth, and wherever you may be, or under whatever circumstances you may find yourself, rest assured that from the heart of each member of our Society will go forth a prayer that you may be strengthened in carrying

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 sisters, permit me to introduce to you our pastor, Mrs. Carrie E. S. 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 she hoped to do in the future. She said:

Brothers, Sisters and Friends: I desire to thank you for the confidence reposed in me, and for your attention to me during my previous visits to Watertown, for the many new names added to our roll of membership, and for this crowning compliment in desiring me to become your pastor. 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 pastor of any society from his place. Why should I 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.

Life's sunshine seems around me now, but should clouds gather, and adverse winds blow, I hope your confidence will not waver, unless after full 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 talent in the city, and others from neighboring towns: Mr. M. H. Becker: "The Shepherd's Dream," Echo Quartet; installation service; short speech by Mrs. Twing; song, written for the occasion, entitled "Welcome," Mrs. Emma Mattison and Mr. F. R. Mattison; recitation, "Miss Nellie Churchill," entitled "The Story of Mother Beaker"; piano solo, "Miss Henry; bone solo, Mr. H. Becker; original poem, "Two Pictures," Mrs. Twing; mandolin solo, banjo with guitar accompaniment; recitation, "Patriotic Star," Mrs. Beckwith; piano solo, "The Shepherd's Dream," Mrs. Hilliard; duck, Misses Richter and Lepper; poem, "The Pardon That Came Too Late," Miss Fairfield; accordion solo, Mr. H. Becker; song, Mrs. Chas. Lewis; accordion solo, Mr. H. Becker; song, Echo Quartet; piano solo, "Echoes from the White City," Mrs. Richter; recitation, F. R. Mattison; duck, Miss Henry and Mr. Wakeman; violin solo, Mr. Chas. Lewis; recitation, "The Bell of the Angels," Miss Daisy Brainerd; piano solo, "High School Cadets," Miss Lepper; song, Echo 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, 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, removing the prejudice of the people, so that they are not only open to our lectures, but are in the Cause, and 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 large 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 roll-book and signed their intention of uniting with us. We have still open for some good lecturers and 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 Brooklyn Public Health Society by J. WYFIELD SCOTT, Secretary of the National Constitutional League of Boston.—Ede.)

Private and public health are one and inseparable. A lively interest in the common health is a duty even more sacred and imperative than an active interest in the commonwealth, for all that a man hath will he give for health. The duties of a Public Health Society 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 removing 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 habits 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 fatal results. As all ordinary prescriptions may be 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 lathinized, costs \$5.00 per gallon. The use of the placebo (humbly) is another common method of deceiving and defrauding patients subject to hysteria, hypochondria, or imaginary ills.

The word doctor means teacher; and the duty of a 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 sufficient, there would be neither excuse, possibility nor demand for any other. If, when Allopatis could have cured their patients with their heroic doses, poisons and ponderous pills of materiality, everybody would have been healthy and happy without a desire for any other system. But they did not and do not to this day. Their failures made Homoeopathy, 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 truth has been weighed and found wanting, and water, pure water, gave birth to Hydropathy. Yet all these are unsatisfactory, insufficient.

There is, then, unquestionable demand for something 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 pioneers in progressive practice are persecuted, ostracized and outlawed, as were the Homoeopaths and Eclectics 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 proscribes 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 liberty, prevent private judgment and volition, prohibit individual choice, arrogate 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, improvement 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 spend their time in giving us Greek and Latin names to these improvements."

In every other department of human endeavor, 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 improvement 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 happiest 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 necessary to enact a law restoring to every citizen the right to freely contract for the services of whomever 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 ostracism 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, with withhold their recognition and rights which the higher instincts of humanity declare are inalienable theirs?

Following 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—

First—Physicians to write prescriptions legibly, and, when possible, in English (and Latin if they choose);

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

Third—Restoring to every citizen the right to freely contract for the services of whomever 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 moving 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, and we also solicit verifiable 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 recent number of the BANNER OF LIGHT an 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 him. 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 her hand in her arm, which was as solemn but realistic scene to him, as well as to all of us that were in attendance.

Mr. Concannon had also most wonderful success in Mrs. Aber's independent spirit-writing séances; being overjoyed at the opening of the 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 the home of his mother, where he remained.

The possibilities of individuality in the 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 him there was danger in the saw-mill business, both financially and physically.

Mr. Concannon went home to look after his business, and to make preparations, if possible, to spend five 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 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 Western friends were sojourning, and Mr. personal knowledge of the matter ends with the departure of Mr. Concannon with Mr. Aber for Topeka, as before 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, heedless of the encircling spirit-world, Which, though unseen, is felt; and sows in us All germs of pure and noble 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 impulse toward the outwrought effect, that wilder world of the earthly sphere, which a wilderness of selfishness, what deeper 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 inspiration, by quickening from on high.

Spiritual thoughts, born in 'the land of Beulah' and grown 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 force in the beautiful domain of poetry. We cannot take up a volume of great poet, without finding, here and there, those exquis-

ite, those heavenly-hailed, word-paintings of human love blended with angelic inspiration, which show the divine workings of spirit influence.

We cannot, most of us, see the forms that bend ceaselessly 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 awfully 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, idealistic and ideal 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."

WEST SOMERVILLE.—L. Maelyneth, 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 (322 W. 46th street) writes: "Not alone in the 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. Augustus V. 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 fail to avail themselves of the intellectual suggestions and the working of occult and spiritual philosophy so worthy of introspective analysis and 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 audaciously 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 elements, lies a subtle argument for the wondrous possibilities for spiritual culture and psychological development. I was particularly impressed 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 the depth, the profundity and the earnestness of this exponent of truth in a felicitous light. As none but the logician can successfully cope 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 of self-expressed apprehension lest a knowledge of their belief might redound to their pecuniary disadvantage, are certainly timely.

Spiritualism has arrived at that point of interest and popularity in the public mind that no one longer expects to reap ridicule and derision for his conviction of the truth. The unfolding of the last decade has produced an atmosphere of religious thought which is fast developing into a revolutionary whirlwind, sweeping grandly and majestically through the corridors of the cathedral, and penetrating to the sanctity of the chancel, tearing up old theories and dissipating the effluvia 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.

But it is not advisable that I should expatiate further on the manifold merits of this work, as each heading suggests an additional treat which I will leave to the anticipation of the reader; the book speaks for itself, and will well repay a careful perusal. The various points at which the spiritual economy of the individual is reflecting the rays of wisdom and assurance in every sentence."

#### Vermont.

CHESTER DEPOT.—F. L. S. writes as follows: "We accept Spiritualism partly because it is so simple and natural. Not that we profess to understand all spiritual laws, but we accept spiritual facts just as we do material facts that the wisest cannot fathom, but never doubt. We reject Theosophy partly because it is so complex and confusing. After a lifetime of study and rigid self-discipline, its adepts look away its mysteries from the 'vulgar herd,' as God's less favored children are sometimes called."

We confess we have no 'banking' 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 horrible thought. On the contrary, the pleasantest thing 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 be trusted."

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 revealed 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?'

#### Maryland.

BALTIMORE.—Henry Scharrfetter writes: "We, as Spiritualists, who have drank from the precious fountain of truth, with its soul-awakening nectar of knowledge, must be mindful that it is our sacred duty, from which nothing can force us, to care for the physical, mental and spiritual development of our children to the very best of our ability. This can only be accomplished by building up the young as a virtuous and healthy race. 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 new volume, which is admirably adapted to train young folks in all that is beautiful and conducive to their spiritual unfoldment. The 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 season of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail to sufferers."

### SPIRITUALIST MEETINGS.

**Albany, N. Y.**—Spiritual meetings every Sunday from 8 to 10 A. M., at 31 West 1st street, corner of Central, conducted by Miss G. Reynolds. (BANNER OF LIGHT, 1894.)

**Allegheny, Pa.**—The First Spiritual Church meets every Sunday at 2 1/2 and 7 1/2 P. M., Wednesday at 7 1/4 P. M., at 814 Main street.

**Buffalo, N. Y.**—First Spiritualist Society meets Sunday at 10 A. M., U. S. W. Hall, corner Court and Main streets, at 2 1/2 and 7 1/2 P. M., Henry Van Hook, President; L. O. C. Secretary.

**Baltimore, Md.**—The Religious-Philosophical Society meets every Sunday at 11 A. M., and 8 P. M. at Rialto Hall, corner Baltimore street and Post Office Avenue. Miss Estelle Weller, 100 Clifton Place, Secretary.

**Chicago, Ill.**—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10 A. M. and 7 1/4 P. M. Speaker, Mrs. Cora V. Richmond.

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

**Cleveland, O.**—The Spiritual Alliance holds regular Sunday evening meetings at 7 1/2 P. M., at the Masonic Temple, 1120 Forest Avenue, every Sunday, afternoon and evening.

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

**Dayton, O.**—The Spiritualists' Library Association holds meetings every Sunday at 7 1/4 P. M., at 1st hall in Central street, second floor, corner 8th and Jefferson streets. J. O. Cox, Cor. Secretary.

**Detroit, Mich.**—Fraternity Hall: Mrs. Minnie Carpenter gives lectures and tests Sunday at 2 1/2 P. M.

**Dubuque, Iowa.**—Services are held every Sunday at 2 1/2 and 7 1/2 P. M., at Dr. O. G. W. Adams, President.

**Grand Rapids, Mich.**—Spiritual Association holds public meetings every Sunday at 10 A. M., and 7 1/4 P. M., also Wednesday at 8 P. M., in Lecky street, corner of 1st street. L. D. Sanborn, Secretary, 265 North Lafayette street.

**Grand Rapids, Mich.**—Progressive Spiritualists' Society, 212 1/2 Main street. Meetings Sunday, 10 A. M., and 7 1/4 P. M., Thursday, 2 P. M., and 8 P. M., Mrs. E. E. Josselyn, President.

**Lyons, Mass.**—Spiritual Fraternity holds meetings at Lyons, Mass., 31 Market street, Sundays at 2 1/2 and 7 1/4 P. M., Mr. E. L. Webster, President; Mrs. E. B. Merrill, Sec. Lowell street, Sec'y.

**Children's Lyceum** meets Sunday, 12 M., in the same hall. Conductor: Mrs. S. H. Hines and Mary Hall.

**Milwaukee, Wis.**—Public meetings every Sunday in Fraternity Hall, 216 Grand Ave., at 2 1/2 and 7 1/4 P. M. Sec'y, H. C. Nick, 213 Lloyd street.

**Minneapolis, Minn.**—Services are held every Sunday at 2 1/2 and 7 1/4 P. M., in the "R. of F." Hall, Madison Tower, Hennepin Avenue, corner of Sixth street. N. O. Westerlund, Secretary.

**New Bedford, Mass.**—First Spiritualist Society meets Sunday, 2 1/2 and 7 P. M., at Knights of Pythias Hall, No. 34 Purchase street.

**Norwich, Conn.**—First Spiritual Union holds services in Grand Army Hall every Sunday at 10 A. M., and 7 1/4 P. M. Children's Progressive Lyceum meets every Sunday at 11 A. M. in the same hall. Mrs. F. H. Spaulding, Conductor.

**North Scituate, Mass.**—Children's Progressive Lyceum holds its sessions at Gunnott Hall at 2 P. M. each Sunday. Elias 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 the Temple. Mediums with remarkable gifts officiate. O. H. Brock, President.

**New Orleans, La.**—Association of Spiritualists meets every Sunday, 7 P. M., at its hall, No. 55 Camp street. Geo. P. Benson, President.

**Oakland, Cal.**—Mission Spiritualists meet every Sunday at 2 1/2 and 7 1/4 P. M., at Native Sons Hall, 918 Washington street.

**Pittsburgh, Pa.**—First Church of Spiritualists, 616 1/2 street. Meetings Sunday, at 10 A. M. and 7 1/4 P. M.; Thursdays, 7 P. M. and 8 P. M. Nicholas Schenkel, President; J. L. Lohmeyer, Secretary.

**Providence, R. I.**—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2 1/2 and 7 1/4 P. M. Progressive, at 7 P. M.



## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 17, 1894.

## CURRENT THOUGHTS.

**Ruskin and Spiritualism.**—In the recently published *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 vividly-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 assurance, it seemed to come to him. What others call coincidences 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 *For's* 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 subjects 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 upon ideas of 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 did 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 another column 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 come out of his way to challenge the Bible, or that he harbors any hatred of Christianity, he speaks in his manner of his scientific career: "I had set out on the journey with no other purpose than to explore 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 figure. Confident as I might be of the existence of the ancient and indefensible 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 himself was not responsible for the fence; he had been made the bugbear 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 did."

**Wretchedness in Italy and Sicily.**—The Rome correspondent of the *New York Sun* 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 the 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 remote 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, officially admitted, that two hundred persons, the entire population of the village of Roghudi Calabria, suddenly arrived at Oltanova 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 recently 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. Wolsley, the great fighting commander of the British Army:

THE ROYAL HOSPITAL, 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

great 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 hug them with the warmest affection. I think me, 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 amulets; I have worn out the rims of several hats since I came to Dublin. I have through my salutations of single magpies—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 in 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 salt of life to yours very gratefully.

WOLSELEY.

Our transatlantic contemporary, *Light*, remarks of this mislaid and its outspoken writer—and we have no difficulty in endorsing its utterances—"We congratulate Lord Wolsley on having the courage of his opinions, a courage sometimes quite as great as that needed on the field of battle.... Lord Wolsley 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 visible sign."

**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 enlightening exercises, philosophy and phenomena were enjoyed by a large attendance on Wednesday evening, the 7th inst., at 114 West 14th street.

Mrs. Mary Wakeman (44 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 *début* 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 after she had been killed by lightning, 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 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 what was once united to her in space, could be so 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. She herself seemed as if the spirit-world 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-world ever since, and she felt that in so doing she was doing good to the faithful and happy in their duties, and could give better tests to those who came to her for evidence and comfort. Spiritualism was her religion, and she was trying to live it day by day, and she hoped to die in it.

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 details. She herself said that she was not a Spiritualist, but a test-giver.

Mrs. Hosenwiler (Silver Street) 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 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 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 those who hunger for truth. 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 with not over one dollar and seventy-five cents, but unable to pay; men without shoes or clothing—all pained for food. That day she had attended to two cases, a child in its mother dying of starvation, and a poor woman made to "sectarian" organizations, but so much red tape intervenes that before relief comes the victims faint. As a psycho, she felt like predicting that before the coming spring, something would be done by the Government or 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 being done by mediums, even under heterogeneous conditions of magnetism. It was a matter of rejoicing that such mediums as Sister Wakeman were living to furnish the evidence of immortality. Nothing else brings her peace and comfort, and she is sure that her spirit-friends were not lost, only gone before, and it is good to know that we are not bound by creeds or dogmas, and that our Savior is ours to the end of the world, and that we are really growing in spirit, in truth and in justice, as well as in years?

Mr. V. J. Moore (Jackson Hall, 616 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 the number and quality of his tests to visiting strangers. He will, no doubt, accept encouragement as he goes. What church do you belong to? A representative called on him, asked more questions, and promised help. Several weeks passed, but he heard nothing further from the promises, and if he had really been in an emergency, as he seemed to be, he would have died of starvation. Mr. Moore 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 encouragement as he goes. What church do you belong to? A representative called on him, asked more questions, and promised help. 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## Message Department.

The Messages published from week to week from excommunicated individuals under the above heading are hereafter to be taken in private and reported as such, and no public discussion of them is to be permitted.

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

It should be distinctly understood in this connection that the Messages published in this Department indicate that spirits are very near to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, even 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.

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 place upon our circular table, choice natural flowers, as formerly, many spirit-visitants being in consequence pleased and attracted thereby. Those friends who feel disposed to do so, are consequently requested to donate flowers for this purpose as they have in years past.

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

## SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. B. F. SMITH.



Report of Stance held Dec. 1st, 1893.

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, realizing 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 meaning, 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 what I could of spiritual force.

In Stowe, Vt., where I was well known, and in Waterbury, also, I am not forgotten by a few.

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, but continually—never taking, however, what 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 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 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 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 Halden 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 I was able to appear in a materialized form at a materializing circle—still, it may have been longer. Clara, you knew well it was I, and you felt happier consequence.

In my 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 material powers as strong as my sister, and Clara never blamed any one who could not accept 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.

Ellie 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 the red men." We went, and found you suffering 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 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 not ever blame Charlie; he can't see things as you do, although, as Addie has said many times, he realizes her presence; and if spirit does 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 near.

Dear sister, my head is all clear as a bell. I 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 instead 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 Marton, and says that what you do not learn in this life you will have the privilege 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 longer, and you will come to be one of the number who have passed through the portal of death. I think you could enjoy a great deal if you could only be where you might have different conditions, as 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 hails 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 a brother of mine, a brother I never saw, but he 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 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 depths 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 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 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 Henry Eastman.

### Helen Chapin.

I want to send a word to my dear papa and mamma.

Grandma and grandpa 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 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 it with a smile.

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 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 the spirit-children. She sees them clairvoyantly.

I'm learning a great deal in music, for I'm taking lessons now, and our music is 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 way.

### 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 me. 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 the real life which lies just beyond the veil; for, as far as I have learned, I find our life over across the river is the real life, and this is but a probationary state; I cannot explain it 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 body served me for many years, and I lived 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.

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 one 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 people 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 report to convince them of our identity.

In New York, N. Y., 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.

### Betsy 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 passed away.

I would like the people to know Betsy 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 know that 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 to 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 through 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 under our feet, we can walk in the forest where the red men love to come. Oh! I am looking forward to those days when I shall be able to make myself known a little clearer; and, John, I know you will be there if you are on this earth-plane; if not, we will come together.

Johnnie 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 spirit.

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 the music is, that before the spirit had left the form the sweetest music came to my ears, now nearer, and now further away. I love music now, and I am privileged to aid others upon this plane who are musical.

These words I give as Charles Lafavor. Since I passed on I have met many with whom I was intimately acquainted when in the form. I threw off that mantle of flesh in Northampton, Conn., where I was well known. In Stamford 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 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.

These words I give at this hour as 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 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 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 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 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 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 of a 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.

Dr. S.—Lucinda Dawley; Sarah Stone; Clarence Dennett; William L. Bennett; Bertha Burton; Edith Dewey; Harriet Jackson; Maria Hill; Dr. John R. Currier.

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.



QUEST.—[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 astronomy, which is only its outward form; but this genuine astrology is heliocentric, not geocentric. The geocentric system of Ptolemy, which prevailed among the masses in Europe till the time of Galileo, was never endorsed by 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 medieval errors which were its excrescences? If not, what reason have we for refusing to investigate astrology, and enthrone it where it belongs in the list of true sciences?

It is not taught 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 object of 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 are no evil influences or bad planets; there are simply diverse influences and differing planets. "One star differs from another star in glory," in the same way that one color differs from another in the spectrum, and one note differs from another in the musical scale. Nature's advice to all is, "AGREE TO DIFFER, BUT NEVER DISAGREE."

Meteorology may become so exact a science

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 foretold, 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 taken, that though every man's life should be fulfilled in an inevitable surrounding, it 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 prone on the earth, face downwards, during a storm, does not abate the tempest, but he protects himself from danger by following an unperceived instinct. A captain or shipmaster, who sees that vessels are rendered seaworthy, does not prevent the occurrence of a storm on 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.

The great interest now being taken in astrology by business men in New York and other commercial centers, 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 Pharaoh and his dreams, interpreted by Joseph, is a good illustration of the reasonable view to take of such a matter as an ascendant prediction. 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 plentiful 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 questioner is really interested in verifying astrology, we advise him to make investigations, but never credit blind fatalism.

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

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 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 which we can acquire, that is absolutely unobtainable. Something must be infinite, and the infinite must encompass 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 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 endorse ourselves among those who reject it, we certainly approve 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, that each human being is embodied on earth for a distinctive mission, and that he brings with him the outcome of his past life. There are two in every 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 who are also believers in divine equity, among whom we must certainly include Swedenborgians, who contend that outward 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 conditions which tend to fit them most perfectly for the parts they are respectively designed to take in the universal drama.

Whichever view may commend itself best to any of our readers, we must say that for us 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 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 unalterable ends.

The true view to take of Karma is that we 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. "Is it 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 conscious organic existence? There are two questions which seem to me to be the portals of the mystery 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?

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 am 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.

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 that we are souls. We have no souls, but we are souls. What 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 I. 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.

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

A hybrid compound of Spiritualism and materialism, offered as spiritual philosophy by persons who are one-half Spiritualists and one-

half materialists, can never satisfy reasonable thinkers. The soul is the man; the body is its instrument. Earthly expression is expression, but that is all; an organism needs an organ if he would display his musical knowledge, but he inwardly possesses and realizes just as much music without as with an instrument. Once grasp the thought, I and my soul are one; I am an entity, expressing myself through an external medium, but I am unaffected by it, though my exhibition of myself depends upon it, and the problem is greatly simplified if not entirely solved.

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 add 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 reform.

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

The present penal system is so defective that people have learned to distrust the 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, 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 selfishness and hypocrisy, 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 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 spent in New York, we who knew him are proud 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 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.

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 her.

She was a very dear friend of mine, and her words are just what I should suppose would 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. MRS. E. B. JONES.

Washington, D. C.

## New Publications.

THE BOOK OF THE FAIR. By Hub







# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 17, 1894.

## MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 60th and 61st streets, on Seventh Avenue; entrance on 61st street. Services Sundays, 10 A. M. and 7 P. M. Henry J. Newton, President.

Knickerbocker Hall, 44 West 14th Street.—The Ethical Spiritualists Society meets each Sunday at 11 A. M. and 8 P. M. Mrs. G. C. 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 entertainment. The investigating public especially invited. J. P. Snipes, President.

Soul Communion Meeting on Friday of each week, 7 P. M.—doors close at 10 West 24th street. Mrs. Mary O. Morris, Conductor.

Independent Meetings.—J. W. Fletcher will lecture and give tests every Sunday at 2 and 8 P. M. at Fifth Avenue Hall, 27 West 42d street, between Fifth and Sixth Avenues.

Spiritualist Headquarters and Reading Room, 243 West 23d 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 been lectured so acceptably in previous seasons to the First 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 above and above and above. 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, replace 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 incommensurable, all things unaccountable, 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 re-elected. Mr. Milton Rathbone 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 stepping-stones to the higher philosophy—necessary and useful, as are all steps in progress. Mrs. Henderson spoke of the duties of Spiritualists to the community. White, under control, spoke acceptably, and gave interesting messages, which were recognized; Mr. Arthur Hodges of Boston gave tests of great interest that were highly appreciated by the audience.

White, under control, spoke acceptably, and gave interesting messages, which were recognized; Mr. Arthur Hodges of Boston gave tests of great interest that were highly appreciated by the audience.

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 well received.

At the large gathering, Mrs. Banks has many friends who have become such through her previous ministrations with us.

The séance Wednesday evening by Mrs. Ada Foye was the usual one. She gave one each Wednesday evening during this month.

Fifth Avenue Hall, 27 West 42d Street.—At the afternoon lecture Mr. Fletcher answered numerous 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 Psychological Research origin. Mr. Allen, said the speaker, "is not prepared to accept of several statements that are the standard point 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 writer, and 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 he have than that which he had 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 are impostors, and he is not willing to cooperate with them. I do not agree with him. When we went into the church there must have been good and sufficient reason for an doing—a better reason than for staying out of it. Why not the demand for the standard of the Spiritualists, instead of asking them to prove their own over and over again? Or is it to be a spiritualist assertion that man is immortal, and not spiritualist proof that such is the case?

The thing has had to do 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 will take the word of the mediums, and investigators are in a wholly different position, for they claim no special authority, and can best prepare to investigate by beginning to study carefully 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.

During the day Miss Grace Dodge gave several fine soprano solos, and was never in better voice.

The BANNER still leads among the Spiritualist papers.

Ladies' Aid Meeting, 105 West 23d street.—The second evening of the "Aid" brought together so large a number that the room was crowded.

At six o'clock supper was served to members and friends, and from then 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 accomplished 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. Stinson 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 for fees that they can cast aside the more in the right direction. A ready-made 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 word of poverty been heard, and despite the earnest endeavors of the generous-hearted there will be many hungry, unfed and shivering poor for whom relief cannot be found. Any who

would like to help, either in clothing or money, can simply forward their contributions, feeling they will be well placed. Think, friends, what it 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 to the above occasion to the membership, and thanks are due to the efficient help given by Mrs. James Keane, Mrs. Allen and others. During the entire evening the very best of feeling prevailed.

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.

All letters should be addressed to Mrs. Catherine Knox, Secretary, or Mrs. C. M. Butler, 105 West 23d street, New York City.

See third page for report of The New York Psychical Society.

## MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Bedford Avenue, corner of Third street. Meetings Sunday evenings, 7½ o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Evangelical Hall, Bedford Avenue, corner of Fulton street.—Sundays 11 A. M. and 7 P. M. W. J. Rand, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 104 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening at 10½ Court street. Good speakers and mediums. Herbert L. Whitney, Chairman. Seats free.

American Hall, 800 West 4th Avenue.—The First Spiritual Union meets at 3 o'clock for conference; 8 o'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 the dear BANNER has been a great help to the gentleman who refused his name so long as we have known in political circles and as the Secretary of the Union League of this city, numbering nearly two thousand young men. A leaflet was mailed 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 audience has been large, and composed of very able 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 in the hall has 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 drama, and he was "A Vision of Heaven," or "What the Tabernacle Saw and 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 famous sermons preached from the "pulpit" of the New York Herald 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 fifteen 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.

Much satisfaction was expressed by Treasurer La Follette and others at the step taken. So much was the harmony felt that Mr. Green, who has held 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. Saxton made remarks in harmony with the spirit of the occasion—he also gave a fine selection upon the piano, under a controlling influence (though he states he is without musical education).

The Public Discussion at Criterion Theatre was well attended, and the speaker, Mr. W. J. Rand, was 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. Carter, a gentleman who has been in the city since the evening meeting at American Hall, and was well known here as a man and speaker in our gatherings. With Mr. Deloree 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, is now occupying the platform of the Brooklyn Spiritual Association, at 102 Court street.

W. J. CUSHING.

## MEETINGS IN MASSACHUSETTS.

Malden.—Mrs. E. M. Shibley 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.

The Children's Progressive Lyceum met last Sunday in Odd Fellows Hall at 2:30 P. M. Mrs. W. H. Carter, Conductor. Special topic for study, under the direction of the Assistant Conductor, "What are the Duties of Children Toward their Parents?" Lyceum members then followed. Miss Carter, a young leader; some, Ralph Carter, recitation; Estelle Vane, reading; Alice Fagan; piano solo, Florence Willard; reading, Edith Carter; recitation, Etta Palmer; piano duet, Miss Chaffield and Miss Carter; target march.

A word of music, cards by Mrs. P. B. W. H. Carter; recitation, Edith Carter; piano duet, Etta Palmer; piano duet, Miss Chaffield and Miss Carter; target march. A word of music, cards by Mrs. P. B. W. H. Carter; recitation, Edith Carter; piano duet, Etta Palmer; piano duet, Miss Chaffield and Miss Carter; target march.

Special subject for next Sunday, "What are the Evils Caused by being Indolent and Lazy?" J. B. S., Sec'y.

Lynn.—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 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.

88 South Common street.

Spiritual Science.—Feb. 6th Winthrop Hall, 15 City Hall Square, was filled with an interested audience. Miss Mabel Waite of Boston led the singing. Mrs. Dr. K. E. Dowdall of Lowell gave a grand and eloquent address. On both sides of the hall, Mrs. W. H. Carter 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 favorite and convincing séances of an hour's duration, his audience being to the point, and always meeting with recognition.

Dick made interesting remarks; Leader "Liberty," Everett Wilster, read selections, as did the Guardian, Mrs. Sarah Marsh.

Newburyport.—Sunday, Feb. 4th, Dr. Wm. A. Hale was our speaker and test medium. His lectures, both afternoon and evening, were greatly appreciated, and his tests were very convincing. He will be with us once more before the month 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 and happy crowd.

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 Lynn. Good music, and very excellent literary entertainment. Georgia D. Fuller, Cor. Sec'y.

7 Mason street.

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 20th Dr. H. B. Storer will speak for us. Woman's Auxiliary meets with Mrs. B. W. Bell, 269 Green street, Feb. 10th, at 8 P. M. Supper and literary entertainment. Georgia D. Fuller, Cor. Sec'y.

Stoughton.—Miss Jennie Rhind of Boston gave, Feb. 11th, two interesting and instructive lectures in the Temple to good audiences—also many fine typical readings. She was assisted by Mrs. Mears of Boston, Mass., who presented very excellent psychometric readings. Mrs. Mears is prepared to accept platform work if desired.

Sunday, Feb. 18th, Joseph D. Stiles will occupy the platform afternoon and evening.

Waltham.—Shepard Hall, Sunday evening, Feb. 11th, invocation by the Chairman; recognized readings and tests. Mr. Littlefield, Mrs. Dr. Bell, Mrs. Carey (of Newton) and Chairman. Musical selections, Miss Eva Blaudin.

Dr. O. F. Stiles, Conductor.

70 Waltham street, Boston.

Ritchburg.—Feb. 11th Mrs. Nettie 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. FRENCH, Sec'y.

## PENNSYLVANIA.

Philadelphia.—The Spiritual Conference Association has made a change in the Sunday services, commencing with February, substituting a conference in 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 Personality of Spirit Control." The first subject was the choice of most of the speakers, and was the subject of much discussion, and was the subject of much discussion, and was the subject of much discussion.

Rev. Dr. J. H. Mac El'Roy of Tralnor, Pa., who made his tests and psychometric readings, and 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 "activity" and "activity" as response to the question.

Mr. T. Breen, Treasurer of the First Spiritualist Society, recognized the question as pertaining to the whole body, and not to one society, spoke admirably for "cooperation" to withstand encroachments of liberty from opposing bodies; for establishment of Sunday schools, and the building of a local temple, which must serve to unify action and develop into practical results.

Mr. Thomas Locke, Vice President of the Society, with his characteristic breadth of sentiment, endorsed the emphasis placed on promoting man's social, material and spiritual welfare, and as the independent and necessary to complete a whole.

It proved to be a most interesting and profitable session, waking up thought along many lines, which must serve to unify action and develop into practical results.

Dr. Ewell, the regular speaker, closes the meetings with psychometric readings and tests, but on Feb. 4th gave away to the audience who were present, Mrs. Dr. Newman and Mrs. Jackson, and "activity" and "activity" 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 interesting and profitable readings, and is proving a valuable ally to 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 inclement day the hall was well filled with a representative body of Spiritualists and investigators.

Mr. Glading's address was well received, and Mrs. G. made her first appearance in public, and gave evidence of mediumistic gifts, but to-day, as a trance speaker, 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, use the Gail Borden Eagle Brand Condensed Milk, which 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 month.

After the President, Mr. W. E. Beckwith, made the announcements for the week, he introduced to the audience Mr. F. A. Wiggins of Salem, Mass., who will minister to the Society this month. This is the first appearance of Mr. Wiggins in our city, but through the agency of the good BANNER OF LIGHT his reputation as a lecturer and 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, and the clearness of his exposition of his audience throughout its entire delivery. Then followed a most convincing test séance, every communication being fully recognized.

That the lecture of the evening was appreciated was evidenced by the frequent and prolonged applause from the large assembly present. The séance which followed was of a most satisfactory character. On Monday morning the St. Louis Globe-Democrat spoke of the exercises as "the most remarkable of the season."

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 life, 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 Spiritualists, 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, scientific and well-founded and demonstrated facts, could soon sweep the dogmatic and enslaving theologies of the present into the realms of history. Spiritualism has been often the subject of ridicule, and is often called "the waster" is the blunder too, and a good hope that

"Upon the ruined old, Will be rebuilt the new."

## LOUISIANA.

New Orleans.—Once again the Association of Spiritualists is pleased to welcome back to the sunny South our brother George V. Cording. He will be with us during the present month, and then the Texas friends will be favored with his presence. Since his visit here last year he has improved greatly in his platform work, adding thereto poetical character-readings, and sometimes psychometric readings.

Sunday, Feb. 4th, the attendance was good, and strict attention was paid the speaker. At the close Bro. F. Gordon White of Chicago gave tests of spirit presence, including full messages.

On Tuesday, Feb. 6th, a reception will be tendered Bro. Cording by the Ladies' Auxiliary, at our hall, No. 59 Canal street.

WILLIAM BRODIE.

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## SWEET SCENTED PANSIES.

NEW HYBRIDS, in which are blended the rich colors 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 PERFUME 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 bells being purer and the blotchings, markings, pencillings, 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 for years.

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.

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## 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 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. Still, 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, 15th and 16th; also Feb. 21st, 22nd and 23rd, at 2:30 and 7:30 P. M. The exercises on Washington's birthday will be especially 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 taken from the month of "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.

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 contains a history of a great catastrophe in the skies, when an orb was shattered into fragments, and the asteroids were formed from its debris. 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 are enacted in emblems and ceremonies, the inner meaning of which is still deeply veiled from the multitude.

Ethical truths correspond exactly to astronomical verities; therefore these two essential claimants in all forms of religion are standing side by side. 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 lidless sarcophagus, which is a fit symbol 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.

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